THE BIBLE

THAT IS,

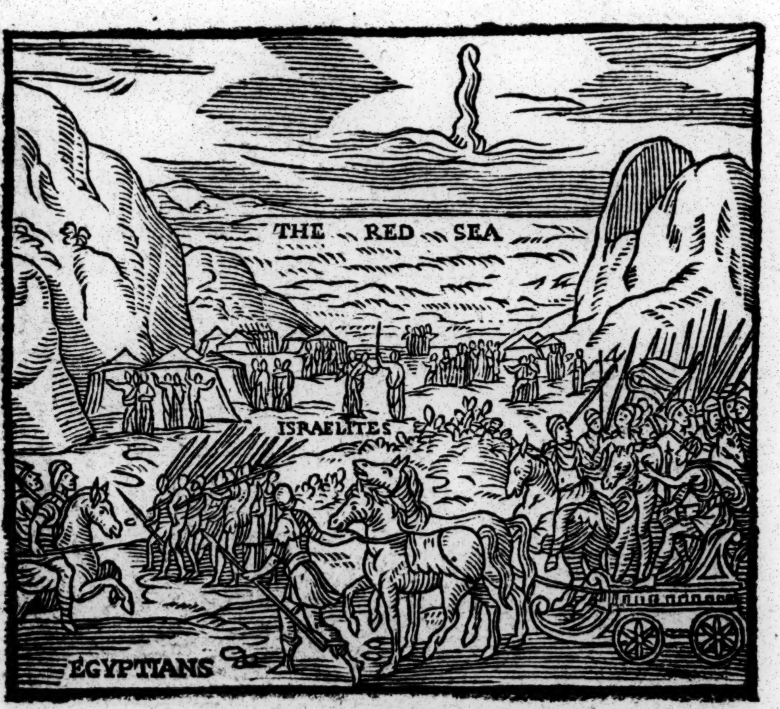
THE HOLY SCRIPTVRES
CONTAINED IN THE OLD
AND NEW TESTAMENT.

TRANSLATED ACCORDING TO
the Hebrew and Greek, and conferred with the
beſt Tranſlations in divers Languages.

With moſt profitable Annotations upon all the hard places, and other
things of great importance.

EXOD. 14. 13, 14.

Feare ye not, ſtand ſtill, and behold the ſalvation of the Lord, which he will ſhew to you this day.
The Lord ſhall fight for you, therefore hold you your peace.



PSAL. 34. 19.

Great are the troubles of the righteous: but the Lord delivereth him out of them all.

AMSTERDAM.
Printed by THOMAS STAFFORD: And are to be ſold at his houſe, at the
ſigne of the Flight of Brabant, upon the Milk-market, over againſt the
Deventer Wood-market. cIↄ Iↄ c xl.

According to the Copy printed at Edinburgh *by* Andro Hart, *in the yeare* 1610.

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To the Chriſtian Reader.

BEſides the manifold and continuall benefits which Almighty God beſtowed upon us, both corporall and ſpirituall, we are eſpecially bound (deare brethren) to give him thanks without ceaſing for his great grace, and unſpeakable mercies, in that it hath pleaſed him to call us unto this marvellous light of his Goſpel, and mercifully to regard us after ſo horrible backſliding and falling away from Chriſt to Antichriſt, from light to darkneſſe, from the living God to dumbe and dead idols, and that after ſo cruell murder of Gods Saints, as alas, hath been among us, we are not altogether caſt off, as were the Iſraelites, and many others for the like, or not ſo manifeſt wickedneſſe, but received again to grace with moſt evident ſignes and tokens of Gods eſpeciall love and favour. To the intent therefore that we may not be unmindefull of theſe great mercies, but ſeek by all meanes (according to our duty) to be thankfull for the ſame, it behooveth us ſo to walk in his feare and love, that all the dayes of our life we may procure the glory of his holy Name. Now foraſmuch as this thing chiefly is attained by the knowledge and practiſing of the word of God (which is the light to our pathes, the key of the kingdome of heaven, our comfort in affliction, our ſhield and ſword againſt Satan, the ſchoole of all wiſedome, the glaſſe wherein we behold Gods face, the teſtimony of his favour, and the onely food and nouriſhment of our ſouls) we thought that we could beſtow our labours and ſtudy in nothing which could be more acceptable to God, and comfortable to his Church, then in the tranſlating of the holy Scriptures into our native tongue: the which thing albeit that divers heretofore have endeavoured to atchieve: yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues, in reſpect of this ripe age and cleare light which God hath now revealed, the tranſlations required greatly to be peruſed and reformed. Not that we vindicate any thing to our ſelves above the leaſt of our brethren (for God knoweth with what feare and trembling we have been for the ſpace of two yeares and more day and night occupied herein) but being earneſtly deſired, and by divers, whoſe learning and godlineſſe we reverence, exhorted, and alſo encourageed by the ready wils of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefit and favour of God toward his Church (though the time was then moſt dangerous, and the perſecution ſharp and furious) we ſubmitted our ſelves at length to their godly judgements, and ſeeing the great opportunitie and occaſions, which God preſented unto us in his Church, by reaſon of ſo many godly and learned men, and ſuch diverſities of tranſlations in divers tongues: we undertook this great and wonderfull worke (with all reverence, as in the preſence of God, as in treating the word of God, whereunto we think our ſelves unſufficient) which now God according to his divine providence and mercie hath directed to a moſt proſperous end. And this we may with good conſcience proteſt, that we have in every point and word, according to the meaſure of that knowledge which it pleaſed Almighty God to give us, faithfully rendred the text, and in all hard places moſt ſincerely expounded the ſame. For God is our witneſſe, that we have by all meanes endevoured to ſet forth the puritie of the word, and right ſenſe of the holy Ghoſt, for the edifying of the brethren in Faith and Charitie.

Now as we have chiefly obſerved the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo have we moſt reverently kept the propriety of the words, conſidering that the Apoſtles, who ſpake and wrote to the Gentiles in the Greek tongue, rather conſtrained them to the lively phraſe of the Ebrew, then enterpriſed farre by mollifying their language, to ſpeak as the Gentiles did. And for this, and other cauſes, we have in many places reſerved the Ebrew phraſes, notwithſtanding that they may ſeem ſomewhat hard in their eares that are not wel practiſed, and alſo delight in the ſweet ſounding phraſes of the holy Scriptures. Yet leſt either the ſimple ſhould be diſcouraged, or the malicious have any occaſion of juſt cavilation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerve to good purpoſe and edification, we have in the margent noted that diverſity of ſpeech or reading which may alſo ſeem agreeable to the minde of the holy Ghoſt, and proper for our language with this marke, ‡. Again, whereas the Ebrew ſpeech ſeemed hardly to agree with ours, we have noted it in the margent after this ſort †, uſing that which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and reſtored to the true writing and firſt originall, whereof they have their ſignification, yet in the uſuall names little is changed for feare of troubling the ſimple Readers. Moreover, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and propriety of the Hebrew and Greek tongues, that it cannot but either by circumlocution, or by adding the verb, or ſome word, be underſtood of them that are not well practiſed therein) we have put it in the text with another kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diviſion of the verſes, we have followed the Hebrew examples, which have ſo from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memory, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to find out both by the beſt Concordances, and alſo by the quotations which we have diligently herein peruſed, and ſet forth by this marke *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea, and the arguments both for the book and for the chapters with the number of the verſe are added, that by all means the Reader might be holpen. For the which cauſe alſo we have ſet over the head of every Page, ſome notable word or ſentence which may greatly further, aſwell for memory, as for the chiefpoint of the Page. And conſidering how hard a thing it is to underſtand the holy Scriptures, and what errours, ſects, and hereſies grow daily for lack of the true knowledge thereof, and how many are diſcouraged (as they pretend) becauſe they cannot attain to the true and ſimple meaning of the ſame, we have alſo endeavoured both by the diligent reading of the beſt Commentaries, and alſo by the conference with the godly and learned brethren, to gather brief Annotations, upon all the hard places, aſwell for the underſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertain to Gods glory, and the edification of his Church. Furthermore, whereas certain places in the book of Moſes, of the Kings, and Ezekiel, ſeemed ſo dark, that by no deſcription they could be made eaſie to the ſimple Reader, we have ſo ſet them forth with figures and notes for the full declaration thereof, that they which cannot by judgement, being holpen by the Annotations noted by the letters [a]. [b]. [c], &c. attain thereunto, yet by the perſpective, and as it were, by the eye, may ſufficiently know the true meaning of all ſuch places: whereunto alſo we have added certain Maps of Coſmographie, which neceſſarily ſerve for the perfect underſtanding and memory of divers places and countreys, partly deſcribed, and partly by occaſion touched, both in the Old and New Teſtament.

Finally, that nothing might lack which might be bought by labours, for the increaſe of knowledge and furtherance of Gods glory, there are adjoyned two moſt profitable Tables, the one ſerving for the interpretation of the Ebrew names: and the other containing all the chief and principall matters of the whole Bible: ſo that nothing (as we truſt) that any could juſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſalvation with us, we beſeech you, that this rich Pearle and ineſtimable treaſure may not be offered in vain, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe up for this purpoſe, ſo you would willingly receive the word of God, earneſtly ſtudy it, and in all your life practiſe it, that ye may now appeare indeed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in us may be fully glorified, through JESUS CHRIST our Lord, who liveth and reigneth for ever,

AMEN.

L

OF THE INCOMPARABLE treaſure of the holy Scriptures, with a prayer for the true uſe of the ſame.

*Eſa.*12.3. & 49.10. HEre is the ſpring were waters flow,
*Reve.*21.16 to quench our heat of ſin:
and 22. 17. *Iere.*33.15. Here is the tree where truth doth grow,
*Pſal.*119. 160. to lead our lives therein:
*Revel.*2.7. Here is the Judge that ſtints the ſtrife,
and 22.2. when mens deviſes faile:
Pſal. 119. 142.144. Here is the bread that feeds the life,
*John.*6.35. that death cannot aſſaile.
Luke 2. 10. The tidings of ſalvation deare,
comes to our eares from hence;
*Epheſ.*6.16. The fortreſſe of our faith is here,
and ſhield of our defence.
*Math.*7. 6. Then be not like the hogge that hath
a pearle at his deſire,
2 *Pet.*2.22. And takes more pleaſure in the trough,
*Mat.*6.22. and wallowing in the myre.
*Pſal.*119. 27,73. Read not this book in any caſe,
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.
Iude 20. Pray ſtill in faith with this reſpect,
to fructifie therein,
*Pſal.*119. 11. That knowledge may bring this effect,
to mortifie thy ſin.
Ioſhua 1.8. Then happie thou in all thy life,
*Pſa.*1. 1,2. what ſo to thee befalles;
*Pſal.*94.12, 13. Yea, double
when Go

O Gracious
precious je
our hearts to our
image, to build us t
increaſing in us all
ſake, Amen.

THE NAMES AND ORDER OF al the Books of the Old and New Teſtament,

with the number of their Chapters.

Geneſis hath Chapters	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomie	34
Joſhua	24
Judges	21
Ruth	4
1 Samuel	31
2 Samuel	24
1 Kings	22
2 Kings	35
1 Chronicles	29
2 Chronicles	36
The prayer of Manaſſe, Apocrypha	
Ezra	10
Nehemiah	13
Eſter	10
Iob	42
Pſalmes	150
Proverbes hath Chapters	31
Eccleſiaſtes	12
The ſong of Salomon.	8
Iſaiah	66
Ieremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hoſea	14
Ioel	3
Amos	9
Obadiah	1
Ionah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The Bookes of the New Teſtament.

Matthew	28
Marke	16
Luke	24
Iohn	21
The Actes	28
The Epiſtle to the Romanes	16
1 Corinthians	16
	13
	6
2 Theſſalonians	3
1 Timotheus	6
2 Timotheus	4
Titus	3
Philemon	1
To the Hebrews	13
The Epiſtle of Iames	5
1 Peter	5
2 Peter	3
1 Iohn	5
2 Iohn	1
	1
	1
	22

AN ADMONITION TO THE CHRISTIAN READER:

Concerning the Apocrypha-Books, wherein are ſhewed the reaſons and grounds, wherefore they are here omitted, as not Canonicall, and not to be accounted amongſt the Books of undoubted truth, as the HOLY SCRIPTVRES are to be held for.

THe writings which anciently have been joyned together in that Book, which we call the *Bible*, or the *Scriptures*, are of two kindes: Some are given by inſpiration of God, 2 *Tim.* 3. 16. and written by the holy men of God, namely, the Prophets and Apoſtles, *Epheſ.* 2. 20. being moved by the holy Ghoſt, 2 *Pet.* 1. 21. which is the Spirit of truth, *John* 15. 26. *and* 16. 13. and therefore, are Divine Scriptures of an undoubted and infallible truth: theſe we commonly call by a Greek word, *Canonicall* Books, becauſe they contain a doctrine which is as a *Canon* or *Rule* of all that muſt be beleeved and done to be ſaved, *Gal.* 6. 10. *Phil.* 3. 16. Or becauſe they ſtand in the *Canon*, that is, in the Regiſter of the Divine Books, which both the Jewiſh, and Chriſtian Church at all times have had. *Athanaſius* in his *Synopſis* ſaith: Some books are written by the will of men that are lyable to errour in doctrine, and therefore cannot be a rule unto our faith and cariage, and theſe are called *Apocrypha-books*, that is, *Hidden*: either becauſe they ought not to be read in publick, but rather to be hidden: or becauſe they were not in the cheſt wherein the divine books of the Jewes were kept and hidden. As for the books of the *new Teſtament*, which are contained in the *Bible*, although ſome particular Doctors, though without reaſon, have doubted, whether the epiſtle to the *Hebrews*, the epiſtle of *James*, the ſecond of *Peter*, the ſecond and third of *John*, the epiſtle of *Jude*, and the *Revelation* of *John*, were to be held for Canonicall or no: yet notwithſtanding the Primitive Church generally have never doubted of it, neither are they in our time queſtioned, but are by whole Chriſtendome eſteemed and held to be divine and *Canonicall books*. But by the writings of the old Teſtament there are ſome Books adjoyned, which are not *Canonicall*, but *Apocryphall*: to wit, *The third and fourth books of Eſdras, the hiſtory of Tobias and Judeth, the book of Wiſdome, Eccleſiaſticus, or Jeſus Syrach, ſeven chapters added unto the book of Eſter, the book of Baruch, and the letter of Jeremie, ſome additions to the book of Daniel*, namely, *the hiſtory of Suſanna, of Bel and the Dragon, the prayer of Azarias, and the ſong of the companions of Daniel in the fiery Oven, the prayer of Manaſſe, and the three books of the Machabees.* That theſe writings are not to be reputed *Canonicall* but *Apocryphall books*, appeareth manifeſtly, by reaſon, that man ſees not, nor finds in them the marks and ſignes whereby the *Canonicall books* are known and diſcerned from others. The marks of a *Canonicall writing* in the *old Teſtament* are theſe: Firſt, that it is written of a Prophet: by reaſon whereof the *Canonicall books* of the old Teſtament are named the Prophetical writings, *Rom.* 16. 26. and the Propheticall word, 2 *Pet.* 1. 19. And that conſequently it is not written ſince the dayes of *Malachi*, who was the laſt of the Prophets. Reade *Joſephus* againſt *Appium*, *lib.* 1. and *Euſebius Hiſt. Eccleſ. lib.* 3. *cap.* 10. Secondly, That which is written in the Hebrew tongue for the Scriptures of the old Teſtament are written for the Church of Iſrael, which onely uſed the Hebrew tongue. See *Hieronym. præf. in Paral. and in Eſd.* Thirdly, That by the Jewiſh Church it hath been acknowledged and held to be a *Canonicall book*: for the Jewes were truſted with the word of God, *Pſal.* 147. 19. *Rom.* 3. 2. and commanded to keep them faithfully, *Deut.* 31. 30. which alſo they have done; ſo that Chriſt, howbeit he often reproved them of their evill expounding of the *holy Scripture*, yet he hath never accuſed them of corrupting or mingling the *holy Scriptures*, but ſhewed men to thoſe writings which they had at that time, *Luke* 16. 29. John 5. 39. Fourthly, That nothing is found in it, but that which is holy and true, and nothing oppoſite or contrary unto the truth, or the main doctrine in the *Canonicall books* comprehended. Now that theſe marks are not found in the aforementioned *Apocryphall books* appeareth by them moſt clearely. Firſt, For none of them are written by a Prophet, as being all of them written after the time of *Malachi*, and the Authours of the ſame books confeſſe themſelves, that no Prophet hath been in their time, as appeareth, 1 *Mac.* 4. 46. *and* 9. 27. ſee likewiſe 2 *Mac.* 2. 21. and the preface of *Syrach*. The authour of the book of *Wiſdome* ſaith indeed, *Chap.9.7,8.* that he is king Salomon, unto whom God hath commanded to build the Temple, but that is found untrue, being that this book is firſt written in Greek, as the ſtile ſheweth, and it plainly appeareth by *Chap.4.2.* that the Authour maketh mention of the warres of the Greeks, which were 200 yeares after Salomons time inſtituted. The ancient Doctors are of opinion, that this book is written by *Philo* the Jew, who lived after the birth of Chriſt, and beleeved not in him: Read *Hierom. in Prologo Galeato in lib. ſap.* and *Præfat. in Proverb. Salomonis.* Secondly, Neither are the books written in Hebrew but in Greek: yea, that fourth book of *Eſdras* is not found but in the Latine. Thirdly, They have never been put in the Regiſter of the Divine books which the Iſraeliticall Church had, as may be made manifeſt by *Joſephus* againſt *Appion, lib.1* who there recited but 22 *Canonicall books,* which the Jewiſh Synagogue held to be ſuch, among which none of theſe are counted. Read alſo *Euſeb. Hiſt. Eccleſ. lib.3. cap.10.* neither have they ever been read in the Synagogues of the Jewes, nor expounded by the Prieſts and Scribes of that people. It appeareth likewiſe that the Lord JESVS and his holy Apoſtles have not held theſe books to be *Canonicall*, being they never cite any thing out of them, as they do out of the other books, of whoſe Divinity they beare witneſſe every where, and never of theſe *Apocryphall.* And being the Primitive Chriſtian Church received the Canonicall Books of the old Teſtament from the hands of the Jewiſh Church, we finde not that any mention of them are made in the Regiſters which the Primitive Church had of the *Canonicall books.* *Euſebius* witneſſeth, *Hiſtor. Eccl. lib. 4. cap.26.* that a certain ancient and excellent Teacher, named *Melito*, Biſhop of *Sardis* undertook expreſly a journey towards the Eaſt for to enquire after the number and order of the *Canonicall books*, and that among them none of theſe were rekoned, as out of the Regiſter it ſelf may be ſeen. The Synode of *Laodicea* likewiſe, which was kept in the yeare of our Saviour 318. citing in the 59 *Canon*, the Regiſter of the books which at that time were held for *Canonicall* by the Chriſtian Church, makes no mention there of any of theſe books: as neither do the ancient Eccleſiaſticall writers, when they alſo relate the Regiſter of the *Canonicall books*: as among others, *Origen* by *Euſebius Hiſt. Eccl. lib.6. cap.24. Cyprianus in Symb. Athanaſius in Synopſi. Helarius in prol. Pſal. Hieronym. in prol. galeato, in præfat. in lib. Eſteræ, lib. Salom. Daniel. & Maccab. Nazianzenus in Carm. Ephiphanius Hæreſ.8. & in lib. de pond. & menſ. Cyrillus Hieroſolymitanus Catech. 4. Ruffinus in expoſ. ſymb.* Fourthly, Hereunto adde that in moſt of theſe books are found divers untrue, impertinent, fabulous and contradictory things, not agreeing neither with the truth, nor with the *Canonicall books.* Out of very many, let theſe few ſuffice to cleare the matter. The whole fourth book of *Eſdras* is nothing but a continuall narration of fained things which never hapned: as ſpecially what the Authour recites in the Chap. 6. verſ.49, &c. of the two great beaſts, *Enoch* or *Behemoth*, and *Leviathan*, that ſavours moſt manifeſtly of the Jewiſh fables. And who can beleeve that to be true, which in the 14 chap. verſ.21, &c. is related, that the Law of God was wholy loſt, and that the ſame was reſtored again by *Eſdras*, within the ſpace of 40 dayes? What is ſaid in the 4 chap. verſ. 41. of the ſouls of the dead, that they are kept in chambers or cells under the earth, is alſo clearly oppoſite unto the *Canonicall writings, Eccleſ.*12.7. 2 Reg.2.11 *Matth.* 5.3. *and* 12. *Luke* 16.12. *and* 23.43. 2 *Cor.*5.1. In the book of *Tobias*, beſides that the Greek and Latine copies do mightily diſagree, and contain many things contradictory one to another, there is attributed a lie unto an Angel: for in *Chap.*12.15. he ſaith that he is the Angel *Raphael* and in *Chap.*5.18. he ſaith that he is *Azarias* the ſon of the great *Ananias.* There is alſo related, that the Angel ſhould have taught the young *Tobias* to chaſe away the evill ſpirits with the roſting and perfuming of the heart and the liver of a fiſh. *Chap.*6.5, 8. and *Chap.* 8. 2. which ſavours not a little after the fained *Talmudiſh* fables. Likewiſe it is not credible what is ſaid in *Chap.* 3.8. that an evill ſpirit *Aſmodi* ſhould have killed ſeven Bridegroms of *Sara.* In the 3 *Chap.*7. are two things contrary one to another, as that *Sara* dwelt in the city *Rages*, and *Chap.*9.6. that the Angel was ſent out of her fathers houſe to go to *Rages.* Concerning the Hiſtory of *Judeth*, there can be aſſigned no certain time, in which the ſame Hiſtory hapned, from whence with good reaſon may be ſuſpected, that it is but a meere invention: the more, ſeeing the Jewiſh Hiſtoriographer *Ioſephus* makes no mention of the ſame. And if it were hapned in the dayes of *Nebuchodonoſor*, as is inſinuated in the 1 *Chap.*12. and the 2 *Chap.* 1. the holy Ghoſt would as well have deſcribed theſe wars, as that of *Rabſhakehs* againſt *Hezekiah*, 2 *Kings* 18. *Eſai.*36. *Iudeth* is introduced in the 10. 11 and 12 *Chapters*, bringing forth many lies for to beguile and deceive *Holophernes*, contrary to the ninth Commandment, *Exod.*20.16. And for to confirm her oath, ſhe abuſeth alſo the name of God, *Chap.* 11.4,5. which cannot be without perjury and grievous profanation of Gods holy name, contrary to the third commandment, *Exod.* 20. 7. As alſo when ſhe prayes God to bleſſe this deceitfulneſſe of her lips, *Chap.*9.13. *Iudeth* doth praiſe alſo that murderous act of *Simeon* committed againſt the *Sechemites*, *Gen.* 34. 25, 26. which is contrary to the ſixt commandment, *Exod.*20.13. and is deteſted of the Patriarch *Iacob* as a wicked and impious deed, *Gen.*49.5,6. In the book of *Wiſdome*, beſides that it is unjuſtly attributed unto Salomon, as is ſhown here above, there are alſo to be found things which agrees not with the *Canonicall writings.* In *Chap.* 8.19,20. the Authour ſpeaks as if he were born without Originall ſin, contrary to *Pſal.* 51. 7. And what he ſaith in *Chap.* 14. 15. of the firſt invention of the ſervice of Images, and in *Chap.* 17.3. of the aſtoniſhment of ſtrange apparitions, is not well to be beleeved. The Authour of the book named *Eccleſiaſticus, Ieſus Syrach*, profeſſes himſelf in the Preface verſ. 5. that he hath interpreted a writing of his grandfathers, and craves for pardon, if in his labour he ſeemes to come ſhort, which is a thing unbeſeeming a godly writer that is moved and led by the Spirit of God. He ſaith alſo in the 8 verſ. that he hath written this book in the 38 yeare of king *Evergetes*: which cannot be true, ſeeing there never reigned a king of that name ſo long. Likewiſe when he ſaith, in *Chap.*1.9. and *Chap.*24.10. that the Wiſdome of God is created, hee gainſayeth and makes of no force the cleare teſtimony of the Prophet *Salomon* about the Eternity of the Son of God, *Prov.*8.22. And when he affirmed, that the honour done unto parents, maketh an atonement for his ſins, *Chap.*3.3. and in *Chap.* 29. 12. that almes deliver from all afflictions, he gainſayeth the Apoſtle Paul, *Rom.* 3.24,25. When he teacheth, that men can keep the commandments if men will, *Chap* 15.15. that is repugnant with 1 *Reg.*8.46. *Pſal.* 19.13. *Trov.*20.9. *Iere.* 13.23. *Iames* 3.9. In *Chap.* 25.29. he counſels a man to forſake his wiſe, if ſhe go not as he would have her, contrary to the doctrine of Chriſt, *Mat.* 5.32. and 19.8,9. In *chap.* 46.22. he ſeemes to beleeve, that *Samuel* was truely raiſed up by that Witch of *Endor*, 1 *Sam.*28.11. which is contrary to that of 1 *Sam.*25.29. and *Luke* 16.27,&c. *Apoc.*14.13. And in *chap.*48.10. he doth confirm that Jewiſh errour, that Elias ſhall in perſon come again into the world: contrary to the doctrine of Chriſt, *Mark* 9.11,&c. The reſt of the book of Eſter after the Greek, containes alſo divers things that are repugnant unto the Hebrew and Canonicall book of Eſther, as may appear by comparing both books together. In the Hebrew, *chap.*2.16. is ſaid, that this Hiſtory hapned in the ſeventh yeare of king Ahaſuerus; and in the Greek, *chap.*11.2. that it hapned in the ſecond yeare of king Artaxerxes. In the Hebrew, *chap.* 3.5. is ſaid, that Haman was full of wrath againſt Mordecai, becauſe he bowed not his knees before him: and in the Greek, *chap.*12.6. that it was becauſe of the two Eunuchs, who were puniſhed by his declaration againſt them. In the Hebrew, *chap.*5.2. that the king, when Eſther came up to him, received her graciouſly: and in the Greek, *chap.*15.7. that the king looked very fiercely upon her, ſo that ſhe fell down and fainted. In the Hebrew, *chap.* 6.3. that Mordecai for his diſcovering of that treaſon had received no reward: and in the Greek, *chap.*12.5. that the king rewarded him for it. In the Hebrew, is the diſcovering of the treaſon ſet after the repudiation of Vaſhti and the marrying of Eſther, *chap.*1. and in the Greek it is ſet before. In the Hebrew, *chap.*3.1. is ſaid, that Haman was an Agagite, that is, an Amalakite: and in the Greek *chap.*16.8. that he was a Macedonian, and ſought to have tranſlated the kingdome of the Perſians to the Macedonians, which indeed hath no likelyhood of truth, being at that time the Macedonians were of no force nor reſpect. In the book of Baruch, Chap.1.2. is ſaid, that on the ſame time Jeruſalem was taken in and burnt: contrary to that which is reported, 1 King.25.8,9. and Jer.52.12. That Baruch did reade the words of this book in the hearing of Jechonias the king of Juda, and in the eares of all the people, Chap.1.3. which cannot be true, ſeeing Baruch was carried away into Egypt with Jeremy, Jer.43.6. and Jechonias ſat in priſon, Jer.24.1. That the king and the people have intreated the Prieſts to offer burnt-offerings and ſin-offerings upon the altar of the Lord, Baruch 1.10. whereas the Temple and altar were deſtroyed and rooted out. And in the Epiſtle of Jeremy, Chap.6.2. it is ſaid that the Captivity of Babylon ſhould laſt ſeven generations, contrary to that of Jeremy, Chap.25.12. and 29.10. where it is ſaid of ſeventy yeares onely: And being it is not credible that the Jewes in their Babyloniſh captivity ſhould have had their own judges, which had power to judge a man to death, and ſhould have ſpoken Greek: that they alſo ſhould have had there ſtately houſes and gardens, as it is ſaid in the Hiſtory of Suſanna and Daniel, Chap.13.4,5. 54,&c. and that this hiſtory ſhould have hapned at the time of king Cyrus, Chap. 13.65. and that Daniel as then was yet a young child, Chap.13.45. being that Daniel was led away or tranſported at the time of Nebucadnezzar, Dan. 1.2. and there paſſed ſeventy yeares between Cyrus and Nebucadnezzar, Jer. 29.10. therefore the ancient Teachers have held both theſe and the other Greek Additions, for Jewiſh fables. Reade *Hieron. præfat. in Dan.* The like untrue, fabulous, and with the Canonicall books diſagreeing, things are generally found in the books of the Maccabees. For 1 Maccabees 1.7. is ſaid, that Alexander the great, yet living, divided his Kingdomes amongſt his Generals, which all other Hiſtorians avouch to be untruth, read *Curt. lib.* 10. *Arian. lib.* 7. *Diodor. Sic. lib.* 17. *Plutarch, in vita Alexand.* 1 Mac. 8.16. is ſaid, that the Romans truſted one man yearely with the higheſt power, being notoriouſly known, that they choſe two Conſuls yearly. 2 Maccabees 1.12. is ſaid, that the Iſraelites were led away captive to Perſia, which were led into Babylon, 1 Maccabees 8. 7. that the Romanes had taken priſoner King Antiochus the great, being alive: and Verſ.8. that they had given the Countrey of Indea to the king Eumenes: Which is too untrue, ſeeing the Romane Hiſtories confirm and witneſſe that the Romanes have indeed in divers pitched battels, wholly defeated Antiochus, but was never taken priſoner: and that the Romanes never had ſubdued India, Reade *Appian. Zozim. Iuſtin. Hieronim. in Dan.* So is that alſo untrue which 1 Maccabees 12.20. Oniares, or Arius the King of Sparta ſaith, that the Spartanes are of the poſterity of Abraham: At the time alſo of the high Prieſt Onias there was no Arius king of Sparta, but king Arius, of whom Pauſanius and Plutarch make mention to have lived foure ſcore yeare well nigh after that time. There are alſo contrary things found in this book. For 1 Maccabees 6. 16. is ſaid that Antiochus Epiphanes died on his bed at Babylon: and 2 Maccabees 1. 16. that he was ſtoned by the Prieſts of the Temple of Diana Nanea, and cut in pieces. And 2 Maccabees 9. Verſ. 5, 28. That he in the Mountaines, comming from Perſia, fell down from his Chariot, and that he died there of an incredible and incurable paine in his inward parts, 1 Maccabees 9. Verſ. 3. 18. is ſaid, that Judas Maccabeus was ſlain in the battell, in the yeare, one hundred fifty and two. And 2 Maccabees 1. 1, 9, 10. that he in the yeare one hundred eighty and eight, had written a letter to Egypt, which ſhould be ſix and thirty yeares after his death. That ſavours alſo ſomewhat of the Jewiſh fables, which is related, 2 Maccabees 1. 19. That the Prieſts had concealed the fire of the Perfume Altar in a pit, which had a dry ground, and Chapter 2. Verſ. 4, 5. that Jeremias had hid the Tabernacle, Arke, and Perfume-Altar in a cave of a Mountain, on which Moſes aſcended, and ſaw the inheritance of God: as likewiſe the viſion of Judas Maccabeus, 2 Mac. 15.12, &c.

Finally, there are alſo things found contrary to the Doctrine of the Canonicall books: for 2 Mac. 14. 37, 41, 42, 46. is the Act of one Razis commended, who killed himſelf, contrary to the ſixt commandment, Exod. 20. 13. and 2 Mac. 12. 43, &c. is commended the action of Judas Maccabeus, offering for the dead, which is contrary unto the Law, which offering for the dead is no where commanded, but expreſly forbidden, Pſal. 49. 8. and that this ſecond book of the Maccabees is no Canonicall book, appeareth plainly, becauſe it is a ſhort abridgment of five books written by one Jaſon of Cyrene, who was no Prophet, 2 Mac. 2. 24. and the Author that hath abridged theſe Books, telleth us that he hath done it with great trouble and paines, 2 Mac. 2. 27. and intreateth the Readers to excuſe him, if he hath done this work ſlenderly or meanly, 2 Mac. 15. 39. which beſeemeth not a Divine writer, moved by the Spirit of God. Hence it appeareth plainly, that the forenamed books are not Canonicall but Apocrypha: which conſequently ought not to be reade in publick in the Church, and from which, as humane writings, no profes may be drawn to confirm any one Article of Faith, but that our faith ought to be builded upon the foundation of the Prophets and Apoſtles, Epheſ. 2. 20.

Ordained at the Synode of Dort in the yeare 1618. Set out and annexed, by the Deputies, to the end of the Dutch Bible newly Tranſlated.

THE FIRST BOOK OF MOSES, CALLED *GENESIS.

* This word ſignifieth the beginning and generation of the creatures.

THE ARGUMENT.

MOſes in effect declareth three things which are in this book chiefly to be conſidered. Firſt, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praiſe his Name for the infinite graces, wherewith he had endued him, fell willingly from God through diſobedience, who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome Satan, death, and hell. Secondly, that the wicked, unmindfull of Gods moſt excellent benefits, remained ſtill in their wickedneſſe, and ſo falling moſt horribly from ſinne to ſinne, provoked God (who by his Preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Izhak, Iaakob, and the reſt of the Patriarches, that his mercies never faile them, whom he chuſeth to be his Church, and to profeſſe his name in earth, but in all their afflictions, and perſecutions, he ever aſſiſteth them, ſendeth comfort, and delivereth them. And becauſe the beginning, increaſe, preſervation, and ſucceſſe thereof might be onely attributed to God, Moſes ſheweth by the examples of Kain, Iſhmael, Eſau, and others, which were noble in mans judgement, that this Church dependeth not on the eſtimation and nobilitie of the world: and alſo by the fewneſſe of them, which have at all times worſhipped him purely according to his word, that it ſtandeth not in the multitude, but in the poore & deſpiſed, in the ſmall flock and little number, that man in his wiſdome might be confounded, & the name of God evermore praiſed.

CHAP. I.

1 God created the heaven and the earth, 3 The light and the darkneſſe, 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the Sunne, the Moone, and the Starres. 21 He createth the fiſh, birds, beaſts. 26 He createeth man, and giveth him rule over all creatures, 29 And provideth nouriture for man and beaſt.

IN the [a] beginning *God created the heaven and the Earth.

2 And the earth was [b] ‡ without form and void, and [c] darkneſſe *was* upon the † deep, and the Spirit of God [d] moved upon the † waters.

3 Then God ſaid, *Let there be light: And there was [e] light.

4 And God ſaw the Light that it was good, and God ſeparated † the light from the darkeneſſe.

5 And God called the light, day, and the darkeneſſe, he called night. " † So the evening and the morning were the firſt day.

6 ¶ Again God ſaid, *Let there be a ‡ firmament in the midſt of the waters: and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters, which were [f] under the firmament, from the waters which were * above the firmament: and it was ſo.

8 And God called the firmament, [g] Heaven. " So the evening and the morning were the ſecond day.

9 ¶ God ſaid again, *Let the waters under the heaven be gathered into one place, and let the dry land appeare: and it was ſo.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God ſaw that it was good.

11 Then God ſaid, [h] Let the earth bud forth the bud of the herbe, that ſeedeth ſeed, the fruitfull tree, which beareth fruit according to his kinde, which hath his ſeed in it ſelf upon the earth: and it was ſo.

12 And the earth brought fourth the bud of the herbe, that ſeedeth ſeed according to

[a] Firſt of all, and before that any creature was, God made heaven and earth of nothing.
* *Pſal.* 33. 6. *and* 136. 5. *Eccleſ.* 18. 1. *Acts* 14. 15. *and* 17. 24.
[b] As a rude lump, and without any creature in it: for the waters couered all.
‡ *Or, waſte.*
[c] Darkneſſe covered the deep waters: for as yet the light was not created.
† *Ebr. face of the deep.*
[d] He maintained this confuſe heape by his ſecret power.
† *Ebr. the face of the waters.*
* *Hebr.* 11. 3.
[e] The light was made before either Sunne or Moone was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God. † *Ebr. between the light, and between the darkneſſe.* " The firſt day. † *Ebr. ſo was the evening, ſo was the morning.*

* *Pſal.* 33. 6. *and* 136. 5. *Ierem.* 10. 12. *and* 51. 15.
‡ *Or, ſpreading over, and aire.*
[f] As the ſea and rivers from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.
* *Pſal.* 148. 4.
[g] That is, the region of the aire, and all that is above us.
" The ſecond day.
* *Pſal.* 33. 7. *and* 89. 11. *and* 136. 6. *Iob* 38. 4.
[h] So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

his kind, alſo the tree that beareth fruit, which hath his ſeed in it ſelfe according to his kind: and God [i] ſaw that it was good.

13 “ So the evening and the morning were the third day.

14 ¶ And God ſaid, * Let there bee [k] lights in the firmament of the heaven, to [l] ſeparate the day from the night, and let them be for [m] ſignes, and for ſeaſons, and for dayes and yeares.

15 And let them be for lights in the firmament of the Heaven to give light upon the earth: and it was ſo.

16 God then made two [n] great Lights: the greater light [o] to rule the day, and the leſſe light to rule the night: he *made* alſo the Starres.

17 And God ſet them in the firmament of the heaven, to ſhine upon the earth,

18 And to * rule in the day, and in the night, and to ſeparate the Light from the darkneſſe: and God ſaw that it was good.

19 “ So the Evening and the Morning were the fourth day.

20 Afterward God ſaid, Let the waters bring forth in abundance *every* [p] creeping thing that hath † life: and let the fowle flie upon the earth in the ‡ open firmament of the heaven.

21 Then God created the great Whales, and every thing living and moving, which the [q] waters brought forth in abundance according to their kind, and every fethered fowle according to his kinde: and God ſaw that it was good.

22 Then God [r] bleſſed them, ſaying, Bring forth fruit and multiply, and fill the waters in the Seas, and let the fowle multiply in the earth.

23 “ So the Evening and the Morning were the fift day.

24 ¶ Moreover God ſaid, Let the earth bring forth the † living thing according to his kinde, cattell, and that which creepeth, and the beaſt of the earth, according to his kinde, and it was ſo.

25 And God made the beaſt of the earth according to his kinde, and the cattell according to his kinde, and every creeping thing of the earth according to his kinde. And God ſaw that it was good.

26 Furthermore God ſaid, * [ſ] Let us make man in our [t] Image according to our likeneſſe, and let them rule over the fiſh of the Sea, and over the fowle of the heaven, and over the beaſts, and over all the earth, and over every thing that creepeth and moveth on the earth.

27 Thus God created the man in his Image: in the image of God created he him: he created them * male and female.

28 And God [v] bleſſed them, and God ſaid to them, * Bring forth fruit and multiply, and fill the earth, and ſubdue it, and rule over the fiſh of the Sea, and over the fowle of the heauen, and over every beaſt that moveth vpon the earth.

29 And God ſaid, Behold, I have given unto you [x] every herbe bearing ſeed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing ſeed: * *that* ſhall be to you for meat.

30 Likewiſe to every beaſt of the earth, and to every fowle of the heaven, and to every thing that moveth upon the earth, which hath life in it ſelfe, every greene herbe *ſhall be* for meat: and it was ſo.

31 * And God ſaw all that he had made, and loe it was very good. “ So the Evening and the Morning were the ſixt day.

CHAP. II.

2 God reſteth the ſeventh day, and ſanctifieth it. 15 He ſetteth man in the Garden. 22 Hee createth the woman. 24 Mariage is ordained.

THus the heavens and the earth were finiſhed, and all the [a] hoſte of them.

2 For in the ſeventh day God ended his worke which hee had made, * and the ſeventh day he [b] reſted from all his worke, which he had made.

3 So God bleſſed the ſeventh day, and [c] ſanctified it, becauſe that in it he had reſted from all his worke, which God had created and made.

4 ¶ Theſe are the ‡ generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And every † plant of the field, before it was in the earth, and every herbe of the field, before it grew: for the Lord God had not cauſed it to [d] raine upon the earth, neither *was there* a man to till the ground,

6 But a miſt went up from the earth, and watered all the earth.

7 ¶ The Lord God alſo ‡ made the man [e] of the duſt of the ground, and breathed in his face breath of life, * and the man was a living ſoule.

8 And the Lord God planted a Garden Eaſtward in [f] Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow every tree pleaſant to the ſight, and good for meat: the [g] tree of Life alſo in the mids of the Garden, [h] and the tree of Knowledge of good and evill.

10 And out of Eden went a River to water the Garden, and from thence it was divided, and became into foure heads.

11 The name of one *is* * Piſhon: the ſame compaſſeth the whole land of [i] Havilah, where is gold.

12 And the gold of that land is good: there *is* ‡ Bdelium, and the Onix ſtone.

13 And

[i] This ſentence is ſo oft repeated, to ſignifie that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſinne they were accurſed, yet to the elect by Chriſt they are reſtored, and ſerve to their wealth.

“ The third day.

* *Pſal.* 136. 7. *Deut.* 4.19.

[k] By the Lights hee meaneth the Sunne, the Moone, and Stars.

[l] Which is the artificiall day, from the Sunne riſing to the going downe.

[m] Of things appertaining to naturall and politicall orders & ſeaſons.

[n] To wit, the Sun and the Moone: and here he ſpeaketh as man judgeeth by his eye: for elſe the Monne is leſſe then the planet *Saturnus.*

[o] To give it ſufficient light, as inſtruments appointed for the ſame, to ſerve to mans uſe.

* *Iere.* 31 35.

“ The fourth day.

[p] As fiſh and wormes, which ſlide, ſwimme, or creepe.

† *Ebr. the ſoule of life.*

‡ *Ebr. face of the firmament.*

[q] The fiſh and fowles had both one beginning, wherein wee ſee that nature giveth place to Gods wil, for as much as the one ſort is made to flie above in the aire, and the other to ſwimme beneath in the water.

[r] That is, by the vertue of his word he gave power to his creatures to ingender.

“ The fift day.

† *Ebr. ſoule of life.*

* *Chap.* 5.1. *and* 9. 6. 1 *Cor.* 11.7. *Coloſ.* 3.10.

[ſ] God commanded the water and the earth to bring forth other creatures: but of man he ſaith, Let us make: ſignifying, that God taketh counſell with his Wiſdome & Vertue, purpoſing to make an excellent worke above all the reſt of his creation.

[t] This image and likeneſſe of God in man is expounded, *Epheſ.* 4. 24. where it is written that man was created after God in Righteouſneſſe & true Holines, meaning by thoſe two words, all perfection, as Wiſdom, Truth, Innocency, Power, &c.

* *Matth.* 19.4.

[v] The propagation, of man is the bleſſing of God. Pſal.128.

* *Chap.* 8.17. *and* 9.1.

[x] Gods great liberalitie to man, taketh away all excuſe of his ingratitude.

* *Chap.* 9. 3.

* *Exod.* 31.17. *Marke* 7. 37.

“ The ſixt day.

[a] That is, the innumerable abundance of creatures in heaven and earth.

* *Exod.* 20.11. *and* 31. 17. *Deut.* 5. 14. *Hebr.* 4.4.

[b] For he had now finiſhed his creation, but his providēce ſtill watcheth over his creatures, and governeth them.

[c] Appointed it to be kept holy that man might therein conſider the excellency of his workes and Gods goodneſſe towards him.

‡ *Or, the originall and beginning.*

† *Or, tree, as chap.* 21. 15.

[d] God onely openeth the heavens and ſhutteth them, he ſendeth droght and raine according to his good pleaſure.

‡ *Or, formed.*

[e] Hee ſheweth whereof mans body was created, to the intent that man ſhould not glory in the excellency of his own nature.

* 1 *Cor.* 15.45.

[f] This was the name of a place, as ſome thinke, in Meſopotamia, moſt pleaſant and abundant in all things.

[g] Which was a ſigne of the life received of God.

[h] That is, of miſerable experiēce, which came by diſobeying God.

[i] Which Havilah is a countrey joyning to Perſia Eaſtward, and inclineth toward the Weſt.

‡ *Or, precious ſtone or pearle. Plinie ſaith, it is the name of a tree.*

13 And the name of the ſecond river *is* Gihon: the ſame compaſſeth the whole land of ‡ Cuſh.

14 The name of the third river *is* ‡ Hiddekel: this goeth toward the Eaſtſide of ‡ Aſhur: and the fourth river is ‡ Perath)

15 ¶ Then the Lord God took the man, and put him into the Garden of Eden, that he might [k] dreſſe it and keep it.

16 And the Lord God [l] commanded the man, ſaying, † Thou ſhalt eat freely of every tree of the Garden,

17 But of the tree of Knowledge of good and evil, thou ſhalt not eat of it: for ‡ in the day that thou eateſt thereof, thou ſhalt die the [m] death.

18 Alſo the Lord God ſaid, It is not good that the man ſhould be himſelf alone: I will make him an help † meet for him.

19 So the Lord God formed of the earth every beaſt of the field, and every fowle of the heaven, and brought *them* unto the [n] man to ſee how he would call *them*: for howſoever the man named the living creature, ſo was the name thereof.

20 The man therefore gave names unto all cattel, and to the fowle of the heaven, and to every beaſt of the field: but for Adam found he not an help meet for him.

21 ¶ Therefore the Lord God cauſed an heavie ſleep to fall upon the man, and he ſlept: and he took one of his ribs, and cloſed up the fleſh in ſtead thereof.

22 And the ribbe which the Lord God had taken from the man, † made he a [o] woman, and brought her to the man.

23 Then the man ſaid, * This now is bone of my bones, and fleſh of my fleſh. She ſhall be called ‡ woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall man leave [p] his father and his mother, and ſhall cleave to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

‡ *Or, Ethiopia.*

‡ *Or, Tygris.*

‡ *Or, Aſſyria.*

‡ *Or, Euphrates.*

[k] God would not have man idle, though as yet there was no need to labour.

[l] So that man might know there was a ſoveraigne Lord, to whom he owed obedience.

† *Ebr. eating thou ſhalt eat of.*

‡ *Or, whenſoever.*

[m] By this death he meaneth the ſeparation of man from God, who is our life and chief felicitie: and alſo that our diſobedience is the cauſe thereof.

† *Ebr. before him.*

[n] By moving them to come and ſubmit themſelves unto Adam.

† *Ebr. built.*

[o] Signifying, that mankinde was perfit, when the woman was created, which before was like an unperfect building.

* *1. Cor.* 11. 8.

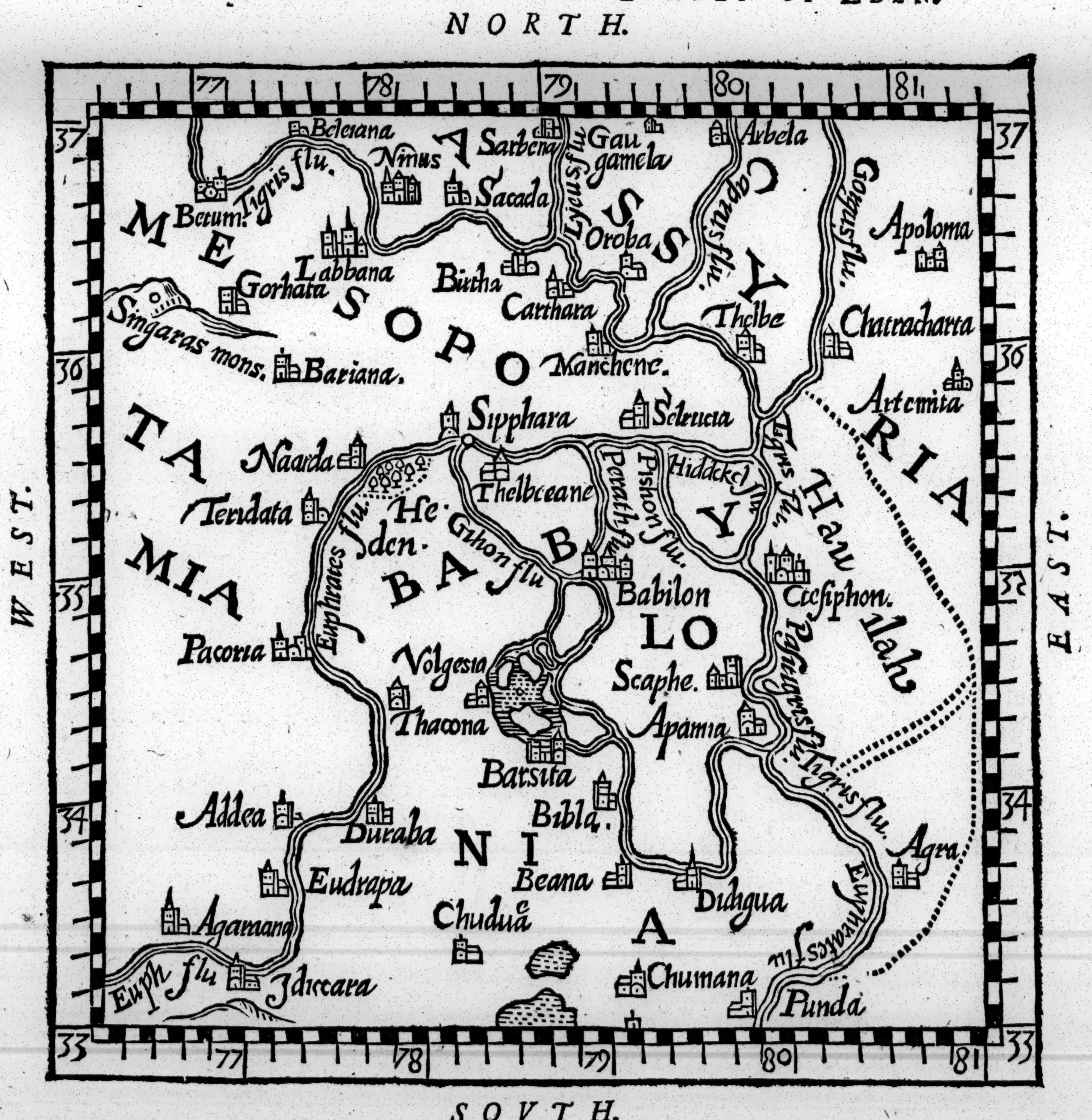
‡ *Or, Manneſſe, becauſe ſhe commeth of man: for in Ebrew Iſh, is man, and Iſhah the woman.*

* *Matth.* 19. 5. *Mark.* 10. 7. 1. *Cor.* 6. 16. *Epheſ.* 5. 31.

[p] So that mariage requireth a greater dutie of us toward our wives, then otherwiſe we are bound to ſhew to our parents.

[q] For before ſinne entred, all things were honeſt and comely.

THE SITUATION OF THE GARDEN OF EDEN.


NORTH.
WEST.
EAST.
SOVTH.
77
78
79
80
81
37
36
35
34
33
MESOPOTAMIA
ASSYRIA
BABYLONIA
Havilah
Beleiana
Ninus
Sarbena
Gaugamela
Arbela
Betum.
Tigris flu.
Sacada
Lycus flu.
Caprus flu.
Gorgus flu.
Apoloma
Labbana
Oroba
Gorhata
Birtha
Carthara
Thelbe
Chatrachatta
Singaras mons.
Bariana.
Manchene.
Artemita
Sipphara
Seleucia
Naarda
Thelbceane
Perath flu.
Pishon flu.
Hiddekel flu.
Tigris flu.
Teridata
He Eden.
Euphrates flu.
Gihon flu
Babilon
Ctesiphon.
Pacoria
Volgesia
Scaphe.
Pasitigris flu.
Thacona
Apamia
Barsita
Tigris flu.
Addea
Bibla.
Duraba
Agra
Eudrapa
Beana
Didigua
Euphrates flu
Chuduā
Agamana
Chumana
Euph flu
Idiccara
Punda

Piſhon, the firſt ſtreame of Euphrates which the Scripture deſcribeth, joyneth with Tigris, and from thenceforth is called Paſitigris, or Piſotigris.

Havilah, was part of Aſſyria and part of Perſia, where Gold, and Bdelium, and the Onyx ſtone is found.

Gihon, the ſecond head, called afterward Nahar-ſares, Nahar Seres, that is, a river geld or cut off, becauſe it is the firſt diviſion of Euphrates, where his waters are geld or divided.

Hiddekel, the third head, runneth on the Eaſt part of Babylonia, which is toward the Eaſt ſide of Aſſhur, and for that in a ſhort courſe it is joyned with Tigris.

Perah, the fourth head, is the main and principall ſtream of Euphrates. This paſſeth through the citie Babylon, and joyneth with Tigris at Apamea, from whence they run together: and laſtly, after a new diviſion, do fall into the Perſian gulf.

Ninive is that Ninive, builded by Aſſhur. Gen. 10. 11.

Babylon, that citie of confuſion, overcome by Cyrus. *Gaugamela, the meeting of the Ram and the Goat. Dan. 8. 6.*

CHAP. III.

1 The woman ſeduced by the ſerpent, 6 Entiſeth her husband to ſinne. 8 They both flee from God. 14 They three are puniſhed. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

NOw the ſerpent was more [a] ſubtill then any beaſt of the field, which the Lord God had made: and he [b] ſaid to the woman, Yea, hath God indeed ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We eat of the fruit of the trees of the Garden,

3 But of the fruit of the tree which is in the mids of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, [c] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] † die at all,

5 But God doth know that when ye ſhall eat thereof, your eyes ſhall be opened, and ye ſhall be as gods, [e] knowing good and evill.

6 So the woman (ſeeing that the tree was good for meat, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) took of the fruit thereof, and did * eat, and gave alſo to her huſband with her, and he [f] did eat.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they ſewed fig tree leaves together, and made themſelves † breeches.

8 ¶ Afterward they heard the voice of the Lord God walking in the garden in the ‡ coole of the day, and the man and his wife [h] hid themſelves from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſaid unto him, Where art thou?

10 Who ſaid, I heard thy voice in the garden, and was afraid: becauſe I was [i] naked, therefore I hid my ſelf.

11 And he ſaid, Who told thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eat?

12 Then the man ſaid, The woman which thou [k] gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the Lord God ſaid to the woman, Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eat.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed above all cattell, and above every beaſt of the field: upon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eat all the dayes of thy life.

15 I will alſo put enmitie between [o] thee and the woman, and between thy ſeed and her ſeed. He ſhall break thine [p] head, and thou ſhalt [q] bruiſe his heel.

16 ¶ Unto the woman he ſaid, I will greatly increaſe thy [r] ſorrows, and thy conceptions. In ſorrow ſhalt thou bring forth children, and thy deſire *ſhall be ſubject* to thine husband, and he ſhall * rule over thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commanded thee, ſaying, Thou ſhalt not eat of it) [s] curſed *is* the earth for thy ſake: in ſorrow ſhalt thou eat of it all the dayes of thy life.

18 [t] Thornes alſo, and thiſtles ſhall it bring forth to thee, and thou ſhalt eat the herbe of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou return.

20 (And the man called his wives name Hevah, becauſe ſhe was the mother of all living)

21 Unto Adam alſo and to his wife did the Lord God [v] make coats of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Behold, the man is become as one of us, to know good and evil. And now leaſt he put forth his hand, and [y] take alſo of the tree of life and eat and live for ever,

23 Therefore the Lord God ſent him forth from the Garden of Eden, to till the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the Garden of Eden he ſet the Cherubims, and the blade of a ſword ſhaken, to keep the way of the tree of life.

CHAP. IV.

1 The generation of mankinde. 3 Kain and Habel offer ſacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearfull wives. 26 True religion is reſtored.

AFterward the man knew Hevah his wife, which [a] conceived and bare Kain, and ſaid, I have obtained a man [b] by the Lord.

2 And again ſhe brought forth his brother Habel, and Habel was a keeper of ſheep, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an [c] oblation unto the Lord, of the fruit of the ground.

4 And Habel alſo himſelf brought of the firſt fruits of his ſheep, and of the fat of them, and the Lord had reſpect unto * Habel, and to his offering.

5 But unto Kain and to his offering he had no [d] regard: wherefore Kain was

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[a] As Satan can change himſelf into an angel of light, ſo did he abuſe the wiſdome of the ſerpent to deceive man.

[b] God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeak in him.

[c] In doubting of Gods threatning, ſhe yeelded to Satan,

* 2. Cor. 11. 3.

[d] This is Satans chiefeſt ſubtilty to cauſe us not to fear Gods threatnings.

† *Ebr. dy the death.*

[e] As though he ſhould ſay, God doth not forbid you to eat of the fruit, ſave that he knoweth that if ye ſhould eat thereof, ye ſhould be like to him.

* 1. *Tim.* 2. 14.

[f] Not ſo much to pleaſe his wife, as moved by ambition at her perſwaſion.

[g] They began to feel their miſery, but they ſought not to God for remedy.

† *Ebr, things to gird about them to hide their privities.*

‡ *Or, winde.*

[h] The ſinfull conſcience fleeth Gods preſence.

[i] His hypocriſie appeareth in that he hid the cauſe of his nakedneſſe, which was the tranſgreſſion of Gods commandment.

[k] His wickedneſſe and lack of true repentance appeareth in this, that he burdeneth God with his fault, becauſe he had given him a wife.

[l] In ſtead of confeſſing her ſin, ſhe increaſeth it by accuſing the ſerpent.

[m] He asked the reaſon of Adam & his wife, becauſe he would bring them to repentãce, but he asketh not the ſerpent, becauſe he would ſhew him no mercy.

[n] As a vile and contemptible beaſt. Iſa. 65. 25.

[o] He chiefly meãeth Satan by whos motion and craft the ſerpent deceived the woman.

[p] That is, the power of ſinne and death.

[q] Satan ſhall ſting Chriſt and his members, but not overcome them.

[r] The Lord comforteth Adam by the promiſe of the bleſſed ſeed, and alſo puniſheth the body for the ſinne which the ſoul ſhould have bin puniſhed for, that the ſpirit having conceived hope of forgivenes, might live by faith.

* 1. *Cor.* 14. 34.

[s] The tranſgreſſion of Gods commandment was the cauſe that both mankinde and all other creatures were ſubject to the curſe.

[t] Theſe are not the naturall fruits of the earth but proceed of the corruption of ſinne.

[v] Or gave them knowledg to make themſelves coats.

[x] By this deriſion he reprocheth Adams miſerie whereinto he was fallen by ambition.

[y] Adam deprived of life, loſt alſo the ſigne thereof.

[a] Mans nature, the ſtate of marriage, and Gods bleſſing, were not utterly aboliſhed through ſin, but the quality or condition thereof was changed.

[b] That is, according to the Lords promiſe, as chap. 3. 15. ſome reade. To the Lord, as rejoycing for the ſonne which ſhe had born, whom ſhe would offer to the Lord as the firſt fruits of her birth.

[c] This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gave them ſacrifices to ſignifie their ſalvation: albeit they were deſtitute of the ſacrament of the tree of life.

* *Heb.* 11. 4.

[d] Becauſe he was an hypocrite, and offered onely for an outward ſhew without ſincerity of heart.

exceeding wroth, and his countenance fell down.

6 Then the Lord ſaid unto Kain, Why art thou wroth? and why is thy countenance caſt down?

7 If thou do wel, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſinne lieth at the [f] doore: alſo unto thee his [g] deſire *ſhall be ſubject*, and thou ſhalt rule over him.

8 ¶ Then Kain ſpake unto Habel his brother. And * when they were in the field, Kain roſe up againſt Habel his brother, and ſlew him.

9 Then the Lord ſaid unto Kain, Where is Habel thy brother? who anſwered, I cannot tell. [h] Am I my brothers keeper.

10 Again he ſaid, What haſt thou done? the [i] voice of thy brothers bloud crieth unto me from the earth.

11 Now therefore thou art curſed [k] from the earth, which hath opened her mouth to receive thy brothers bloud from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yeeld unto thee her ſtrength: a [l] vagabond and a runnagate ſhalt thou be in the earth.

13 Then Kain ſaid unto the Lord, [m] ‡ My puniſhment is greater then I can beare.

14 Behold, thou haſt caſt me out this day from † the earth, and from thy face ſhall I be hid, and ſhall be a vagabond, and a runnagate in the earth, and whoſoever findeth me, ſhall ſlay me.

15 Then the Lord ſaid unto him, Doubtleſſe, whoſoever ſlayeth Kain, he ſhall be [n] puniſhed ſeven fold. And the Lord ſet a [o] marke upon Kain, leſt any man finding him ſhould kill him.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceived and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was born Irad, and Irad begat Mehujael, & Mehujael begat Methuſhael, and Methuſhael begat Lamech.

19 ¶ And Lamech took to him [q] two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the ‡ father of ſuch as dwell in the tents, and of ſuch as have cattel.

21 And his brothers name *was* Jubal, who was the father of all that play on the harp and ‡ organes.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly every craft of braſſe and of yron: and the ſiſter of Tubal-kain *was* Naamah.

23 Then Lamech ſaid unto his wives Adah and Zillah, Heare my voice, ye wives of Lamech: hearken unto my ſpeech: [r] for I would ſlay a man in my wound, and a young man in mine hurt.

24 If Kain ſhall be avenged ſeven fold, truely Lamech [ſ] ſeventie times ſeven fold.

25 ¶ And Adam knew his wife again, and ſhe bare a ſonne, and ſhe called his name Sheth: for God, *ſaid ſhe*, hath appointed me another ſeed for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was born a ſonne, and he called his name Enoſh. Then began men to [t] call upon the name of the Lord.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion unto Noah, and his children. 24 Henoch was taken away.

THis is the ‡ book of the generations of Adam. In the day that God created Adam, in the [a] likeneſſe of God made he him.

2 Male and female created he them, and bleſſed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam lived an hundred and thirty yeares, and begat a childe in his own [c] likeneſſe after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred years, and he begat ſons and daughters.

5 So all the dayes that Adam lived, were nine hundred and thirty years: and he dyed.

6 And [d] Sheth lived an hundred and five yeares, and begat Enoſh.

7 And Sheth lived, after he begat Enoſh, eight hundred and ſeven yeares, and begat ſonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundred and twelve yeares: and he dyed.

9 ¶ Alſo Enoſh lived ninetie years, and begat Kenan.

10 And Enoſh lived, after he begat Kenan, eight hundred and fifteen yeares, and begat ſons and daughters.

11 So all the dayes of Enoſh were nine hundred and five yeares: and he dyed.

12 ¶ Likewiſe Kenan lived ſeventy years, and begat Mahalaleel.

13 And Kenan lived, after he begat Mahalaleel, eight hundred and fourtie yeares, and begat ſons and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeares: and he dyed.

15 ¶ Mahalaleel alſo lived ſixtie and five yeares, and begat Jered.

16 Alſo Mahalaleel lived, after he begat Jered, eight hundred and thirtie yeares, and begat ſons and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and five yeares: and he dyed.

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[e] Both thou and thy ſacrifice ſhall be acceptable to me.

[f] Sinne ſhall ſtill torment thy conſcience.

[g] The dignitie of the firſt born is given to Kain over Abel.

* *Mat.* 23.35. 1. *Ioh.* 3.12. *Iude* 11.

[h] This is the nature of the reprobate, when they are reproved of their hypocriſie, even to neglect God, and deſpight him.

[i] God revengeth the wrongs of his Saints, though none complaine: for the iniquity it ſelf crieth for vengeance.

[k] The earth ſhall be a witneſſe againſt thee, which mercifully received that bloud which thou moſt cruelly ſheddeſt.

[l] Thou ſhalt never have reſt: for thine heart ſhall bee in continuall fear and care.

[m] He burdeneth God as a cruell Judge, becauſe he did puniſh him ſo ſharply.

‡ *Or, my ſinne is greater then can be pardoned.*

† *Ebr. from off the face of.*

[n] Not for the love he bare to Kain, but to ſuppreſſe murder.

[o] Which was ſome viſible ſigne of Gods judgement, that others ſhould fear thereby.

[p] Thinking thereby to be ſure, and to have leſſe occaſion to fear Gods judgements againſt him.

[q] The lawfull inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

‡ *Or, firſt inventer.*

‡ *Or, flutes and pipes.*

[r] His wives ſeeing that all men hated him for his crueltie, were afraid: therefore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.

[ſ] Hee mocked at Gods ſufferance in Kain, jeſting, as though God would ſuffer none to puniſh him, and yet give him licenſe to murther others.

[t] In theſe dayes God beganne to move the hearts of the godly to reſtore religion, which a long time by the wicked had been ſuppreſſed.

‡ *Or, rehearſall of the ſtocke.*

[a] Reade Ch. 1.26.

[b] By giving them both one name, he noteth the inſeparable conjunction of man and wife.

[c] As well concerning his creation, as his corruption.

* 1. *Chron.* 1.1.

[d] Hee proveth Adams generation by them which came of Sheth, to ſhew which is the true Church, and alſo what care God had over the ſame from the beginning, in that he continued ever his graces toward it by a continuall ſucceſſion.

[e] The chief cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandment at the beginning, the world might bee increaſed with people, which might univerſally praiſe his Name.

18 ¶ And Jered lived an hundred and ſixtie and two yeares, and begat Henoch.

19 Then Jered lived after he begat Henoch, eight hundred yeares, and begat ſons and daughters.

20 So all the dayes of Jered, were nine hundred ſixtie and two yeares: and he dyed.

21 ¶ * Alſo Henoch lived ſixtie and five yeares, and begat Methuſhelah.

22 And Henoch [f] walked with God, after he begat Methuſhelah, three hundred yeares, and begat ſons and daughters.

23 So all the dayes of Henoch were three hundred ſixtie and five yeares.

24 And Henoch walked with God, and he was no more *ſeen:* for [g] God took him away.

25 Methuſhelah alſo lived an hundred eightie and ſeven yeares, and begat Lamech.

26 And Methuſhelah lived, after he begat Lamech, ſeven hundred eighty and two yeares, and begat ſons and daughters.

27 So all the dayes of Methuſhelah were nine hundred ſixtie and nine yeares: and he dyed.

28 ¶ Then Lamech lived an hundred eightie and two yeares, and begat a ſonne,

29 And called his name Noah, ſaying, This ſame ſhall [h] comfort us concerning our work and ſorrow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech lived, after he begat Noah, five hundred ninetie and five yeares, and begat ſons and daughters.

31 So all the dayes of Lamech were ſeven hundred ſeventie and ſeven yeares: and he dyed.

32 And Noah was five hundred yeare old. And Noah begat Shem, Ham and Japheth.

CHAP. VI.

3 God threatneth to bring the Floud. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preſerved in the Arke, which he was commanded to make.

SO when men began to be multiplied upon the earth, and there were daughters born unto them,

2 Then the [a] ſonnes of God ſaw the daughters [b] of men that they were [c] faire and they took them wives of all that they ‡ liked.

3 Therefore the Lord ſaid, My ſpirit ſhall not alway [d] ſtrive with man, becauſe he is but fleſh, and his dayes ſhall be an [e] hundred and twenty yeares.

4 There were ‡ giants in the earth in thoſe dayes: yea, and after that the ſons of God came unto the daughters of men, and they had born them children, theſe were mighty men, which in old time were men [f] of renowne.

* *Hebr. 11. 5*

f That is, he led an upright and godly life.

g To ſhew that there was a better life prepared, and to be a teſtimonie of the immortalitie of ſouls and bodies. As to inquire where he became, is meere curioſitie.

h Lamech had reſpect to the promiſe, Chap. 3. 15. and deſired to ſee ỿ deliverer which ſhould be ſent, & yet ſaw but a figure thereof. He alſo ſpake this by the ſpirit of propheſie, becauſe Noah delivered ỿ Church, and preſerved it by his obedience.

a The children of the godly which began to degenerate.

b Thoſe ỿ came of wicked parents, as of Kain.

c Having more reſpect to their beautie, and to worldly conſiderations, then to their manners and godlineſſe.

‡ *Or, had choſen.*

d Becauſe man could not be won by Gods lenitie & long ſufferance, whereby he ſtrove to overcome him, he would no longer ſtay his vengeance.

e Which terme God gave man to repent before he would deſtroy the earth, 1 Pet. 3. 20.

‡ *Or, tyrants.*

f Which uſurped authority over others, & did degenerate from that ſimplicitie wherein their fathers lived.

5 ¶ When the Lord ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his * heart *were* onely evill † continually,

6 Then it [g] repented the Lord, that he had made man in the earth, and he was ſorry in his heart.

7 Therefore the Lord ſaid, I will deſtroy from the earth the man, whom I have created, from man [h] to beaſt, to the creeping thing, and to the fowle of the heaven: for I repent that I have made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ Theſe are the ‡ generations of Noah. Noah was a juſt & upright man in his time: *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham and Japheth.

11 The earth alſo was corrupt before God: for the earth was filled with [k] crueltie.

12 Then God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupt his way upon the earth.

13 And God ſaid unto Noah, ‡ An end of all fleſh is come before me: for the earth is filled with ‡ crueltie ‡ through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou ſhalt make ‡ cabines in the Arke, and ſhalt pitch it within, and without with pitch.

15 And ‡ thus ſhalt thou make it: The length of the Arke ſhall be three hundred cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.

16 A window ſhalt thou make in the Arke, and in a cubite ſhalt thou finiſh it above, and the doore of the Arke ſhalt thou ſet in the ſide thereof: thou ſhalt make it with the [l] low, ſecond, and third *roome.*

17 And I, behold, I will bring a floud of waters upon the earth to deſtroy all fleſh, wherein is the breath of life under the heaven: all that is in the earth ſhall periſh.

18 But with thee will I [m] eſtabliſh my Covenant, and thou ſhalt go into the Ark, thou, and thy ſonnes, and thy wife, and thy ſonnes wives with thee.

19 And of every living thing, of all fleſh two of every ſort ſhalt thou cauſe to come into the Ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of the fowles after their kinde, and of the cattel after their kinde, of every creeping thing of the earth after his kinde, two of every ſort ſhall come unto thee, that thou mayeſt keep *them* alive.

21 And take thou with thee of all meat that is eaten: and thou ſhalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according unto all

* *Chap. 8. 21. Matth. 15. 19.*

† *Ebr. every day.*

g God doth never repent, but he ſpeaketh after our capacitie, becauſe he did deſtroy him, & in that, as it were, did diſavow him to be his creature.

h God declareth how much he deteſteth ſinne, ſeeing the puniſhmēt thereof extendeth to the bruit beaſts.

i God was mercifull unto him.

‡ *Or. hiſtorie.*

k Meaning, that all were given to the contempt of God, and oppreſſion of their neighbours.

‡ *Or, will deſtroy mankinde.*

‡ *Or, oppreſſion, and wickedneſſe.*

‡ *Ebr. from the face of them.*

‡ *Ebr. Gopher.*

‡ *Ebr. neſts.*

‡ *Or, of this meaſure.*

l That is, of three heights.

m To the intent that in this great enterpriſe, and mockings of the whole world, thou mayeſt be confirmed, that thy faith fail not.

* *Hebr. 11. 7.*

all that God commanded him: *even* [n] ſo did he.

CHAP. VII.

1 Noah and his enter into the Ark. 20 The floud deſtroyeth all the reſt upon the earth.

AND the Lord ſaid unto Noah, Enter thou and all thine houſe into the Ark: for thee have I ſeen *[a] righteous before me in this ‡ age.

2 Of every [b] cleane beaſt thou ſhalt take to thee by ſevens, the male and his female: but of uncleane beaſts by couples, the male and his female.

3 Of the fowles alſo of the heavens by ſevens, male and female, to keep ſeed alive upon the whole earth.

4 For ſeven dayes hence I will cauſe it to raine upon the earth fourty dayes and fourty nights, and all the ſubſtance that I have made, will I deſtroy from off the earth.

5 *Noah therefore did according unto all that the Lord commanded him.

6 And Noah *was* ſix hundred yeares old, when the floud of waters was upon the earth.

7 ¶ So Noah entred and his ſonnes, and his wife, and his ſonnes wives with him into the Ark, becauſe of the waters of the floud.

8 Of the cleane beaſts, and of the uncleane beaſts, and of the fowles, and of all that creepeth upon the earth,

9 There [c] came two *and* two unto Noah into the Ark, male and female, as God had commanded Noah.

10 And ſo after ſeven dayes the waters of the floud were upon the earth.

11 ¶ In the ſix hundreth yeare of Noahs life, in the [d] ſecond moneth, the ſeventeenth day of the moneth, in the ſame day were all the [e] fountaines of the great deep broken up, and the windowes of heaven were opened.

12 And the raine was upon the earth fourty dayes and fourty nights.

13 In the ſelfe ſame day entred Noah with Shem, and Ham, and Japheth, the ſons of Noah, and Noahs wife, and the three wives of his ſonnes with them into the Arke.

14 They and every beaſt after his kind, and all cattell after their kinde, and every thing that creepeth and moveth upon the earth after his kinde, and every fowle after his kinde, *even* every bird of every feather.

15 For they came to Noah into the Ark, two *and* two, [f] of all fleſh wherein is the breath of life.

16 And they entring in, came male and female of all fleſh, as God had commanded him: and the Lord [g] ‡ ſhut him in.

17 Then the flood was fourty dayes upon the earth, and the waters were increaſed, and bare up the Ark, which was lift up above the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly upon the earth, and the Ark went upon the waters.

19 The waters † prevailed ſo exceedingly upon the earth, that all the high mountaines that are under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevaile, when the mountaines were covered.

21 Then all fleſh periſhed that moved upon the earth, both fowle and cattell, and beaſt, and every thing that creepeth and moveth upon the earth, and every man.

22 Every thing in whoſe noſtrils the ſpirit of life did breathe, whatſoever they were in the drie land, they died.

23 So [h] he deſtroyed every thing that was upon the earth, from man to beaſt, to the creeping thing, and to the fowle of the heaven: they were even deſtroyed from the earth. And Noah onely [i] remained, and they that were with him in the Ark.

24 And the waters prevailed upon the earth an hundreth and fiftie dayes.

[n] That is, he obeyed Gods commandement in all points, without adding or diminiſhing.

* 2 Pet. 2. 5.

[a] In reſpect of the reſt of the world, and becauſe he had a deſire to ſerve God and live uprightly.

‡ *Or, generation.*

[b] Which might be offered in ſacrifice, whereof ſix were for breed, and the ſeventh for ſacrifice.

* *Matth.* 24. 37. *Luke* 17. 26. 1 *Pet.* 3. 20.

[c] God compelled them to preſent themſelves to Noah, as they did before to Adam, when he gave them names, chap. 2. 19.

[d] Which was about the beginning of May, when all things did moſt flouriſh.

[e] Both the waters in the earth did overflow, and alſo the clouds powred down.

[f] Every living thing that God would have to be preſerved on earth, came into the Ark to Noah.

[g] So that Gods ſecret power defended him againſt the rage of the mighty waters.

‡ *Or, ſhut it upon him.*

† *Ebr. waxed very mighty.*

[h] That is, God

[i] Learne what it is to obey God onely, and to forſake the multitude, 1 Pet. 3. 20.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Ark with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that all things ſhall continue in their firſt order.

NOw God [a] remembred Noah, and [b] every beaſt, and all the cattell that was with him in the Ark: therefore God made a winde to paſſe upon the earth, and the waters ceaſed.

2 The fountaines alſo of the deep, and the windowes of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] ſeventh moneth, in the ſeventeenth day of the moneth, the Ark ‡ reſted upon the mountaines of ‡ Ararat.

5 And the waters were going and decreaſing untill the [d] tenth moneth: in the tenth moneth, and in the firſt day of the moneth were the tops of the mountaines ſeen.

6 ¶ So † after fourtie dayes, Noah opened the window of the Ark, which he had made,

7 And ſent forth a “ Raven, which went out, going forth and returning, untill the waters were dried upon the earth.

8 Again he ſent a “ Dove from him, that he might ſee if the waters were diminiſhed from off the earth.

9 But the Dove found no reſt for the ſole of her foot: therefore ſhe returned unto

[a] Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he ſheweth ẏ he remembreth them.

[b] If God remember every bruite beaſt, what ought to be the aſſurance of his children.

[c] Which conteined part of September, and part of October.

‡ *Or, ſtayed.*

‡ *Or, Armenia.*

[d] Which was the moneth of December.

† *Ebr. at the end of fourtie dayes.*

“ The raven is ſent forth and returneth.

“ He ſendeth the dove.

to him into the Ark (for the waters *were* upon the whole earth) and he [e] put forth his hand, and received her, and took her to him into the Ark.

10 And he abode yet other ſeven daies, and again he ſent forth the Dove out of the Ark.

11 And the Dove came to him in the evening, and lo, in her ‡ mouth *was* an [f] olive leafe that ſhe had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithſtanding he waited yet other ſeven daies, and ſent forth the Dove, which returned not againe unto him any more.

13 ¶ And in the ſix hundreth and one yeare, in the firſt *day* of the [g] firſt moneth, the waters were dried up from off the earth: and Noah removed the covering of the Ark, and looked, and behold, the upper part of the ground was drie.

14 And in the ſecond moneth, in the ſeven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God ſpake to Noah, ſaying,

16 [h] Go forth of the Ark, thou and thy wife, and thy ſonnes, and thy ſonnes wives with thee.

17 Bring forth with thee every beaſt that is with thee, of all fleſh, *both* fowle and cattell, and every thing that creepeth and moveth upon the earth, that they may breed abundantly in the earth, * and bring forth fruit and increaſe upon the earth.

18 So Noah came forth, and his ſons, and his wife, and his ſonnes wives with him.

19 Every beaſt, every creeping thing, and every fowle, all that moveth upon the earth after their kindes went out of the Ark.

20 ¶ Then Noah [i] built an altar to the Lord, and took of every cleane beaſt, and of every cleane fowle, and offered burnt offerings upon the altar.

21 And the Lord ſmelled a ‡[k] ſavour of reſt, and the Lord ſaid in his heart, I will henceforth curſe the ground no more for mans cauſe: for the imagination of mans * heart *is* evil, *even* from his youth: neither will I ſmite any more all things living, as I have done.

22 Hereafter [l] ſeed time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

Chap. IX.

1 The confirmation of marriage. 2 Mans authoritie over all creatures. 3 Permiſſion of meats. 6 The power of the ſword. 13 The Rainbow is the ſigne of Gods promiſe. 21 Noah is drunken, and mocked of his ſonne, whom he curſeth. 29 The age and death of Noah.

And God [a] bleſſed Noah and his ſons, and ſaid to them, * Bring forth fruit, and multiply, and repleniſh the earth.

2 Alſo the [b] feare of you, and the dread of you ſhal be upon every beaſt of the earth, and upon every fowle of the heaven, upon all that moveth on the earth, and upon all the fiſhes of the ſea: into your hand are they delivered.

3 Every [c] thing that moveth and liveth, ſhall be meate for you: as the * green herbe, have I given you all things.

4 * [d] But fleſh with he life thereof, *I meane*, with the bloud thereof, ſhall ye not eat.

5 [e] For ſurely I will require your bloud, wherein your lives *are*: at the hand of every beaſt will I require it: and at the hand of man, *even* at the hand of a mans ‡ brother will I require the life of man.

6 Who ſo * ſheddeth mans bloud, [f] by man ſhall his bloud be ſhed: * for in the [g] image of God hath he made man.

7 But bring ye forth fruit and multiplie: grow plentifully in the earth, and increaſe therein.

8 ¶ God ſpake alſo to Noah, and to his ſonnes with him, ſaying,

9 Behold, I, even I, eſtabliſh my [h] covenant with you, & with your ſeed [i] after you.

10 And with every living creature that is with you, with the fowle, with the cattell, and with every beaſt of the earth with you, from all that go out of the Ark, unto every beaſt of the earth.

11 * And my covenant will I eſtabliſh with you, that from henceforth all fleſh ſhall not be rooted out by the waters of the floud, neither ſhall there be a floud to deſtroy the earth any more.

12 Then God ſaid, This is the token of the covenant which I make between me and you, and between every living thing, that is with you unto perpetuall generations.

13 I have ſet my [k] bow in the cloud, and it ſhall be for a ſigne of the covenant between me and the earth.

14 And when I ſhall cover the earth with a cloud, and the bow ſhall be ſeen in the cloud,

15 Then will I remember my [l] covenant, which is between me and you, and between every living thing in all fleſh, and there ſhall be no more waters of a floud to deſtroy all fleſh.

16 Therefore the bow ſhall be in the cloud, that I may ſee it, and remember the everlaſting covenant between God, and every living thing in all fleſh that is upon the earth.

17 God ſaid yet to Noah, [m] This is the ſigne of the covenant, which I have eſtabliſhed between me and all fleſh that is upon the earth.

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[e] It is like that the raven did flie to and fro, reſting on the Ark, but came not into it, as the dove that was taken in.

‡ Or, Bill.

[f] Which was a ſigne that the waters were much diminiſhed: for the olives grow not on the high mountaines.

[g] Called in Ebrew Abib, conteining part of March, and part of April.

[h] Noah declareth his obedience in that he would not depart out of the Ark without Gods expreſſe commandement, as he did not enter in without the ſame: the Ark being a figure of the Church, wherein nothing muſt be done without the word of God.

* Chap. 1. 22. and 9. 1.

[i] For ſacrifices which were as an exerciſe of their faith, where by they uſed to give thankes to God for his benefits.

‡ Or, a ſweet ſavour.

[k] That is, thereby he ſheweth himſelf appeaſed, and his anger to reſt.

* Chap. 6. 5. Matth. 15. 19.

[l] The order of nature deſtroyed by the flood, is reſtored by Gods promiſe.

[a] God increaſed them with fruit, and declared unto them his counſell as touching the repleniſhing of the earth. * Cap. 1. 28. and 8. 17

[b] By the vertue of this commandement beaſts rage not ſo much againſt man as they would, yea, and many ſerve to his uſe thereby.

[c] By this permiſſion man may with a good conſcience uſe the creatures of God for his neceſſitie.

* Chap. 1. 29.

* Levit. 17. 14.

[d] That is, living creatures and the fleſh of beaſts that are ſtrangled: and hereby all cruelty is forbidden.

[e] That is, I will take vengeance for your bloud.

‡ Or, neighbour.

* Matth. 26. 52. Revel. 13. 10.

[f] Not onely by the Magiſtrate, but oft times God raiſeth up one murtherer to kill another.

* Chap. 1. 27.

[g] Therefore to kill man is to deface Gods image, and ſo injurie is not onely done to man, but alſo to God.

[h] To aſſure you that the world ſhall be no more deſtroyed by a floud.

[i] The children which are not yet born, are comprehended in Gods covenant made with their fathers.

* Iſa. 54. 9.

[k] Hereby we ſee that ſignes or ſacraments ought not to be ſeparated from the word.

[l] When men ſhall ſee my bow in the heaven, they ſhall know that I have not forgotten my covenant with them.

[m] God doth repeate this the oftner, to confirm Noahs faith ſo much the more.

18 ¶ Now the ſonnes of Noah going forth of the Ark, were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 Theſe are the three ſonnes of Noah, and of them was the [n] whole earth overſpread.

20 ‡ Noah alſo began *to be* an huſbandman, and planted a vineyard.

21 And he drunk of the wine, and was [o] drunken, and was uncovered in the mids of his tent.

22 And when Ham the father [p] of Canaan ſaw the nakedneſſe of his father, [q] he told his two brethren without.

23 Then took Shem and Japheth a garment, and put it upon both their ſhoulders, and went backward, and covered the nakedneſſe of their father with their faces backward: ſo they ſaw not their fathers nakedneſſe.

24 Then Noah awoke from his wine, and knew what his younger ſonne had done unto him,

25 And ſaid, [r] Curſed *be* Canaan: a [ſ] ſervant of ſervants ſhall he be unto his brethren.

26 He ſaid moreover, Bleſſed *be* the Lord God of Shem, and let Canaan be ‡ his ſervant.

27 God ‡ [t] perſwade Japheth, that he may dwell in the tents of Shem, and let Canaan be his ſervant.

28 ¶ And Noah lived after the floud three hundreth and fiftie yeares.

29 So all the dayes of Noah were nine hundred and fifty yeares: and he died.

[n] This declareth what was the vertue of Gods bleſſing, when he ſaid, Increaſe and bring forth, Chap. 1. 28.

‡ *Or, Noah began again.*

[o] This is ſet before our eyes to ſhew what an horrible thing drunkenneſſe is.

[p] Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

[q] In deriſion and contempt of his father.

[r] He pronounceth as a prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſteritie were accurſed

[ſ] That is, a moſt vile ſlave.

‡ *Or, their.*

‡ *Or, enlarge, or, cauſe to return.*

[t] He declareth that the Gentiles which came of Japheth, and were ſeparate from the Church, ſhould be joyned to the ſame by the perſwaſion of Gods ſpirit, and preaching of the Goſpel.

CHAP. X.

1 The increaſe of mankinde by Noah and his ſonnes. 10 The beginning of cities, countreys and nations.

NOw theſe are the [a] generations of the ſonnes of Noah, Shem, Ham, and Japheth: unto whom ſonnes were born after the floud.

2 The ſonnes of Japheth *were* Gomer, and Magog, and [b] Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer, Aſhkenaz, and Riphath, and Togarmah.

4 Alſo the ſons of Javan, Eliſhah and Tarſhiſh, Kittim, and Dodanim.

5 Of theſe were the [c] yles of the Gentiles divided in their lands, every man after his tongue, *and* after their families in their Nations.

6 ¶ Moreover, the ſons of Ham *were* [d] Cuſh, and Mizraim, and Put, and Canaan.

7 And the ſons of Cuſh, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: alſo the ſonnes of Raamah *were* Sheba and Dedan.

[a] Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſſe of Gods graces towards their fathers.

[b] Of Madai and Javan came the Medes & Greeks.

[c] The Jewes ſo call all countreys which are ſeparate from them by ſea, as Grecia, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

[d] Of Cuſh and Mizraim came the Ethiopians and Egyptians.

8 And Cuſh begat Nimrod, who began to be [e] mighty in the earth.

9 He was a mighty hunter before the Lord, wherefore it is ſaid, [f] As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land came Aſſhur, and builded Nineveh, and the ‡ citie Rehoboth, and Calah:

12 Reſen alſo between Nineveh and Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathruſim alſo, and Caſluhim (out of whom came the Philiſtims) and ‡ Caphtorims.

15 ¶ Alſo Canaan begat Zidon his firſt born, and Heth,

16 And Jebuſi, and Emori, and Girgaſhi,

17 And Hivi, and Arki, and Sini,

18 And Arvadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites ſpread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comeſt to Gerar, untill Azzah, and as thou goeſt unto Sodom, and Gomorah, and Admah, and Zeboiim, even unto Laſha.

20 Theſe are the ſons of Ham, according to their families, according to their tongues in their countreys, *and* in their nations.

21 ¶ Unto [i] Shem alſo the father of all the ſons of [k] Eber, and elder brother of Japheth were children born.

22 *The ſons of Shem *were* Elam, and Aſſhur, and Arpachſhad, and Lud, and Aram.

23 And the ſonnes of Aram, Uz, and Hul, and Gether, and Maſh.

24 Alſo Arpachſhad begat Shelah, and Shelah begat Eber.

25 Unto Eber alſo were born two ſons: the name of the one *was* Peleg: for in his dayes was the earth [l] divided: and his brothers name *was* Joktan.

26 Then Joktan begat Almodad and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Dicklah,

28 And Obal, and Abimael and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſonnes of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the Eaſt.

31 Theſe are the ſons of Shem according to their families, according to their tongues, in their countreys and nations.

32 Theſe are the families of the ſons of Noah, after their generations among their people

[e] Meaning a cruel oppreſſour and tyrant.

[f] His tyranie came into a proverb, as hated both of God and man: for he paſſed not to commit cruelty even in Gods preſence.

[g] For there was another citie in Egypt, called alſo Babel.

‡ *Or, the ſtreets of the citie.*

[h] Of Lud came the Lydians.

‡ *Or, the Cappadocians.*

[i] In his ſtocke the Church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, & intreateth of Shem more at large.

[k] Of whom came the Hebrewes or Jewes.

* 1 *Chron.* 1. 17.

[l] This diviſion came by the diverſitie of languages, as appeareth, Chap. 11. 9.

people: and ‡ out of theſe were the nations divided in the earth after the flood.

Chap. XI.

6 The building of Babel was the cauſe of the confuſion of tongues. 10 The age and generation of Shem unto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one language and one ſpeech.

2 And[a] as[b] they went from the[c] Eaſt, they found a plaine in the land of[d] Shinar, and there they abode.

3 And they ſaid one to another, Come, let us make bricke, and burn it in the fire. So they had bricke for ſtone, and ſlime had they in ſtead of morter.

4 Alſo they ſaid, Go to, let us[e] build us a citie and a towre, whoſe top *may reach* unto the heaven, that we may get us a name, leſt we be ſcattered upon the whole earth.

5 But the Lord[f] came down to ſee the citie and towre which the ſonnes of men builded.

6 And the Lord ſaid,[g] Behold, the people *is* one, and they have all one language, and this they begin to do, neither can they now be ſtopped from whatſoever they have imagined to do.

7 Come on,[h] let us go downe, and[i] there confound their language, that every one perceive not anothers ſpeach.

8 So the Lord ſcattered them from thence upon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‡ Babel, becauſe the Lord did there confound the language of all the earth: from thence then did the Lord ſcatter them upon all the earth.

10 ¶ *These are the generations[k] of Shem: Shem *was* an hundred yeare old, and begat Arpachſhad two yeare after the floud.

11 And Shem lived, after he begat Arpachſhad, five hundred yeares, and begate ſonnes and daughters.

12 Alſo Arpachſhad lived five and thirtie yeares, and begat Shelah.

13 And Arpachſhad lived, after he begat Shelah, foure hundred and three yeares, and begat ſonnes and daughters.

14 Shelah lived thirtie yeares, and begat Eber.

15 So Shelah lived, after he begat Eber, foure hundred and three yeares, and begat ſonnes and daughters.

16 Likewiſe Eber lived foure and thirtie yeares, and begat Peleg.

17 So Eber lived, after he begat Peleg, foure hundred and thirtie yeares, and begat ſonnes and daughters.

18 And Peleg lived thirtie yeares, and begat Reu.

19 * And Peleg lived after he begat Reu, two hundred and nine yeares, and begat ſonnes and daughters.

20 Alſo Reu lived two and thirtie yeares, and begat Serug.

21 So Reu lived, after he begat Serug, two hundred and ſeven yeares, and begat ſonnes and daughters.

22 Moreover Serug lived thirtie yeares, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred yeares, and begat ſonnes and daughters.

24 And Nahor lived nine and twenty yeares, and begat Terah.

25 So Nahor lived, after he begat Terah, an hundred and nineteen yeares, and begat ſonnes and daughters.

26 *So Terah lived ſeventie yeares, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe are the generations of Terah: Terah begat[l] Abram, Nahor, and Haran: and Haran begat Lot.

28 Then Haran dyed before Terah his father in the land of his nativitie, in Ur of † the Caldees.

29 So Abram and Nahor took them wives. The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of[m] Iſcah.

30 But Sarai was barren, *and* had no childe.

31 Then[n] Terah took Abram his ſon, and Lot the ſonne of Haran, his ſonnes ſon, and Sarai his daughter in law, his ſonne Abrams wife: and they departed together from Ur of the Caldees, to * go into the land of Canaan, and they came to[o] Haran, and dwelt there.

32 So the dayes of Terah were two hundred and five yeares, and Terah dyed in Haran.

Chap. XII.

1 Abram by Gods commandment goeth to Canaan. 3 Chriſt is promiſed. 7 Abram buildeth altars for exerciſe and declaration of his faith among the infidels. 10 Becauſe of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is puniſhed.

FOr the Lord had ſaid unto Abram, *[a] Get thee out of thy countrey, and from thy kinred, and from thy fathers houſe unto the[b] land that I will ſhew thee.

2 And I will make of thee a great nation, and will bleſſe thee, and make thy name great, and thou ſhalt be[c] a bleſſing.

3 I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, even as the Lord ſpake unto him, and Lot went with him. (And Abram was ſeventy and five yeares old, when he departed out of Haran)

5 Then Abram took Sarai his wife, and

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‡ *Or, of theſe came divers nations.*

[a] In the yeare an hundred and thirtie after the flood.

[b] To wit, Nimrod and his companie.

[c] That is, from Armenia, where the Ark ſtayed.

[d] Which was afterward called Caldea

[e] They were moved with pride and ambition, thinking to preferre their own glory to Gods honour.

[f] Meaning, that he declared by effect that hee knew their wicked enterpriſe: for Gods power is every where, and doth neither aſcend nor deſcend.

[g] God ſpeaketh this in deriſion, becauſe of their fooliſh perſwaſion and enterpriſe.

[h] He ſpeaketh as though he took counſel with his own wiſdome and power: to wit, with the Sonne & holy Ghoſt: ſignifiing the greatneſſe and certaintie of the puniſhment.

[i] By this great plague of the confuſion of tongues, appeareth Gods horrible judgement againſt mans pride and vaine glory.

‡ *Or, confuſion.*

* 1. *Chron.* 1. 17.

[k] He returneth to the genealogy of Shem, to come to the hiſtory of Abram, wherein the Church of God is deſcribed, which is Moſes principall purpoſe.

* 1. *Chron.* 1. 25.

* 1. *Chron.* 1. 26. *Ioſh.* 24. 2.

[l] He maketh mention firſt of Abram, not becauſe he was the firſt born, but for the hiſtory, which properly appertaineth unto him. Alſo Abram at the confuſion of tongues was eight and fourty yeares old: for at the deſtruction of Sodom he was 99. And it was deſtroied two and fiftie yeares after the confuſion of tongues.

† *Ebr. Caſdim.*

[m] Some think that this Iſcah was Sarai.

[n] Albeit the oracle of God came to Abram, yet the honour is given to Terah, becauſe he was the father.

* *Ioſh.* 24. 2. *Nehem.* 9. 7. *Acts* 7. 4.

[o] Which was a citie of Meſopotamia.

* *Acts* 7. 3.

[a] From the flood to this time were foure hundred twenty and three yeares.

[b] In appointing him no certaine place, he proveth ſo much more his faith and obedience.

[c] The world ſhall recover by thy ſeed, which is Chriſt, the bleſſing which they loſt in Adam.

Lot his brothers ſonne, and all their ſubſtance that they poſſeſſed, and the [d] ſoules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] paſſed through the land unto the place of Shechem, and unto the ‡ plain of Moreh (and the [f] Canaanite *was* then in the land.)

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land, And there builded he an [g] altar unto the Lord, which appeared unto him.

8 Afterward removing [h] thence unto a mountain Eaſtward from Beth-el, he pitched his tent having Beth-el on the Weſtſide, and Haai on the Eaſt: and there he built an [i] altar unto the Lord, and called on the name of the Lord.

9 [k] Again Abram went forth going and journeying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went down into Egypt to ſojourne there: for there was a great famine in the land.

11 And when he drew neare to enter into Egypt, he ſaid to Sarai his wife, Behold now, I know that thou art a faire woman to look upon:

12 Therefore it will come to paſſe, that when the Egyptians ſee thee, they will ſay, She is his wife: ſo will they kill me, but they will keep thee alive.

13 Say, I pray thee, that thou art my [m] ſiſter, that I may fare well for thy ſake, and that my † life may be preſerved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for ſhe was very faire.

15 And the Princes of Pharaoh ſaw her and commended her unto Pharaoh: ſo the woman was [n] taken into Pharaohs houſe:

16 Who intreated Abram well for her ſake, and he had ſheep, and beeves, and heaſſes, and men-ſervants: and maid-ſervants, and ſhe-aſſes and camels.

17 But the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 Then Pharaoh called Abram, and ſaid, Why haſt thou done this unto me? Wherefore diddeſt thou not tell me, that ſhe was thy wife?

19 Why ſaidſt thou, She is my ſiſter, that I ſhould take her to be my wife? Now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh gave men [p] commandment concerning him: and they conveyed him forth, and his wife, and all that he had.

[d] Meaning, as well ſervants as cattell.

[e] He wandred to and fro in the land before he could finde a ſetling place: thus God exerciſeth ÿ faith of his children.

‡ *Or. Oke grove.*

[f] Which was a cruell and rebellious nation, by whom God kept his in continuall exerciſe.

[g] It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſigne.

[h] Becauſe of the troubles that he had among that wicked people.

[i] And ſo ſerved the true God, and renounced all idolatrie.

[k] Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſſe.

[l] This was a new triall of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

[m] By this we may learn not to uſe unlawfull meanes, nor to put others in danger to ſave our ſelves, reade verſe 20. albeit it may appeare that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.

† *Ebr. That my ſoul may live.*

[n] To be his wife.

[o] The Lord took the defence of this poore ſtranger againſt a mighty king: and as he is ever carefull over his, ſo did he preſerve Sarai.

[p] To the intent that none ſhould hurt him either in his perſon or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth upon the name of the Lord. 11 Lot departeth from him. 13 The wickedneſſe of the Sodomites. 14 The promiſe made to Abram is renued. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went up from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in ſilver and in gold.

3 And he went on his journey from the South toward [b] Beth-el, to the place where his tent had been at the beginning, between Beth-el and Haai,

4 Vnto the place of the * altar, which he had made there at the firſt: and there Abram called on the name of the Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheep, and cattell, and tents,

6 So that the land could not [c] beare them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 Alſo there was debate between the herdmen of Abrams cattell and the herdmen of Lots cattell, (and the [d] Canaanites and the Perizzites dwelt at that time in the land.)

8 Then ſaid Abram unto Lot, Let there be no [e] ſtrife, I pray thee, between thee and me, neither between mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from me: if thou wilt [f] take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, he ſaw that all the plain of Jorden was watred every where: (*for* before the Lord deſtroyed Sodom and Gomorah, *it was* as the [g] garden of the Lord, like the land of Egypt, as thou goeſt unto Zoar.)

11 Then Lot choſe unto him all the plain of Jorden, and took his journey from the Eaſt: and they departed the [h] one from the other.

12 Abram dwelt in the land of Canaan, and Lot abode in the cities of the plain, and pitched his tent even unto Sodom.

13 Now the men of Sodom *were* wicked, and exceeding [i] ſinners againſt the Lord.

14 ¶ Then the Lord ſaid unto [k] Abram, (after that Lot was departed from him) Lift up thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtward:

15 For all the * land, which thou ſeeſt, will I give unto thee, and to thy ſeed for [l] ever.

[a] His great riches gotten in Egypt, hindred him not to follow his vocation.

[b] He calleth the place by that name which was after given unto it, Chap. 28. 19.

* *Chap.* 12. 7.

[c] This incommoditie came by their riches, which brake friendſhip, and as it were the bond of nature.

* *Chap.* 36. 7.

[d] Who ſeeing their contention, might blaſpheme God, and deſtroy them.

[e] He cutteth off the occaſion of contention: therefore the evil ceaſeth.

[f] Abram reſigneth his own right to buy peace.

[g] Which was in Eden, Chap. 2. 10

[h] This was done by Gods providence, that onely Abram & his ſeed might dwell in the land of Canaan.

[i] Lot thinking to get Paradiſe, found hell.

[k] The Lord comforted him, leaſt he ſhould have taken thought for the departure of his nephew.

* *Chap.* 12. 7. *and* 15. 7, 18. *and* 26. 4. *Deut.* 34. 4.

[l] Meaning a long time, and till the comming of Chriſt as Exod. 12. 14. and 21. 6. Deut. 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

16 And I will make thy ſeed, as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbred.

17 Ariſe, walk through the land, in the length thereof, and breadth thereof: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and builded there an altar unto the Lord.

Chap. XIV.

12 In the overthrow of Sodom, Lot is taken priſoner. 16 Abram delivereth him. 18 Melchi-zedek commeth to meet him. 23 Abram would not be enriched by the king of Sodom.

AND in the daies of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

2 *Theſe men* made warre with Bera king of Sodom, and with Birſha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt Sea.

4 Twelve yeares were they ſubject to Chedor-laomer, but in the thirteenth yeare they rebelled.

5 And in the fourteenth yeare came Chedor-laomer, and the kings that were with him, and ſmote the ‡ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

6 And the Horites in the mount Seir, unto the plain of Paran, which is by the wilderneſſe.

7 And they returned and came to Enmiſhpat, which is Kadeſh, and ‡ ſmote all the countrey of the Amalekites, & alſo the Amorites that dwelt in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they joyned battell with them in the vale of Siddim:

9 *To wit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: foure kings againſt five.

10 Now the [e] vale of Siddim was full of ſlime pits, and the kings of Sodom and Gomorah fled, and ‡ fell there: and the reſidue fled to the mountain.

11 Then they tooke all the ſubſtance of Sodom, and Gomorah, and all their victuals, and went their way.

12 They [f] tooke Lot alſo, Abrams brothers ſonne, and his ſubſtance, (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, ‡ he brought forth of them that were born and brought up in his houſe, three hundred and eighteen, and purſued them unto Dan.

15 Then he, and his ſervants divided themſelves againſt them by night, and ſmote them, and purſued them unto Hobah, which is on the left ſide of † Damaſcus.

16 And he recovered all the ſubſtance, and alſo brought again his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meet him in the valley of Shaveh, which is the * kings dale.

18 And * Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a prieſt of the moſt high God.

19 Therefore he [i] bleſſed him, ſaying, Bleſſed *art thou*, Abram, of God moſt high, poſſeſſour of heaven and earth.

26 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thine hand. * And *Abram* gave him tithe of all.

21 Then the king of Sodom ſaid to Abram, Give me the † perſons, and take the goods to thy ſelf.

22 And Abram ſaid to the king of Sodom, ‡ I have lift up mine hand unto the Lord the moſt high God, poſſeſſour of heaven and earth,

23 † That I will not take of all that is thine, ſo much as a threed or ſhooe latchet, leſt thou ſhouldeſt ſay, I have made Abram rich,

24 [k] Save onely that, which the young men have eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

Chap. XV.

1 The Lord is Abrams defence and reward. 6 He is juſtified by faith. 13 The ſervitude and deliverance out of Egypt is declared. 18 The land of Canaan is promiſed the fourth time.

AFter theſe things, the ‡ word of the Lord came unto Abram in a * viſion, ſaying, Fear not, Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram ſaid, [a] O Lord God, what wilt thou give me, ſeeing I go childleſſe, and the ſteward of mine houſe *is* this Eliezer of Damaſcus?

3 Again Abram ſaid, Behold, to me thou haſt given no ſeed: wherefore lo, a ſervant of mine houſe ſhall be mine heire.

4 Then behold, the word of the Lord came

[a] That is, of Babylon: by kings here, meaning them that were governours of cities.

[b] Of a people gathered of divers countreys.

[c] Ambition is the chief cauſe of warres amõg princes.

‡ *Or, of the labcured fields.*

[d] Called alſo the dead Sea, or the lake Aſphaltite, neare unto Sodom and Gomorah.

‡ *Or, giants.*

‡ *Or, plaine.*

‡ *Or, deſtroyed.*

[e] And afterward was overwhelmed with water, and ſo was called the ſalt Sea.

‡ *Or, were diſcomfited.*

[f] The godly are plagued many tims with the wicked: therefore their company is dangerous.

[g] God moved them to joyn with Abram, and preſerved him from their idolatrie & ſuperſtitions.

‡ *Or, armed.*

† *Ebr. Dammeſek.*

* *2. Sam. 18. 18.*

* *Heb. 7. 1.*

[h] For Abram and his ſouldiers refection, and not to offer ſacrifice.

[i] In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high prieſt.

* *Hebr. 7. 8.*

† *Ebr. ſouls.*

‡ *Or, I have ſworn*

† *Ebr. If I take from thee a threed, &c. reade 1 Sam. 14. 14.*

[k] He would not that his liberalitie ſhould be hurtfull unto others.

‡ *Or, the Lord ſpake to Abram.*

* *Numb. 12. 6.*

* *Pſal. 16. 6.*

[a] His fear was not only leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

came unto him, ſaying, This man ſhall not be thine heire, but one that ſhall come out of thine own bowels, he ſhall be thine heire.

5 Moreover, he brought him forth and ſaid, * Looke up now unto heaven, and tell the ſtarres, if thou be able to number them: and he ſaid unto him, So ſhall thy ſeed be.

6 And *Abram* * beleeved the Lord, and he counted that to him for righteouſneſſe.

7 Again he ſaid unto him, I am the Lord, that brought thee out of * Ur of the Caldees, to give thee this land to inherite it.

8 And he ſaid, O Lord God, [b] whereby ſhall I know that I ſhall inherit it?

9 Then he ſaid unto him, Take me an heifer of three yeares olde, and a ſhee goat of three yeares old, and a ramme of three yeares old, a turtle dove alſo and a pigeon.

10 So he tooke all theſe unto him, and [c] divided them in the mids, and laid every piece one againſt another: but the birds divided he not.

11 Then fowls fell on the carkeiſes, and Abram drove them away.

12 And when the ſunne went down, there fell an heavie ſleep upon Abram: and lo, † a very fearfull darkneſſe fell upon him.

13 Then he ſaid to Abram. * Know for a ſuretie, that thy ſeed ſhall be a ſtranger in a land that is not theirs, * [d] four hundreth yeares, and ſhall ſerve them: and they ſhall intreat them evil.

14 Notwithſtanding, the nations, whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe unto thy fathers in peace, *and* ſhalt bee buried in a good age.

16 And in the ‡ fourth generation they ſhall come hither again: for the [e] wickedneſſe of the Amorites is not yet full.

17 Alſo when the ſunne went down, there was a darkneſſe: and behold, a ſmoking fornace, and a firebrand, which went between thoſe pieces.

18 * In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Jebuſites.

* *Rom.* 4. 18.

* *Rom.* 4. 3. *Galat.* 3. 6. *Iames* 2. 23.

* *Chap.* 11. 28.

[b] This is a particular motion of Gods ſpirit, which is not lawfull for all to folow in asking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

[c] This was the old cuſtome in making covenants, Jer. 34. 18. to the which God added theſe conditions, that Abrams poſteritie ſhould be as torn in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet delivered.

† *Ebr, a fear of great darkneſſe.*

* *Acts* 7. 6.

* *Exod.* 12. 40.

[d] Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

‡ *Or, after foure hundreth yeares.*

[e] Though God ſuffer the wicked for a time, yet his vengeance falleth upon them, when the meaſure of their wickedneſſe is full.

* *Chap.* 12. 7. *and* 13. 15. *and* 26. 4. *Deut.* 4. 5.

* 1. *King.* 4. 21. 2 *Chron.* 9. 26.

† *Ebr. Terath.*

CHAP. XVI.

2 Sarai being barren, giveth Hagar to Abram. 4 Which conceiveth and deſpiſeth her dame. 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her ſonne. 13 She calleth upon the Lord, whom ſhe findeth true.

NOw [a] Sarai Abrams wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſaid unto Abram, Behold now, the Lord hath [b] reſtrained me from child-bearing. I pray thee goe in unto my maid: ‡ it may be that I ſhall † receive a childe by her, And Abram obeyed the voice of Sarai.

3 Then Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelled ten yeare in the land of Canaan, and gave her to her husband Abram for his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived, and when ſhe ſaw that ſhe had conceived, her dame was [c] deſpiſed in her eyes.

5 Then Sarai ſaid to Abram, † Thou doeſt me wrong. I have given my maid into thy boſome, and ſhe ſeeth that ſhe hath conceived, and I am deſpiſed in her eyes: the Lord judge between me and thee.

6 Then Abram ſaid to Sarai, Behold, thy maid *is* in thine ‡ hand: do with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

7 ¶ But the [d] Angel of the Lord found her beſide a fountain of water in the wilderneſſe by the fountain in the way to Shur,

8 And he ſaid, Hagar Sarais maid, whence commeſt thou? and whither wilt thou go? And ſhe ſaid, I flee from my dame Sarai.

9 Then the Angel of the Lord ſaid to her, [e] Return to thy dame, and humble thy ſelf under her hands.

10 Again the Angel of the Lord ſaid unto her, I will ſo greatly increaſe thy ſeed, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſaid unto her, See, thou art with child, and ſhalt beare a ſonne, and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhall be a ‡ wilde man: his hand *ſhall be* againſt every man, and every mans hand againſt him, * and [f] he ſhall dwell in the preſence of all his brethren.

13 Then ſhe called the Name of the Lord, that ſpake unto her, Thou God lookeſt on me: for ſhe ſaid, [g] Have I not alſo here looked after him that ſeeth me?

14 * Wherefore the Well was called, ‡ Beer-lahai-roi: lo, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name, which Hagar bare, Iſhmael.

[a] It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

[b] She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age.

‡ *Or, peradventure.*

† *Ebr. be builded by her.*

[c] This puniſhment declareth what they gaine that attempt any thing againſt the word of God.

† *Ebr. mine iniurie is upon thee.*

‡ *Or, power.*

[d] Which was Chriſt, as appeareth verſe 13. and chap. 18. 17.

[e] God rejecteth none eſtate of people in their miſeries, but ſendeth them comfort.

‡ *Or, fierce and cruell, or as a wilde aſſe.*

* *Chap.* 25. 18.

[f] That is, the Iſhmaelites ſhall be a peculiar people by themſelves, & not a portion of another people.

[g] She rebuketh her own dulneſſe, and acknowledgeth Gods graces, who was preſent with her every where.

* *Chap:* 24. 62.

‡ *Or, the well of the living and ſeeing me.*

16 And Abram *was* fourescore and ſix yeares old, when Hagar bare him Iſhmael.

Chap. XVII.

5 Abrams name is changed to confirm him in the promiſe. 8 The land of Canaan is the fift time promiſed. 12 Circumciſion is inſtituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Izhak is promiſed. 23 Abraham and his houſe are circumciſed.

WHen Abram was ninetie yeare old and nine, the Lord appeared to Abram, and ſaid unto him, I am God ‡ all ſufficient: * walk before me, and be thou ‡ upright,

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Behold, I *make* my covenant with thee, and thou ſhalt be a [a] father of many nations.

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be [b] Abraham: * for a father of many nations have I made thee.

6 Alſo I will make thee exceeding fruitfull, and will make nations of thee: yea, kings ſhall proceed of thee.

7 Moreover, I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an * everlaſting covenant, to be God unto thee, and to thy ſeed after thee.

8 And I will give thee and thy ſeed after thee the land, wherein thou art a ſtranger, *even* all the land of Canaan, for an everlaſting poſſeſſion, and I will be their God.

9 ¶ Again God ſaid unto Abraham, Thou alſo ſhalt keep my covenant, thou, and thy ſeed after thee in their generations.

10 [c] This is my covenant which ye ſhall keep between me and you, and thy ſeed after thee, * Let every man-childe among you be circumciſed:

11 That is, ye ſhall circumciſe the [d] fore-skinne of your fleſh, and it ſhall be a * ſigne of the covenant between me and you.

12 And every man-childe of eight dayes old among you, ſhall be circumciſed in your generations, as well he that is born in *thine* houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is born in thine houſe, and he that is bought with thy money, muſt needes be circumciſed: ſo my covenant ſhall be in your fleſh for an everlaſting covenant.

14 But the uncircumciſed [e] man-child, in whoſe fleſh the fore-skin is not circumciſed, even that perſon ſhall be cut off from his people, *becauſe* he hath broken my covenant.

‡ *Or, Almighty.*

* *Chap. 5. 22.*

‡ *Or, without hypocriſie.*

[a] Not onely according to the fleſh, but of a farre greater multitude by faith, Rom. 4. 17.

[b] The changing of his name is a ſeale to confirme Gods promiſe unto him.

* *Rom. 4. 17.*

* *Chap. 13. 16.*

[c] Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joyned to it: which phraſe is common to all Sacraments.

* *Acts 7. 8.*

[d] That privie part is circumciſed, to ſhew that all that is begotten of man is corrupt and muſt be mortified.

* *Rom. 4. 11.*

[e] Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for under mankind all was conſecrated. And here is declared, that whoſoever contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ Afterward God ſaid unto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‡ Sarah *ſhall be* her name.

16 And I will bleſſe her, and will alſo give thee a ſon of her, yea, I will bleſſe her, and ſhe ſhall be *the mother* of nations: Kings *alſo* of people ſhall come of her.

17 Then Abraham fell upon his face, and [f] laughed, and ſaid in his heart, Shall a child be born unto him, that is an hundreth yeare old? and ſhall Sarah that is ninetie yeare old beare?

18 And Abraham ſaid unto God, Oh, that Iſhmael might live in thy ſight.

19 Then God ſaid, * Sarah thy wife ſhall beare thee a ſonne indeed, and thou ſhalt call his name Izhak: and I will eſtabliſh my covenant with him for an [g] everlaſting covenant, *and* with his ſeed after him.

20 And as concerning Iſhmael, I have heard thee: lo, I have bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes ſhall he beget, and I will make a great nation of him.

21 But my covenant will I eſtabliſh with Izhak, which Sarah ſhall beare unto thee, the next * yeare at this ſeaſon.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ Then Abraham took Iſhmael his ſonne, and all that were born in his houſe, and all that was bought with his money, *that is*, every man-childe among the men of Abrahams houſe, and [h] he circumciſed the fore-skinne of their fleſh in that ſelf ſame day, as God had commanded him.

24 Abraham alſo himſelf was ninetie yeare old and nine, when the fore-skinne of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteen yeare old, when the fore-skinne of his fleſh was circumciſed.

26 The ſelf ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe, *both* born in his houſe, and bought with money of the ſtranger, were circumciſed with him.

Chap. XVIII.

2 Abraham receiveth three Angels into his houſe. 10 Izhak is promiſed again. 12 Sarah laugheth. 18 Chriſt is promiſed to all nations. 19 Abraham taught his family to know God. 21 The deſtruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

AGain the Lord * appeared unto him in the ‡ plain of Mamre, as he ſat in his tent doore about the heat of the day.

2 And he lift up his eyes, and looked: and lo, three [a] men ſtood by him, and when he ſaw *them*, he ran to meet them from the tent doore, and bowed himſelf to the ground.

3 And

‡ *Or, Dame, or, Princeſſe.*

[f] Which proceeded of a ſudden joy, and not of infidelitie.

* *Chap. 18. 10. and 21. 2.*

[g] The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

† *Ebr. greatly, greatly.*

* *Chap. 21. 2.*

[h] They were well inſtructed which obeyed, to be circumciſed without reſiſtance, which thing declareth that maſters in their houſes ought to be as Preachers to their families, that frō the higheſt to the loweſt, they may obey the will of God.

* *Hebr. 13. 2.*

‡ *Or, Oke grove.*

[a] That is, three Angels in mans ſhape.

3 And he ſaid, [b] Lord, If I have now found favour in thy ſight, goe not, I pray thee, from thy ſervant.

[b] Speaking to one of them, in whom appeared to be moſt majeſtie: for he thought they had been men.

4 Let a little water, I pray you, be brought, and [c] waſh your feet, and reſt your ſelves under the tree.

[c] For men uſed, becauſe of the great heate, to goe bare footed in thoſe parts.

5 And I will bring a morſell of bread, that you may comfort your hearts, afterwards ye ſhall goe your wayes: for therefore are ye [d] come to your ſervant. And they ſaid, Doe even as thou haſt ſaid.

[d] As ſent of God that I ſhould doe my duty to you.

6 Then Abraham made haſt into the tent unto Sarah, and ſaid, Make ready at once three † meaſures of fine meale: knead it, and make cakes upon the hearth.

† *Ebr. Seim.*

7 And Abraham ranne to the beaſts, and took a tender and good calf, and gave it to the ſervant, who haſted to make it ready.

8 And he took butter and milk, and the calf which he had prepared, and ſet before them, and ſtood himſelf by them under the tree, and [e] they did eat.

[e] For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and drink, and ſuch like.

9 ¶ Then they ſaid unto him, Where is Sarah thy wife? And he anſwered, Behold, *ſhe is* in the tent.

10 And he ſaid, * I will certainly come again unto thee according to the time [f] of life: and loe, Sarah thy wife ſhall have a ſonne: and Sarah heard in the tent doore, which was behinde him.

* *Chap.* 17. 19, 21. *and* 21. 2. *Rom.* 9. 9.

[f] That is, about this time, when ſhe ſhall be alive, or when the childe ſhall come into this life.

11 (Now Abraham and Sarah *were* old and ſtricken in age, *and* it ceaſed to be with Sarah after the maner of women)

12 Therefore Sarah [g] laughed within her ſelf, ſaying, After I am waxen old, * and my lord alſo, ſhall I have luſt?

[g] For ſhe rather had reſpect to the order of nature, then beleeved the promiſe of God.

* 1 *Pet.* 3. 6.

13 And the Lord ſaid unto Abraham, Wherefore did Sarah thus laugh, ſaying, Shall I certainly beare a childe which am old?

14 (Shall any thing be * ‡ hard to the Lord? at the time appointed will I return unto thee, *even* according to the time of life, and Sarah ſhall have a ſonne.)

* *Zech.* 8. 6.
‡ *Or, Hid.*

15 But Sarah denyed, ſaying, I laughed not: for ſhe was afraid. And he ſaid, † It is not ſo: for thou laughedſt.

† *Ebr. No.*

16 ¶ Afterward the men did riſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord ſaid, Shall I hide from Abraham that thing which I do,

[h] Jehovah, the Ebrew word, which we call Lord, ſheweth, that this Angel was Chriſt: for this word is onely applyed to God.

18 Seeing that Abraham ſhall be indeed a great and mighty nation, and * all the nations of the earth ſhall be bleſſed in him?

* *Chap.* 12. 3. *and* 22. 18.

19 For I know him [i] that he will command his ſons and his houſhold after him that they keep the way of the Lord to do righteouſneſſe & judgement, that the Lord may bring upon Abraham that he hath ſpoken unto him.

[i] He ſheweth that fathers ought both to know Gods judgements, and to declare them to their children.

20 Then the Lord ſaid, Becauſe the cry of Sodom and Gomorah is great, and becauſe their ſinne is exceeding grievous,

21 I will [k] go down now, and ſee whether they have done altogether according to that [l] cry which is come unto me: and if not, *that* I may know.

[k] God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe.

[l] For our ſins cry for vengeance, though none accuſe us.

22 And the men turned thence and went toward Sodom: but Abraham ſtood yet before the Lord.

23 Then Abraham drew neare, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 If there be fifty righteous within the citie, wilt thou deſtroy and not ſpare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to ſlay the righteous with the wicked: and that the righteous ſhould bee even as the wicked, be it farre from thee: ſhall not the Judge of all the world † doe right?

† *Ebr. do judgement.*

26 And the Lord anſwered, If I ſhall finde in Sodom [m] fiftie righteous within the citie, then will I ſpare all the place for their ſakes.

[m] God declareth that his judgments were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there: and alſo that the wicked are ſpared for the righteous ſake.

27 Then Abraham anſwered and ſaid, Behold now, I have begun to ſpeak unto my Lord, and I am [n] but duſt and aſhes,

[n] Hereby we learn, that the neerer we approch unto God, the more doth our miſerable eſtate appeare, and the more are we humbled.

28 If there ſhall lack five of fifty righteous, wilt thou deſtroy all the city for five? And he ſaid, If I finde there five and fourty, I will not deſtroy it.

29 And he yet ſpake to him again, and ſaid, What if there ſhall be found forty there? Then he anſwered, I will not do it for fourties ſake.

30 Again he ſaid, Let not my Lord now be angry, that I ſpeake, What if thirty be found there? Then he ſaid, I will not do it, if I finde thirtie there.

31 Moreover he ſaid, Behold, now I have begun to ſpeak unto my Lord, What if twenty be found there? And he anſwered, I will not deſtroy it for twenties ſake.

32 Then he ſaid, Let not my Lord be now angry, and I will ſpeak but this [o] once, What if ten be found there? And he anſwered, I will not deſtroy it for tens ſake.

[o] If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church.

33 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his houſe. 4 The filthie luſts of the Sodomites. 16 Lot is delivered. 24 Sodom is deſtroyed. 26 Lots wife is made a pillar of ſalt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the evening there came two [a] Angels to Sodom: and Lot ſat at the gate of Sodom, and Lot ſaw *them*, and roſe up to meet them, and he bowed himſelf with his face to the ground:

[a] Wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, See my Lords, I pray

you, turn in now into your ſervants houſe, and tarie all night, and * waſh your feet, and ye ſhall riſe up early and go your wayes. Who ſaid, Nay, but we will abide in the ſtreet all night.

3 Then [b] he preſſed upon them earneſtly, and they turned in to him, and came to his houſe, and he made them a feaſt, and did bake unleavened bread, and they did [c] eat.

4 But before they went to bed, the men of the citie, *even* the men of Sodom compaſſed the houſe round about from the young even to the old, [d] all the people from *all* quarters.

5 Who crying unto Lot, ſaid to him, Where are the men, which came to thee this night? bring them out unto us that we we may know them.

6 Then Lot went out at the doore unto them, and ſhut the doore after him,

7 And ſaid, I pray you, my brethren, do not *ſo* wickedly.

8 Behold now, I have two [e] daughters, which have not known man: them will I bring out now unto you, and do to them as ſeemeth you good: onely unto theſe men do nothing: [f] for therefore are they come under the ſhadow of my roof.

9 Then they ſaid, Away hence: and they ſaid, He is come alone as a ſtranger, and ſhall he judge and rule? we will now deale worſe with thee then with them. So they preſſed ſore upon Lot * himſelf, and came to break the doore.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the doore.

11 * Then they ſmote the men that were at the doore of the houſe with blindneſſe, both ſmall and great, ſo that they were weary in † ſeeking the doore.

12 ¶ Then the men ſaid unto Lot, Whom haſt thou yet here? either ſonne in law, or thy ſonnes, or thy daughters, or whatſoever thou haſt in the citie, bring it out of this place.

13 For [g] we will deſtroy this place, becauſe the * cry of them is great before the Lord, & the Lord hath ſent us to deſtroy it.

14 Then Lot went out and ſpake unto his ſonnes in law, which ‡ married his daughters, and ſaid, Ariſe, get you out of this place: for the Lord will deſtroy the citie: but he ſeemed to his ſonnes in law, as though he had mocked.

15 ¶ And when the morning aroſe, the Angels haſted Lot, ſaying, Ariſe, take thy wife and thy two daughters † which are here, leſt thou be deſtroyed in the puniſhment of the citie.

16 And *as* he [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull unto him) and they brought him forth, and ſet him without the city.

17 ¶ And when they had brought them out, *the Angel* ſaid, Eſcape for thy life: [i] look not behinde thee, neither tarie thou in all the plain: eſcape into the mountain, leſt thou be deſtroyed.

18 And Lot ſaid unto them, not ſo, I pray thee, my Lord.

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercie, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape in the mountain, leſt *ſome* evill take me, and I die.

20 See now this citie here by to flee unto, which is a little one: Oh let me eſcape thither: is it not a [k] little one, and my ſoul ſhall live?

21 Then he ſaid unto him, Behold, I have received † thy requeſt alſo concerning this thing, that I will not overthrow this citie, for the which thou haſt ſpoken.

22 Haſt thee, ſave thee there: for I can doe [l] nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The Sunne did riſe upon the earth, when Lot entred into Zoar.

24 Then the Lord * rained upon Sodom and upon Gomorah brimſtone, and fire from the Lord out of heaven,

25 And overthrew thoſe cities, and all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behind him looked back, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham riſing up early in the morning, *went* to the place, where he had ſtood before the Lord,

28 And looking toward Sodom and Gomorah, and toward all the land of the plain, behold, he ſaw the ſmoke of the land mounting up as the ſmoke of a fornace.

29 ¶ But yet when God deſtroyed the cities of the plain, God thought upon Abraham, and ſent Lot out from the middes of the deſtruction, when he overthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in the mountain with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a cave, he, and his two daughters.

31 And the elder ſaid unto the younger, Our father is old, and there is not a man in the [p] earth, to come in unto us after the manner of all the earth.

32 Come, we will make our father [q] drink wine, and lie with him, that we may preſerve ſeed of our father.

33 So they made their father drink wine that night, and the elder went and lay with

* *Chap.* 18. 4.

[b] That is, he prayed them ſo inſtantly.

[c] Not for that they had neceſſitie, but becauſe the time was not yet come that they would reveile themſelves.

[d] Nothing is more dangerous then to dwell where ſinne reigneth: for it corrupteth all.

[e] He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.

[f] That I ſhould preſerve thẽ from all injury.

* 2 *Pet.* 2. 7.

† *Ebr. finding.*

[g] This proveth that the Angels are miniſters, as well to execure Gods wrath, as to declare his favour.

* *Chap.* 18. 20.

‡ *Or, ſhould marry.*

† *Ebr. which are found.*

[h] The mercy of God ſtriveth to overcome mans ſlowneſſe in following Gods caling.

[i] He willed him to flee from Gods judgements, and not to be ſory to depart from that rich countrey, and full of vain pleaſures.

[k] Though it be little, yet it is great enough to ſave my life: wherein he offendeth in choſing another place then the Angel had appointed him.

† *Ebr. Thy face.*

[l] Becauſe Gods commandement was to deſtroy the citie, and to ſave Lot.

[m] Which before was called Belah, Chap. 14. 2.

* *Deut.* 29. 23. *Iſa.* 13. 19. *Ier.* 50. 40. *Ezek.* 16. 49. *Hoſe.* 11. 8. *Amos* 4. 11. *Luke* 17. 29. *Iude.* 7.

[n] As touching the body onely, and this was a notable monumẽt of Gods vengeance to all them that paſſed that way.

[o] Having before felt Gods mercy, he durſt not provoke him again by continuing among the wicked.

[p] Meaning, in the countrey, which the Lord had now deſtroyed.

[q] For except he had been overcome with wine, he would never have done that abominable act.

with her father: but he perceived not, neither when ſhe lay down, neither when ſhe roſe up.

34 And on the morow the elder ſaid to the younger, Behold, yeſternight lay I with my father: let us make him drink wine this night alſo, and goe thou *and* lie with him, that we may † preſerue ſeed of our father.

35 So they made their father drink wine that night alſo, and the younger aroſe, and lay with him, but he perceived not, when ſhe lay down, neither when ſhe roſe up.

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the [ſ] Moabites unto this day.

38 And the younger bare a ſonne alſo, and ſhe called his name [t] Ben-ammi: the ſame is the father of the Ammonites unto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the King, 9 And the king Abraham. 11 Sarah is reſtored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South countrey, and dwelt between Cadeſh and [a] Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, [b] She is my ſiſter. Then Abimelech king of Gerar ſent and took Sarah.

3 But God came to Abimelech in a dreame by night, and ſaid to him, Behold, [c] thou art but deade, becauſe of the woman, which thou haſt taken: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neare her) And he ſaid, Lord, wilt thou ſlay even [d] the righteous Nation?

5 Said not he unto me, She is my ſiſter? yea, and ſhe her ſelf ſaid, He is my brother: with an upright [e] minde, and [f] innocent hands have I done this.

6 And God ſaid unto him by a dreame, I know that thou diddeſt this even with an upright minde, and I [g] kept thee alſo, that thou ſhouldeſt not ſinne againſt me: therefore ſuffered I thee not to touch her.

7 Now then deliver the man his wife again: for he is a [h] Prophet, and he [i] ſhall pray for thee that thou mayeſt live: but if thou deliver her not again, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing up earely in the morning, called all his ſervants, and told all theſe things † unto them, and the men were ſore afraid.

9 Afterward Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [k] kingdome *this* great ſin? thou haſt done things unto me that ought not to be done.

10 So Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 Then Abraham anſwered, Becauſe I thought *thus*, Surely the [l] feare of God *is* not in this place, and they will ſlay me for my wives ſake.

12 Yet in very deed ſhe is my [m] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now when God cauſed me to wander out of my fathers houſe, I ſaid then to her, This is thy kindnes that thou ſhalt ſhew unto me in all places where we come, * Say thou of me, He is my brother.

14 Then took Abimelech ſheep and beeves, and men ſervants, and women ſervants, and gave them unto Abraham, and reſtored unto him Sarah his wife.

15 And Abimilech ſaid, Behold, my land *is* ‡ before thee: dwell where it pleaſeth thee.

16 Likewiſe to Sarah he ſaid, Behold, I have given thy brother a thouſand pieces of ſilver: behold, he is the [n] vaile of thine eyes to all that are with thee, and to all *others*: and ſhe was [o] thus reproved.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his women ſervants: and they bare children.

18 For the Lord [p] had ſhut up every wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is born. 9 Iſhmael mocketh Izhak. 14 Hagar is caſt out with her ſonne. 17 The Angel comforteth Hagar. 22 The covenant between Abimelech and Abraham. 33 Abraham called upon the Lord.

NOw the Lord viſited Sarah, as he had ſaid, and did unto her * according as he had promiſed.

2 For * Sarah conceived, and bare Abraham a ſonne in his [a] old age, at the ſame ſeaſon that God told him.

3 And Abraham called his ſonnes name that was born unto him, which Sarah bare him, Izhak.

4 Then Abraham circumciſed Izhak his ſonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yeare old, when his ſon Izhak was born unto him.

6 ¶ Then Sarah ſaid, God hath made me to rejoyce: all that heare, will rejoyce with me.

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† *Ebr. keep alive.*

[r] Thus God permitted him to fall moſt horibly in the ſolitarie mountaines, whom the wickednes of Sodom could not overcome.

[ſ] Who as they were born in moſt horrible inceſt, ſo were they & their poſteritie vile and wicked.

[t] That is, ſonne of my people: ſignifying, that they rather rejoyced in their ſinne, then repented for the ſame.

[a] Which was toward Egypt.

[b] Abraham had now twiſe fallen into this fault: ſuch is mans frailty.

[c] So greatly God deteſteth the breach of marriage.

[d] The infidels confeſſed that God would not puniſh but for juſt occaſion: therefore whenſoever he puniſheth, the occaſion is juſt.

[e] As one falling by ignorance, and not doing evil of purpoſe.

[f] Not thinking to doe any man harm.

[g] God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

[h] That is, one, to whom God reveileth himſelf familiarly.

[i] For the prayer of the godly is of force towards God.

† *Ebr. in their eares.*

[k] The wickednes of the king bringeth Gods wrath upon the whole Realm.

[l] He ſheweth that no honeſtie can be hoped for, where the feare of God is not.

[m] By ſiſter, he meaneth his couſin germane, and by daughter, Abrahams neece, Chap. 11. 29. for ſo the Ebrews uſe theſe words.

* *Chap.* 12. 13.

‡ *Or, is at thy commandment.*

[n] Such an head, as with whom thou mayeſt be preſerved from all dangers.

[o] God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a husband, as her vail and defence.

[p] Had taken away from them the gift of conceiving.

* *Chap.* 17. 19. *and* 18. 10.

* *Matth.* 1. 2. *Acts* 7. 8. *Galat.* 4. 23. *Hebr.* 11. 11.

[a] Therefore the miracle was greater.

* *Chap.* 17. 12.

7 Again ſhe ſaid, [b] Who would have ſaid to Abraham, that Sarah ſhould have given children ſuck? for I have born him a ſonne in his old age.

8 Then the childe grew and was weaned: and Abraham made a great feaſt the ſame day that Izhak was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar the Egyptian (which ſhe had born unto Abraham) [c] mocking.

10 Wherefore ſhe ſaid unto Abraham, * Caſt out this bond-woman and her ſonne: for the ſonne of this bond-woman ſhall not be heire with my ſonne Izhak.

11 And this thing was very grievous in Abrahams ſight, becauſe of his ſonne.

12 ¶ But God ſaid unto Abraham, Let it not be grievous in thy ſight for the child, and for thy bond-woman: in all that Sarah ſhall ſay unto thee, heare her voice: for in Izhak ſhall thy ſeed be [d] called.

13 As for the ſonne of the bond-woman, I will make him [e] a nation alſo, becauſe he is thy ſeed.

14 So Abraham aroſe up early in the morning, and took bread, and a bottell of water, and gave it unto Hagar, putting it on her ſhoulder, and the childe *alſo*, and [f] ſent her away: who departing, wandered in the wilderneſſe of Beer-ſheba.

15 And when the water of the bottell was ſpent, ſhe caſt the childe under a certain tree.

16 Then ſhe went and ſat her over againſt *him* afarre off about a bow-ſhoot: for ſhe ſaid, I will not ſee the death of the child, and ſhe ſat down over againſt *him*, and lift up her voice and wept.

17 Then God [g] heard the voice of the child, and the Angel of God called to Hagar from heaven, and ſaid unto her, What aileth thee, Hagar? feare not, for God hath heard the voice of the childe where he is.

18 Ariſe, take up the child, and hold him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and ſhe ſaw a well of water: ſo ſhe went and filled the bottell with water, and gave the boy drink.

20 So God was [i] with the child, and he grew and dwelt in the wilderneſſe, and was an ‡ archer.

21 And he dwelt in the wilderneſſe of Paran, and his mother took him a wife out of the land of Egypt.

22 ¶ And at the ſame time Abimelech and Phichol his chief Captain ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſweare unto me here by God, that thou wilt not † hurt me, nor my children, nor my childrens children: thou ſhalt deale with me, and with the countrey where thou haſt been a ſtranger, according unto the kindneſſe that I have ſhewed thee.

24 Then Abraham ſaid, I will [k] ſweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs ſervants had violently taken away.

26 And Abimelech ſaid, [l] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I *of it*, but this day.

27 Then Abraham took ſheep and beeves, and gave them unto Abimelech: and they two made a Covenant.

28 And Abraham ſet ſeven lambes of the flock by themſelves.

29 Then Abimelech ſaid unto Abraham, What meane theſe ſeven lambes, which thou haſt ſet by themſelves?

30 And he anſwered, Becauſe thou ſhalt receive of mine hand *theſe* ſeven lambs, that it may be a witneſſe unto me, that I have digged this well.

31 Wherefore the place is called ‡ Beer-ſheba, becauſe there they both ſware.

32 Thus made they a [m] Covenant at Beer-ſheba: afterward Abimelech and Phichol his chief captain roſe up, and turned again unto the land of the Philiſtims.

33 ¶ And Abraham planted a grove in Beer-ſheba, and [n] called there on the name of the Lord, the everlaſting God.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

CHAP. XXII.

1. 2 The faith of Abraham is proved in offering his ſonne Izhak. 8 Izhak is a figure of Chriſt. 20 The generation of Nahor, Abrahams brother, of whom commeth Rebekah.

AND after theſe things God did * prove Abraham, and ſaid unto him, Abraham. Who anſwered, † Here am I.

2 And he ſaid, Take now thine onely ſonne Izhak whom thou loveſt, and get thee unto the land of [a] Moriah, and [b] offer him there for a burnt offering upon one of the mountaines, which I will ſhew thee.

3 Then Abraham roſe up early in the morning, and ſadled his aſſe, and took two of his ſervants with him, and Izhak his ſon, and clove wood for the burnt offering, and roſe up and went to the place, which God had told him.

4 ¶ Then the third day Abraham lift up his eyes, and ſaw the place afarre off,

5 And ſaid unto his ſervants, Abide you here with the aſſe: for I and the child will go yonder and worſhip, and [c] come again unto you.

6 Then Abraham took the wood of the burnt offering, and laid it upon Izhak his ſonne, and he took the fire in his hand, and the knife: and they went both together.

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[b] She accuſeth her ſelf of ingratitude, that ſhe did not beleeve the Angel.

[c] He derided Gods promiſe made to Izhak, which the Apoſtle calleth perſecution, Gal. 4. 29.

* *Gal.* 4. 30.

[d] The promiſed ſeed ſhall be counted from Izhak, and not from Iſhmael, Rom. 9. 7. Heb. 11. 18.

[e] The Iſhmaelites ſhall come of him.

[f] True faith renounceth all naturall affections to obey Gods commandement.

[g] For his promiſe ſake made to Abraham, and not becauſe the childe had diſcretion and judgement to pray

[h] Except God open our eyes we can neither ſee, nor uſe the meanes which are before us.

[i] As touching outward things, God cauſed him to proſper.

‡ *Or, Shot in the bow, and was an hunter.*

† *Ebr. Deale falſely with me, or lie.*

[k] So that it is a lawfull thing to take an oath in matters of importance, for to juſtifie the truth, and to aſſure others of our ſinceritie.

[l] Wicked ſervants do many evils unknown to their maſters.

‡ *Or, VVell of the oath, or of ſeven, meaning, lambs.*

[m] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not the true God.

[n] That is, he worſhipped God in all points of true religion.

* *Hebr.* 11. 17.

† *Ebr. Lo, I.*

[a] Which ſignifieth the fear of God, in the which place he was honoured: and Salomon afterward built the Temple.

[b] Herein ſtood the chiefeſt point of his tentation, ſeeing he was commanded to offer up him, in whō God had promiſed to bleſſe all the nations of the world.

[c] He doubted not, but God would accompliſh his promiſe though he ſhould ſacrifice his ſonne.

7 Then ſpake Izhak unto Abraham his father, and ſaid, My father. And he anſwered, Here am I, my ſonne. And he ſaid, Behold the fire and the wood, but where is the lambe for the burnt-offering?

8 Then Abraham anſwered, My ſonne, God will [d]provide him a lambe for a burnt offering: ſo they went both together.

9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, & couched the wood, and [e]bound Izhak his ſonne * and laid him on the altar upon the wood.

10 And Abraham ſtretching forth his hand, took the knife to kill his ſonne.

11 But the Angel of the Lord called unto him from heaven, ſaying, Abraham, Abraham. And he anſwered, Here am I.

12 Then he ſaid, Lay not thine hand upon the childe, neither do any thing unto him: for now I [f]know that thou feareſt God, ſeeing for my ſake ‡ thou haſt not ſpared thine † onely ſonne.

13 And Abraham lifting up his eyes, looked: and behold, there was a ram behinde *him* caught by the hornes in a buſh: then Abraham went and took the ram, and offered him up for a burnt offering in ſtead of his ſonne.

14 And Abraham called the name of that place ‡ Jehovah-Jireh: as it is ſaid this day, In the mount will the Lord [g]be ſeen.

15 ¶ And the Angel of the Lord cried unto Abraham from heaven the ſecond time,

16 And ſaid, * By [h]my ſelf have I ſworn (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſon,

17 Therefore will I ſurely bleſſe thee, and will greatly multiply thy ſeed, as the ſtarres of the heaven, and as the ſand which is upon the ſea ſhore, and thy ſeed ſhall poſſeſſe the ‡ gate of his enemies.

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.

19 Then turned Abraham againe unto his ſervants, and they roſe up, and went together to Beer-ſheba: And Abraham dwelt in Beer-ſheba.

20 ¶ And after theſe things, one told Abraham, ſaying, Behold Milcah, ſhe hath alſo born children unto thy brother Nahor:

21 *Towit,* Uz his eldeſt ſon, and Buz his brother, and Kemuel the father of ‡ Aram.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight did Milcah bear to Nahor, Abrahams brother.

24 And his [i]concubine called Reumah, ſhe bare alſo Tebah, and Gahan, and Thahaſh, and Maachah.

[d] The onely way to overcome all tentations is to reſt upon Gods providence.

[e] For it is like that his father had declared to him Gods commandement, whereunto he ſhewed himſelf obedient.

* *Iames* 2, 21.

[f] That is, by thy true obedience thou haſt declared thy lively faith.

‡ *Or, haſt not withholden thine onely ſonne from me.*

† *Ebr. thy ſonne, thine onely ſonne.*

‡ *Or, the Lord will ſee or provide.*

[g] The name is changed, to ſhew that God doth both ſee and provide ſecretly for his, and alſo evidently is ſeen and felt in time convenient.

* *Pſal.* 105. 9. *Luke* 1. 73. *Heb.* 6. 13.

[h] Signifying, that there is no greater then he.

‡ *Or, holdes.*

* *Chap.* 12. 3. *and* 18. 18. *Acts* 3. 25. *Galat.* 3. 8.

‡ *Or, of the Syrians.*

[i] Concubine is often times taken in the good part, for thoſe women which were inferiour to the wives.

Chap. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundred twenty and ſeven yeare old, († ſo long lived ſhe)

2 Then Sarah dyed in Kiriath-arba: the ſame *is* Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weep for her.

3 ¶ Then Abraham [a]roſe up from the ſight of his corps, and talked with the † Hittites, ſaying,

4 I am a ſtranger, and a forreiner among you: give me a poſſeſſion of buriall with you, that I may bury my dead out of my ſight.

5 Then the Hittites anſwered Abraham, ſaying unto him,

6 Hear us, my Lord: thou art a prince [b]of God among us: in the chiefeſt of our ſepulchres bury thy dead: none of us ſhall forbid thee his ſepulchre, but thou mayeſt bury thy dead *therein.*

7 Then Abraham ſtood up, and bowed himſelf before the people of the land of the Hittites.

8 And he communed with them, ſaying, if it be † your minde, that I ſhall bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar,

9 That he would give me the cave ‡ of Machpelah, which he hath in the end of his field, that he would give it me for as much † money as it is worth, for a poſſeſſion to burie in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c]went in at the gates of his citie, ſaying,

11 No, my Lord, heare me: the field give I thee, and the cave, that therein is I give it thee: *even* in the preſence of the ſons of my people give I it thee, to bury thy dead.

12 Then Abraham [d]bowed himſelf before the people of the land,

13 And ſpake unto Ephron in the audience of the people of the countrey, ſaying, Seeing thou *wilt give it,* I pray thee, heare me, I will give the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* foure hundred [e]ſhekels of ſilver: what *is* that between me and thee? bury therefore thy dead.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver which he had named, in the audience of the

† *Ebr. the yeares of the life of Sarah*

[a] That is, when he had mourned: ſo the godly may mourn, if they paſſe not meaſure: and the naturall affection is commendable.

† *Ebr. ſons of Heth.*

[b] That is, godly or excellent: for the Ebrewes ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

† *Ebr. in your ſoul.*

‡ *Or, double cave, becauſe one was within another.*

† *Ebr. in full ſilver.*

[c] Meaning all the citizens and inhabitants.

[d] To ſhew that he had them in good eſtimation and reverence.

[e] The common ſhekel is about 20. pence, ſo then 400 ſhekels mount to 33. pound 6 ſhillings and eight pence after 5. ſhillings ſterling the ounce.

Hittites, *even* foure hundred ſilver ſhekels of currant money among Merchants.

17 ¶ So the field of Ephron *which was* in Machpelah, and over againſt Mamre, *even* the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made ſure

18 Unto Abraham for a poſſeſſion, in the ſight of the Hitties, *even* of all that ‡ went in at the gates of his citie.

‡ *Or, citizens.*

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over againſt Mamre: the ſame is Hebron in the land of Canaan.

20 Thus the field and the cave that is therein, was made ſure unto Abraham for a poſſeſſion of buriall [f] by the Hittites.

[f] That is, all the people confirmed the ſale.

Chap. XXIV.

2 Abraham cauſeth his ſervant to ſweare to take a wife for Izhak in his owne kinred. 12 The ſervant prayeth to God. 33 His fidelity toward his maſter. 50 The friends of Rebekah commit the matter to God. 58 They aske her conſent, and ſhe agreeth, 67 And is married to Izhak.

Now Abraham was old, *and* † ſtricken in yeeres, And the Lord had bleſſed Abraham in all things.

† *Ebr. come into daies.*

2 Therefore Abraham ſaid unto his eldeſt ſervant of his houſe, which had the rule over all that he had, * [a] Put now thine hand under my thigh,

3 And I will make thee [b] ſweare by the Lord God of the heaven, and God of the earth, that thou ſhalt not take a wife unto my ſonne of the daughters of the Canaanites among whom I dwell.

4 But thou ſhalt go unto my [c] countrey, and to my kinred, and take a wife unto my ſonne Izhak.

* *Chap. 47. 29.*

[a] Which ceremonie declared the ſervants obedience toward his maſter, and the maſters power over the ſervant.

[b] This ſheweth, that an oath may bee required in a lawfull cauſe.

[c] Hee would not that his ſon ſhould marry out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the Scriptures.

5 And the ſervant ſaid to him, What if the woman will not come with me to this land? ſhall I bring thy ſon againe unto the land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſonne [d] thither againe.

[d] Leſt hee ſhould loſe the inheritance promiſed.

7 ¶ The Lord God of heaven, who tooke me from my fathers houſe, and from the land where I was borne, and that ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land, he ſhall ſend his Angels before thee, and thou ſhalt take a wife unto my ſonne from thence.

* *Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.*

8 Neverthelesſe, if the woman will not follow thee, then ſhalt thou be † diſcharged of this mine oath: onely bring not my ſon thither againe.

† *Ebr. innocent.*

9 Then the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſervant tooke ten camels of the camels of his maſter, and departed: (for he *had* all his maſters goods in his hand:) *and* ſo he aroſe, and went to ‡ Aram Naharaim, unto the [e] citie of Nahor.

‡ *Or, Meſopotamia, or, Syria of the two flouds: to wit, of Tygris and Euphrates.*

[e] That is, to Charran.

11 And he made his camels † to lie down without the citie by a well of water, at eventide about the time that *the women* come out to draw *water*.

† *Ebr. to bow their knees.*

12 And he ſaid, O [f] Lord God of my maſter Abraham, I beſeech thee, ‡ ſend me good ſpeed this day, and ſhew mercy unto my maſter Abraham.

[f] He groundeth his prayer upon Gods promiſe made to his maſter.

‡ *Or, Cauſe me to meet.*

13 Lo, I ſtand by the well of water whiles the mens daughters of this city come out to draw water.

14 [g] Grant therefore that the maid, to whom I ſay, bow down thy pitcher, I pray thee, that I may drink: if ſhe ſay, Drink, and I will give thy camels drink alſo: may be ſhe that thou haſt ordained for thy ſervant Izhak: and thereby ſhall I know that thou haſt ſhewed mercy on my maſter.

[g] The ſervant moved by Gods Spirit deſired to be aſſured by a ſigne, whether God proſpered his journey or no.

15 ¶ And now, yer he had left ſpeaking, behold, [h] Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, and her pitcher upon her ſhoulder.

[h] God giveth good ſucces to all things that are undertaken for the glory of his name, and according to his word.

16 (And the maide was very fair to looke upon, a virgin and unknown of man) and ſhe [i] went down to the well, and filled her pitcher, and came up.

[i] Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

17 Then the ſervant ran to meet her, and ſaid, Let me drink, I pray thee, a little water of thy pitcher.

18 And ſhe ſaid, Drink † ſir: and ſhe haſted, and let down her pitcher upon her hand and gave him drink.

† *Ebr. My lord.*

19 And when ſhe had given him drink, ſhe ſaid, I will draw water for thy camels alſo untill they † have drunken enough.

† *Ebr. Have made an end of drinking.*

20 And ſhe powred out her pitcher into the trough ſpeedily, and ran again unto the well to draw water, and ſhe drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his journey proſperous or not.

22 And when the camels had left drinking, the man took a golden ‡ [k] abillement of [l] half a *ſhekel* weight, and two bracelets for her hands, of ten ſhekels weight of gold:

‡ *Or, Earering.*

[k] God permitted many things both in apparell and other things which are now forbid: ſpecially whẽ they appertain not to our mortification.

[l] The golden ſhekel is here meant, and not that of ſilver.

23 And he ſaid, whoſe daughter art thou? tell me, I pray thee, Is there roome in thy fathers houſe for us to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhe bare unto Nahor.

25 Moreover ſhe ſaid unto him, we have litter alſo and provender enough, and roome to lodge in.

26 And the man bowed himſelf and worſhipped the Lord,

27 And ſaid, Bleſſed *be* the Lord God of my maſter Abraham, which hath not

withdrawen his mercy [m] and his truth from my maſter: *for* when I was in the way, the Lord brought me to my maſters brethrens houſe.

28 And the maid ranne and told them of her mothers houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne unto the man to the well.

30 For when he had ſeen the earerings and the bracelets in his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſaid the man unto me, then he went to the man, and lo, [n] he ſtood by the camels at the well.

31 And he ſaid, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I have prepared the houſe, and room for the camels?

32 ¶ Then the man came into the houſe, and [o] he unſadled the [p] camels, and brought litter and provender for the camels, and water to waſh his feet, and the mens feet that were with him.

33 Afterward the meat was ſet before him: but he ſaid, I [q] will not eat, untill I have ſaid my meſſage. And he ſaid, Speak on.

34 Then he ſaid, I am Abrahams ſervant,

35 And the Lord hath [r] bleſſed my maſter wonderfully, that he is become great: for he hath given him ſheep, and beeves, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſters wife hath born a ſonne to my maſter, when ſhe was old, and unto him hath he given all that he hath.

37 Now my maſter made me ſweare, ſaying, thou ſhalt not take a wife to my ſonne of the daughters of the [ſ] Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my [t] fathers houſe and to my kinred, and take a wife unto my ſonne.

39 Then I ſaid unto my maſter, What if the woman will not follow me?

40 Who anſwered me, The Lord, before whom I walk, will ſend his Angel with thee, and proſper thy journey, and thou ſhalt take a wife for my ſon of my kinred and my fathers houſe.

41 Then ſhalt thou be diſcharged of [v] mine oath, when thou comeſt to my kinred: and if they give thee not one, thou ſhalt be free from mine oath.

42 So I came this day to the well, and ſaid, O Lord, the God of my maſter Abraham, if thou now proſper my ‡ journey which I go,

43 Behold, * I ſtand by the well of water: when a virgine cometh forth to draw water, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink,

44 And ſhe ſay to me, Drink thou, and I will alſo draw for thy camels, let her be the wife, which the Lord hath ‡ prepared for my maſters ſonne.

45 And before I had made an end of ſpeaking in mine [x] heart, behold, Rebekah came forth, and her pitcher on her ſhoulder, and ſhe went down unto the well, and drew water. Then I ſaid unto her, Give me drink, I pray thee.

46 And ſhe made haſte, and took down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo. So I drank, and ſhe gave the camels drink alſo.

47 Then I asked her, and ſaid, Whoſe daughter art thou? And ſhe anſwered, The daughter of Bethuel Nahors ſonne, whom Milcah bare unto him. Then I put the abillement upon her face, and the bracelets upon her hands:

48 [y] And I bowed down, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had brought me the † right way to take my maſters brothers daughter unto his ſonne.

49 Now therefore, if ye will deal [z] mercifully and truely with my maſter, tell me: and if not, tell me, that I may turn me to the [a] right hand or to the left.

50 Then anſwered Laban and Bethuel, and ſaid, [b] this thing is proceeded of the Lord: we cannot therefore ſay unto thee, *neither* evil nor good.

51 Behold, Rebekah *is* ‡ before thee, take *her* and go, that ſhe may be thy maſters ſonnes wife, even as the Lord hath ‡ ſaid.

52 And when Abrahams ſervant heard their words, he bowed himſelf toward the earth unto the Lord.

53 Then the ſervant took forth jewels of ſilver, and jewels of gold, and raiment, and gave to Rebekah: alſo unto her brother, and to her mother he gave gifts.

54 Afterward they did eat and drink, *both* he, and the men that were with him, and tarried all night, and when they roſe up in the morning, he ſaid, * let me depart unto my maſter.

55 Then her brother and her mother anſwered, Let the maid abide with us, at the leaſt † ten dayes: then ſhall ſhe go.

56 But he ſaid unto them, Hinder you me not, ſeeing the Lord hath proſpered my journey: ſend me away, that I may go to my maſter.

57 Then they ſaid, We will call the maid, and ask [c] her † conſent.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe anſwered, I will go.

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[m] He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

[n] For he waited on Gods hand, who had now heard his prayer.

[o] To wit, Laban.

[p] The gentle entertainment of ſtrangers uſed among the godly fathers.

[q] The fidelitie that ſervants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their own neceſſitie.

[r] To bleſſe, ſignifyeth here to inrich, or increaſe with ſubſtance, as the text in the ſame verſe declareth.

[ſ] The Canaanites were accurſed, and therefore the godly could not joyn with them in marriage.

[t] Meaning, among his kinſfolks, as verſe 40.

[v] Which by mine authoritie I cauſed thee to make.

‡ *Or, way.*

* *Verſe* 13.

‡ *Or, ſhewed.*

[x] Signifying that this prayer was not ſpoken by the mouth, but onely meditated in his heart.

[y] He ſheweth what is our dutie, when we have received any benefit of the Lord.

† *Ebr. in the way of truth.*

[z] If you will freely and faithfully give your daughter to my maſters ſonne.

[a] That is, that I may provide elſewhere.

[b] So ſoon as they perceive that it is Gods ordinance, they yeeld.

‡ *Or, at thy commandement.*

‡ *Or, ordained.*

* *Verſe* 56. *and* 59.

† *Ebr. dayes, or ten.*

[c] This ſheweth that parents have not authoritie to marry their children without conſent of the parties.

† *Ebr. her mouth.*

59 So they let Rebekah their ſiſter go, and her nurſe, with Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou art our ſiſter, grow into thouſand thouſands, and thy ſeed poſſeſſe the [d] gate of his enemies.

[d] That is, let it be victorious over his enemies: which bleſſing is fully accompliſhed in Jeſus Chriſt.

61 ¶ Then Rebekah aroſe, and her maids, and rode upon the camels, and followed the man: And the ſervant took Rebekah, and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

* Chap. 16. 14. and 25. 11.

63 And Izhak went out to [e] pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came.

[e] This was the exerciſe of the godly fathers, to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 Alſo Rebekah lift up her eyes, and when ſhe ſaw Izhak, ſhe lighted down from the camel.

65 (For ſhe had ſaid to the ſervant, Who is yonder man, that cometh in the field to meet us? and the ſervant had ſaid, It is my maſter) So ſhe took [f] a vail, and covered her.

[f] The cuſtome was that the ſpouſe was brought to her husband, her head being covered in token of ſhamefaſtneſſe and chaſtity.

66 And the ſervant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he took Rebekah, and ſhe was his wife, and he loved her. So Izhak was ‡ comforted after his mothers *death*.

‡ *Or, had left mourning for his mother.*

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giveth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Iſhmael. 25 The birth of Iaakob and Eſau. 30 Eſau ſelleth his birthright for a meſſe of pottage.

NOw Abraham had taken [a] him another wife called Keturah,

[a] When Sarah was dead.

2 Which bare him Zimran, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Iokſhan begat Sheba, and Dedan: * And the ſonnes of Dedan were Aſſhurim, and Letuſhim, and Leummim.

* 1. *Chron.* 1. 32.

4 Alſo the ſonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldaah: and theſe were the ſons of Keturah.

5 ¶ And Abraham gave † all his goods to Izhak.

† *Ebr. all that he had.*

6 But unto the [b] ſons of the [c] concubines, which Abraham had, Abraham [d] gave gifts, and ſent them away from Izhak his ſonne (while he yet lived) Eaſtward to the Eaſt countrey.

[b] For by the vertue of Gods word he had not onely Izhak, but begat many mo.

[c] Reade chap. 22. 24.

[d] To avoid the diſſention that elſe might have come becauſe of the heritage.

7 And this is the age of Abrahams life, which he lived, an hundred ſeventy and five yeare.

8 Then Abraham yeelded the ſpirit, and dyed in a good age, an old man, and of great yeares, and was [e] gathered to his people.

[e] Hereby the ancients ſignified, that man by death periſhed not wholly: but as the ſouls of the godly lived after in perpetuall joy, ſo the ſouls of the wicked in perpetuall pain.

9 And his ſons, Izhak and Iſhmael buried him in the cave of Machpelah, in the field of Ephron ſonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

* *Chap.* 23. 16.

11 ¶ And after the death of Abraham God bleſſed Izhak his ſonne, * and Izhak dwelt by Beer-lahai-roi.

* *Chap.* 16, 14. *and* 24. 62.

12 ¶ Now theſe are the generations of Iſhmael Abrahams ſonne, whom Hagar the Egyptian Sarahs handmaid bare unto Abraham.

13 * And theſe are the names of the ſons of Iſhmael, name by name, according to their kinreds: the † eldeſt ſonne of Iſhmael *was* Nebaioth, then Kedar, and Adbeel, and Mibſam,

* 1. *Chron.* 1. 29.

† *Ebr. firſt born.*

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe are the ſonnes of Iſhmael, and theſe are their names by their towns, and by their caſtles: *to wit*, twelve princes of their nations.

17 (And theſe are the yeares of the life of Iſhmael, an hundred thirty and ſeven yeares, and he yeelded the ſpirit, and dyed, and was gathered unto his [f] people.)

[f] Which dwelt among the Arabians and were ſeparate from the bleſſed ſeed.

18 And they dwelt from Havilah unto Shur, that is towards Egypt as thou goeſt to Aſhur. *Iſhmael* ‡ dwelt [g] in the preſence of all his brethren.

‡ *Or, his lot fell.*

[g] He meaneth that his lot fell to dwell among his brethren, as the Angel promiſed, Chap. 16. 12.

19 ¶ Likewiſe theſe are the generations of Izhak Abrahams ſonne. Abraham begat Izhak.

20 And Izhak was fourty yeares old, when he took Rebekah to wife, the daughter of Bethuel the ‡ Aramite of Padan Aram, *and* ſiſter to Laban the Aramite.

‡ *Or, Syrian of Meſopotamia.*

21 And Izhak prayed unto the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children ‡ ſtrove together within her: therefore ſhe ſaid, Seeing *it is* ſo, why am I [h] thus? wherefore ſhe went [i] to ask the Lord.

‡ *Or, hurt one another.*

[h] That is, with childe, ſeeing one ſhall deſtroy another.

[i] For that is the onely refuge in all our miſeries.

23 And the Lord ſaid to her, Two nations *are* in thy wombe, and two manner of people ſhall be divided out of thy bowels, and the one people ſhall be mightier then the other, and the * elder ſhall ſerve the younger.

* *Rom.* 9. 12.

24 ¶ Therefore when her time of deliverance was fulfilled, behold, twinnes *were* in her wombe.

25 So he that came out firſt was red, and he was all over as a rough garment, and they called his name Eſau.

36 * And afterward came his brother out, and his hand held Eſau by the heel: therefore

* *Hoſe.* 12. 3. *Matth.* 1. 2.

therefore his name was called Jaakob. Now, Izhak was threeſcore yeare old when *Rebekah* bare them.

27 And the Boyes grew, and Eſau *was* a cunning hunter, and † lived in the fields: but Jaakob was a ‡ plain man and dwelt in tents.

28 And Izhak loved Eſau, for † veniſon *was* his meat, but Rebekah loved Jaakob.

29 Now Jaakob ſod pottage, and Eſau came from the field and was weary.

30 Then Eſau ſaid to Jaakob, ‡ Let me eat, I pray thee, of that *pottage* ſo red, for I am weary. Therefore was his name called Edom.

31 And Jaakob ſaid, Sell me even now thy birthright.

32 And Eſau ſaid, Lo, I am almoſt dead, what *is* then this [k] birthright to me?

33 Jaakob then ſaid, Swear to me even now. And he ſware to him, * and [l] ſold his birthright unto Jaakob.

34 Then Jaakob gave Eſau bread and pottage of Lentiles: and he did eat and drink, and roſe up, and went his way: So Eſau contemned *his* birthright.

Chap. XXVI.

1 God provideth for Izhak in the famine. 3 He renueth his promiſe. 9 The king blameth him for denying his wife. 14 The Philiſtims hate him for his riches, 15 Stop his wells, 16 And drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

And there was a famine in the [a] land beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philiſtims unto Gerar.

2 For the Lord appeared unto him, and ſaid, [b] Go not down into Egypt, *but* abide in the land which I ſhall ſhew unto thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeed I will give all theſe * countreys: and I will perform the oath which I ſware unto Abraham thy father.

4 Alſo I will cauſe thy ſeed to multiply as the ſtarres of heaven, and will give unto thy ſeed all theſe countreys: and in thy ſeed ſhall all the nations of the earth be * bleſſed.

5 Becauſe that Abraham [c] obeyed my voice and kept mine † Ordinance, my Commandements, my Statutes, and my Laws.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he ſaid, She is my ſiſter: for he [d] feared to ſay, She is my wife, leſt, *ſaid he*, the men of the place ſhould kill me, becauſe of Rebekah: for ſhe was beautifull to the eye.

8 So after he had been there a long time, Abimelech king of the Philiſtims looked out at a window, and lo, he ſaw Izhak [e] ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, and ſaid, Lo, ſhe is of a ſurety thy wife, and why ſaidſt thou, She is my ſiſter? To whom Izhak anſwered, Becauſe I thought *this*, It may be that I ſhall die for her.

10 Then Abimelech ſaid, Why haſt thou done this unto us? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou have brought [f] ſinne upon us.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeare an ‡ hundred fold by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and † ſtill increaſed, till he was exceeding great,

14 For he had flocks of ſheep, and herds of cattell, and a mighty houſhold: therefore the Philiſtims had [g] envie at him,

15 Inſomuch that the Philiſtims ſtopped and filled up with earth all the wells, which his fathers ſervants digged in his father Abrahams time.

16 Then Abimelech ſaid unto Izhak, Get thee from us, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wells of water, which they had digged in the dayes of Abraham his father: for the Philiſtims had ſtopped them after the death of Abraham, and he gave them the ſame names, which his father gave them.

19 Izhaks ſervants then digged in the valley, and found there a well of ‡ living water.

20 But the herdmen of Gerar did ſtrive with Izhaks herdmen, ſaying, The water is ours: therefore called he the name of the well ‡ Ezek, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſtrove for that alſo, and he called the name of it ‡ Sitnah.

22 Then he removed thence, and digged another wel, for the which they ſtrove not: therefore called he the name of it ‡ Rehoboth, and ſaid, Becauſe the Lord hath now made us room, we ſhall increaſe upon the earth.

23 So he went up thence to Beer-ſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I am the God [i] of Abraham thy father: fear not, for I am with thee, and will bleſſe thee, and will multiply thy ſeed for my ſervant Abrahams ſake.

25 Then he built an [k] Altar there, and there

† *Ebr. a man of the field.*

‡ *Or, ſimple and innocent.*

† *Ebr. veniſon in his mouth.*

‡ *Or, feed me quickly.*

[k] The reprobate eſteem not Gods benefits except they feel them preſently, and therefore they preferre preſent pleaſures.

* *Heb.* 12. 16.

[l] Thus the wicked preferre their worldly commodities to Gods ſpirituall graces: but the children of God do the contrary.

[a] In the land of Canaan.

[b] Gods providence alwayes watcheth to direct the wayes of his children.

* *Chap.* 13. 15. *and* 15. 18.

* *Chap.* 12. 3. *and* 15. 18. *and* 18. 18. *and* 22. 18. *and* 28. 14.

[c] He commendeth Abrahams obedience becauſe Izhak ſhould be the more ready to follow the like: for as God made this promiſe of his free mercie, ſo doth the confirmation thereof proceed of the ſame fountaine.

† *Ebr. my keeping.*

[d] Whereby we ſee that fear and diſtruſt is found in the moſt faithfull.

[e] Or, ſhewing ſome familiar ſigne of love, whereby it might be known that ſhe was his wife.

[f] In all ages men were perſwaded that Gods vengeance ſhould light upon wedlock-breakers.

‡ *Or, an hundred meaſures.*

† *Ebr. he went forth going and increaſing.*

[g] The malicious envie alwayes the graces of God in others.

[h] The Ebrew word ſignifyeth a flood, or valley, where water at any time runneth.

‡ *Or, ſpringing.*

‡ *Or, contention, ſtriſe.*

‡ *Or, hatred.*

‡ *Or, largeneſſe, room.*

[i] God aſſureth Izhak againſt all fear by rehearſing the promiſe made to Abraham.

[k] To ſignifie that he would ſerve none other God, but the God of his father Abraham.

called upon the Name of the Lord, and there ſpread his tent: where alſo Izhaks ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phicol the captain of his armie.

27 To whom Izhak ſaid, Wherefore come ye to me, ſeeing ye hate me and have put me away from you?

28 Who anſwered, We ſaw certainly that the Lord was with thee, & we thought *thus*, Let there be now an oath between us, *even* between us and thee, and let us make a covenant with thee.

29 [l] If thou ſhalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, *do this*.

30 Then he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: then Izhak let them go, and they departed from him in peace.

32 And that ſame day Izhaks ſervants came and told him of a well, which they had digged, and ſaid unto him, We have found water.

33 So he called it ‡ Shibah: therefore the name of the citie is called ‡ Beerſheba unto this day.

34 ¶ Now when Eſau was fourty yeare old, he took to wife Judith the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite *alſo*.

35 And they * were ‡ a grief of minde to Izhak and to Rebekah.

Chap. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſel. 38 Eſau by weeping moveth his father to pitty him. 41 Eſau hateth Iaakob and threatneth his death. 43 Rebekah ſendeth Iaakob away.

AND when Izhak was old, and his eyes were dim (ſo that he could not ſee) he called Eſau his eldeſt ſonne, and ſaid unto him, my ſonne. And he anſwered him, † I am here.

2 Then he ſaid, Behold, I am now old, *and* know not the day of my death:

3 Wherefore now, I pray thee, take thine inſtruments, thy quiver and thy bow, and get thee to the field, that thou mayeſt † take me ſome veniſon.

4 Then make me ſavourie meat, ſuch as I love, and bring it me that I may eat, *and* that my [a] ſoul may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſon) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake unto Iaakob her ſonne, ſaying, Behold, I have heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſon, heare my voice in that which I command thee.

9 [b] Get thee now to the flock, and bring me thence two good kids of the goats, that I may make pleaſant meat of them for thy father, ſuch as he loveth.

10 Then thou ſhalt bring it to thy father, and he ſhall eat, to the intent that he may bleſſe thee before his death.

11 But Jaakob ſaid to Rebekah his mother, Behold, Eſau my brother, *is* rough, and I am ſmooth.

12 My father may poſſibly feel me, and I ſhall ſeem † to him to be a ‡ mocker: ſo ſhall I bring a curſe upon me, and not a bleſſing.

13 But his mother ſaid unto him, ‡ [c] Upon me *be* thy curſe, my ſonne: onely heare my voice, and go and bring me *them*.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleaſant meat, ſuch as his father loved.

15 And Rebekah took fair clothes of her elder ſonne Eſau, which were in her houſe, and cloathed Jaakob her yonger ſon:

16 And ſhe covered his hands and the ſmooth of his neck with the ſkinns of the kiddes of the goats.

17 Afterward ſhe put the pleaſant meat and bread, which ſhe had prepared, in the hand of her ſonne Jaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who anſwered, I am here: who art thou, my ſonne?

19 And Jaakob ſaid to his father, [d] I am Eſau thy firſt born, I have done as thou badeſt me, ariſe, I pray thee: ſit up and eat of my veniſon, that thy ſoul may bleſſe me.

20 Then Izhak ſaid unto his ſonne, How haſt thou found it ſo quickly, my ſonne? who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Again ſaid Izhak unto Jaakob, Come neare now, that I may feel thee, my ſonne, whether thou be that my ſon Eſau or not.

22 Then Jaakob came neare to Izhak his father, and he felt him, and ſaid, The [e] voyce *is* Iaakobs voyce, but the hands *are* the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Again he ſaid, Art thou that my ſon Eſau? Who anſwered, † Yea.

25 Then ſaid he, Bring it me hither, and I will eat of my ſonnes veniſon, that my ſoul may bleſſe thee. And he brought it to him,

[l] The Ebrews in ſwearing begin commonly with If, and underſtand the reſt: that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leſt that come to them which they would doe to other.

‡ *Or, oath.*

‡ *Or, the well of the oath.*

* *Chap. 27. 46.*

‡ *Or, diſobedient and rebellious.*

† *Ebr. Loe, I.*

† *Ebr. hunt.*

[a] The carnall affection, which he bare to his ſonne, made him forget that which God ſpake to his wife. Chap. 25. 23.

[b] This ſubtiltie is blame worthy, becauſe ſhe ſhould have tarried till God had performed his promiſe.

† *Ebr. before his eyes.*

‡ *Or, as though I would deceive him.*

‡ *Or, I will take the danger on me.*

[c] The aſſurance of Gods decree made her bold.

[d] Although Jaakob was aſſured of this bleſſing by faith: yet he did evil to ſeek it by lies, and the more becauſe he abuſeth Gods name thereunto.

[e] This declareth that he ſuſpected ſome thing, yet God would not have his decree altered.

† *Ebr. I am.*

him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſaid unto him, Come neere now, and kiſſe me, my ſonne.

27 And he came neere, and kiſſed him. Then he ſmelled the ſavour of his garments, and bleſſed him, and ſaid, Behold, the ſmell of my ſonne *is* as the ſmell of a field, which the Lord hath bleſſed.

28 * God give thee therefore of the dew of heaven, and the fatneſſe of the earth, and plentie of wheat and wine.

* *Heb.*11.20.

29 Let people bee thy ſervants, and nations bow unto thee: bee lord over thy brethren, and let thy mothers children honour thee: curſed *be he* that curſeth thee, and bleſſed *be he* that bleſſeth thee.

30 ¶ And when Izhak had made an end of bleſſing Jaakob, and Jaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting.

31 And he alſo prepared ſavourie meat, and brought it to his father, and ſaid unto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoul may bleſſe me.

32 But his father Izhak ſaid unto him, Who art thou? And he anſwered, I am thy ſonne, *even* thy firſt born Eſau.

33 Then Izhak was [f] ſtricken with a marvelous great feare, and ſaid, Who *and* where *is* he that hunted veniſon, and brought it mee, and I have eaten ‡ of all before thou cameſt? and I have bleſſed him, therefore he ſhall be bleſſed.

[f] In perceiving his errour, by appointing his heir againſt Gods ſentence pronounced before.

‡ *Or, ſufficiently.*

34 When Eſau heard the words of his father, he cried out with a great crie and bitter out of meaſure, and ſaid unto his father, Bleſſe mee, *even* me alſo, my father.

35 Who anſwered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſaid, Was not he juſtly called [g] Jaakob? for he hath deceived me theſe two times: he took my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerved a bleſſing for me?

[g] In the Chap. 25. he was ſo called becauſe he held his brother by the heel, as though he would overthrow him: and therfore he is here called an overthrower or deceiver,

37 Then Izhak anſwered, and ſaid unto Eſau, Behold, I have made him [h] thy lord, and all his brethren have I made his ſervants: alſo with wheat and wine have I furniſhed him, and unto thee now what ſhall I do, my ſonne?

[h] For Izhak did this as he was the miniſter and Prophet of God.

38 Then Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſſe me, ‡ *even* me alſo, my father: and Eſau lifted up his voyce, and * wept.

‡ *Or, I am alſo (thy ſonne)*

* *Heb.* 12.17.

39 Then Izhak his father anſwered, and ſayd unto him, Behold, the fatneſſe of the earth ſhall be thy dwelling place, and *thou ſhalt have* of the dew of heaven from above.

40 And [i] by thy ſword ſhalt thou live, and ſhalt be thy brothers [k] ſervant. But it ſhall come to paſſe, when thou ſhalt get the maſtery, that thou ſhalt break his yoke from thy neck.

[i] Becauſe thine enemies ſhall be round about thee.

[k] Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

41 ¶ Therefore Eſau hated Jaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, * The dayes of mourning for my father will come ſhortly, [l] then I will ſlay my brother Jaakob.

* *Obad.*1.10.

[l] Hypocrites onely abſtain from doing evill for fear of men.

42 And it was told to Rebekah of the words of Eſau her elder ſonne, and ſhe ſent and called Jaakob her younger ſonne, and ſayd unto him, Behold, thy brother Eſau [m] is comforted againſt thee, *meaning* to kill thee:

[m] He hath good hope to recover his birth-right by killing thee.

43 Now therfore my ſonne, hear my voyce: ariſe, and flee thou to Haran to my brother Laban.

44 And tarie with him a while untill thy brothers fierceneſſe be ſwaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I be [n] deprived of you both in one day?

[n] For the wicked ſonne will kill the godly and the plague of God will afterward light on the wicked ſon.

46 Alſo Rebekah ſaid to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, [p] what availeth it me to live?

* *Chap.*26.35.

[o] Which were Eſaus wives.

[p] Hereby ſhee perſwaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heaven. 14 Chriſt is promiſed. 20 Iaakob asketh of God onely meat and clothing.

THen Izhak called Jaakob and [a] bleſſed him, and charged him, and ſaid unto him, Take not a wife of the daughters of Canaan.

[a] This ſecond bleſſing was to confirm Iaakobs faith, leſt he ſhould think that his father had given it without Gods motion.

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

* *Hoſe.* 12.12.

* *Chap.*24.10.

3 And God ‡ all-ſufficient bleſſe thee, & make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people,

‡ *Or, almighty.*

4 And give thee the bleſſing of Abraham, *even* to thee, & to thy ſeede with thee, that thou mayeſt inherit the land (wherein thou art a [b] ſtranger,) which God gave unto Abraham.

[b] The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram unto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſaw that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to fet him a wife thence, & given him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And *that* Jaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael, and tooke ‡ unto the wives *which he had*, Mahalath the daughter of [c] Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

‡ *Or, beſide his wives.*

c Thinking hereby to have reconciled himſelfe to his father: but all in vaine, for he taketh not away the cauſe of the evill.

10 ¶ Now Jaakob departed from Beerſheba, and went to Haran,

11 And he came unto a *certaine* place, and taried there all night, becauſe the Sunne was downe, and tooke of the ſtones of the place, and layd under his head, and ſlept in the ſame place.

12 Then hee dreamed, and behold, there ſtood a [d] ladder upon the earth, and the top of it reached up to heaven: and loe, the Angels of God went up and down by it.

d Chriſt is the ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and wee by him aſcend into heaven.

13 * And behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, upon the which thou ſleepeſt, [e] will I give thee and thy ſeed.

* *Chap.*35.1. *and* 48.3.

e Hee felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the * Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

* *Deut.*12.20. *and* 19.14.

* *Chap.*12.3. *and* 18.18. *and* 22.18. *and*.26.4.

15 And loe, I am with thee, and will keepe thee whitherſoever thou goeſt, and will bring thee againe into this land: for I will not forſake thee untill I have performed that, that I have promiſed thee.

16 ¶ Then Jaakob awoke out of his ſleepe, and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and ſaid, How fearefull is this place! this is none other but the houſe of God, and this is the gate of heaven.

f He was touched with a godly feare and reverence.

18 Then Jaakob roſe up early in the morning, and tooke the ſtone that hee had layd under his head, and [g] ſet it up *as* * a pillar, and powred oyle upon the top of it.

g To be a remembrance only of the viſion ſhewed unto him.

* *Chap.*31.13.

19 And hee called the name of that place ‡ Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

‡ *Or, houſe of God.*

20 Then Jaakob vowed a vow, ſaying, If [h] God will be with me, and will keepe me in this journey which I goe, and will give me bread to eate, and clothes to put on:

h He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankfull.

21 So that I come againe unto my fathers houſe in ſafety, then ſhall the Lord be my God.

22 And this ſtone, which I have ſet up *as* a pillar, ſhall bee Gods houſe: and of all that thou ſhalt give me, will I give the tenth unto thee.

CHAP. XXIX.

13 Iaakob cometh to Laban, and ſerveth ſeven yeares for Rahel. 23 Leah brought to his bed in ſtead of Rahel. 27 He ſerveth ſeven yeares more for Rahel. 32 Leah conceiveth and beareth foure ſonnes.

THen Jaakob [a] lift up his feet and came into the † Eaſt countrey.

a That is, hee went forth on his journey.

† *Ebr. to the land of the children of the Eaſt.*

2 And as hee looked about, behold, there was a Well in the field, [b] and loe, three flocks of ſheep lay thereby (for at that Well were the flocks watered) and there was a great ſtone upon the Wels mouth.

b Thus he was directed by the only providence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered, and they rolled the ſtone from the Wels mouth, and watered the ſheep, and put the ſtone againe upon the Wels mouth in his place.

4 And Jaakob ſaid unto them, my [c] brethren, whence be ye? And they anſwered, We are of Haran.

c It ſeemeth that in thoſe dayes the cuſtome was to call even ſtrangers brethren.

5 Then he ſaid unto them, Know yee Laban the ſonne of Nahor? Who ſaid, We know him.

6 Againe hee ſaid unto them, [d] Is hee in good health? And they anſwered, *He is* in good health, and behold, his daughter Rahel commeth with the ſheep.

d Or, is he in peace? by the which word the Ebrewes ſignifie all proſperitie.

7 Then he ſaid, Loe, *it is* yet high day, neither *is it* time that the cattell ſhould bee gathered together: water yee the ſheep, and goe feed *them*.

8 But they ſaid, We may not untill all the flocks bee brought together, and *till men* roll the ſtone from the wels mouth, that we may water the ſheep.

9 ¶ While hee talked with them, Rahel alſo came with her fathers ſheep, for ſhee kept them.

10 And aſſoone as Jaakob ſaw Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Jaakob neere, and rolled the ſtone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Jaakob kiſſed Rahel, and lift up his voice, and wept.

12 (For Jaakob told Rahel, that hee was her fathers ‡ brother, and that he was Rebekahs ſonne) then ſhee ranne and told her father.

‡ *Or, nephew.*

13 And when Laban heard tell of Jaakob his ſiſters ſonne, hee ranne to meet him, and imbraced him, and kiſſed him, and brought him to his houſe: and hee told Laban [e] all theſe things.

e That is, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

14 To whom Laban ſaid, Well, thou art my [f] bone and my fleſh: and he abode with him the ſpace of a moneth.

f That is, of my blood and kinred.

15 ¶ For Laban ſaid unto Jaakob, Though thou bee my brother, ſhouldeſt thou therefore ſerve me for nought? tell mee, what *ſhall bee* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was † tender eyed, but Rahel was beautifull and faire.

† Or, bleare-eyed.

18 And Jaakob loved Rahel, and ſaid, I will ſerve thee ſeven yeares for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I give her thee, then that I ſhould give her to another man: abide with me.

20 And Jaakob ſerved ſeven yeeres for Rahel, and they ſeemed unto him but a [g] few dayes, becauſe he loved her.

g Meaning, after that the yearswere accompliſhed.

21 ¶ Then Jaakob ſaid to Laban, Give *me* my wife, that I may goe in to her: for my † terme is ended.

† *Ebr. my dayes are full.*

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But [h] when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in unto her.

h The cauſe why Jaakob was deceived, was, that in old time the wife was covered with a vaile, when ſhee was brought to her husband, in ſigne of chaſtetie and ſhamefaſtnes,

24 And Laban gave his maid Zilpah to his daughter Leah, *to be* her ſervant.

25 But when the morning was come, behold, it was Leah. Then ſaid he to Laban, Wherefore haſt thou done thus to me? did not I ſerve thee for Rahel? wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not the [i] manner of this place, to give the yonger before the elder.

i Hee eſteemed more the profit ẏ he had of Jaakobs ſervice, then either his promiſe, or the manner of ẏ countrey, though he alleadged cuſtome for his excuſe,

27 Fulfill ſeven yeares for her, and we wil alſo give thee this for the ſervice which thou ſhalt ſerve me yet ſeven yeeres more.

28 Then Jaakob did ſo, and fulfilled her ſeven yeeres, ſo he gave him Rahel his daughter *to be* his wife.

29 Laban alſo gave to Rahel his daughter, Bilhah his maid *to be* her ſervant.

30 So entred he in to Rahel alſo, and loved alſo Rahel more then Leah, and ſerved him yet ſeven yeeres moe.

31 ¶ When the Lord ſaw that Leah was deſpiſed, he † made her [k] fruitful: but Rahel *was* barren.

† *Ebr. opened her womb.*

k This declareth that ofttimes they which are deſpiſed of men, are favoured of God.

32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhee ſaid, Becauſe the [l] Lord hath looked upon my tribulation, now therefore mine husband will [m] love me.

l Hereby appeareeth that ſhee had recourſe to God in her affliction.

m For children are a great cauſe of mutuall love betweene man and wife.

33 And ſhee conceived againe, and bare a ſon, and ſaid, Becauſe the Lord heard that I was hated, he therefore hath given mee this *ſonne* alſo, and ſhe called his name Simeon.

34 And ſhe conceived againe, and bare a ſonne, and ſaid, Now at this time will my husband keepe me company, becauſe I have borne him three ſonnes: therefore was his name called Levi.

35 Moreover ſhe conceived againe, and bare a ſonne, ſaying, Now will I † praiſe the Lord: * therefore ſhe called his name Iudah, and † left bearing.

† *Or, confeſſe.*

* *Matth.* 1.2.

† *Ebr. ſtood from bearing.*

CHAP. XXX.

4. 9 Rahel and Leah being both barren, give their maids unto their husband, and they beare him children. 15 Leah giveth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

AND when Rahel ſaw that ſhe bare Jaakob no children, Rahel envied her ſiſter, and ſaid unto Jaakob, Give me children, or elſe I die.

2 Then Jaakobs anger was kindled againſt Rahel, and he ſaid, Am I in [a] Gods ſtead, which hath withholden from thee the fruit of the wombe?

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

3 And ſhe ſaid, Behold my maid Bilhah, go in to her, and ſhe ſhall beare upon my [b] knees, and † I ſhall have children alſo by her.

b I will receive her children on my lap, as though they were mine owne.

† *Ebr. I ſhall bee builded.*

4 Then ſhe gave him Bilhah her maid to wife, and Jaakob went in to her.

5 So Bilhah conceived, and bare Jaakob a ſonne.

6 Then ſaid Rahel, God hath given ſentence on my ſide, and hath alſo heard my voice, and hath given me a ſonne: therefore called ſhe his name, Dan.

7 And Bilhah Rahels maid conceived againe, and bare Jaakob the ſecond ſonne.

8 Then Rahel ſaid, With † [c] excellent wreſtlings have I wreſtled with my ſiſter, and have gotten the upper hand: and ſhee called his name, Naphtali.

† *Ebr. wreſtlings of God.*

c The arrogancie of mans nature appeareth, in that ſhe contemneth her ſiſter, after ſhe hath received this benefite of God to beare children.

9 And when Leah ſaw that ſhe had left bearing, ſhe tooke Zilpah her maid, and gave her Jaakob to wife.

10 And Zilpah Leahs maid bare Jaakob a ſonne.

11 Then ſaid Leah, [d] A company commeth: and ſhe called his name, Gad.

d That is, God doeth increaſe me with a multitude of children, for ſo Jaakob doeth expound this name Gad, Chap. 49. 19.

12 Againe Zilpah Leahs maid bare Jaakob another ſonne.

13 Then ſaid Leah, Ah bleſſed am I, for the daughters wil bleſſe me, and ſhe called his name, Aſher.

14 ¶ Now Reuben went in the dayes of the wheat harveſt, and found [e] mandrakes in the field, and brought them unto his mother Leah. Then ſaid Rahel to Leah, Give me, I pray thee, of thy ſonnes mandrakes.

e Which is a kind of herbe whoſe root hath a certaine likeneſſe of the figure of a man.

15 But ſhe anſwered her, Is it a ſmal matter for thee to take mine husband, except thou take my ſonnes mandrakes alſo? Then ſaid Rahel, Therefore he ſhall ſleep with thee this night for thy ſonnes mandrakes.

16 And Jaakob came from the field in the evening, and Leah went out to meet him, and ſaid, Come in to mee, for I have † bought and paid for thee with my ſonnes mandrakes: and he ſlept with her that night.

† *Ebr. buying, I have bought.*

17 And God heard Leah, and ſhe conceived, and bare unto Jaacob the fift ſonne.

18 Then ſaid Leah, God hath given *me* my reward, becauſe I gave my [f] maid to my husband, and ſhe called his name Iſſachar.

19 Then Leah conceived againe, and bare Jaakob the ſixt ſonne.

20 Then Leah ſaid, God hath endued me with a good dowrie: now wil mine husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 After that, ſhe bare a daughter, and ſhee called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‡ opened her wombe.

23 So ſhee conceived and bare a ſonne, & ſaid, God hath taken away my [g] rebuke.

24 And ſhe called his name Joſeph, ſaying, The Lord will give me yet another ſonne.

25 ¶ And aſſoone as Rahel had born Joſeph, Jaakob ſaid to Laban, Send me away that I may goe unto my place and to my countrey.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me goe: for thou knoweſt what ſervice I have done thee.

27 To whom Laban anſwered, If I have now found favour in thy ſight, *tarie*: I have ‡ perceived that the Lord hath bleſſed me for thy ſake.

28 Alſo he ſaid, Appoint unto me thy wages, and I will give it *thee*.

29 But he ſayd unto him, Thou knoweſt, what ſervice I have done thee, and in what taking thy cattell hath beene ‡ under me.

30 For the little, that thou haddeſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee † by my comming: but now when ſhall [h] I travell for mine owne houſe alſo?

31 Then he ſaid, What ſhall I give thee? And Jaakob anſwered, Thou ſhalt give me nothing at all: If thou wilt doe this thing for me, I will returne, feed, *and* keepe thy ſheep.

32 I will paſſe through all thy flocks this day, *and* ‡ ſeparate from them all the ſheep with little ſpots and great ſpots, and all ‡ blacke lambes among the ſheep, and the great ſpotted, and little ſpotted among the goats: [i] and it ſhall be my wages.

33 So ſhall my [k] righteouſneſſe anſwer for me hereafter, when it ſhall come for my reward before thy face, *and* every one that hath not little or great ſpots among the goats, and black amoug the ſheep, the ſame ſhall be ‡ theft with me.

34 Then Laban ſaid, Goe to, would God it might be according to thy ſaying.

35 Therefore ‡ he tooke out the ſame day the hee goats that were particoloured and with great ſpots, and all the ſhe goats with little and great ſpots, *and* all that had white in them, and all the ‡ black among the ſheep, and put them in the keeping of his ſonnes.

36 And he ſet three dayes journey between himſelfe and Jaakob. And Jaakob kept the reſt of Labans ſheep.

37 ¶ Then Jaakob [l] tooke rods of greene popular, and of hazell, and of the cheſnut tree, and pilled white ſtrakes in them, and made the white appeare in the rods.

38 Then hee put the rods which he had pilled, in the gutters *and* watering troughs, when the ſheep came to drinke, before the ſheep: (for they were in heat, when they came to drinke)

39 And the ſheep ‡ were in heat before the rods, and *afterward* brought forth yong of partie colour, and with ſmall and great ſpots.

40 And Jaakob parted theſe lambes, and turned the faces of the flock toward *theſe lambes* particoloured & all maner of black, among the ſheepe of Laban: ſo he put his owne flocks by themſelves, and put them not with Labans flock.

41 And in every ramming time of the [m] ſtronger ſheep, Jaakob laid the rods before the eyes of the ſheep in the gutters, that they might conceive before the rods.

42 But when the ſheep were feeble, he put them not in: and ſo the feebler were Labans, and the ſtronger Jaakobs.

43 So the man increaſed exceedingly, and had many flocks, and maid ſervants, and men ſervants, and camels, and aſſes.

Chap. XXXI.

1 Labans children murmure againſt Iaakob. 3 God commandeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel ſtealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The covenant betweene Laban and Iaakob.

Now he heard the [a] words of Labans ſonnes, ſaying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

2 Alſo Iaakob beheld the countenance of Laban, † that it was not towards him as in times paſt:

3 And the Lord had ſaid unto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Jaakob ſent and called Rahel and Leah to the field unto his flock.

5 Then ſaid he unto them, I ſee your fathers countenance, that it is not towards me † as it was wont, and the [b] God of my father hath been with me.

6 And ye know that I have ſerved your father with all my might.

7 But your father hath deceived mee, and changed my wages ‡ ten times: but God ſuffered him not to hurt me.

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[f] In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

‡ *Or, made her fruitfull.*

[g] Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.

‡ *Or, tryed by experience.*

‡ *Or, with me.*

† *Ebr. or at my foot.*

[h] The order of nature requireth that every one provide for his owne familie.

‡ *Or, ſeparate thou.*

‡ *Or, red.*

[i] That which ſhal hereafter be thus ſpotted.

[k] God ſhall teſtifie for my righteous dealing by rewarding my labours.

‡ *Or, counted theft.*

‡ *Or, Laban.*

‡ *Or, red, or browne.*

[l] Iaakob herein uſed no deceit, for it was Gods commandement as he declareth in the next chap. ver. 9. and 11.

‡ *Or, conceived.*

[m] As they which tooke the ram about September, and brought foorth about March: ſo the feebler took the rame in March, and lambed in September.

[a] The children uttered in words that which the father diſſembled in heart, for the covetous thinke, that whatſoever they cannot ſnatch, is pluckt from them.

† *Ebr. and loe, not be with him, as yeſterday, and yer yeſterday.*

‡ *Ebr. as yeſterday and before yeſterday.*

[b] The God whom my father worſhipped.

‡ *Or, many times.*

8 If he thus ſaid, The ſpotted ſhall be thy wages, then all the ſheepe bare ſpotted: and if he ſaid thus, The party-coloured ſhalbe thy reward, then bare all the ſheepe party-coloured.

9 Thus hath [c] God taken away your fathers † ſubſtance, and given it me.

[c] This declareth ẏ the thing, which Jaakob did before, was by Gods commandement, and not through deceit.

† *Or, cattell.*

10 ¶ For in ramming time I lifted up mine eyes and ſaw in a dreame, and behold, the hee goats leaped upon the ſhee goats, that were party-coloured with little and great ſpots ſpotted.

11 And the Angel of God ſaid to mee in a dreame, Jaakob. And I anſwered, Loe, I am here.

12 And he ſaid, Lift up now thine eyes, and ſee all the he goats leaping upon the ſhe goats that are party-coloured, ſpotted with little and great ſpottes: for I haue ſeene all that Laban doth unto thee.

13 [d] I am the God of Beth-el where thou * anointedſt the pillar, where thou vowedſt a vow unto mee. Now ariſe, get thee out of this countrey, and returne vnto the land where thou waſt borne.

[d] This Angel was Chriſt which appeared to Jaakob in Bethel: & hereby appeareth he had taught his wives the feare of God: for he talketh as though they knew this thing.

* *Chap.*28.18.

14 Then anſwered Rahel and Leah, and ſaid vnto him, Haue we any more portion and inheritance in our fathers houſe?

15 Doth not he count us as ſtrangers? for he hath [e] ſold us, and hath eaten up and conſumed our money.

[e] For they were given to Jaakob in recompenſe of his ſervice, which was a kind of ſale.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then whatſoever God hath ſaid unto thee, doe it.

17 ¶ Then Jaakob roſe up, and ſet his ſonnes and his wives upon cammels.

18 And he caried away all his flockes, and all his ſubſtance which he had gotten, *to wit,* his riches which he had gotten in Padan Aram, to go to Jzhak his father unto the land of Canaan.

19 When Laban was gone to ſheare his ſheepe, then Rahel ſtole her fathers [f] idoles.

[f] For ſo the word here ſignifieth, becauſe Laban calleth them gods, ver.30.

20 Thus Jaakob † ſtole away the heart of Laban the Aramite: for he told him not that hee fled.

† *Or, went away privily from Laban.*

21 So fled he with all that he had, and he roſe up, and paſſed the † river, and ſet his face toward mount Gilead.

† *Or, Euphrates.*

22 And the third day after was it tolde Laban, that Jaakob fled.

23 Then he tooke his † brethren with him, & followed after him ſeven daies iourney, and † overtooke him at mount Gilead.

† *Or, kinsfolkes and friends.*

† *Or, ioyned with him.*

24 And God came to Laban the Aramite in a dreame by night, and ſaid unto him, Take heed that thou ſpeake not to Jaakob † ought ſave good.

† *Ebr. from good to evill,*

25 ¶ Then Laban overtooke Jaakob, and Jaakob had pitched his tent in the mount: and Laban *alſo,* with his brethren pitched upon mount Gilead.

26 Then Laban ſaid to Jaakob, What haſt thou done? † thou haſt even ſtollen away mine heart, and caried away my daughters, as though they had beene taken captives with the ſword.

† *Or, conveied thy ſelfe away privily.*

27 Wherefore diddeſt thou flee ſo ſecretly and ſteale away from mee, and didſt not tell me, that I might have ſent thee forth with mirth and with ſongs, with timbrell and with harpe?

28 But thou haſt not ſuffered me to kiſſe my ſonnes and my daughters: now thou haſt done foliſhly in doing *ſo.*

29 I am † able to doe you evill: but the [g] God of your father ſpake unto mee yeſternight, ſaying, Take heede that thou ſpeake not to Jaakob ought ſave good.

† *Ebr. power is in mine hand.*

[g] He was an idolater, and therefore would not acknowledge the God of Jaakob for his God.

30 Now though thou wenteſt thy way becauſe thou greatly longeſt after thy fathers houſe, *yet* wherefore haſt thou ſtolne my gods?

31 Then Jaakob anſwered, and ſayd to Laban, Becauſe I was afraid, and thought that thou wouldeſt haue taken thy daughters from mee.

32 *But* with whom thou findeſt thy gods, † let him not live. Search thou before our brethren what I haue *of thine* and take it to thee, (but Jaakob wiſt not that Rahel had ſtollen them)

† *Or, let him die.*

33 Then came Laban into Jaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels † litter, and ſate downe upon them) and Laban ſearched all the tent, but found *them* not.

† *Or, ſtraw, or ſaddle.*

35 Then ſaid ſhe to her father, † My lord, bee not angry that I cannot riſe up before thee: for the cuſtome of women *is* vpon mee: ſo hee ſearched, but found not the idoles.

† *Ebr. let not anger be in the eyes of my lord.*

36 ¶ Then Jaakob was wroth & chode with Laban: Jaakob alſo anſwered and ſaid to Laban, What have I treſpaſſed? what have I offended, that thou haſt purſued after me?

37 Seeing thou haſt ſearched all my ſtuffe, what haſt thou found of all thine houſhold ſtuffe? put it here before my brethren, and thy brethren, that they may judge betweene us both.

38 This twentie yeere I haue beene with thee: thine ewes and thy goats have not † caſt their yong: and the rammes of thy flocke haue I not eaten.

† *Or, beene barren.*

39 † Whatſoeuer was torne *of beaſts,* I brought it not unto thee, *but* made it good my ſelfe: * of mine hand diddeſt thou require it, *were it* ſtollen by day or ſtollen by night.

† *Ebr. the torne, or taken by prey.*

* *Exod.*22.12.

40 I was in the day conſumed with heat, and with froſt in the night, and my ‡ ſleepe departed from mine eyes.

41 Thus haue I beene twentie yeare in thine houſe, and ſerved thee fourteen yeares for thy two daughters, and ſixe yeares for thy ſheepe, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had beene with me, ſurely thou haddeſt ſent me away now emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yeſternight.

43 Then Laban anſwered, and ſaid vnto Iaakob, Theſe daughters are my daughters, and theſe ſonnes are my ſonnes, and theſe ſheepe are my ſheepe, and all that thou ſeeſt, is mine, and what can I doe this day unto theſe my daughters, or to their ſonnes, which they haue borne?

44 Now therefore [i] come and let us make a covenant, I and thou, which may bee a witneſſe between me and thee.

45 Then tooke Iaakob a ſtone, and ſet it up *as* a pillar:

46 And Iaakob ſaid unto his brethren, Gather ſtones: who brought ſtones and made an heape, and they did eate there upon the heape.

47 And Laban called it ‡ Iegar-ſahadutha, and Iaakob called it [k] Galeed.

48 For Laban ſaid, This heape is witnes between me and thee this day: therefore he called the name of it Galeed.

49 Alſo *hee called it* ‡ Mizpah, becauſe hee ſayd, The Lord [l] looke betweene mee and thee, when we ſhall be ‡ departed one from another.

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wives beſide my daughters: *there is* no man with vs, behold, God *is* witneſſe betweene me and thee.

51 Moreover Laban ſaid to Iaakob, Behold this heape, and behold the pillar which I haue ſet up betweene me and thee,

52 This heape *ſhall be* witneſſe, and the pillar *ſhall be* witneſſe, that I will not come over this heape to thee, and that thou ſhalt not paſſe over this heape and this pillar vnto mee for euil.

53 The God of Abraham, and the God of [n] Nahor, *and* the God of their father be judge betweene vs: But Iaakob ſware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eat ‡ bread, and they did eate bread, and taried all night in the mount.

55 And earely in the morning Laban roſe vp and kiſſed his ſonnes and his daughters, and [p] bleſſed them, and Laban departing, went unto his place againe.

‡ *Or, I ſlept not.*

[h] That is, the God whom Izhak did feare, and reverence.

[i] His cōſcience reproved him of his misbehaviour toward Iaakob, and therefore moved him to ſeeke peace.

‡ *Or, the heape of witneſſe.*

[k] The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

‡ *Or, watchtowre.*

[l] To puniſh the treſpaſſer.

‡ *Or, hid.*

[m] Nature compelleth him to cōdemne that vice, whereunto through covetouſneſſe hee forced Iaacob.

[n] Behold, how the idolaters mingle the true God with their feined gods.

[o] Meaning by the true God whom Izhak worſhiped.

‡ *Or, meate.*

[p] Wee ſee that there is ever ſome ſeed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confeſſing his vnworthineſſe. 13 He ſendeth preſents vnto Eſau. 24 28. He wreſtleth with the Angel, who nameth him Iſrael.

NOw Iaakob went forth on his journey and the * Angels of God met him.

2 And when Iaakob ſawe them, hee ſaid, [a] This is Gods hoſt, and called the name of the ſame place ‡ Mahanaim.

3 Then Iaakob ſent meſſengers before him to Eſau his brother, unto the land of Seir into the countrey of Edom:

4 To whom hee gaue commaundement, ſaying, Thus ſhall yee ſpeake to my [b] lord Eſau: thy ſeruant Iaakob ſaith thus, I haue beene a ſtranger with Laban, and taried unto this time.

5 I haue beeves alſo and aſſes, ſheepe, and men ſervants, and women ſervants, and haue ſent to ſhew my lord, that I may finde grace in thy ſight.

6 ¶ So the meſſengers came againe to Iaakob, ſaying, We came vnto thy brother Eſau, and he alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraid, and was ſore troubled, and divided the people that was with him, and the ſheepe and the beeves, and the camels into two companies.

8 For hee ſayd, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreover Iaakob ſaid, O God of my father Abraham, and God of my father Izhak: Lord, which * ſaydeſt vnto me, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

10 I am not † worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d] ſtaffe came I over this Iorden, and now haue I gotten two bands.

11 I pray thee, deliver mee from the hand of my brother, from the hand of Eſau, for I feare him, leſt hee will come and ſmite me, *and* the [e] mother vpon the children.

12 For thou ſaidſt, I will ſurely doe thee good, & make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And hee taried there the ſame night, and took of that which came to hand, a [f] preſent for Eſau his brother:

14 Two hundred ſhe goats and twenty he goats, two hundred ewes and twenty rammes:

15 Thirtie milch camels with their colts, fortie kine, and ten bullcoks, twentie ſhe aſſes, and ten foales.

16 So he delivered them into the hand of his ſervants: every drove by themſelves, and ſaid unto his ſeruants, Paſſe before me,

* *Chap. 48. 16.*

[a] He acknowledgeth Gods benefits: who for the preſervation of his, ſendeth hoſts of Angels.

‡ *Or, tents.*

[b] He reverenced his brother in worldly things, becauſe he chiefly looked to bee preferred to the ſpirituall promiſe.

[c] Albeit hee was comforted by the Angels, yet the infirmity of the fleſh doth appeare.

* *Chap. 31. 13.*

† *Ebr. I am leſſe then all thy mercies.*

[d] That is, poore, and without all proviſion.

[e] Meaning, he wil put all to death: this proverb commeth of them which kill the bird together with her young ones.

[f] Not diſtruſting Gods aſſiſtance, but uſing ſuch meanes as God had given him.

me, and put a ſpace betweene drove and drove.

17 And he commanded the formoſt, ſaying, If Eſau my brother meet thee, and aske thee, ſaying, Whoſe *ſervant* art thou ? And whither goeſt thou ? And whoſe are theſe before thee ?

18 Then thou ſhalt ſay, *They be* thy ſervant Iaakobs: it is a preſent ſent unto my lord Eſau : and behold, hee himſelfe alſo is behinde us.

19 So likewiſe commanded he the ſecond and the third, and all that followed the droves, ſaying , After this manner ye ſhall ſpeake unto Eſau, when ye finde him.

20 And ye ſhall ſay moreover, Beholde, thy ſervant Iaakob *commeth* after us (for he thought, I [g] will appeaſe his wrath with the preſent that goeth before mee, and afterward I will ſee his face : it may bee that hee will † accept me.)

21 So went the preſent before him: but he taried that night with the company.

22 And he roſe up the ſame night, and tooke his two wives, and his two maydes, and his eleven children, and went over the foord Iabbok.

23 And he tooke them, and ſent them over the river, and ſent over that he had.

24 ¶ Now when Iaakob was left himſelfe alone, there wreſtled a [h] man with him unto the breaking of the day.

25 And he ſaw that he could not [i] prevaile againſt him, therefore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was looſed, as he wreſtled with him.

26 And he ſaid, Let me goe, for the morning appeareth. Who anſwered, *I will not let thee goe, except thou bleſſe me.

27 Then ſaid he unto him. What is thy name ? And he ſaid Iaakob

28 Then ſaid he, *Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had [k] power with God, thou ſhalt alſo prevaile with men.

29 Then Iaakob demaunded , ſaying, Tell me, I pray thee, thy name. And he ſaid, Wherefore now doeſt thou aske my name? and he bleſſed him there.

30 And Iaakob called the name of the place Peniel: for, *ſaid he,* I haue ſeene God face to face, and ‡ my life is preſerved.

31 And the Sun roſe to him as he paſſed Peniel, and he [l] halted upon his thigh.

32 Therefore the children of Iſrael eate not of the ſinew that ſhranke in the hollow of the thigh, unto this day: becauſe hee touched the ſinew that ſhranke in he hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Eſau and Iaakob meete and are agreed. 11 Eſau receiveth his gifts. 19 Iaakob buyeth a poſſeſſion, 20 and buildeth an Altar.

AND as Iaakob lift up his eies, and looked, behold, Eſau came: and with him foure hundreth men: and hee [a] divided the children to Leah, and to Rahel, and to the two maydes.

2 And he put the maids, and their children formoſt, and Leah , and her children after, and Rahel, and Ioſeph hindermoſt.

3 So he went before them, and [b] bowed himſelfe to the ground ſeven times, untill he came neere to his brother.

4 Then Eſau ranne to meete him, and embraced him , and fel on his necke , and kiſſed him, and they wept.

5 And he lift up his eyes, and ſaw the women, and the children, and ſaid, Who are theſe with thee ? And he anſwered, *They are* the children whom God of his grace hath given thy ſervant.

6 Then came the maydes neere, they and their children, and [c] bowed themſelues.

7 Leah alſo with her children came neere and made obeyſance: and after Ioſeph and Rahel drew neere, and did reverence.

8 Then he ſaid, What meaneſt thou by all this drove, which I met? Who anſwered, *I haue ſent it*, that I may finde favour in the ſight of my lord.

9 And Eſau ſaid , I haue enough , my brother: keepe that thou haſt to thy ſelfe.

10 But Iaakob anſwered, Nay, I pray thee: if I haue found grace now in thy ſight, then receive my preſent at mine hand : for [d] I haue ſeene thy face , as though I had ſeene the face of God, becauſe thou haſt accepted me.

11 I pray thee, take my † bleſſing, that is brought thee : for God hath had mercie on mee, and therefore I haue all things : ſo he [e] compelled him, and he tooke it.

12 And he ſaid, Let us take our iourney and goe, and I will goe before thee.

13 Then he anſwered him , My lord knoweth that the children *are* tender, and the ewes and kine with yong under mine hand : and if they ſhould overdriue them one day , all the flocke would die.

14 Let now my lord goe before his ſervant, and I will drive ſoftly, according to the pace of the cattell, which is before mee, and as the children be able to endure, untill [f] I come to my lord unto Seir.

15 Then Eſau ſaid , I will leaue then ſome of my folke with thee. And he anſwered, What *needeth* this ? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, *and went* his way that ſame day unto Seir.

17 And Iaakob went forward toward Succoth, and built him an houſe, and made booths for his cattell : therefore hee called the name of the place † Succoth.

18 ¶ Afterward Iaakob came ſafe to

[g] He thought it no loſſe to depart with theſe goods, to the intent hee might follow the vocation whereunto God called him.

† *Ebr. receive my face.*

[h] That is, God in forme of man.

[i] For God aſſaileth his with the one hand, and upholdeth them with the other.

* *Hoſ.* 12.4.

* *Chap.* 35. 10.

[k] God gave Iaakob both power to overcome, and alſo the praiſe of the victorie.

‡ *Or, my ſoule is delivered.*

[l] The faithfull ſo overcome their tentations , that they feele the ſmart thereof, to the intent ÿ they ſhould not glory, but in their humilitie.

[a] That if one part were aſſailed, the other might eſcape

[b] By this geſture he partly did reverence to his brother, & partly prayed God to mittigate Eſaus wrath.

[c] Iaakob & his family are the image of the Church under the yoake of tyrants, which for feare are brought to ſubjection.

[d] In that that his brother embraced him ſo lovingly , contrary to his expectation, hee accepted it as a plain ſigne of Gods preſence.

† *Or, gift.*

[e] By earneſt entreaty.

[f] He promiſed that, which (as ſeemeth) his minde was not to performe.

‡ *Or, tents.*

Shechem a Citie, which is in the land of Canaan, when he came from † Padan Aram, and pitched before the citie.

† Or, Meſopotamia.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the ſonnes of Hamor Shechems father, for an hundreth † pieces of money.

20 And he ſet up there an Altar, and called [g] it, The mightie God of Iſrael.

† Or, lambes, or money ſo marked.

[g] He calleth the ſigne, the thing which it ſignifieth, in token that God had mightily delivered him.

CHAP. XXXIV.

2 Dinah is raviſhed. 8 Hamor asketh her in marriage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſwaſion of Hamor. 25 The whoredome is revenged. 28 Iaakob reproveth his ſonnes.

THen Dinah the daughter of Leah, which ſhe bare unto Jaakob, [a] went out to ſee the daughters of that countrey.

[a] This example teacheth, that two much liberty is not to be given to youth.

2 Whom when Shechem the ſonne of Hamor the Hivite lord of that countrey ſaw, he tooke her, and lay with her, and † defiled her.

† Ebr. humbled her.

3 So his heart clave unto Dinah the daughter of Jaakob: and he loved the maid, and † ſpake kindly unto the maid.

† Ebr. ſpake to the heart of the maid.

4 Then ſaid Shechem to his father Hamor, ſaying, [b] Get me this maid to wife.

[b] This proveth that the conſent of parents, is requiſite in mariage, ſeeing the very Infidels did alſo obſerve it as a thing neceſſary.

5 (Now Jaakob heard that he had defiled Dinah his daughter, and his ſons were with his cattell in the field: therefore Jaakob helde his peace untill they were come.)

6 ¶ Then Hamor the father of Shechem went out unto Jaakob to commune with him.

7 And when the ſonnes of Jaakob were come out of the field, and heard it, it grieved the men, and they were very angry, becauſe he had wrought † villenie in Iſrael, in that he had lien with Jaakobs daughter: † which thing ought not to be done.

† Or, folly.

† Ebr. and it ſhall not be ſo done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: give her him to wife, I pray you.

9 So make † affinitie with us: give your daughters unto us, and take our daughters unto you.

† Or, mariages.

10 And ye ſhall dwell with us, and the land ſhall be before you: dwell, and doe your buſines in it, and have your poſſeſſions therein.

11 Shechem alſo ſaid unto her father, and unto her brethren, † Let me find favour in your eyes, and I will give whatſoeuer ye ſhall appoint me.

† Or grant my requeſt.

12 † Aske of me abundantly both dowrie and gifts, and I will give as ye appoint me, ſo that ye give me the maid to wife.

† Ebr. multiply greatly the dowrie.

13 Then the ſonnes of Jaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſaid unto them, [c] We cannot doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a [d] reproofe unto us,

[c] They made the holy ordinance of God, a meanes to compaſſe their wicked purpoſe.

[d] As it is abomination for them that are baptized to ioyne with Infidels,

15 But in this we will conſent unto you, if ye will be as we *are*, that every man childe among you be [e] circumciſed:

[e] Their fault is the greater, in that they make Religion, a cloake for their craft,

16 Then will we giue our daughters to you, and we will take your daughters to us, and we will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumciſed, then will wee take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe he loved Jaakobs daughter: he was alſo the † moſt ſet by of all his fathers houſe.

† Or, moſt honourable.

20 ¶ Then Hamor and Shechem his ſon went unto the [f] gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are [g] peaceable with us: and that they may dwell in the land, and do their affaires therein (for behold, the land hath roome enough for them) let us take their daughters to wives, and giue them our daughters.

[f] For the people uſed to aſſemble there, and juſtice was alſo miniſtred.

[g] Thus many pretend to ſpeake for a publike profit, when they only ſpeake for their owne private gaine and commoditie.

22 Onely herein will the men conſent unto us for to dwell with us, and to be one people, if all the men children among us be circumciſed as they are circumciſed.

23 Shall not [h] their flockes and their ſubſtance, and all their cattell be ours? onely let us conſent *herein* unto them, and they will dwell with us.

[h] Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the Common wealth.

24 And unto Hamor, and Shechem his ſonne, hearkened all that went out of the gate of his citie: and all the men children were circumciſed, *even* all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſonnes of Jaakob, [i] Simeon and Levi, Dinahs brethren, tooke either of them his ſword, and went into the citie boldly, and * ſlue [k] every male.

[i] For they were the chiefe of the company.

* Chap. 49, 6.

[k] The people are puniſhed with their wicked princes,

26 They ſlew alſo Hamor and Shechem his ſon with the ‡ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

‡ Ebr. mouth of the ſword

27 *Againe* the *other* ſonnes of Jaakob came upon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They tooke their ſheep, and their beeves, and their aſſes, and whatſoever was in the citie, and in the fields.

29 Alſo they caried away captive, and ſpoiled all their goods, and all their children, and their wives, and all that was in the houſes.

30 Then Jaakob ſaid to Simeon and Levi, Ye haue troubled me, and made mee

† ſtinke among the inhabitans of the land, *as well* the Canaanites, as the Perizzites, and I being few in number, they ſhal gather themſelves together againſt me, and ſlay mee, *and* ſo ſhall I, and my houſe be deſtroyed.

† *Or, to be abhorred,*

31 And they anſwered, Should he abuſe our ſiſter as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth up to Beth-el, to build an altar. 2 He reformeth his houſhold. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The ſons of Iaakob. 29 The death of Izhak.

THen [a] God ſaid to Jaakob, Ariſe, go up to Beth-el, and dwel there, and make there an Altar unto God, that appeared unto thee, * when thou fleddeſt from Eſau thy brother.

[a] God is ever at hand to ſuccour his in their troubles.

* *Chap.* 28. 13.

2 Then ſaid Jaakob unto his houſhold, and to all that were with him, Put away the ſtrange gods that are among you, and [b] cleanſe your ſelves, and change your garments:

[b] That by this outward act they ſhould ſhew their inward repentance.

3 For we will riſe and goe up to Beth-el, and I wil make an Altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave unto Jaakob all the ſtrange gods, which *were* in their hands, and all their [c] earerings which were in their eares, and Jaakob hid them under an oke, which was by Shechem.

[c] For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus deis.

5 Then they went on their journey, and the [d] feare of God was upon the cities that were round about them: ſo that they did not follow after the ſonnes of Jaakob.

[d] Thus notwithſtanding the inconvenience ỳ came before, God delivered Jaakob.

6 ¶ So came Jaakob to Luz, which is in the land of Canaan: (the ſame is Beth-el) he and all the people that was with him.

7 And he built there an Altar, an * had called the place, The God of Beth-el, becauſe that God appeared unto him there, when he fled from his brother.

* *Chap.* 28. 19.

8 Then Deborah Rebekahs nurſe died, and was buried beneath Beth-el under an oke: and he called the name of it ‡ Allon Bachuth.

‡ *Or, oke of lamentation.*

9 ¶ Againe God appeared unto Jaakob after he came out of Padan Aram, and bleſſed him.

10 Moreover God ſaid unto him, Thy name is Jaakob: thy name ſhall be no more called Jaakob, but * Iſrael ſhall be thy name: and he called his name Jſrael.

* *Chap.* 32. 28.

11 Againe God ſaid unto him, I am God ‡ all-ſufficient: grow, and multiply, a nation and a multitude of nations ſhal ſpring out of thee, and kings ſhal come out of thy loynes.

‡ *Or Almighty.*

12 Alſo I wil give the land, which I gave to Abraham and Jzhak, unto thee: and unto thy ſeed after thee will I give that land.

13 So God [e] aſcended from him in the place where he had talked with him.

[e] As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo hee is ſaid to aſcend when the viſion is ended.

14 And Jaakob ſet up a pillar in the place where he talked with him, a pillar of ſtone, and powred drinke offering thereon: alſo he powred oile thereon.

15 And Jaakob called the name of the place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes journey of ground to come to Ephrath, Rahel travailed, and in travailing ſhe was in perill.

[f] The Ebrew word ſignifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes journey.

17 And when ſhe was in paines of her labour, the mid wife ſaid unto her, Feare not: for thou *ſhalt have* this ſonne alſo.

18 Then as ſhe was about to yeeld up the ghoſt (for ſhe died) ſhe called his name Benoni, but his father called him Benjamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

* *Chap.* 48. 7.

20 And Jaakob ſet a [g] pillar upon her grave: This is the pillar of Rahels grave unto this day.

[g] The ancient fathers uſed this ceremony, to teſtifie their hope of the reſurrection to come, which was not generally revealed.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal-eder:

22 Now, when Iſrael dwelt in that land, Reuben went, and [h] lay * with Bilhah his fathers concubine, and it came to Iſraels eare. And Jaakob had twelve ſonnes.

[h] This teacheth that the fathers were not choſen for their merits, but by Gods only mercies, whoſe election by their faults was not changed.

* *Chap.* 49. 4.

23 The ſonnes of Leah: Reuben, Jaakobs eldeſt ſonne, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Ioſeph and Benjamin.

25 And the ſonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the ſons of Zilpah Leahs maid: Gad and Aſher. Theſe are the ſonnes of Jaakob, which were borne him in Padan Aram.

27 ¶ Then Jaakab came unto Izhak his father to Mamre a city of Arbah: This is Hebron, where Abraham and Izhak were ſtrangers.

28 And the daies of Izhak were an hundred and fourescore yeares.

29 And Izhak gave up the ghoſt and died, and was * gathered unto his people, being olde and full of daies: and his ſonnes Eſau and Jaakob buried him.

* *Chap.* 25. 8.

CHAP. XXXVI.

2 The wives of Eſau. 7 Iaakob and Eſau are rich. 9 The genealogie of Eſau. 24 The finding of mules.

NOw theſe are the [a] generations of Eſau, which is Edom.

[a] This genealogie declareth that Eſau was bleſſed temporally, & that his fathers bleſſing tooke place in wordly things.

2 Eſau tooke his wives of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite,

[b] Beſides thoſe wives whereof is ſpoken, Chap. 26. 34.

3 And *tooke* Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

4 And

* 1 Chron.1.35.

4 And * Adah bare unto Eſau, Eliphaz: and Baſhemath bare Revel.

5 Alſo Aholibamah bare Ieuſh, and Iaalam, and Korah: theſe are the ſonnes of Eſau, which were borne to him in the land of Canaan.

6 So Eſau tooke his wives, and his ſons, and his daughters, and all the ſoules of his houſe, and his flocks, and all his cattel, and all his ſubſtance, which he had gotten in the land of Canaan, and [c] went into *another* countrey from his brother Jaakob.

[c] Herein appeareth Gods providence, which cauſeth the wicked to give place to the godly, that Jaakob might enioy Canaan according to Gods promiſe.

7 For their riches were ſo great, that they could not dwel together, and the land, wherein they were ſtrangers, could not receive them, becauſe of their flocks.

* Ioſh.24.4.

8 * Therefore dwelt Eſau in mount Seir: this Eſau is Edom.

9 ¶ So theſe are the generations of Eſau, father of † Edom in mount Seir.

† Or, the Edomites.

* 1.Chro.1.35.

10 Theſe are the names of Eſaus ſonnes: * Eliphaz, the ſonne of Adah, the wife of Eſau, *and* Revel the ſonne of Baſhemath, the wife of Eſau.

11 And the ſonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſon, and bare unto Eliphaz, Amalek: theſe be the ſonnes of Adah Eſaus wife.

13 ¶ And theſe are the † ſonnes of Revel: Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſonnes of Baſhemath Eſaus wife.

† Or, nephewes.

14 ¶ And theſe were the ſonnes of Aholibamah the daughter of Anah, † daughter of Zibeon Eſaus wife: for ſhe bare unto Eſau, Ieuſh, and Iaalam, and Korah.

† Or, neece.

15 ¶ Theſe were ‡ [d] dukes of the ſons of Eſau: the ſonnes of Eliphaz, the firſt borne of Eſau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

‡ Or, chiefe men.

[d] If Gods promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he performe the ſame to us?

16 Duke Korah, duke Gatam, duke Amalek: theſe are dukes *that came* of Eliphaz in the land of Edom: theſe were the † ſonnes of Adah.

† Or, nephewes.

17 ¶ And theſe are the ſons of Revel Eſaus ſonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: theſe are the dukes *that came* of Revel in the land of Edom: theſe are the † ſonnes of Baſhemath Eſaus wife.

† Or, nephewes.

18 ¶ Likewiſe theſe were the ſons of Aholibamah Eſaus wife: duke Ieuſh, duke Jaalam, duke Korah: theſe dukes *came* of Aholibamah, the daughter of Anah Eſaus wife.

19 Theſe are the children of Eſau, & theſe are the dukes of them: This *Eſau* is Edom.

* 1 Chro.1.38.

20 ¶ * Theſe are the ſonnes of Seir the Horite, which [e] inhabited the land *before*, Lotan, and Shobal, and Zibeon, and Anah,

[e] Before that Eſau did there inhabite.

21 And Diſhon, and Ezer, and Diſhan: theſe are the dukes of the Horites, the ſons of Seir in the land of Edom.

22 And the ſons of Lotan were, Hori, and Hemam, and Lotans ſiſter *was* Timna.

23 And the ſonnes of Shobal were theſe: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe are the ſonnes of Zibeon: both Aiah, and Anah: this was Anah that found [f] mules in the wilderneſſe, as he fedde his father Zibeons aſſes.

[f] Who not contented wᵗ thoſe kinds of beaſts which God had created, found out the mouſtrous generation of mules betweene the aſſe and the mare,

25 And the children of Anah were theſe: Diſhon, and Aholibamah the daughter of Anah.

26 Alſo theſe are the ſonnes of Diſhan: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The ſonnes of Ezer are theſe: Bilhan, and Zaavan, and Akan.

28 The ſonnes of Diſhan are theſe: Uz, and Aran.

29 Theſe are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, Duke Diſhan: theſe be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And theſe are the [g] kings that reigned in the land of Edom, before there reigned *any* king over the children of Iſrael.

[g] The wicked riſe up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, Pſal. 102. 28.

32 Then Bela the ſonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobad the ſon of Zerah of Bozra reigned in his ſtead.

34 When Iobab alſo was dead, Huſham of the land of Temani reigned in his ſtead.

35 And after the death of Huſham, Hadad the ſonne of Bedad, which ſlew Midian in the field of Moab, reigned in his ſtead, and the name of his citie *was* Avith.

36 When Hadad was dead, then Samlah of Maſrekah reigned in his ſtead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the river, reigned in his ſtead.

[h] Which city is by the river Euphrates.

38 When Shaul died, Baal-hanan the ſonne of Achbor reigned in his ſtead.

39 And after the death of Baal-hanan the ſonne of Achbor, Hadad reigned in his ſtead, and the name of his citie *was* Pau: and his wives name Mehetabel, the daughter of Metred, the † daughter of Mezahab.

† Or, neece.

40 Then theſe are the names of the dukes of Eſau, according to their families, their places, *and* by their names: duke Timna, duke Alvah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

24 Duke Kenaz, duke Teman, duke Mebzar,

43 Duke Magdiel, duke Iram: theſe be the dukes of Edom, according to their habitations in the land of their inheritance. This Eſau is the father of [i] Edom.

[i] Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 He dreameth, and is hated of his brethren. 28 They ſell him to the Iſhmeelites. 34 Iaakob bewaileth Ioſeph.

IAakob now dwelt in the land, wherein his father was a ſtranger, in the land of Canaan.

2 Theſe are the [a] generations of Jaacob: *when* Joſeph was ſeventeene yeere old, he kept ſheepe with his brethren, and the child was with the ſonnes of Bilhah, and with the ſonnes of Zilpah his fathers wives. And, Joſeph brought unto their father their ‡ [b] evill ſaying.

[a] That is, the ſtory of ſuch things as came to him and his family, as chap. 5. 1.

‡ *Or, ſlander.*

[b] He complained of the evill words and injuries which they ſpake and did againſt him.

3 Now Iſrael loved Joſeph more then all his ſonnes, becauſe he begat him in his old age, and he made him a coat of many ‡ colours.

‡ *Or, pieces.*

4 So when his brethren ſaw that their father loved him more then all his brethren, then they hated him, and could not ſpeake peaceably unto him.

5 ¶ And Joſeph [c] dreamed a dreame, and told his brethren, who hated him ſo much the more.

[c] God revealed to him by a dreame what ſhould come to paſſe.

6 For he ſaid unto them, Heare, I pray you, this dreame which I have dreamed.

7 Behold now, we were binding ſheaves in the middes of the field: and loe, my ſheafe aroſe, and alſo ſtood upright, and behold, your ſheaves compaſſed round about, and did reverence to my ſheafe.

8 Then his brethren ſaid to him, What, ſhalt thou reigne over us, and rule us? or ſhalt thou have altogether dominion over us? And they [d] hated him ſo much the more, for his dreames, and for his words.

[d] The more that God ſheweth himſelfe favourable to his, the more doth the malice of the wicked rage againſt them.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and ſaid, Behold, I have had one dreame more, and behold, the Sunne, and the Moone, and eleven ſtarres did reverence to mee.

10 Then he told it unto his father, and to his brethren, and his father [e] rebuked him, and ſayd unto him, What is this dreame which thou haſt dreamed? Shall I, and thy mother, and thy brethren come in deed, and fall on the ground before thee?

[e] Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren envied him, but his father ‡ [f] noted the ſaying.

‡ *Or, kept diligently.*

[f] He knew that God was author of the dreame, but he underſtood not the meaning.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaid unto Joſeph, Doe not thy brethren keep in Shechem? come, and I will ſend thee to them.

14 And he anſwered him, I am here. Then he ſaid unto him, Goe now, ſee whether it be well with thy brethren, and how the flocks proſper, and bring me word againe: So he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, ſaying, What ſeekeſt thou?

16 And he anſwered, I ſeeke my brethren: tell mee, I pray thee, where they keepe *ſheep?*

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us goe unto Dothan. Then went Joſeph after his brethren, and found them in Dothan.

18 And when they ſaw him afarre off, even before he came at them, they [g] conſpired againſt him for to ſlay him.

[g] The holy Ghoſt covereth not mens faults, as doe vaine writers, which make vice, vertue.

19 For they ſayd one to another, Behold, this ‡ dreamer commeth.

‡ *Or, maſter of dreames.*

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit, and wee will ſay, A wicked beaſt hath devoured him: then we ſhall ſee, what will come of his dreames.

21 * But when Reuben heard *that*, he delivered him out of their hands, and ſaid, † Let us not kill him.

* *Chap. 42. 22.*

† *Ebr. let us not ſmite his life.*

22 Alſo Reuben ſaid unto them, Shed not blood, *but* caſt him into this pit that is in the wildernes, and lay no hand upon him. *Thus hee ſaid*, that he might deliver him out of their hand, and reſtore him to his father againe.

23 ¶ Now when Ioſeph was come unto his brethren, they ſtript Joſeph out of his coat, his partie coloured coat that was upon him.

24 And they tooke him, and caſt [h] him into a pit, and the pit *was* empty, without water in it.

[h] Their hypocriſie appeareth in this, that they feared man more then God, and thought it was not murther, if they ſhed not his blood: or els had an excuſe to cover their fault.

25 Then they ſate them downe to eat bread: and they lift up their eyes, and looked, and behold, there came a company of Iſhmeelites from Gilead, and their camels laden with ſpicerie, and ‡ balme, & myrrhe, & were going to cary it down into Egypt.

‡ *Or, roſen, turpentine, or triacle.*

26 Then Judah ſaid unto his brethren, What availeth it, if we ſlay our brother, though we keepe his blood ſecret?

27 Come and let us ſell him to the Iſhmeelites, and let not our hands be upon him: for he is our brother, *and* our fleſh: and his brethren obeyed.

28 Then the * Midianites merchant men paſſed by, and they drew forth, and lift Joſeph out of the pit, and ſold Joſeph unto the [i] Iſhmeelites for twenty *pieces* of ſilver: who brought Joſeph into Egypt.

* *Pſal. 105. 17.*

[i] Moſes writing according to the opinion of them which tooke the Midianites and Iſhmeelites to be both one, doeth here confound their names: as alſo appeareth, verſe 36. and chap. 39. 1. for els he was firſt offered to the Midianites, but ſold to the Iſhmeelites.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioſeph *was* not in the pit: then he rent his clothes,

30 And returned to his brethren, and ſaid, The childe is not *yonder*, and I, whither ſhall I goe?

31 And they tooke Ioſephs coat, and killed a kidde of the goats, and dipped the coat in the blood.

32 So they ſent that partie coloured coat, [k] & they brought it unto their father, and

[k] To wit, the meſſengers, which were ſent.

and ſaid, This have we found: ſee now whether it be thy ſonnes coat, or no.

33 Then he knew it, and ſaid, *It is* my ſonnes coat: a wicked beaſt hath * devoured him: Joſeph is ſurely torne in pieces.

* *Chap. 44. 28.*

34 And Jaakob rent his cloathes, and put ſackcloth about his loynes, and ſorrowed for his ſonne a long ſeaſon.

35 Then all his ſonnes, and all his daughters roſe up to comfort him, but he would not be comforted, but ſaid, ‡ Surely I will goe downe into the grave unto my ſonne mourning: ſo his father wept for him.

‡ *Or, I will mourn for him ſo long as I live.*

36 And the Midianites ſold him into Egypt unto Potiphar [l] an Eunuch of Pharaohs, *and* his ‡ chief Steward.

[l] Which word doth not alway ſignifie him that is gelded, but alſo him that is in ſome high dignitie.

† *Or, captaine of the guard.*

Chap. XXXVIII.

2 The marriage of Iudah. 7. 9 The treſpaſſe of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is judged to be burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

And at that time [a] Judah went down from his brethren, and turned in to a man called Hirah an Adullamite.

[a] Moſes deſcribeth the genealogie of Judah, becauſe the Meſſiah ſhould come of him.

2 And Judah ſaw there the daughter of a man called * Shuah a [b] Canaanite: and he took her *to wife*, and went in unto her.

* 1. *Chron.* 2. 3.

[b] Which affinitie notwithſtanding was condemned of God.

3 So ſhee conceived and bare a ſonne, and he called his name Er.

4 * And ſhee conceived again, and bare a ſonne, and ſhe called his name Onan.

* *Num.* 26. 19.

5 Moreover ſhe bare yet a ſonne, whom ſhe called Shelah: and *Judah* was at Chezib when ſhe bare him.

6 Then Judah took a wife to Er his firſt born *ſonne*, whoſe name *was* Tamar.

7 * Now Er the firſt born of Judah was wicked in the ſight of the Lord: therfore the Lord ſlew him.

* *Num.* 26. 19.

8 Then Judah ſaid to Onan, Goe in unto thy brothers wife, and doe the office of a kinſman unto her, and raiſe up [c] ſeed unto thy brother.

[c] This order was for the preſervation of the ſtock, that the childe begotten by the ſecond brother, ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed.

9 And Onan knew that the ſeed ſhould not be his: therefore when he went in unto his brothers wife, hee ſpilled it on the ground, leſt hee ſhould give ſeed unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, [d] Remain a widow in thy fathers houſe, till Shelah my ſonne grow up (for he thought *thus*, Leſt he die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

[d] For ſhe could not marry in any other family, ſo long as Judah would retain her in his.

12 ¶ And in proceſſe of time alſo, the daughter of Shuah Judahs wife died. Then Judah, when he † had left mourning, went up to his ſheep ſhearers to Timnah, hee, and his neighbour Hirah the Adullamite.

† *Ebr. was comforted.*

13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnah, to ſheare his ſheep.

14 Then ſhee put her widowes garments off from her, and covered *her* with a vail, and wrapped her ſelf, and ſate down in ‡ Pethah-Enaim, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

† *Or, in the doore of the fountaines: or, where were two wayes.*

15 When Judah ſaw her, he judged her an whore: for ſhe had covered her face.

16 And he turned to the way towards her, and ſaid, Come, I pray thee, let me lie with thee: (for he [e] knew not that ſhe was his daughter in law.) And ſhe anſwered, What wilt thou give me for to lie with me?

[e] God had wonderfully blinded him, that he could not know her by her talk.

17 Then ſaid he, I will ſend thee a kid of the goats from the flock: and ſhe ſaid, *Well*, if thou wilt give me a pledge, till thou ſend it.

18 Then he ſaid, What is the pledge that I ſhall give thee? And ſhe anſwered, Thy ſignet, and thy ‡ cloak, and thy ſtaffe that is in thine hand. So he gave it her, and lay by her, and ſhe was with childe by him.

‡ *Or, tyre of thine head.*

19 Then ſhe roſe, and went, and put her vail from her, and put on her widowes raiment.

20 Afterward Judah ſent a kid of the goats by the hand of his [f] neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

[f] That his wickedneſſe might not be known to others.

21 Then asked he the men of that place, ſaying, Where is the whore, *that ſate* in Enaim, by the way ſide? And they anſwered, There was no whore here.

22 He came therefore to Judah again, & ſaid, I cannot finde her: and alſo the men of the place ſaid, There was no whore there.

23 Then Judah ſaid, Let her take it to her, leſt we be † [g] ſhamed: behold, I ſent this kid, and thou haſt not found her.

† *Ebr in contempt.*

[g] He feareth man more then God.

24 ¶ Now after three moneths, one told Judah, ſaying, Tamar thy daughter in law hath played the whore, and lo, with playing the whore, ſhe is great with childe. Then Judah ſaid, Bring ye her forth, and let her be [h] burnt.

[h] We ſee that the Law, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death: albeit no law as yet was given.

25 When ſhe was brought forth, ſhe ſent to her father in law, ſaying, By the man unto whom theſe things *pertaine*, am I with childe: and ſaid alſo, Look, I pray thee, whoſe theſe are, the ſeal, and the cloke, and the ſtaffe.

26 Then Judah knew *them*, and ſaid, She is [i] more righteous then I: for *ſhe hath done it* becauſe I gave her not to Shelah my ſonne. So he lay with her [k] no more.

[i] That is, ſhe ought rather to accuſe me, then I her.

[k] For the horrour of the ſinne, condemned him.

27 ¶ Now when the time was come that ſhe ſhould be delivered, behold, there *were* twinnes in her wombe.

28 And when ſhe was in travail, *the one* put out his hand: and the midwife took

and bound a red *threed* about his hand, ſaying, This is come out firſt.

29 But when he [l] plucked his hand backe againe, lo, his brother came out, and *the midwife* ſaid, How haſt [m] thou broken the breach upon thee? and his name was called *Phares.

[l] Their heinous ſinne was ſignified by this monſtrous birth.

[m] Or the ſeparation between thee and thy brother.

* 1 *Chron.* 2. 4. *Matt.* 1. 3.

30 And afterward came out his brother that *had* the red *threed* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioſeph is ſold to Potiphar. 2 God proſpereth him. 7 Potiphars wife tempteth him. 13 20 He his accuſed and caſt into priſon. 21 God ſheweth him favour.

NOw Joſeph was brought down into Egypt: and Potiphar [a] an Eunuch of Pharaohs (*and his* chiefe ſteward an Egyptian) bought him at the hand of the Iſhmeelites, which had brought him thither.

[a] Read Chap. 37. 36.

2 And the [b] Lord was with Joſeph, and he was a man that proſpered, and was in the houſe of his maſter the Egyptian.

[b] The favour of God is the fountaine of all proſperitie.

3 And his maſter ſaw that the Lord *was* with him, and that the Lord made all that he did to proſper in his hand.

4 So Joſeph found favour in his ſight, and ſerved him: and he made him [c] ruler of his houſe, and put all that he had, in his hand.

[c] Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

5 And from that time that he had made him ruler over his houſe, and over all that he had, the Lord [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the Lord was upon all that he had in the houſe, and in the field.

[d] The wicked are bleſſed by the company of the godly.

6 Therefore he left all that he had in Joſephs hand, [e] and tooke account of nothing *that was* with him, ſave onely of the bread which he did eat. And Joſeph was a faire perſon, and well favoured.

[e] For he was aſſured that all things ſhould proſper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therefore after theſe things, his maſters wife caſt her eyes upon Joſeph, and ſaid, [f] Lie with me.

[f] In this word, he declareth the ſumme whereunto all her flatteries did tend.

8 But he refuſed, and ſaid to his maſters wife, Behold, my maſter knoweth not what *he hath* in the houſe with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this houſe then I: neither hath he kept any thing from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickedneſſe, and *ſo* ſinne againſt [g] God?

[g] The feare of God preſerved him againſt her continuall tentations.

10 And albeit ſhee ſpake to Joſeph day by day, yet he hearkened not unto her to lie with her, *or* to be in her company.

11 Then on a certaine day *Ioſeph* entred into the houſe to doe his buſineſſe: & there was no man of the houſhold in the houſe.

12 Therefore ſhee caught him by his garment, ſaying, Sleepe with mee: but he left his garment in her hand, and fled, and gat him out.

13 Now when ſhee ſaw that he had left his garment in her hand, and was fled out,

14 Shee called unto the men of her houſe, and told them, ſaying, Behold, he hath brought in an Ebrew unto us ‡ to mock us: who came in to me for to have ſlept with me: but I [h] cried with a loud voyce.

‡ *Or, to doe us villanie and ſhame.*

[h] This declareth, that where incontinencie is, thereunto is joyned extreme impudencie and craft.

15 And when he heard that I lift up my voyce and cryed, he left his garment with me, and fled away, and gat him out.

16 So ſhe laid up his garment by her, untill her lord came home.

17 Then ſhe told him ‡ according to theſe words, ſaying, The Ebrew ſervant, which thou haſt brought unto us, came in to mee, to mock me.

‡ *Or, after this maner.*

18 But aſſoone as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhee tolde him, ſaying, After this maner did thy ſervant to me, his anger was kindled.

20 And Joſephs maſter tooke him and put him in † [i] priſon in the place where the Kings priſoners lay bound, and there hee was in priſon.

† *Ebr. in the priſon houſe.*

[i] His evill entreatment in the priſon may be gathered of the Pſal. 105. 18.

21 ¶ But the Lord was with Joſeph, and † ſhewed him mercy, and gat him favour in the ſight of the ‡ maſter of the priſon.

† *Ebr. inclined mercy unto him.*

‡ *Or, lord.*

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that were in the priſon, and [k] whatſoever they did there, that did he.

[k] That is, nothing was done without his commandement.

23 And the keeper of the priſon looked unto nothing that was under his hand, ſeeing that the Lord *was* with him: for whatſoever he did, the Lord made it to proſper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Joſeph expoundeth the dreames of the two priſoners. 23 The ingratitude of the butler.

ANd after theſe things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry againſt his two ‡ officers, againſt the chiefe butler, and againſt the chiefe baker.

‡ *Or, Eunuches, the word ſignifieth them that were in high eſtate, or them that were gelded.*

3 Therefore he put them in ward in his chiefe ſtewards houſe, in the priſon *and* place where [a] Joſeph was bound.

[a] God worketh many wonderfull meanes to deliver his.

4 And the chiefe ſteward gave Joſeph charge over them, and he ſerved them: and they continued a ſeaſon in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] each on according to the interpretation of his dreame, *both* the butler and the baker of the king of Egypt, which were bound in the priſon.

[b] That is, every dreame had his interpretation, as the thing afterward declared.

6 And when Joſeph came in unto them in the morning, and looked upon them, beholde, they were ſad.

7 And he asked Pharaohs officers, that were with him in his maſters ward, ſaying, Wherefore †looke ye ſo ſadly to day?

8 Who anſwered him, We have dreamed *each one* a dreame, and there is none to interpret the ſame. Then Joſeph ſaid unto [c] them, Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Joſeph, and ſaid unto him, In my dreame, behold, a vine *was* before me.

10 And in the vine *were* three branches, and as it budded, her flowre came forth: and the cluſters of the grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I took the grapes, and wrung them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 Then Joſeph ſaid unto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes ſhall Pharaoh lift up thine head, and reſtore thee unto thine † office, and thou ſhalt give Pharaohs cup into his hand after the old manner, when thou waſt his butler.

14 But have me in remembrance with thee, when thou art in good caſe, and ſhew mercie, I pray thee, unto me, and [e] make mention of me to Pharaoh, that thou mayeſt bring me out of this houſe.

15 For I was ſtollen away by theft out of the land of the Ebrewes, and heere alſo have I done nothing, wherefore they ſhould put me ‡ in the dungeon.

16 And when the chiefe baker ſaw that the interpretation was good, he ſaid unto Joſeph, Alſo me thought in my dreame, that I had three [f] white baskets on mine head.

17 And in the uppermoſt basket there *was* of all manner baken meats for Pharaoh: and the birds did eate them out of the basket upon mine head.

18 Then Joſeph anſwered, and ſayd, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes ſhall Pharaoh take thine head from thee, and ſhall hang thee on a tree, and the birds ſhall eate thy fleſh from off thee.

20 ¶ And ſo the third day, *which was* Pharaohs [h] birth day, hee made a feaſt unto all his ſervants: and he lifted up the head of the chiefe butler, and the head of the chiefe baker among his ſervants.

21 And hee reſtored the chiefe butler unto his butlerſhip, who gave the cup into Pharaohs hand,

22 But hee hanged the chiefe baker, as Joſeph had interpreted unto them.

23 Yet the chiefe butler did not remember Joſeph, but forgate him.

† *Ebr. why are your faces evill.*

[c] Cannot God raiſe up ſuch as ſhall interpret ſuch things?

[d] He was aſſured by the Spirit of God, that his interpretation was true.

† *Ebr. place.*

[e] He refuſed not the meanes to be delivered, which he thought God had appointed.

‡ *Or, in the pit.*

[f] That is, made of white twigs, or as ſome read, baskets full of holes.

[g] He ſheweth that the miniſters of God ought not to conceale that, which God revealeth unto them.

[h] Which was an occaſion to appoint his officers, & ſo to examine them that were in priſon.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioſeph. 40 He is made ruler over all Egypt. 43 Ioſephs name is changed. 50 He hath two ſons, Manaſſeh and Ephraim. 54 The famine beginneth throughout the world.

AND † two yeares after, Pharaoh alſo [a] dreamed, and behold, he ſtood by a river,

2 And lo, there came out of the river ſeven ‡ goodly kine and fat fleſhed, and they fed in a ‡ medow:

3 And loe, ſeven other kine came up after them out of the river, evill favoured and leane fleſhed, and ſtood by the *other* kine upon the brink of the river.

4 And the evill favoured and leane fleſhed kine did eate up the ſeven well favoured and fat kine: ſo Pharaoh awoke.

5 Againe he ſlept, and dreamed the [b] ſecond time: and behold, ſeven eares of corn grew upon one ſtalk, ranke and goodly.

6 And lo, ſeven thinne eares, and blaſted with the Eaſt winde, ſprang up after them,

7 And the thinne eares devoured the ſeven ranke and full eares: Then Pharaoh awaked, and lo, *it was* a dreame.

8 Now when the morning came, his ſpirit was [c] troubled: therefore he ſent and called all the ſoothſayers of Egypt, and all the wiſemen thereof, and Pharaoh told them his dreames: but [d] none could interpret them to Pharaoh.

9 Then ſpake the chiefe butler unto Pharaoh, ſaying, I [e] call to minde my faults this day.

10 Pharaoh being angry with his ſervants, put me in ward in the chiefe ſtewards houſe, *both* me and the chiefe baker.

11 Then we dreamed a dreame in one night, *both* I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there *was* with us a yong man an Ebrew, ſervant unto the chiefe ſteward, whom when we tolde, he declared our dreames to * us, to every one he declared according to his dreame.

13 And as hee declared unto us, ſo it came to paſſe: *for* hee reſtored me to mine office, and hanged him.

14 * Then ſent Pharaoh, and [f] called Joſeph, and they brought him haſtily out of priſon, and he ſhaved him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh ſaid to Joſeph, I have dreamed a dreame, and no man can interpret it, and I have heard ſay of thee, *that when* thou heareſt a dreame, thou canſt interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, [g] Without me God ſhall † anſwere for the wealth of Pharaoh.

17 And Pharaoh ſayd unto Joſeph, In my

† *Ebr. at the end of two yeares of dayes.*

[a] This dreame was not ſo much for Pharaoh, as to be a meane to deliver Ioſeph, and to provide for Gods Church.

‡ *Or, faire to behold.*

‡ *Or, flaggy places.*

[b] All theſe means God uſeth to deliver his ſervant, and to bring him into favour and authoritie.

[c] This feare was ynough to teach him, that this viſion was ſent of God.

[d] The wiſe of the world underſtand not Gods ſecrets, but to his ſervants his will is revealed.

[e] He confeſſeth his fault againſt the king, before he ſpeake of Joſeph.

* Read. Chap. 40.5.

* *Pſal.*105,20.

[f] The wicked ſeek to the Prophets of God in their neceſſitie, whom in their proſperity they abhorre.

[g] As though he would ſay, If I interpret thy dreame, it commeth of God, and not of me.

† *Ebr. anſwere peace.*

my dreame, behold, I ſtood by the bank of the river:

18 And loe, there came up out of the river ſeven fat fleſhed, and wel favoured kine, and they fed in the medow.

19 Alſo loe, ſeven other kine came up after them, poore and very † evill favoured, and leane fleſhed: I never ſaw the like in all the land of Egypt, for evill favoured.

† *Ebr. naught.*

20 And the leane and evill favoured kine did eate up the firſt ſeven fat kine.

21 And when they † had eaten them up, it could not be knowen that they had eaten them, but they were ſtil as evill favoured, as they were at the beginning: ſo did I awake.

† *Ebr. were gone into their inward parts.*

22 Moreover, J ſaw in my dreame, and behold, ſeven eares ſprang out of one ſtalke, full and faire.

23 And loe, ſeven eares, withered, thinne, *and* blaſted with the Eaſt winde, ſprang up after them.

24 And the thinne eares devoured the ſeven good eares. Now I have told the ſoothſayers, & none can declare it unto me.

25 ¶ Then Ioſeph anſwered Pharaoh, *Both* Pharaohs dreames are [h] one. God hath ſhewed Pharaoh what he is about to doe.

[h] Both his dreames tend to one end.

26 The ſeven good kine are ſeven yeares, and the ſeven good eares are ſeven yeares: this is one dreame.

27 Likewiſe the ſeven thinne and evil favoured kine, that came out after them, are ſeven yeares: and the ſeven empty eares blaſted with the Eaſt wind, are ſeven yeares of famine.

28 This is the thing which I have ſaid unto Pharaoh, that God hath ſhewed vnto Pharaoh, what he is about to doe.

29 Behold, there come ſeven yeeres of great ‡ plenty in all the land of Egypt.

‡ *Or, abundance and ſaturity.*

30 Againe, there ſhall ariſe after them ſeven yeares of famine, ſo that all the plentie ſhall bee forgotten in the land of Egypt, and the famine ſhall conſume the land:

31 Neither ſhall the plentie ‡ be known in the land, by reaſon of this famine that *ſhall come* after: for it ſhall be exceeding great.

‡ *Or, they ſhall remember no more the plentie.*

32 And therefore the dreame was doubled unto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it.

33 Now therefore let Pharaoh [i] provide for a man of underſtanding and wiſedome, and ſet him over the land of Egypt.

[i] The office of a true Prophet is not onely to ſhew the evils to come, but alſo the remedies for the ſame.

34 Let Pharaoh make and appoint officers over the land, and take up the fift part of the land of Egypt in the ſeven plenteous yeares.

35 Alſo let them gather all the food of theſe good yeares that come, and lay up corn under the hand of Pharaoh for food, in the cities, and let them keepe *it*.

36 So the food ſhall be for the proviſion of the land, againſt the ſeven yeares of famine, which ſhall be in the land of Egypt, that the land periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh, and all his ſervants.

38 Then ſaid Pharaoh unto his ſervants, Can we find *ſuch* a man as this, in whom *is* the [k] Spirit of God?

[k] None ſhould be preferred to honor, that have not gifts of God meete for the ſame.

39 Then Pharaoh ſaid to Joſeph, For as much as God hath ſhewed thee all this, there is no man of underſtanding, or of wiſedome like unto thee.

40 * Thou ſhalt be over mine houſe, and at thy † [l] word ſhall all my people be armed, onely in the Kings throne will I be above thee.

* *Pſal.* 105.21. *Acts* 7.10.
† *Ebr. mouth.*
[l] Some reade, the people ſhall kiſſe thy mouth, that is, ſhall obey thee in all things.

41 Moreover, Pharaoh ſaid to Ioſeph, Behold, J have ſet thee over all the land of Egypt.

42 And Pharaoh tooke off his ‡ ring from his hand, & put it upon Joſephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

‡ *Or, his ſignet.*

43 So hee ſet him upon the † beſt charet that hee had, ſave one: aud they cryed before him, [m] Abrech, and placed him over all the land of Egypt.

† *Ebr. ſecond charet.*

[m] In ſigne of honour: which word ſome expound, tender father, or father of the king, or kneel down.

44 Againe Pharaoh ſaid unto Joſeph, I am Pharaoh, and without thee ſhall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Joſephs name ‡ Zaphnath-paaneah: and hee gave him to wife Aſenath the daughter of Poti-pherah ‡ prince of On. Then went Joſeph abroad in the land of Egypt.

‡ *Or, the expounder of ſecrets.*
‡ *Or, Prieſt.*

46 ¶ And Joſeph *was* [n] thirtie yeare olde when he ſtood before Pharaoh King of Egypt: and Joſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.

[n] His age is mentioned both to ſhew that his authoritie came of God, and alſo that he ſuffered impriſonment, and exile twelve yeares and moe.

47 And in the ſeven plenteous yeares the earth † brought forth ſtore.

† *Ebr. made for gatherings.*

48 And he gathered up all the food of the ſeven plenteous yeares, which were in the land of Egypt, and laid up food in the cities: the food of the field, that was round about *every* citie, laid he up in the ſame.

49 So Joſeph gathered wheat, like unto the ſand of the Sea, in multitude out of meaſure, untill he left numbring: for *it was* without number.

50 Now unto Joſeph were borne * two ſons (before the yeares of famine came) which Aſenath the daughter of Poti-pherah prince of On bare unto him.

* *Chap.* 46.20. *and* 48.5.

51 And Joſeph called the name of the firſt born Manaſſeh: for God, *ſayd he*, hath made me forget all my labour, and all my [o] fathers houſhold.

[o] Notwithſtanding that his fathers houſe was the true Church of God: yet the company of the wicked, and proſperitie cauſed him to forget it.

52 Alſo hee called the name of the ſecond,

cond, Ephraim: for God, *ſaid he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the ſeven yeares of plentie that was in the land of Egypt, were ended.

54 *Then began the ſeven yeares of famine to come, according as Ioſeph had ſaid: and the famine was in all lands, but in all the land of Egypt was ‡ bread.

* *Pſal.105.16.*

‡ *Or, food.*

55 At the length all the land of Egypt was affamiſhed, and the people cryed to Pharaoh for bread. And Pharaoh ſaid unto all the Egyptians, Goe to Ioſeph: what he ſaith to you, doe yee.

56 When the famine was upon all the land, Ioſeph opened all *places* wherein *the ſtore was*, and ſold unto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countreyes ‡ came to Egypt to buy corn of Ioſeph, becauſe the famine was ſore in all lands.

‡ *Or, came to Egypt to Ioſeph.*

Chap. XLII.

3 Ioſephs brethren come into Egypt to buy corn. 7 Hee knoweth them and trieth them. 24 Simeon is put in priſon. 26 The other returne to their father to fetch Benjamin.

Then [a] Jaakob ſaw that there was ‡ food in Egypt, and Jaakob ſaid unto his ſons, Why [b] gaze ye one upon another?

2 And he ſaid, Behold, I have heard that there is food in Egypt, * Get you down thither, and buy us food thence, that wee may live and not die.

[a] This ſtory ſheweth plainly, that all things are governed by Gods providence for the profit of his Church.

‡ *Or, corn.*

[b] As men deſtitute of counſell.

* *Acts 7.12.*

3 ¶ So went Ioſephs ten brethren down to buy corn of the Egyptians.

4 But Benjamin Ioſephs brother would not Jaakob ſend with his brethren: for he ſaid, Leſt death ſhould † befall him.

† *Ebr. ſhould meet him.*

5 And the ſons of Iſrael came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioſeph was Governour of the land, who ſold to all the people of the land: then Ioſephs brethren came, and bowed their face to the ground before him.

7 And when Ioſeph ſaw his brethren, he knew them, and [c] made himſelfe ſtrange toward them, and ſpak to them roughly, and ſaid unto them, Whence come yee? Who anſwered, Out of the land of Canaan, to buy victuaile.

[c] This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by Gods word.

8 (Now Ioſeph knew his brethren, but they knew not him.

9 And Ioſeph remembred the * dreames which he dreamed of them) and he ſaid unto them, Ye are ſpies, *and* are come to ſee the † weakeneſſe of the land.

* *Chap.37.5.*

† *Ebr. nakedneſſe, or filthineſſe.*

10 But they ſaid unto him, Nay, my lord, but to buy victuaile thy ſervants are come.

11 We are all one mans ſons: we meane truely, and thy ſervants are no ſpies.

12 But he ſaid unto them, Nay, but yee are come to ſee the weakeneſſe of the land.

13 And they ſaid, Wee thy ſervants are twelve brethren, the ſons of one man in the land of Canaan: and behold, the yongeſt *is* this day with our father, and one ‡ is not.

‡ *Or, is dead.*

14 Againe Ioſeph ſaid unto them, This is it that I ſpak unto you, ſaying, Ye are ſpies.

15 Hereby ye ſhall be proved: [d] *by* the life of Pharaoh, ye ſhall not goe hence, except your youngeſt brother come hither.

16 Send one of you which may fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether there be trueth in you: or elſe *by* the life of Pharaoh ye are but ſpies.

[d] The Egyptians which were Idolaters, uſed to ſweare by their Kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked, ſmelleth of their corruptions.

17 So he put them in ward three dayes.

18 Then Ioſeph ſaid unto them the third day, This doe, and live: *for* I [e] feare God.

[e] And therefore am true and juſt.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, & go ye, carie food *for* the famine of your houſes:

20 * But bring your yonger brother unto me, that your words may be tryed, and that ye die not: and they did ſo.

* *Chap.43.5.*

21 ¶ And they ſaid one to another, [f] We have verely ſinned againſt our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not heare *him*: therefore is this trouble come upon us.

[f] Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

22 And Reuben anſwered them, ſaying, Warned I not you, ſaying, * Sinne not againſt the childe, and yee would not heare? and lo, his [g] blood is now required.

* *Chap.37.21.*

[g] God will take vengeance upon us, and meaſure us with our own meaſure.

23 (And they were not aware that Ioſeph underſtood them: for he † ſpak unto them by an Interpreter.)

† *Ebr. an interpreter betweene them.*

24 Then hee turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

[h] Though he ſhewed himſelfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioſeph commanded that they ſhould fill their ſacks with wheat, and put every mans money againe in his ſack, and give them victuaile for the journey: and thus did he unto them.

26 And they layd their victuaile upon their aſſes, and departed thence.

27 And as one of them opened his ſack for to give his aſſe provender in the Inne, he eſpied his money: for loe, it was in his ſacks mouth.

28 Then he ſaid unto his brethren, My money is reſtored: for lo, it is even in my ſack. And their heart † failed them, and they were [i] aſtoniſhed, and ſaid one to another, What is this, *that* God hath done unto us?

† *Ebr. went out.*

[i] Becauſe their conſcience accuſed them of their ſinne, they thought God would have brought them to trouble by this money.

29 And they came unto Iaakob their father unto the land of Canaan, and told him all that had befallen them, ſaying,

30 The man, *who is* lord of the land, ſpak roughly to us, and put us *in priſon* as ſpies of the countrey.

31 And we ſaid unto him, We are true men, *and* are no ſpies.

32 We be twelve brethren, ſonnes of our father: one ‡ is not, and the youngeſt *is* this day with our father in the land of Canaan.

‡ *Or, cannot be found.*

33 Then the lord of the countrey ſaid unto us, Hereby ſhall I know if yee be true men: Leave one of your brethren with me, and take *food* for the famine of your houſes, and depart,

34 And bring your yongeſt brother unto me, that I may know that ye are no ſpies, but true men: *ſo* will I deliver you your brother, and yee ſhall occupie in the land.

35 ¶ And as they emptied their ſacks, behold, every mans bundle of money was in his ſack: and when they and their father ſaw the bundels of their money, they were afraid.

36 Then Jaakob their father ſaid to them, Ye have robbed me of my children: Joſeph is not, and Simeon is not, and yee will take Benjamin: all theſe things ‡ are againſt [k] me.

‡ *Or, light upon me.*

[k] For they ſeemed not to be touched with any love toward their brethren, which increaſed his ſorrow: and partly, as appeareth, he ſuſpected them for Ioſeph.

37 Then Reuben anſwered his father, ſaying, Slay my two ſonnes, if I bring him not to thee againe: deliver him to mine hand, and I will bring him to thee againe.

38 But hee ſaid, My ſonne ſhall not go down with you: for his brother is dead, & he is left alone: if death come unto him by the way which ye goe, then yee ſhall bring my gray head with ſorrow unto the grave.

CHAP. XLIII.

13 Iaakob ſuffereth Benjamin to depart with his children. 23 Simeon is delivered out of priſon. 30 Ioſeph goeth aſide and weepeth. 32 They feaſt together.

NOw great [a] famine *was* in the land.

[a] This was a great tentation to Iaakob to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

2 And when they had eaten up the victuaile, which they had brought from Egypt, their father ſaid unto them, Turn againe, *and* buy us a litle food:

3 And Judah anſwered him, ſaying, The man charged us by an oath, ſaying, * Never ſee my face, except your brother *be* with you

* *Chap.42.20.*

4 If thou wilt ſend our brother with us, we will goe down, and buy thee food.

5 But if thou wilt not ſend *him*, wee will not goe down: for the man ſayd unto us, * Looke me not in the face, except your brother *be* with you.

* *Chap.42.20.*

6 And Iſrael ſaid, Wherefore dealt yee ſo evill with me, as to tell the man whether ye had yet a brother or no?

7 And they anſwered, The man asked ſtraitly ‡ of our ſelves, and of our kinred, ſaying, Is your father yet alive? have ye *any* brother? And wee told him † according to theſe words: could wee know certainly that hee would ſay, Bring your brother down?

‡ *Or, of our eſtate and condition.*

† *Ebr. to the mouth of theſe words: that is, that thing which he asked us.*

8 Then ſaid Judah to Iſrael his father, Send the boy with mee, that we may riſe and goe, and that we may live and not die, both wee, and thou, and our children.

9 I will bee ſuretie for him: of mine hand ſhalt thou require him. * If I bring him not to thee, and ſet him before thee, † then let mee beare the blame for ever.

* *Chap.44.32.*

† *Ebr. I will ſinne to thee.*

10 For except we had made this tarying, doubtleſſe by this wee had returned the ſecond time.

11 Then their father Iſrael ſaid unto them, If *it muſt needs be* ſo now, doe thus: take of the beſt fruits of the land in your veſſels, and bring the man a preſent, a little roſen, and a little honie, ‡ ſpices, and myrrhe, nuts, and almonds:

‡ *Or, ſweet ſmels.*

12 And take [b] double money in your hand, and the money, that was brought againe in your ſacks mouthes: carie it againe in your hand, leſt it were ſome overſight.

[b] When we are in neceſsitie or danger, God forbiddeth not to uſe all honeſt meanes to better our eſtate and condition.

13 Take alſo your brother and ariſe, *and* goe againe to the man.

14 And [c] God Almightie give you mercie in the ſight of the man, that he may deliver you your other brother, and Benjamin: But I ſhall be [d] robbed of my child, as I have beene.

[c] Our chiefe truſt ought to be in God, and not in wordly meanes.

[d] He ſpeaketh theſe words not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

15 ¶ Thus the men tooke this preſent, and tooke twiſe ſo much money in their hand with Benjamin, and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid ‡ to his ſteward, Bring theſe men home and kill meat, and make ready: for the men ſhall eate with me at noone.

‡ *Or, to the ruler of his houſe.*

17 And the man did as Joſeph bade, and brought the men unto Joſephs houſe.

18 Now when the men were brought into Joſephs houſe, they were [e] afraid, and ſaid, Becauſe of the money that came in our ſacks mouthes at the firſt time, are wee brought, that he may † picke a quarell againſt us, & † lay ſome thing to our charge, and bring us in bondage and our aſſes.

[e] So the judgement of God preſſed their conſcience.

† *Ebr. role himſelfe upon us.*

† *Ebr. caſt himſelfe upon us.*

19 Therefore came they to Joſephs ſteward, and communed with him at the doore of the houſe,

20 And ſaid, Oh ſir, * wee came in deed down hither, at the firſt time to buy food.

* *Chap.42.3.*

21 And as we came to an Inne, and opened our ſacks, behold, every mans money was in his ſacks mouth, *even* our money in full weight, but wee have brought it againe in our hands.

22 Alſo other money have wee brought in our hands to buy food, *but* we cannot tell, who put our money in our ſacks.

23 And he ſaid, ‡ Peace be unto you, feare not: [f] your God, and the God of your father hath given you that treaſure in your ſacks, I had your money: and he brought forth Simeon to them.

‡ *Or, you are well.*

[f] Nothwithſtanding the corruptions of Egypt, yet Ioſeph taught his family to feare God.

24 So the man led them into Joſephs houſe, and gave them water to waſh their feet, and gave their aſſes provender.

25 And they made readie their preſent

againſt Joſeph came at noone (for they heard ſay, that they ſhould eat bread there.)

26 When Joſeph came home, they brought the preſent into the houſe to him, which was in their hands, and bowed downe to the ground before him.

27 And he asked them of *their* † proſperitie, and ſaid, Is your father, the old man, of whom ye told me, in good health? is he yet alive?

28 Who anſwered, Thy ſervant our father is in good health, he is yet alive: and they bowed down, and made obeiſance.

29 And he lifting up his eyes, beheld his brother Benjamin his [g] mothers ſonne, and ſaid, Is this your yonger brother, of whom yee tolde me? And he ſaid, God be merciful unto thee, my ſonne.

30 And Joſeph made haſte (for his † affection was inflamed toward his brother, and ſought *where* to weepe) and entred into his chamber, and wept there.

31 Afterward he waſhed his face, and came out, and refrained himſelfe, and ſaid, Set on † meat.

32 And they [h] prepared for him by himſelfe, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves, becauſe the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination unto the Egyptians.

33 So they ſate before him: the eldeſt according unto his age, and the youngeſt according unto his youth: and the men marvailed among themſelves:

34 And they tooke meaſſes from before him, *and ſent* to them: but Benjamins meaſſe was five times ſo much as any of theirs: and they dranke, [k] and had of the beſt drinke with him.

† *Ebr. peace.*

[g] For they two only were borne of Rahel.

† *Ebr. bowels.*

† *Ebr. bread.*

[h] To ſignifie his dignitie.

[i] The nature of the ſuperſtitious is to condemne all other in reſpect of themſelves.

[k] Sometime this word ſignifieth to be drunken, but here it is meant, that they had enough, and drank of the beſt wine.

Chap. XLIV.

15 Ioſeph accuſeth his brethren of theft. 33 Iudah offereth himſelfe to be ſervant for Benjamin.

AFterward he commanded his ſteward, ſaying, fill the mens ſacks with food, as much as they can cary, and put every mans money in his ſacks mouth.

2 And [a] put my cuppe, *I meane*, the ſilver cuppe, in the ſackes mouth of the yongeſt, and his corne money. And hee did according to the commandement that Joſeph gave *him*.

3 And in the † morning the men were ſent away, they, and their aſſes.

4 And when they went out of the city not farr off, Ioſeph ſaid to his ſteward, Up, follow after the men: and when thou doeſt overtake them, ſay unto them, Wherefore have yee rewarded evill for good?

5 Is that not *the cup*, wherein my lord drinketh? [b] and in the which hee doeth divine and propheſie? yee have done evill in ſo doing.

[a] We may not by this example uſe any unlawfull practiſes, ſeeing God hath commanded us to walke in ſimplicitie.

† *Ebr. the morning ſhone.*

[b] Becauſe the people thought he could divine, he attributeth to himſelfe that knowledge: or elſe hee faineth that he conſulted with Soothſayers for it: which ſimulation is worthy to be reproved.

6 ¶ And when hee overtooke them, he ſaid thoſe words unto them.

7 And they anſwered him, Wherefore ſaith my lord ſuch words? God forbid that thy ſervants ſhould doe ſuch a thing.

8 Behold, the money which we found in our ſacks mouthes, we brought againe to thee out of the land of Canaan: how then ſhould wee ſteale out of thy lords houſe ſilver or gold?

9 With whomſoever of thy ſervants it be found, let him die, and we alſo will be my lords bondmen.

10 And he ſaid, Now then let it be according unto your words: he with whom it is found ſhall be my ſervant, and yee ſhall be † blameleſſe.

11 Then at once every man tooke down his ſack to the ground, and every one opened his ſack.

12 And hee ſearched, and began at the eldeſt and left at the yongeſt: and the cup was found in Benjamins ſack.

13 Then they [c] rent their clothes, and laded every man his aſſe, and went againe into the citie.

14 ¶ So Judah and his brethren came to Joſephs houſe? (for he *was* yet there) and they fell before him on the ground.

15 Then Joſeph ſaid unto them, What act is this, which yee have done? know yee not that ſuch a man as I, can divine and propheſie?

16 Then ſaid Judah, What ſhall wee ſay unto my lord? what ſhall we ſpeak? and how can we juſtifie our ſelves? [d] God hath found out the wickedneſſe of thy ſervants: behold, we *are* ſervants to my lord, both wee and hee, with whom the cup is found.

17 But he anſwered, God forbid, that I ſhould doe ſo, *but* the man, with whom the cup is found, hee ſhall be my ſervant, and goe yee in peace unto your father.

18 ¶ Then Judah drew neere unto him, and ſaid, O my Lord, let thy ſervant now ſpeak a word in my lords eares, and let not thy wrath be kindled againſt thy ſervant: for thou art even [e] as Pharaoh.

19 My lord asked his ſervants, ſaying, * Have ye a father, or a brother?

20 And we anſwered my lord, We have a father that is olde, and a yong † childe, *which he begate* in his age: and his brother is dead, and hee alone is left of his mother, and his father loveth him.

21 Now thou ſaydeſt unto thy ſervants, Bring him unto mee, that I may ‡ ſet mine eye upon him.

22 And we anſwered my lord, the childe cannot depart from his father: for if he leave his father, *his father* would die.

23 Then ſaydeſt thou unto thy ſervants

* Except,

† *Ebr. innocent.*

[c] To ſignifie how greatly the thing diſpleaſed them, and how ſorie they were for it.

[d] If we ſee no evident cauſe of our affliction, let us looke to the ſecret counſell of God, who puniſheth us juſtly for our ſinnes.

[e] Equall in authoritie: or next unto the king.

* *Chap. 42. 13. 16.*

† *Ebr. childe of his old age.*

‡ *Or, that I may ſee him.*

* Except your younger brother come down with you,looke in my face no more.

* *Chap.* 43. 3.

24 So when we came unto thy ſervant our father, and ſhewed him what my lord had ſaid,

25 And our father ſaid unto us, Goe againe, buy us a little food,

26 Then we anſwered, We cannot goe down : *but* if our yongeſt brother † goe with us, then wee will goe down : for we may not ſee the mans face, except our yongeſt brother be with us.

† *Ebr. be with us.*

27 Then thy ſervant my father ſaid unto us, Ye know that my [f] wife bare me two *ſonnes*,

[f] Rahel bare to Iaacob, Ioſeph and Benjamin.

28 And the one went out from me, and I ſaid, Of a ſurety he is torne in * pieces,and I ſaw him not ſince.

* *Chap.*37.33.

29 Now ye take this alſo away from me: if death take him, then [g] yee ſhall bring my gray head in ſorrow to the grave.

[g] Ye ſhall cauſe me to die for ſorow.

30 Now therefore, when I come to thy ſervant my father, and the childe *be* not with us (ſeeing that his † life dependeth on the *childes* life)

† *Ebr.his ſoule is bound to his ſoule.*

31 Then when he ſhall ſee that the childe *is* not *come*, he will die : ſo ſhall thy ſervants bring the gray head of thy ſervant our father with ſorow to the grave.

32 Doubtleſſe thy ſervant became ſuretie for the child to my father,and ſaid, * If I bring him not unto thee againe, then I will beare the blame unto my father for ever.

* *Chap.*43.9.

33 Now therefore I pray thee, let *me* thy ſervant bide for the childe, *as* a ſervant to my lord, and let the childe goe up with his brethren.

34 For [h] how can I goe up to my father, if the childe *be* not with me,unleſſe I would ſee the evill that ſhall come on my father ?

[h] Meaning, hee had rather remaine there priſoner, then to returne and ſee his father in heavineſſe.

CHAP. XLV.

1 Ioſeph maketh himſelfe knowen to his brethren. 8 Hee ſheweth that all was done by Gods providence. 18 Pharaoh commandeth him to ſend for his father. 24 Ioſeph exhorteth his brethren to concord. 27 Iaakob rejoyceth.

THen Joſeph could not refraine himſelfe before all that ſtood by him , but he cried, [a] Have forth every man from me. And there taried not one with him , while Ioſeph uttered himſelfe unto his brethren.

[a] Not that he was aſhamed of his kinred,but that he would cover his brethrens fault,

2 And he wept, and cryed , *ſo* that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſaid unto his brethren, I am Joſeph: doth my father yet live ? But his brethren could not anſwer him, for they were aſtoniſhed at his preſence.

4 Againe, Joſeph ſaid to his brethren, come neere, I pray you, to me. And they came neere. And hee ſaid , * I am Joſeph your brother, whom ye ſold into Egypt.

* *Acts* 7.13.

5 Now therefore be not [b] ſad, neither grieved with your ſelves, that yee ſold me hither : * for God did ſend me before you for *your* preſervation.

[b] This example teacheth , that we muſt by all meanes comfort them which are truely humbled, and wounded for their ſinnes.

* *Chap.*50.20.

6 For now two yeares of famine *have been* through the land, and five yeares *are* behinde, wherein neither *ſhalbe* earing nor harveſt.

7 Wherefore God ſent me before you to preſerve your poſteritie in this land, and to ſave you alive by a great deliverance.

8 Now then you ſent not me hither, but [c] God, who hath made me a father unto Pharaoh, and lord of all his houſe , and ruler thorowout all the land of Egypt.

[c] Albeit God deteſt ſinne, yet he turneth mans wickedneſſe to ſerve to his glory.

9 Haſte you and goe up to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me lord of all Egypt : come downe to me, tary not.

10 And thou ſhalt dwell in the land of Goſhen, and ſhalt be neere mee , thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet *remaine* five yeares of famine) leſt thou periſh through povertie, thou and thy houſhold, and all that thou haſt.

12 And behold, your eyes doe ſee, and the eyes of my brother Benjamin, that [d] my mouth ſpeaketh to you.

[d] That is, that I ſpeake in your owne language, and have no interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye have ſeene, and make haſte, and bring my father hither.

14 Then he fell on his brother Benjamins neck , and wept, and Benjamin wept on his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them : and afterward his brethren talked with him.

16 ¶ And the † tidings came unto Pharaohs houſe, ſo that they ſaid , Ioſephs brethren are come : and it pleaſed Pharaoh well, and his ſervants.

† *Ebr. voice.*

17 Then Pharaoh ſaid unto Ioſeph, Say to thy brethren , This doe yee, lade your beaſts & depart, goe to the land of Canaan,

18 And take your father, and your houſholds, and come to me,and I will give you the [e] beſt of the land of Egypt , and ye ſhall eat of the [f] fat of the land.

[e] The moſt plentiful ground.

[f] The chiefeſt fruits and commodities.

19 And I command thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Alſo † regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

† *Ebr.let not your eyes ſpare your veſſels.*

21 And the children of Iſrael did ſo:and Ioſeph gave them charets according to the commandement of Pharaoh : he gave them victuaile alſo for the journey.

22 He gave them all, none except, change of rayment : but unto Benjamin he gave

three hundred pieces of ſilver, and five ſuits of raiment.

23 And unto his father ‡ likewiſe he ſent ten hee aſſes laden with the beſt things of Egypt, and ten ſhee aſſes laden with wheat, and bread and meat for his father by the way.

‡ *Or, he ſent as much, to wit, ſilver, as verſe 22. and ten aſſes.*

24 So ſent hee his brethren away, and they departed: and he ſaid unto them, [g] Fall not out by the way.

[g] Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.

25 ¶ Then they went up from Egypt, and came unto the land of Canaan unto Jaakob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he alſo is governour over all the land of Egypt, and *Iaakobs* heart [h] failed: for he beleeved them not.

[h] As one betweene hope and feare.

27 And they tolde him all the words of Joſeph, which hee had ſaid unto them: but when hee ſaw the charets, which Joſeph had ſent to carry him, then the ſpirit of Jaakob their father revived.

28 And Iſrael ſaid, *I have* ynough: Joſeph my ſonne *is* yet alive: I will goe and ſee him yer I die.

CHAP. XLVI.

2 God aſſureth Iaakob of his journey into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioſeph meeteth his father. 34 Hee teacheth his brethren what to anſwere to Pharaoh.

THen Iſrael tooke his journey with all that hee had, and came to Beer-ſheba, and [a] offered ſacrifice unto the God of his father Izhak.

[a] Whereby he both ſignified, that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie drove him.

2 And God ſpake unto Iſrael in a viſion by night, ſaying, Jaakob, Jaakob. Who anſwered, I am here.

3 Then he ſaid, I am God, the God of thy father, feare not to goe down into Egypt: for I will there make of thee a great nation.

4 I will [b] go down with thee into Egypt, and I will alſo [c] bring thee up againe, and Joſeph ſhall [d] put his hand upon thine eyes.

[b] Conducting thee by my power.

[c] In thy poſteritie.

[d] Shall ſhut thine eyes when thou dieſt: which apperteined to him that was moſt deareſt, or chiefe of the kinred.

5 Then Jaakob roſe up from Beer-ſheba: and the ſonnes of Iſrael carried Jaakob their father, and their children, and their wives, in the charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Jaakob and all his ſeed with him.

* *Ioſh.*24.4. *Pſal.*105.23. *Iſai.*52.4.

7 His ſonnes and his ſonnes ſonnes with him, his daughters and his ſonnes daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, *even* Jaakob and his ſonnes: * Reuben, Jaakobs firſt born.

* *Exod.* 1.2. *and* 6. 24. *num.* 26.5. 1. *Chron.* 5.1.

9 And the ſonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ Alſo the ſonnes of * Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

* *Exod.* 6. 15. 1. *Chron.* 4. 24.

11 ¶ Alſo the ſons of * Levi: Gerſhon, Kohath, and Merari.

* 1. *Chron.* 6.1.

12 ¶ Alſo the ſonnes of * Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the ſons of Pharez *were* Hezron and Hamul.

* 1. *Chron.* 2.3. *and* 4. 21. *chap.* 38.3.

13 ¶ Alſo the ſons of * Iſſachar: Tola, and Phuvah, and Job, and Shimron.

* 1. *Chron.* 7.1.

14 ¶ Alſo the ſons of Zebulun: Sered, and Elon, and Jahleel.

15 Theſe be the ſons of Leah, which ſhee bare unto Jaakob in Padan Aram, with his daughter Dinah. All the ‡ ſoules of his ſons and his daughters *were* thirtie and three.

‡ *Or, perſons.*

16 ¶ Alſo the ſons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſons of * Aſher: Jimnah, and Iſhuah, and Iſui, and Beriah, and Sarah their ſiſter. And the ſons of Beriah: Heber, and Malchiel.

* 1. *Chron.* 7. 30.

18 Theſe are the children of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jaakob, *even* ſixteene ſoules.

19 The ſons of Rahel, Jaakobs wife, *were* Joſeph and Benjamin.

20 ¶ And unto Joſeph in the land of Egypt, were born Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti-pherah prince of On bare unto him.

* *Chap.* 41.50.

21 ¶ Alſo the ſons of * Benjamin: Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim and Huppim, and Ard.

* 1. *Chron.* 7.6. *and* 8.1.

22 Theſe are the ſons of Rahel, which were born unto Jaakob, fourteene ſoules in all.

23 ¶ Alſo the ſons of Dan: Huſhim.

24 ¶ Alſo the ſons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe are the ſons of Bilhah, which Laban gave unto Rahel his daughter, & ſhe bare theſe to Jaakob, in all, ſeven ſoules.

26 All the * ſoules, that came with Jaakob into Egypt, which came out of his † loynes (beſides Jaakobs ſons wives) *were* in the whole, threeſcore and ſixe ſoules.

* *Deut.* 10.22.

‡ *Ebr. thighes.*

27 Alſo the ſons of Joſeph, which were born him in Egypt, *were* two ſoules: *ſo that* all the ſoules of the houſe of Jaakob, which came into Egypt, *are* ſeventie.

28 ¶ Then he ſent Judah before him unto Joſeph, to ‡ direct his way unto Goſhen, & they came into the land of Goſhen.

‡ *Or, to prepare him a place.*

29 Then Joſeph † made readie his charet, and went up to Goſhen to meet Iſrael his

† *Ebr. bound his charet.*

his father, and preſented himſelfe unto him, and fell on his necke, and wept upon his necke a † good while.

† Ebr.yet,or ſtill.

30 And Iſrael ſaid unto Ioſeph, Now let me die, ſince I have ſeene thy face, *and* that thou art yet alive.

31 Then Ioſeph ſaid to his brethren, and to his fathers houſe, I will go up and ſhew Pharaoh, and tell him, My brethren and my fathers houſe, which were in the land of Canaan, are come unto mee.

32 And the men *are* [e] ſhepherds, and becauſe they are ſhepherds, they have brought their ſheep and their cattel, and all that they have.

[e] He was not aſhamed of his father & kinred, though they were of baſe condition.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye ſhall ſay, Thy ſervants are men occupied about cattell, from our childhood even unto this time, both we and our fathers: that ye may dwell in the land of Goſhen: for every ſheep keeper is an [f] abomination unto the Egyptians.

[f] God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is given him. 22 The idolatrous prieſts have living of the King. 28 Iaakobs age when he dieth. 30 Ioſeph ſweareth to bury him with his fathers.

THen came Joſeph and told Pharaoh, and ſaid, My father, and my brethren, and their ſheep, and their cattell, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goſhen.

2 And Ioſeph tooke part of his brethren, *even* [a] five men, and preſented them unto Pharaoh.

[a] That the king might be aſſured they were come, and ſee what manner of people they were.

3 Then Pharaoh ſaid unto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſervants *are* ſhepherds, both we and our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourne in the land are we come: for thy ſervants have no paſture for *their* ſheep, ſo ſore is the famine in the land of Canaan. Now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 Then ſpak Pharaoh to Joſeph, ſaying, Thy father and thy brethren are come unto thee.

6 The [b] land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwell in the land of Goſhen: and if thou knoweſt that there be men of activitie among them, make them rulers over my cattell.

[b] Ioſephs great modeſtie appeareth, in that he would enterpriſe nothing without the kings commandement.

7 Joſeph alſo brought Jaakob his father, and ſet him before Pharaoh. And Jaakob † ſaluted Pharaoh.

† Ebr.bleſſed.

8 Then Pharaoh ſaid unto Jaakob, † How old art thou?

† Ebr. how many dayes are the yeeres of thy life.

9 And Jaakob ſaid unto Pharaoh, The whole time of my * pilgrimage *is* an hundred and thirtie yeares: few and evill have the dayes of my life beene, and I have not attained unto the yeares of the life of my fathers, in the dayes of their pilgrimages.

* Hebr. 11.9. and 13.

10 And Jaakob † tooke leave of Pharaoh, and departed from the preſence of Pharaoh.

† Ebr. bleſſed.

11 ¶ And Joſeph placed his father, and his brethren, and gave them poſſeſſion in the land of Egypt, in the beſt of the land, *even* in the land of [c] Rameſes, as Pharaoh had commanded.

[c] Which was a city in the countrey of Goſhen, Exod 1.11.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, [d] even to the young children.

[d] Some reade, that he fed them as little babes, becauſe they could not provide for themſelves againſt that famine.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding ſore: ſo that the land of Egypt, and the land of Canaan were † famiſhed by reaſon of the famine.

† Ebr. brought to an extremity, or at their wits end.

14 And Joſeph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Joſeph layd up the money in Pharaohs houſe.

[e] Wherein he both declareth his fidelity toward the king, & his minde free from covetouſneſſe.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould wee die before thee? for *our* money is ſpent.

16 Then ſaid Joſeph, Bring your cattel, and I will give you for your cattell, if *your* money be ſpent.

17 So they brought their cattell unto Joſeph, and Joſeph gave them bread for the horſes, and for the flocks of ſheep, and for the herds of cattell, and for the aſſes: ſo hee fed them with bread for all their cattell that yeare.

18 But when the yeare was ended, they came unto him the next yeare, and ſaid unto him, Wee will not hide from my lord, that ſince our money is ſpent, and my lord hath the herds of the cattell, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhal we periſh in thy ſight, both we, and our [f] land? buy us and our land for bread, and we and our land will be bound to Pharaoh: therefore give us ſeed, that we may live and not die, and that the land goe not to waſte.

[f] For except the ground be tilled and ſowen, it periſheth, and is as it were dead,

20 So Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his ground, becauſe the famine was ſore upon them: ſo the land became Pharaohs.

21 And he [g] removed the people unto the cities, from one † ſide of Egypt even to the other.

[g] By this changing, they ſignified that they had nothing of their owne, but received all of the kings liberality.

† Ebr.end of the border.

22 Onely the land of the Prieſts bought hee not: for the Prieſts had an ordinary of Pharaoh, and they did eate their ordinary,

which Pharaoh gave them: wherefore they ſold not their ground.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: loe, *here is* ſeed for you: ſow therefore the ground.

24 And of the increaſe yee ſhall give the fift part unto Pharaoh, and foure parts ſhall be yours for the ſeed of the field, and for your meat, and for them of your houſholds, and for your children to eate.

25 Then they anſwered, Thou haſt ſaved our lives: let us find g[illegible]ce in the ſight of my lord, and we will be Pharaohs ſervants.

26 Then Joſeph made it a law over the land of Egypt unto this day, that Pharaoh ſhould have the fift *part*, [h] except the land of the Prieſts onely, which was not Pharaohs.

[h] Pharaoh in providing for idolatrous prieſts, ſhalbe a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt, in the countrey of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moreover, Jaakob lived in the land of Egypt ſeventeene yeares, ſo that the whole age of Jaakob *was* an hundred fourtie and ſeven yeare.

29 Now when the time drew neere that Iſrael muſt die, he called his ſonne Joſeph, and ſaid unto him, If I have now found grace in thy ſight, * put thine hand now under my thigh, and deale mercifully and truely with me, bury me not, I pray thee, in Egypt.

* *Chap.* 24.2.

30 But when I ſhall [i] ſleepe with my fathers, thou ſhalt cary me out of Egypt, and burie mee in their buriall. And he anſwered, I will doe as thou haſt ſaid.

31 Then he ſaid, Sweare unto me. And he ſware unto him. And Iſrael [k] worſhipped towards the beds head.

[i] Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

[k] He rejoyced that Ioſeph had promiſed him, and ſetting himſelfe up upon his pillow, praiſed God, reade 1. Chro.29. 10.

CHAP. XLVIII.

1 Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 He receiveth Ioſeph ſons as his. 19 He [illegible]ferreth the yonger. 21 He propheſieth their returne to Canaan.

AGaine after this, one ſaid to Joſeph. Loe, thy father is ſick: then he tooke with him his [a] two ſons, Manaſſeh and Ephraim.

[a] Joſeph more eſteemeth that his children ſhould be received into Iaakobs family, which was the Church of God, then to enjoy all the treaſures of Egypt.

2 Alſo one told Jaakob and ſaid, Behold, thy ſonne Joſeph is come to thee, and Iſrael tooke his ſtrength unto him, and ſate upon the bed.

3 Then Jaakob ſaid unto Joſeph, God ‡ Almighty appeared unto mee at * Luz in the land of Canaan, and bleſſed me.

‡ *Or, all ſufficient.*
* *Chap.*28.13.

4 And he ſaid unto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy ſeed after thee for an [b] everlaſting poſſeſſion.

[b] Which is true in the carnall Iſrael unto the comming of Chriſt, and in the ſpirituall for ever.

5 ¶ And now thy * two ſons, Manaſſeh and Ephraim, which are born unto thee in the land of Egypt, before I came to thee into Egypt, ſhall be mine, as Reuben and Simeon are mine.

* *Chap.* 41. 50.

6 But thy linage, which thou haſt begotten after them, ſhall be thine: they ſhall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * died upon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the ſame *is* Beth-lehem.

* *Chap.*35.19.

8 Then Iſrael beheld Joſephs ſons, and ſaid, Whoſe are theſe?

9 And Joſeph ſaid unto his father, They are my ſons, which [c] God hath given me here. Then he ſaid, I pray thee, bring them to mee, that I may bleſſe them:

[c] The faithfull acknowledge all benefits to come of Gods free mercies.

10 (For the eyes of Iſrael were dimme for age, ſo that he could not *well* ſee.) Then he cauſed them to come to him, and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Ioſeph, J had not thought to have ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeed.

12 And Joſeph took them away from his knees, and did reverence † down to the ground.

† *Ebr. his face to the ground.*

13 Then took Joſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, ſo he brought *them* unto him.

14 But Iſrael ſtretched out his right hand, and laid it on [d] Ephraims head, which was the yonger, and his left hand upon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh *was* the elder.

[d] Gods judgement is oft times contrary to mans, and he preferreth that which man deſpiſeth.

15 ¶ * Alſo he bleſſed Joſeph, and ſaid, The God, before whom my Fathers, Abraham, and Izhak did walk, the God, which hath fed me all my life long unto this day, *bleſſe thee.*

* *Hebr.* 11.21.

16 The [e] Angel, which hath delivered me from all evill, bleſſe the children, and let my [f] name bee named upon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

[e] This Angel muſt be underſtood of Chriſt, as Chap. 31. 13. and 32.1.

[f] Let them be taken as my children.

17 But when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it [g] diſpleaſed him: and he ſtayed his fathers hand to remove it from Ephraims head to Manaſſehs head.

[g] Joſeph faileth in binding Gods grace to the order of nature.

18 And Joſeph ſaid unto his father, not ſo, my father, for this is the eldeſt: put thy right hand upon his head.

19 But his father refuſed, and ſaid, I know well, my ſonne, I know well: he ſhall be alſo a people, and he ſhall be great likewiſe: but his yonger brother ſhall be

greater then he, and his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [h] Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

[h] In whom Gods graces ſhould manifeſtly appeare.

21 Then Iſrael ſaid unto Joſeph, Behold, I die, and God ſhall be with you, and bring you againe unto the land of [i] your fathers.

[i] Which they had by faith in the promiſe.

22 Moreover, I have given unto thee one portion above thy brethren, which [k] I gate out of the hand of the Amorite by my * ſword and by my bow.

[k] By my children whom God ſpared for my ſake.

* Chap.34.25.

Chap. XLIX.

1 Iaakob bleſſeth all his ſons by name, and ſheweth them what is to come. 10 Hee telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Jaakob called his ſons, and ſayd, Gather your ſelves together, that I may tell you what ſhall come to you in the [a] laſt dayes.

[a] When God ſhal bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

2 Gather your ſelves together, and heare, yee ſons of Jaakob, and hearken unto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, and the beginning of my ſtrength, [c] the excellencie of dignitie, and the excellencie of power.

[b] Begotten in my youth.

[c] If thou hadſt not loſt thy birthright by thine offence.

4 *Thou waſt* light as water: thou ſhalt not bee excellent, becauſe thou * wenteſt up to thy fathers bed: ‡ then diddeſt thou defile my bed, *thy dignitie* is gone.

* Chap.35.22. 1.Chron.5.1.

‡ *Or, it ceaſed to be my bed.*

5 ¶ Simeon and Levi, brethren *in evill*, the ‡ inſtruments of cruelty *are* in their habitations.

‡ *Or, their ſwords were inſtruments of violence.*

6 Into their ſecret let not my ſoule come: my [d] glory, be not thou joyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfe-will they digged down a wall.

[d] Or tongue: meaning that he neither conſented to them in word nor thought.

[e] The Shechemites, Chap. 34. 26.

7 Curſed bee their wrath, for it was fierce, and their rage, for it was cruell: I will [f] divide them in Jaakob, and ſcatter them in Iſrael.

[f] For Levi had no part, and Simeon was under Judah. Ioſh.19.1, till God gave them the place of the Amalekites, 1.Chro.4.43.

8 ¶ Thou Judah, thy brethren ſhall praiſe thee: thine hand *ſhall be* in the necke of thine enemies: thy fathers ſons ſhall [g] bow down unto thee.

[g] As was verified in David and Chriſt.

9 Judah, *as* a lions whelpe ſhalt thou come up from the ſpoyle, my ſonne. He ſhall lie down *and* couch as a Lion, and as a Lioneſſe: [h] Who ſhall ſtirre him up?

[h] His enemies ſhall ſo feare him.

10 The ‡ ſcepter ſhall not depart from Judah, nor a Law-giver from betweene his feet, untill [i] Shiloh come, and the people *ſhall be* gathered unto him.

‡ *Or, kingdome.*

[i] Which is Chriſt the Meſſias, the giver of all proſperity: who ſhall call the Gentiles to ſalvation.

11 Hee ſhall binde his Aſſe foale unto the [k] vine, and his aſſes colt unto the beſt vine: hee ſhall waſh his garment in wine, and his cloake in the blood of grapes.

[k] A countrey moſt abundant with vines and paſtures is promiſed him.

12 His eyes *ſhall be* red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the Sea ſide, and he *ſhall bee* an haven for ſhips: and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *ſhall be* † [l] a ſtrong aſſe, couching down between two burdens:

† *Ebr. an aſſe of great bones.*

[l] His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

15 And hee ſhall ſee that reſt is good, and that the land is pleaſant, and hee ſhall bow his ſhoulder to beare, and ſhall bee ſubject unto tribute.

16 ¶ Dan [m] ſhall judge his people as one of the tribes of Iſrael.

[m] Shall have the honour of a tribe.

17 Dan ſhall bee a [n] ſerpent by the way, an adder by the path, biting the horſe heels, ſo that his rider ſhall fall backward.

[n] That is, full of ſubtiltie.

18 [o] O Lord, I have waited for thy ſalvation.

[o] Seeing the miſeries that his poſteritie ſhould fall into, he braſteth out in prayer to God to remedie it.

19 ¶ Gad, an hoſte of men ſhall overcome him, but he ſhall overcome at the laſt.

20 ¶ Concerning Aſher, his [p] bread *ſhall be* fat, and he ſhall give pleaſures for a King.

[p] He ſhall abound in corn and pleaſant fruits.

21 ¶ Naphtali *ſhall bee* a hinde let go, giving [q] goodly words.

[q] Overcomming more by faire words then by force.

22 ¶ Joſeph *ſhall be* † a fruitfull bough, *even* a fruitful bough by the well ſide: the † ſmall boughs ſhall runne upon the wall.

† *Ebr, a ſonne of increaſe.*

† *Ebr. daughters.*

23 [r] And the archers grieved him, and ſhot *againſt him*, and hated him.

[r] As his brethren, when they were his enemies, Potiphar, and others.

24 But his bow abode ſtrong, and the hands of his armes were ſtrengthened, by the hands of the mightie *God* of Jaakob, of whom *was* the feeder *appointed by* the [ſ] ſtone of Iſrael.

[ſ] That is, God.

25 *Even* by the God of thy father, who ſhall helpe thee, and by the Almighty, who ſhall bleſſe thee with heavenly bleſſings from above, with bleſſings of the deep, that lieth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhalbe [t] ſtronger then the bleſſings of mine elders: unto the end of the hils of the world they ſhall bee on the head of Joſeph, and on the top of the head of him that was [v] ſeparate from his brethren.

[t] In as much as he was more neere to the accompliſhment of the promiſe, and it had bene more often confirmed.

[v] Either in dignitie, or when he was ſold from his brethren.

27 ¶ Benjamin ſhall ravine *as* a woolfe: in the morning hee ſhall devoure the prey, and at night he ſhall divide the ſpoyle.

28 ¶ All theſe are the twelve tribes of Iſrael, and thus their father ſpake unto them, and bleſſed them: every one of them bleſſed hee with a ſeverall bleſſing.

29 And he charged them, and ſaid unto them, I am ready to be gathered unto my people: * bury me with my fathers in the cave, that is in the field of Ephron the Hittite,

* Chap.47.30.

30 In the cave that is in the field of Mach-pelah beſides Mamre in the land of Canaan: which *cave* Abraham bought with the field of Ephron the Hittite for a poſſeſſion to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and

Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field and the cave that is therein, *was bought* of the children of Heth.

33 Thus Jaakob made an ende of giving charge to his ſons, and [x] plucked up his feet into the bed, and gave up the ghoſt, and was gathered to his people.

[x] Whereby is ſignified how quietly he died.

Chap. L.

13 Iaakob is buried. 19 Ioſeph forgiveth his brethren. 23 He ſeeth his childrens children. 25 He dieth.

THen Joſeph fell upon his fathers face and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the [a] phyſicians, to embalme his father, and the phyſicians embalmed Iſrael.

[a] He meaneth them that embalmed the dead, & buried them.

3 So fortie dayes were accompliſhed (for ſo long did the dayes of them that were embalmed laſt) and the Egyptians bewayled him [b] ſeventy dayes.

[b] They were more exceſſive in lamenting then the faithfull.

4 And when the dayes of his mourning were paſt, Joſeph ſpak to the houſe of Pharaoh, ſaying, If I have now found favour in your eyes, ſpeak, I pray you, in the eares of Pharaoh, and ſay,

5 My father made me * ſweare, ſaying, Loe, I die, bury me in my grave, which I have made me in the land of Canaan: now therfore let me goe, I pray thee, and bury my father, and I will come againe.

* Chap.47.29.

6 Then Pharaoh ſaid, Go up and bury thy father, [c] as he made thee to ſwear.

[c] The very infidels would have oathes performed.

7 ¶ So Joſeph went up to bury his father, and with him went all the ſervants of Pharaoh, *both* the elders of his houſe, and all the elders of the land of Egypt.

8 Likewiſe all the houſe of Ioſeph, and his brethren, and his fathers houſe: onely their children, and their ſheep, and their cattel left they in the land of Goſhen.

9 And there went up with him both charets and horſemen: and they were an exceeding great company.

10 And they came to ‡ Goren Atad, which is beyond Jorden, and there they made a great and exceeding ſore lamentation: and he mourned for his father ſeven dayes.

‡ Or, the corn floore of Atad.

11 And when the Canaanites the inhabitants of the land ſaw the mourning in Goren Atad, they ſaid, This is a great mourning unto the Egyptians: wherefore the name thereof was called ‡ Abel Mizraim, which is beyond Jordan.

‡ Or, the lamentation of the Egyptians.

12 So his ſons did unto him, according as he had commanded them:

13 * For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which *cave* * Abraham bought with the field, to be ‡ a place to bury in, of Ephron the Hittite beſides Mamre.

* Acts 7.16.

* Chap.23.16.

‡ Or, a poſſeſſion.

14 ¶ Then Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that hee had buried his father.

15 And when Joſephs brethren ſaw that their father was dead, they ſaid, [d] It may be that Joſeph will hate us, and will pay us againe all the evill, which we did unto him.

[d] An evill conſcience is never fully at reſt.

16 Therefore they ſent unto Joſeph, ſaying, Thy father commanded before his death, ſaying,

17 Thus ſhall ye ſay unto Joſeph, Forgive now, I pray thee, the treſpaſſe of thy brethren, and their ſin: for they rewarded thee evill. And now we pray thee, forgive the treſpaſſe of the ſervants of thy fathers [e] God. And Joſeph wept when ‡ they ſpak unto him.

[e] Meaning, that they which have one God, ſhould be joyned in moſt ſure love.

‡ Or, the meſſenger.

18 Alſo his brethren came unto him, and fell down before his face, and ſaid, Behold, We be thy ſervants.

19 To whom Joſeph ſaid, * Feare not: for ‡ am not I under [f] God?

* Chap.45.5.

‡ Or, am I in Gods ſtead, meaning to take vengeance.

[f] Who by the good ſucceſſe, ſeemeth to remit it, and therefore it ought not to be revenged by me.

20 When ye thought evill againſt me, God diſpoſed it to good, that hee might bring to paſſe, as it is this day, and ſave much people alive.

21 Feare not now therefore, I will nouriſh you, and your children: and he comforted them, and ſpake † kindly unto them.

† Ebr. to their heart.

22 ¶ So Joſeph dwelt in Egypt, he, and his fathers houſe: and Joſeph lived an [g] hundred and ten yeares.

[g] Who notwithſtanding he bare rule in Egypt about fourescore yeares, yet was joyned with the Church of God in faith and religion.

23 * And Joſeph ſaw Ephraims children, even unto the third generation: alſo the ſons of Machir the ſonne of Manaſſeh were brought up on Joſephs knees.

* Num.32.39.

24 And Joſeph ſaid unto his brethren, * I am ready to die, and God will ſurely viſite you, and bring you out of this land, unto the land which he ſware unto Abraham, unto Izhak, and unto Jaakob.

* Hebr.11.22.

25 And Joſeph tooke an oath of the children of Iſrael, ſaying, * [h] God will ſurely viſite you, and ye ſhall carry my bones hence.

* Exod.13.19.

[h] He ſpeaketh this by the ſpirit of prophecie, exhorting his brethren to have full truſt in Gods promiſe for their deliverance.

26 So Joſeph died, when he was an hundred and ten yeares old: and they embalmed him, and put him in a cheſt in Egypt.

THE

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

After that Iaakob by Gods commandement, Gen. 46.3. had brought his family into Egypt, where they remained for the ſpace of foure hundred yeares, and of ſeventy perſons grew to an infinite number, ſo that the King and the countrey grudged and endevoured both by tyranny and cruell ſlavery to ſuppreſſe them: the Lord according to his promiſe, Gen. 15. 14. had compaſſion of his Church, and delivered them, but plagued their enemies in moſt ſtrange and ſundry ſorts. And the more that the tyranny of the wicked enraged againſt his Church, the more did his heavy judgements increaſe againſt them, till Pharaoh and his army were drowned in the red Sea, which gave an entry and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderfull benefits: and albeit he had given them the Paſſeover to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundry murmurings and grudgings againſt him and his miniſters: ſometime mooved with ambition, ſometime for lack of drink or meat to content their luſts, ſometime by idolatry, or ſuch like. Wherefore God viſited them with ſharpe rods and plagues, that by his corrections they might ſeeke to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and wickedneſſe. And becauſe God loveth them to the end, whom he hath once begun to love, he puniſhed them not according to their deſarts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for hee ſtill governed them, and gave them his word and Law, both concerning the maner of ſerving him, and alſo the forme of judgements and civill policie: to the intent that they ſhould not ſerve God after their owne inventions, but according to that order, which his heavenly wiſedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppreſſeth them. 12 The providence of God toward them. 15 The kings commandement to the midwives. 22 The ſonnes of the Ebrewes are commanded to be caſt into the river.

Now* [a] theſe are the names of the children of Iſrael, which came into Egypt, (every man and his houſeholde came *thither* with Jaakob.)

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 So all the ‡ ſoules that came out of the loynes of Jaakob, were *ſeventie ſoules: Joſeph was in Egypt already.

6 Now Joſeph died, and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael ‡ brought forth fruit, and increaſed in abundance, and were multiplied, and were exceeding mighty, ſo that the [b] land was full of them.

8 Then there roſe up a new king in Egypt, who [c] knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* greater and mightier then we.

10 Come, let us worke wiſely with them, leſt they multiply, and it come to paſſe, that if there be warre, they joyne themſelves alſo unto our enemies, and fight againſt us, and [d] ‡ get them out of the land.

11 Therefore did they ſet task-maſters over them, to keepe them under with burdens: and they built the cities Pithom and Raamſes, for the ‡ treaſures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore [e] they were more grieved againſt the children of Iſrael.

13 Wherefore the Egyptians by cruel tie cauſed the children of Iſrael to ſerve.

14 Thus they made them weary of their lives by ſore labor in clay and in brick, and in all worke in the field, with all manner of bondage, † which they laid upon them moſt cruelly.

15 ¶ Moreover the king of Egypt commanded the midwives of the Ebrew women, (of which the ones name was [f] Shiphrah,

* *Gen.46.8.*

[a] Moſes deſcribeth the wonderull order that God obſerveth in performing his promiſe to Abraham, Gen. 15.14.

‡ *Or, perſons.*

* *Gen.46.27. Deut.10,22.*

* *Acts 7.17.*

‡ *Or, did grow.*

He meaneth he countrey of oſhen.

He conſidered ot how God had reſerved Egypt or Joſephs ſake.

[d] Into Canaan, and ſo we ſhall loſe our commoditie.

‡ *Or, goe up out of the land.*

‡ *Or, corn and proviſion.*

[e] The more that God bleſſeth his, the more doth the wicked envy them.

† *Ebr. wherewith they ſerved themſelves of them by crueltie.*

[f] Theſe ſeeme to have beene the chiefe of the reſt.

phrah, and the name of the other Puah)

16 And ſaid,* When yee doe the office of a midwife to the women of the Ebrewes, and ſee them on their ‡ ſtooles, if it be a ſonne, then yee ſhall kill him: but if it be a daughter, then let her live.

‡ *Or, ſeats whereupon they ſate in travell.*

17 Notwithſtanding the midwives feared God, and did not as the king of Egypt commanded them, but preſerved alive the men children.

18 Then the king of Egypt called for the midwives, and ſayd unto them, Why have ye done thus, and have preſerved alive the men children?

19 And the midwives anſwered Pharaoh, Becauſe the [g] Ebrew women *are* not as the women of Egypt: for they are lively, and are delivered yer the midwife come at them.

[g] Their diſobedience herein was lawfull, but their diſſembling evill.

20 God therefore proſpered the midwives, and the people multiplied and were very mightie.

21 And becauſe the midwives feared God, therefore he [h] made them houſes.

[h] That is, God increaſed the families of the Iſraelites by their meanes.

22 Then Pharaoh charged all his people, ſaying, Every man-childe that is born, [i] caſt ye into the river, but reſerve every maid-childe alive.

[i] When tyrants cannot prevaile by craft, they braſt forth into open rage.

CHAP. II.

2 Moſes is born and caſt into the flags. 5 He is taken up of Pharaohs daughter, and kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Iſraelites crie unto the Lord.

THen there went a [a] * man of the houſe of Levi, and tooke *to wiſe* a daughter of Levi.

[a] This Levite was called Amram, who maried Jochabed, Chap. 6.20.

* *Num.* 26.59. 1.*Chron.*23.13. *Acts* 7.20. *Heb.*11.23.

2 And the woman conceived and bare a ſonne: and when ſhe ſaw that he was faire, * ſhe hid him three moneths.

3 But when ſhe could no longer hide him, ſhee took for him an arke *made* of reed, and daubed it with ſlime and with pittch, and [b] layd the childe therein, and put it among the bulruſhes by the rivers brink.

[b] Committing him to the providence of God, whom ſhe could not keepe from the rage of the tyrant.

4 Now his ſiſter ſtood a far off, to wit, what would come of him.

5 ¶ Then the daughter of Pharaoh came down to waſh her in the river, and her maidens walked by the rivers ſide: and when ſhee ſaw the arke among the bulruſhes, ſhe ſent her maid to fet it.

6 Then ſhee opened it, and ſaw it was a child: and behold, the babe wept: ſo ſhee had compaſſion on it, and ſaid, This is one of the Ebrewes children.

7 Then ſaid his ſiſter unto Pharaohs daughter, Shall I goe and call unto thee a nurſe of the Ebrew women to nurſe thee the childe?

8 And Pharaohs daughter ſayd to her, goe. So the maid went and called the [c] childes mother.

[c] Mans connſell cannot hinder that, which God hath determined ſhall come to paſſe.

9 To whom Pharaohs daughter ſaid, Take this childe away, and nurſe it for me, and I will reward thee. Then the woman tooke the child and nurſed him.

10 Now the child grew, and ſhee brought him unto Pharaohs daughter, and he was as her ſonne, and ſhe called his name Moſes, becauſe, ſaid ſhe, I drew him out of the water.

11 ¶ And in thoſe dayes, when Moſes was [d] growen, he went forth unto his brethren, and looked on their burdens: alſo he ſaw an Egyptian ſmiting an Ebrew, one of his brethren.

[d] That is, was fortie yeare old, Act.7.23.

12 And he looked † round about, and when he ſaw no man, he [e] ſlew the Egyptian, and hid him in the ſand.

† *Ebr. thus and thus.*

[e] Being aſſured that God had appointed him to deliver the Iſraelites, Acts 7.25.

13 Againe he came forth the ſecond day, and behold, two Ebrewes ſtrove: and he ſaid unto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he anſwered, Who made thee a man of authoritie, and a judge over us? Thinkeſt thou to kill me, as thou killedſt the Egyptian? Then Moſes [f] feared and ſaid, Certainely this thing is knowen.

[f] Though by his feare he ſhewed his infirmitie, yet faith covered it, Hebr, 11. 27.

15 Now Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the land of Midian, and he ſate down by a well.

16 And the ‡ Prieſt of Midian had ſeven daughters, which came and drew *water*, and filled the troughs, for to water their fathers ſheep.

‡ *Or, prince.*

17 Then the ſhepheards came and droue them away: but Moſes roſe up, and † defended them, and watered their ſheep.

† *Ebr. ſaved them.*

18 And when they came to Revel their ‡ father, he ſaid, How are ye come ſo ſoone to day?

‡ *Or, grand father.*

19 And they ſaid, A man of Egypt delivered us from the hands of the ſhepheards, and alſo drew us water enough, and watered the ſheep.

20 Then he ſaid unto his daughters, And where is he? why have ye ſo left the man? [g] call him that he may eat bread.

[g] Wherein he declared a thankfull mind, which would recompenſe the benefite done unto his.

21 And Moſes agreed to dwell with the man: who gave unto Moſes Zipporah his daughter:

22 And ſhe bare a ſonne, * whoſe name he called Gerſhom: for he ſaid, I have beene a ſtranger in a ſtrange land.

* *Chap.* 18.3.

23 ¶ Then in proceſſe of time, the King of Egypt died, and the children of Iſrael ſighed for the bondage, and [h] cried, and their crie for the bondage came up unto God.

[h] God humbleth his by afflictions, that they ſhould cry unto him, and receive the fruit of his promiſe.

24 Then God heard their moane, and God remembred his covenant with Abraham, Izhak, and Jaakob.

25 So God looked upon the children of Iſrael, and God [i] had reſpect unto them.

[i] He judged their cauſe: or, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth ſheepe, and God appeareth unto him in a buſh. 10 Hee ſendeth him to deliver the children of Iſrael. 14 The Name of God. 16 God teacheth him what to doe.

WHen Moſes kept the ſheepe of Jethro his father in law, Prieſt of Midian, and drove the flock to the ‡ back ſide of the deſert, and came to the [a] mountaine of God, [b] Horeb,

‡ *Or, far within the deſert.*
a It was ſo called after the law was given.
b Called alſo Sinai.

2 Then the Angel of the Lord appeared unto him in [*] a flame of fire, out of the mids of a [c] buſh: and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

* *Acts* 7. 30.
c This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the mids thereof.

3 Therefore Moſes ſaid, I will turn aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the [d] Lord ſaw that he turned aſide to ſee, God called unto him out of the mids of the buſh, and ſaid, Moſes, Moſes. And he anſwered, I am here.

d Whom he called the Angel, verſe 2.

5 Then he ſaid, Come not hither, [e] put thy ſhoes off thy feet: for the place whereon thou ſtandeſt is [f] holy ground.

e Reſigne thy ſelfe up to me, Ruth.4.7. Ioſh.5.15.
f Becauſe of my preſence.

6 Moreover he ſaid, [*] I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jaakob. Then Moſes hid his face: for he was [g] afraid to looke upon God.

* *Matt.* 22. 32. *Acts* 7.32.
g For ſinne cauſeth man to feare Gods juſtice.

7 ¶ Then the Lord ſaid, I have ſurely ſeene the trouble of my people, which are in Egypt, and have heard their crie, becauſe of their [h] taske-maſters: for I know their ſorrowes.

h Whoſe crueltie was intollerable.

8 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that [i] floweth with milke and hony, *even* into the place of the Canaanites and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

i Moſt plentifull of all things.

9 [k] And now loe, the crie of the children of Iſrael is come unto me, and I have alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

k He heard before, but now he would revenge it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſayd unto God, Who am [l] I, that I ſhould goe unto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

l He doth not fully diſobey God, but acknowledgeth his owne weakeneſſe.

12 And he anſwered, [m] Certainly I will be with thee: and this ſhalbe a token unto thee, that I have ſent thee, After that thou haſt brought the people out of Egypt, ye ſhall ſerve God upon this mountaine.

m Neither feare thine own weakneſſe, nor Pharaohs tyranny.

13 Then Moſes ſaid unto God, Behold, *when* I ſhall come unto the children of Jſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you: if they ſay unto me, What is his Name? what ſhall I ſay unto them?

14 And God anſwered Moſes, I [n] AM THAT I AM. Alſo he ſayd, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

n The God which have ever been, am, and ſhal be: the God Almighty, by whom all things have their being, and the God of mercy, mindfull of my promiſe, Revel, 1.4.

15 And God ſpake further unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath ſent me unto you: this is my Name for ever, and this is my memoriall unto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay unto them, The Lord God of your fathers, the God of Abraham, Izhak, and Jaakob appeared unto me, and ſaid, † I have ſurely remembred you, & that which is done to you in Egypt.

† *Ebr. in viſiting have viſited.*

17 Therefore I did ſay, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land that floweth with milke and hony.

18 Then ſhall they obey thy voyce, and thou, and the Elders of Iſrael ſhall goe unto the king of Egypt, and ſay unto him, The Lord God of the Ebrewes hath ‡ met with us: we pray thee now therefore, let us goe three dayes journey in the wilderneſſe, that we may [o] ſacrifice unto the Lord our God.

‡ *Or, appeared unto us.*
o Becauſe Egypt was full of idolatry, God would appoint them a place where they ſhould ſerve him purely.

19 ¶ But I know, that the king of Egypt will not let you goe, but by ſtrong hand.

20 Therfore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the middes thereof: and after that ſhall he let you goe.

21 And I will make this people to be favoured of the Egyptians: ſo that when ye goe: yee ſhall not goe emptie.

22 [p] [*] For every woman ſhall aske of her neighbour, and of her ‡ that ſojourneth in her houſe, jewels of ſilver and jewels of gold and raiment, and ye ſhall put them on your ſons, and on your daughters, and ſhall ſpoyle the Egyptians.

p This example may not be followed generally: though at Gods commandement they did it juſtly, receiving ſome recompenſe of their labours.
* *Chap.* 11. 2. *and* 12.35.
‡ *Or, in whoſe houſe ſhe ſojourneth.*

CHAP. IV.

1 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleeved.

THen Moſes anſwered, and ſaid, [a] But loe, they will not beleeve me, nor hearken unto my voyce: for they will ſay, The Lord hath not appeared unto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the Lord ſaid unto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground.

So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid unto Moſes, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was *turned* into a rod in his hand.

5 *Doe this*[b] that they may beleeve, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath appeared unto thee.

[b] This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

6 ¶ And the Lord ſaid furthermore unto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when he tooke it out *againe*, behold, his hand was ‡ leprous as ſnow.

‡ *Or, white as ſnow.*

7 Moreover he ſaid, Put thine hand into thy boſome againe. So he put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeve thee, neither obey ‡ the voyce of the firſt ſigne, yet ſhall they beleeve for the voyce of the ſecond ſigne.

‡ *Or, the words confirmed by the firſt ſigne.*

9 But if they will not yet beleeve theſe two ſignes, neither obey unto thy voyce, then ſhalt thou take of the [c] water of the river, and powre it upon the drie land: ſo the water which thou ſhalt take out of the river, ſhall be *turned* to blood upon the drie land.

[c] Becauſe theſe three ſignes ſhould be ſufficient witneſſes to prove that Moſes ſhould deliver Gods people.

10 ¶ But Moſes ſaid unto the Lord, Oh my Lord, I am not eloquent, † neither at any time *have beene*, nor yet ſince thou haſt ſpoken unto thy ſervant: but I am † ſlow of ſpeach and ſlow of tongue.

† *Ebr. from yeſterday, and yet yeſterday.*
† *Ebr. heavy of mouth.*

11 Then the Lord ſaid unto him, Who hath given the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? have not I the Lord?

12 Therefore goe now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

* *Matt.10.19. and 12.22.*

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‡ hand *of him* whom thou [d] ſhouldeſt ſend.

‡ *Or, miniſterie.*
[d] That is, of the Meſſias: or ſome other that is more meet then I.

14 Then the Lord was [e] very angrie with Moſes, and ſaid, Doe not I know Aaron thy brother the Levite, that he himſelfe ſhal ſpeake? for loe, he commeth alſo forth to meet thee, and when he ſeeth thee, he will be glad in his heart.

[e] Though we provoke God juſtly to anger, yet he will never reject his.

15 Therefore thou ſhalt ſpeak unto him, and [f] put the words in his mouth, and I will be with thy mouth, and with his mouth, and wil teach you what ye ought to doe.

[f] Thou ſhalt inſtruct him what to ſay.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be as thy mouth, and thou ſhalt be to him as * [g] God.

* *Chap.7.1.*
[g] Meaning, as a wiſe counſellour and full of Gods Spirit.

17 Moreover thou ſhalt take this Rod in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid unto him, I pray thee, let me goe, and returne to my ‡ brethren which are in Egypt, and ſee whether they be yet alive. Then Iethro ſaid to Moſes, Goe in peace.

‡ *Or, kinſfolke, and linage.*

19 (For the Lord had ſaid unto Moſes in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee)

† *Ebr. ſought thy ſoule.*

20 Then Moſes tooke his wife, and his ſons, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] Rod of God in his hand.

† *Ebr. cauſed them to ride.*
[h] Whereby he wrought the myracles.

21 And the Lord ſaid unto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I have put in thine hand: but I will [i] harden his heart, and he ſhall not let the people goe.

[i] By retaining my ſpirit, and delivering him unto Satan to increaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſayeth the Lord, Iſrael *is* my ſonne, *even* my [k] firſt born.

[k] Meaning, moſt deare unto him.

23 Wherefore I ſay to thee, Let my ſonne goe, that he may ſerve me: if thou refuſe to let him goe, behold, I will ſlay thy ſonne, *even* thy firſt born.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would have killed him.

[l] God puniſhed him with ſickneſſe, for neglecting his Sacrament.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the fore-ſkinne of her ſonne, and caſt it at his feet, and ſaid, Thou *art* indeed a bloodie husband unto me.

[m] This act was extraordinarie: for Moſes was ſore ſicke, and God even then required it.

26 So ‡ hee departed from him. Then ſhee ſaid, O bloody husband (becauſe of the Circumciſion)

‡ *Or, the Angel.*

27 ¶ Then the Lord ſaid unto Aaron, Goe meet Moſes in the wildernes. And he went and met him in the ‡ Mount of God, and kiſſed him.

‡ *Or, Horeb.*

28 Then Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the Elders of the children of Iſrael.

30 And Aaron told all the words, which the Lord had ſpoken unto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beleeved, and when they heard that the Lord had viſited the children of Iſrael, and had looked upon their tribulation, thy bowed down and worſhipped.

[n] So that Moſes had now experience of Gods promiſe, that he ſhould have good ſucceſſe.

CHAP. V.

1 *Moſes and Aaron doe their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more.* 20 *They cry out upon Moſes and Aaron therefore, and Moſes complaineth to God.*

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſayeth the Lord God of Iſrael, Let my people goe,

[a] Faith overcommeth feare, and maketh men bold in their vocation.

goe, that they may [b] celebrate a Feaſt unto me in the wilderneſſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, ‡ Wee worſhip the God of the Ebrewes: wee pray thee, let us goe three dayes journey in the deſert, and ſacrifice unto the Lord our God, leſt † hee bring upon us the peſtilence or ſword.

4 Then ſaid the King of Egypt unto them, Moſes and Aaron, why cauſe yee the people to ceaſe from their works? get you to your burthens.

5 Pharaoh ſaid furthermore, Behold, much people *is* now in the land, and yee [c] make them leave their burthens.

6 Therefore Pharaoh gave commandement the ſame day unto the Taske-maſters of the people, and to their [d] officers, ſaying,

7 Yee ſhall give the people no more ſtraw, to make brick († as in time paſt) *but* let them goe and gather them ſtraw themſelves:

8 Notwithſtanding lay upon them the number of brick, which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore they cry, ſaying, Let us goe to offer ſacrifice unto our God.

9 [e] Lay more work upon the men, and cauſe them to doe it, and let them not regard [f] vaine words.

10 ¶ Then went the Task-maſters of the people and their officers out, and told the people, ſaying, Thus ſaith Pharaoh, I will give you no more ſtraw.

11 Goe your ſelves, get you ſtraw where ye can find it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattered abroad throughout all the land of Egypt, for to gather ſtubble in ſtead of ſtraw.

13 And the Task-maſters haſted them, ſaying, Finiſh your dayes worke † every dayes taske, as *ye did* when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs Taske-maſters had ſet over them, were beaten, and demanded, Wherefore have ye not fulfilled your taske in making brick yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given to thy ſervants, and they ſay unto us, Make bricke: and loe, thy ſervants are beaten, and ‡ thy people is blamed.

17 But he ſaid, † Ye are too much idle: therefore ye ſay, Let us goe to offer ſacrifice to the Lord.

18 Goe therefore now *and* worke: for there ſhall no ſtraw be given you, yet ſhall ye deliver the whole tale of brick.

19 Then the officers of the children of Iſrael ‡ ſaw themſelves in an evill caſe, becauſe it was ſaid, Yee ſhall diminiſh nothing of your brick, *nor* of every dayes task.

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh,

21 To whom they ſaid, The Lord looke upon you and judge: for ye have made our ſavour to * ſtinke before Pharaoh, and before his ſervants, in that ye have [g] put a ſword in their hand to ſlay us.

22 Wherefore Moſes returned to the Lord, and ſaid, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy Name, he hath vexed this people, and yet thou haſt not delivered thy people.

CHAP. VI.

3 God renueth his promiſe of the deliverance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeve him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Levi, of whom came Moſes and Aaron.

THen the Lord ſaid unto Moſes, Now ſhalt thou ſee, what I will doe unto Pharaoh: for by a ſtrong hand ſhall he let them goe, and even † bee conſtrained to drive them out of his land.

2 Moreover, God ſpake unto Moſes, and ſaid unto him, I am the Lord,

3 And I appeared unto Abraham, to Izhak, and to Jaakob by *the Name* of ‡ Almightie God: but by my Name [a] Jehovah was I not known unto them.

4 Furthermore as I made my Covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keepe in bondage, and have remembred my covenant.

6 Wherefore ſay thou unto the children of Iſrael, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliver you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ‡ judgements.

7 Alſo I will [b] take you for my people, and will be your God: then ye ſhall know that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I † ſware that I would give to Abraham, to Izhak, and to Jaakob, and I will give it vnto you for a poſſeſſion: I am the Lord.

[b] And offer ſacrifice.

‡ *Or, God hath met us.*

† *Ebr. leſt he meete us with peſtilence.*

[c] As though ye would rebel.

[d] Which were of the Iſraelites, and had charge to ſee them doe their worke.

† *Ebr. yeſterday, and yer yeſterday.*

[e] The more cruelly that tyrants rage, the neerer is Gods helpe.

[f] Of Moſes and Aaron.

† *Ebr. the worke of a day in his day.*

Or, thy people the gyptians are in the ult.

Ebr. idle, ye are le.

‡ *Or, looked ſad on them, which ſaid.*

* *Read. Gen. 34. 30.*

[g] It is a grievous thing to the ſervants of God, to be accuſed of evill, ſpecially of their brethren, when they doe as their duety requireth.

† *Ebr. in a ſtrong hand.*

‡ *Or, all-ſufficient.*

[a] Whereby he ſignifieth that he will performe in deed that, which he promiſed to their fathers: for this Name declareth that he is conſtant and will performe his promiſe.

‡ *Or, plagues.*

[b] He meaneth, as touching the outward vocation: the dignitie whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.

† *Ebr. lift up mine hand.*

9 ¶

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened [c] not unto Moſes, for anguiſh of ſpirit and for cruel bondage.

10 Then the Lord ſpake unto Moſes, ſaying,

11 Goe ſpeake to Pharaoh King of Egypt, that he let the children of Iſrael goe out of his land.

12 * But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not unto me, how then ſhall Pharaoh heare mee, which am of [d] uncircumciſed lips?

13 Then the Lord ſpake unto Moſes and unto Aaron, and charged them *to goe* to the children of Iſrael, and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the [e] heads of their fathers houſes: the * ſons of Reuben the firſt born of Iſrael *are* Hanoch and Pallu, Hezron, and Carmi: theſe are the families of Reuben.

15 * Alſo the ſons of Simeon: Jemuel and Jamin, and Ohad, and Jachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ * Theſe alſo are the names of the ſons of Levi in their generations: Gerſhon and Kohath and Merari (and the yeares of the life of Levi *were* an hundred [f] thirtie and ſeven yeares)

17 The ſons of Gerſhon *were* Libni and Shimi by their families.

18 * And the ſons of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath lived an hundred thirtie and three yeares)

19 Alſo the ſons of Merari *were* Mahali and Muſhi: theſe are the families of Levi by their kinreds.

20 * And Amram tooke Jochebed his [g] fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram lived an hundred thirtie and ſeven yeares)

21 ¶ Alſo the ſons of Izhar: [h] Korah, and Nepheg, and Zichri.

22 And the ſons of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of [i] Amminadab, ſiſter of Nahaſhon to his wife, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Alſo the ſons of Korah: Aſſir, and Elkanah, and Abjaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: theſe are the principall fathers of the Levites throughout their families.

26 Theſe are Aaron and Moſes to whom the Lord ſaid, Bring the children of Iſrael out of the land of Egypt, according to their [k] armies.

[c] So hard a thing it is to ſhew true obedience under the croſſe.

[d] Or, barbarous & rude in ſpeech: and by this word (uncircumciſed) is ſignified, the whole corruption of mans nature.

[e] This genealogie ſheweth of whom Moſes and Aaron came.

* *Gen.* 46.9. *Num.* 26.5. 1 *Chron.* 5.3.

* 1 *Chron.* 4.24.

* *Num.* 3.17. 1 *Chron.* 6.1. *and* 23.6.

[f] For he was 42. years old when he came into Egypt, and there lived 94.

* *Num.* 26.57. 1 *Chron.* 6.1. *and* 23.6.

* *Chap.* 2.2. *Num.* 26.59.

[g] Which kinde of marriage was after in the Law forbidden, Levit. 18.12.

[h] Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16.1.

[i] Who was a Prince of Judah, Num. 2.3.

* *Num.* 25.11.

[k] For their families were ſo great, that they might be compared to armies.

27 Theſe are that Moſes and Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lord ſpake unto Moſes in the land of Egypt,

29 When the Lord, *I ſay*, ſpake unto Moſes, ſaying, I am the Lord, ſpeake thou unto Pharaoh the king of Egypt all that I ſay unto thee,

30 Then Moſes ſaid before the Lord, Behold, I am of [l] uncircumciſed lippes, and how ſhall Pharaoh heare me?

[l] The diſobedience both of Moſes, and of the people, ſheweth that their deliverance came onely of Gods free mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron doe the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers doe the like.

THen the Lord ſaid to Moſes, Behold, I have made thee ‡ Pharaohs [a] God, and Aaron thy brother ſhall ‡ be thy Prophet.

2 Thou ſhalt ſpeake all that I commanded thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſuffer the children of Iſrael to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, *even* my people, the children of Iſrael out of the land of Egypt, by great [b] judgements.

5 Then the Egyptians ſhall know that I am the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, *even* ſo did they.

7 (Now Moſes was [c] fourescore yeares old, and Aaron fourescore and three, when they ſpake unto Pharaoh)

8 ¶ And the Lord had ſpoken unto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake unto you, ſaying, Shew a miracle for you, then thou ſhalt ſay unto Aaron, Take thy rod, and caſt it before Pharaoh, *and* it ſhalbe *turned* into a ‡ ſerpent.

10 ¶ Then went Moſes and Aaron unto Pharaoh, and did even as the Lord had commanded: and Aaron caſt forth his rod before Pharaoh and before his ſervants, and it was *turned* into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like manner with their enchantments,

12 For they caſt down every man his rod, and they were *turned* into ſerpents: but Aarons rod devoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The

‡ *Or, a God to Pharaoh.*

[a] I have given thee power and authoritie to ſpeake in my name and to execute my judgements upon him.

‡ *Or, ſhall ſpeake for thee (before Pharaoh.)*

[b] To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt ſharply the opreſſion of his Church.

[c] Moſes lived in affliction and baniſhment forty yeares, before he enjoyed his office to deliver Gods people.

‡ *Or, dragon.*

[d] It ſeemeth that theſe were Iannes and Iambres, read 2.Tim.3.8, and ſo ever the wicked maliciouſly reſiſt the truth of God.

14 ¶ The Lord then ſaid unto Moſes, Pharaohs heart is ‡ obſtinate, he refuſeth to let the people goe.

15 Goe unto Pharaoh in the morning, (lo, hee will come forth unto the water) and thou ſhalt ſtand and meet him by [e] the rivers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Ebrewes hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſſe: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaith the Lord, In this thou ſhalt know that I am the Lord: behold, I will ſmite with the rodde that is in mine hand upon the water that is in the river, and it ſhall be turned to blood.

18 And the fiſh that is in the river ſhall die, and the river ſhall ſtinke, and it ſhall ‡ grieve the Egyptians to drinke of the water of the river.

19 ¶ The Lord then ſpake to Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand over the waters of Egypt, over their ſtreames, over their rivers, and over their ponds, and over all pooles of their waters, and they ſhalbe ‡ blood, and there ſhalbe blood throughout all the land of Egypt, both in *veſſels* of wood, and of ſtone.

20 So Moſes and Aaron did even as the Lord commanded: * and he lift up the rod, and ſmote the water that was in the river in the ſight of Pharaoh, and in the ſight of his ſervants: and * all the water that was in the river, was turned into blood.

21 And the [f] fiſh that was in the river, died, and the river ſtank: ſo that the Egyptians could not drinke of the river: and there was blood throughout all the land of Egypt.

22 And the Enchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that hee did not hearken unto them, as the Lord had ſaid.

23 Then Pharaoh returned, and went againe into his houſe, † neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river *for* waters to drinke: for they could not drinke of the water of the river.

25 And *this* ‡ continued fully ſeven dayes after the Lord had ſmitten the river.

‡ *Or, heavie and dull.*

[e] To wit, the river Nilus.

‡ *Or, they ſhall be wearie, and abhorre to drinke.*

‡ The firſt plague.

* *Chap.17.5.*

* *Pſal.78.44.*

[f] To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſervation of life.

[g] In outward appearance, and after that the ſeven dayes were ended.

† *Ebr. was made ſtrong.*

† *Ebr. he ſet not his heart at all thereunto.*

‡ *Or, ſeven dayes were accompliſhed.*

CHAP. VIII.

6 Frogs are ſent. 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flies. 30 Moſes prayeth againe. 32 But Pharaohs heart is hardened.

AFterward the Lord ſaid unto Moſes, Goe unto Pharaoh, and tell him, Thus ſaith the Lord, Let my people goe, that they may ſerve me:

2 And if thou wilt not let them goe, behold, I will ſmite all thy countrey * with [a] frogs:

3 And the river ſhall ſcrall full of frogs, which ſhall goe up and come into thine houſe, and into thy chamber, where thou ſleepeſt, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and ‡ into thy kneading troughes.

4 Yea, the frogs ſhall climbe up upon thee, and on thy people, and upon all thy ſervants.

5 ¶ Alſo the Lord ſaid unto Moſes, Say thou unto Aaron, Stretch out thine hand with thy rodde upon the ſtreames, upon the rivers, and upon the ponds, and cauſe frogs to come up upon the land of Egypt.

6 Then Aaron ſtretched out his hand upon the waters of Egypt, and the ‡ frogs came up, and covered the land of [b] Egypt.

7 And the Sorcerers did likewiſe with their ſorceries, and brought frogs up upon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe ſacrifice unto the Lord.

9 And Moſes ſaid unto Pharaoh, † Concerning me, *even* ‡ command when I ſhall pray for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and from thine houſes, that they may remaine in the river onely.

10 Then he ſaid, To morrow. And hee anſwered, Be it † as thou haſt ſaid, that thou mayſt know, that there is none like unto the Lord our God.

11 So the frogges ſhall depart from thee, and from thine houſes, and from thy ſervants, and from thy people: onely they ſhall remaine in the river.

12 Then Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord concerning the frogges, which hee had ‡ ſent unto Pharaoh.

13 And the Lord did according to the ſaying of Moſes: ſo the frogges [d] died in the houſes, in the townes, and in the fields.

14 And they gathered them together by heaps, and the land ſtank *of them*.

15 But when Pharaoh ſaw that he had reſt *given him*, hee ‡ hardened his heart, and hearkened not unto them, as the Lord had ſaid.

16 ¶ Again the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be turned to ‡ Lice throughout all the land of Egypt.

[a] There is nothing ſo weake, that God cannot cauſe to overcome the greateſt power of man.

‡ *Or, upon thy dough, or into thine ambries.*

‡ The ſecond plague.

[b] But Goſhen, where Gods people dwelt, was excepted.

[c] Not love, but feare cauſeth the very infidels to ſeeke unto God.

† *Ebr. have this honour over me.*

‡ *Or, ſpeake plaine unto me.*

† *Ebr. according to thy word.*

‡ *Or, laid upon.*

[d] In things of this life God ofttimes heareth the prayers of the juſt for the ungodly.

‡ *Or, made his heart heavie.*

‡ The third plague.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and Lice came upon man and upon beaſt: all the duſt of the earth was Lice thorowout all the Land of Egypt.

18 Now the Enchanters aſſayed likewiſe with their enchantments to bring forth Lice, but they [e] could not. So the Lice were upon man and upon beaſt.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then ſaid the Enchanters unto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obſtinate, and he hearkened not unto them, as the Lord had ſaid.

[f] They acknowledged that this was done by Gods power and not by ſorcerie, Luke 11. 20.

20 ¶ Moreover the Lord ſaid to Moſes, Riſe up earely in the morning, and ſtand before Pharaoh (lo, he wil come forth unto the water) and ſay unto him, Thus ſaith the Lord, Let my people goe, that they may ſerve me.

21 Elſe, if thou wilt not let my people goe, behold, I will ſend ‡ ſwarmes of flyes both upon thee, and upon thy ſervants, and upon thy people, and into thine houſes: and the houſes of the Egyptians ſhall be full of ſwarmes of flyes, and the ground alſo whereon they are.

‡ *Or, a multitude of venemous beaſts, as ſerpents, &c.*

22 But the land of Goſhen, where my people are, will I cauſe to be ‡ wonderfull in that day, ſo that no ſwarmes of flyes ſhal be there, that thou mayeſt know that I am the Lord in the middes of the ‡ earth.

‡ *Or, I wil ſeparate.*

‡ *Or, l[illegible]d of Egypt.*

23 And I will make a deliverance of my people from thy people: to morrow ſhall this miracle be.

24 And the Lord did ſo: for there came ‡ great ſwarmes of flyes into the houſe of Pharaoh, & *into* his ſervants houſes, ſo that through all the land of Egypt, the earth was corrupt by the ſwarmes of flyes.

‡ The fourth plague.

25 Then Pharaoh called for Moſes and Aaron, and ſaid, Goe, doe ſacrifice unto your God in this land.

26 But Moſes anſwered, It is not meet to doe ſo: for *then* wee ſhould offer unto the Lord our God, *that, which is* an [g] abomination unto the Egyptians. Loe, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone us?

[g] For the Egyptians worſhipped divers beaſts, as the oxe, the ſheep, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

27 Let us go three dayes journey in the deſert, and ſacrifice unto the Lord our God, * as he hath commanded us.

* *Chap.* 3. 18.

28 And Pharaoh ſaid, I will let you go, that yee may ſacrifice unto the Lord your God in the wilderneſſe: but [h] go not farre away, pray for me.

[h] So the wicked preſcribe unto Gods meſſengers how farre they ſhall goe.

29 And Moſes ſaid, Behold, I will go out from thee, and pray unto the Lord, that the ſwarmes of flyes may depart from Pharaoh, from his ſervants, and from his people to morow: but let Pharaoh from henceforth [i] deceive no more, in not ſuffering the people to ſacrifice unto the Lord.

[i] He could not judge his heart, but yet he chargeth him to doe this unfainedly.

30 So Moſes went out from Pharaoh, and prayed unto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarmes of flyes departed from Pharaoh, from his ſervants, and from his people, *and* there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time alſo, and did not let the people go.

[k] Where God giveth not faith, no miracles can prevaile.

CHAP. IX.

3 The morraine of beaſts. 10 The plague of botches and ſores. 23 The horible haile, thunder, and the lightning. 26 The land of Goſhen is ever excepted. 27 Pharaoh confeſſeth his wickednes. 33 Moſes prayeth for him, 35 Yet he is obſtinate.

THen the Lord ſaid unto Moſes, Goe to Pharaoh, and tell him, Thus ſayeth the Lord God of the Ebrewes, Let my people goe, that they may ſerve me.

2 But if thou refuſe to let *them* goe, and wilt yet hold them ſtill,

3 Behold, the hand of the Lord is upon thy flock which is in the field: *for* upon the horſes, upon the aſſes, upon the camels, upon the cattell, and upon the ſheepe *ſhalbe* a ‡ mightie great moraine.

4 And the Lord ſhall doe [a] wonderfully between the beaſts of Iſrael, and the beaſts of Egypt: ſo that there ſhall nothing die, of all that *pertaineth* to the children of Iſrael.

‡ The fift plague.

[a] He ſhall declare his heavie judgement againſt his enemies, and his favour toward his children.

5 And the Lord appointed a time, ſaying, To morow the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Iſrael died not one.

7 Then Pharaoh [b] ſent, and behold, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and he did not let the people goe.

[b] Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the Lord ſaid to Moſes, and to Aaron, take your handfull of ‡ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heaven in the ſight of Pharaoh,

‡ *Or, Embers.*

9 And they ſhall be *turned* to duſt in all the land of Egypt: and it ſhalbe as a ſcab breaking out into bliſters upon man, and upon beaſt, throughout all the land of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heaven, and there came ‡ a ſcab breaking out into bliſters upon man, and upon beaſt.

‡ The ſixt plague.

11 And the Sorcerers could not ſtand before Moſes, becauſe of the ſcabbe: for the ſcabbe was upon the Enchanters, and upon all the Egyptians.

12 And the Lord hardned the heart of Pharaoh, and he hearkened not unto them, * as the Lord had ſaid unto Moſes.

* *Chap.* 4. 21.

13 ¶ Alſo the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before

fore Pharaoh, and tell him, Thus ſayeth the Lord God of the Ebrewes, Let my people goe, that they may ſerve me.

14 For I wil at this time ſend all my plagues upon [c] thine heart, and upon thy ſervants, and upon thy people, that thou mayeſt know that there is none like me in all the earth.

So that thine ne conſcience ll condemne e of ingrati- e and malice.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt periſh from the earth.

16 And indeed,* for this cauſe have ‡ I appointed thee, to ‡ ſhew my power in thee, and to declare my [d] Name throughout all the world.

Rom. 9.17.
Or, ſet thee up.
Or, to ſhew thee,

That is, that all e world may agnifie my ower in over- mming thee.

17 Yet thou exalteſt thy ſelfe againſt my people, and letteſt them not goe.

18 Behold, to morow this time I wil cauſe to raine a mightie great haile, ſuch as was not in Egypt, ſince the foundation thereof was layd, unto this time.

19 Send therefore now, *and* [e] gather thy cattell, and all that thou haſt in the field: *for* upon all the men, and the beaſts, which are found in the field, and not brought home, the haile ſhal fal upon them, & they ſhal die.

Here we ſee, ough Gods rath be kindled, et there is a cer- aine mercie hewed even to is enemies.

20 Such *then* as feared the word of the Lord among the ſervants of Pharaoh, made his ſervants and his cattell flee into the houſes:

21 But ſuch as † regarded not the [f] word of the Lord, left his ſervants, and his cattell in the field.

Ebr. ſet not his heart to.
f The word of the miniſter is called the word of God.

22 ¶ And the Lord ſaid to Moſes, Stretch forth thine hand toward heaven, that there may be haile in all the land of Egypt, upon man, and upon beaſt, and upon all the herbs of the field in the land of Egypt.

23 Then Moſes ſtretched out his Rod toward heaven, and the Lord ſent thunder and ‡ haile, and † lightning upon the ground: and the Lord cauſed haile to raine upon the land of Egypt.

‡ The ſeventh plague.
† *Ebr. fire walked.*

24 So there was haile, and fire mingled with the haile, ſo grievous, as there was none throughout all the land of Egypt, ‡ ſince it was a Nation.

‡ *Or, ſince it was inhabited.*

25 And the haile ſmote throughout all the land of Egypt all that was in the field, both man and beaſt: alſo the haile ſmote all the herbs of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goſhen (where the children of Iſrael were) was no haile.

27 Then Pharaoh ſent and called for Moſes and Aaron, and ſaid unto them, I [g] have now ſinned: the Lord is righteous, but I and my people are wicked.

g The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeve to obtaine remiſſion.

28 Pray ye unto the Lord (for it is enough) that there be no more † mightie thunders and haile, and I will let you goe, and yee ſhall tarie no longer.

† *Ebr. voyces of God.*

29 Then Moſes ſaid unto him, Aſſoone as I am out of the Citie, I will ſpread mine hands unto the Lord, *and* the thunder ſhall ceaſe, neither ſhall there be any more haile, that thou mayeſt know that * the earth is the Lords.

* *Pſalm 24. 1.*

30 As for thee and thy ſervants, I know [h] afore *I pray*, ye will feare before the face of the Lord God.

h Meaning, that when they have their requeſt, they are never the better, though they make many faire promiſes, wherein we ſee the practiſes of the wicked.

31 (And the flaxe, and the barley were ſmitten: for the barley was eared, and the flaxe was bolled.

32 But the wheat and the rie were not ſmitten: for they were ‡ hid in the ground)

‡ *Or, late ſowen.*

33 Then Moſes went out of the citie from Pharaoh, and ſpread his hands to the Lord, and the thunder and the haile ceaſed, neither rained it upon the earth.

34 And when Pharaoh ſaw that the raine and the haile and the thunder were ceaſed, he ſinned againe, and hardened his heart, *both* he and his ſervants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Iſrael go, as the Lord had ſaid † by Moſes.

† *Ebr. by the hand of Moſes.*

CHAP. X.

7 Pharaohs ſervants counſell him to let the Iſraelites depart. 13 Graſhoppers deſtroy the countrey. 16 Pharaoh confeſſeth his ſinne. 22. Darkeneſſe is ſent. 28 Pharaoh forbiddeth Moſes to come any more in his preſence.

AGaine the Lord ſaid unto Moſes, Go to Pharaoh: for * I have hardened his heart, and the heart of his ſervants, that I might worke theſe my miracles ‡ in the mids of his *realme*,

* *Chap. 4. 21.*
‡ *Or in his preſence, or among them.*

2 And that thou mayeſt declare in the [a] eares of thy ſon, and of thy ſonnes ſon, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

a The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever, where alſo we ſee the dutie of parents toward their children.

3 Then came Moſes and Aaron unto Pharaoh, & they ſaid unto him, Thus ſaith the Lord God of the Ebrews, How long wilt thou refuſe [b] to humble thy ſelf before me? Let my people go, that they may ſerve me.

b The end of afflictions is, to humble our ſelves with true repentance under the hand of God.

4 But if thou refuſe to let my people go, behold, to morow will I bring ‡ graſhoppers into thy coaſts.

‡ *Or, locuſts.*

5 And they ſhall cover the face of the earth, that a man cannot ſee the earth: and they ſhall eate the reſidue which remaineth unto you, and hath eſcaped from the haile: and they ſhall eate all your trees that bud in the field.

6 And they ſhall fill thine houſes, and all thy ſervants houſes, and the houſes of all the Egyptians, as neither thy fathers, nor thy fathers fathers have ſeen, ſince the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Paraohs ſervants ſaid unto him,

How long ſhall he be ‡ an [c] offence unto us? let the men goe, that they may ſerve the Lord their God: wilt thou firſt know that Egypt is deſtroyed?

8 So Moſes and Aaron were brought again unto Pharaoh, and he ſaid unto them, Goe ſerve the Lord your God, but who are they that ſhall goe.

9 And Moſes anſwered, We will goe with our yong, and with our old, with our ſonnes, and with our daughters, with our ſheep, and with our cattell will we goe: for we *muſt celebrate* a feaſt unto the Lord.

10 And he ſaid unto them, Let [d] the Lord ſo be with you, as I will let you goe and your children: behold, for [e] evill is before your face.

11 *It ſhall* not *be* ſo: now go ye *that are* men, and ſerve the Lord: for that was your deſire. Then they were thruſt out from Pharaohs preſence.

12 ¶ After, the Lord ſaid unto Moſes, Stretch out thine hand upon the land of Egypt for the graſhoppers, that they may come upon the land of Egypt, and eate all the herbs of the land, *even* all that the haile hath left.

13 Then Moſes ſtretched forth his Rod upon the Land of Egypt: and the Lord brought an Eaſt wind upon the land all that day, and all that night: and in the morning the Eaſt winde brought the ‡ graſhoppers.

14 So the graſhoppers went up upon all the land of Egypt, and ‡ remained in all quarters of Egypt: ſo grievous graſhoppers, like to theſe were never before, neither after them ſhall be ſuch.

15 For they covered all the face of the earth, ſo that the land was darke: and they did eate all the herbes of the land, and all the fruits of the trees, which the haile had left: ſo that there was no green thing left upon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moſes and Aaron in haſte, and ſaid, I have ſinned againſt the Lord your God, and againſt you.

17 And now forgive me my ſinne onely this once, and pray unto the Lord your God, that he may take away from me this death onely.

18 *Moſes* then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned a mightie ſtrong Weſt winde, and tooke away the graſhoppers, and violently caſt them into the [g] Red ſea, *ſo that* there remained not one graſhopper in all the coaſt of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Iſrael goe.

21 ¶ Again the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkneſ, even darkeneſſe that may be [h] felt.

22 Then Moſes ſtretched forth his hand toward heaven, and there was a ‡ blacke darkeneſſe in all the land of Egypt three dayes.

23 No man ſaw another, neither roſe up from the place where he was *for* three dayes: but all the children of Iſrael had light where they dwelt.

24 Then Pharaoh called for Moſes, and ſaid, Goe, ſerve the Lord: onely your ſheep and your cattell ſhall abide, and your children ſhall go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt offerings, that we may doe *ſacrifice* unto the Lord our God.

26 Therefore our cattell alſo ſhall goe with us: there ſhall not an [i] hoofe be left, for thereof muſt we take to ſerve the Lord our God: neither doe we know [k] how we ſhal ſerve the Lord, untill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh ſaid unto him, Get thee from me: looke thou ſee my face no more: for whenſoever thou commeſt in my ſight, thou ſhalt [l] die.

29 Then Moſes ſaid, Thou haſt ſaid well: from henceforth will I ſee thy face no more.

Chap. XI.

1 God promiſeth their departure. 2 He willeth them to borrow their neighbours jewels. 3 Moſes was eſteemed of all ſave Pharaoh. 5 He ſignifieth the death of the firſt borne.

(Now the Lord had ſaid unto Moſes, Yet wil I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you goe hence: when he letteth you goe, he ſhall [a] at once chaſe you hence.

2 Speake thou now to the people, that every man ‡ require of his neighbour, and every woman of her neighbour * jewels of ſilver, and jewels of gold.

3 And the Lord gave the people favour in the ſight of the Egyptians: alſo Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.)

4 Alſo Moſes ſaid, Thus ſaith the Lord, * About midnight will I goe out into the mids of Egypt.

5 And all the firſt borne in the land of Egypt ſhall die, from the firſt bone of Pharaoh that ſitteth on his throne, unto the firſt borne of the maid ſervant, that is at [b] the mill, and all the firſt borne of beaſts.

6 Then there ſhall be a great crie thorowout all the land of Egypt, ſuch as was never none like, nor ſhall be.

7 But againſt none of the children of Iſrael

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‡ *Or, ſnare.*

[c] Meaning, the occaſion of all theſe evils: ſo are the godly ever charged, as Elias was by Achab.

[d] That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe

[e] Puniſhment is prepared for you. Some read, ye intend ſome miſchiefe.

‡ The eight plague.

‡ *Or, he cauſed them to remaine.*

[f] The wicked in their miſeries ſeek to Gods miniſters for helpe, albeit they hate and deteſt them.

[g] The water ſeemeth red, becauſe the ſand or gravell is red: the Ebrews call it the Sea of bulruſhes.

[h] Becauſe it was ſo thicke.

‡ The ninth plague.

[i] The miniſters of God ought not to yeeld one jot to the wicked, as touching their charge.

[k] That is, with what beaſts, or how many.

[l] Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threatneth to put him to death.

[a] Without any condition, but with haſte and violence.

‡ *Or, borrow.*

* *Chap.3.22. and 12.35.*

* *Chap.12.29.*

[b] From the higheſt to the loweſt.

ſrael ſhall a dog moove his tongue, neither againſt man nor beaſt, that yee may know that the Lord putteth a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and fall before me, ſaying, Get thee out, and all the people that [c] are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord ſaid unto Moſes, Pharaoh ſhall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he ſuffred not the children of Iſrael to goe out of his land.

Chap. XII.

1 The Lord inſtituteth the Paſſeover. 26 The fathers muſt teach their children the myſtery thereof. 29 The firſt born are ſlaine. 31 The Iſraelites are driven out of the land. 35 The Egyptians are ſpoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord ſpake to Moſes and to Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhall bee* unto you the beginning of moneths: it *ſhall bee* to you the firſt [b] moneth of the yeare.

3 Speak yee unto all the Congregation of Iſrael, ſaying, in the tenth of this moneth let every man take unto him a lambe, according to the houſe of the [c] fathers, a lambe for an houſe.

4 And if the houſhold be too little for the lambe, he ſhall take his neighbour, which is next unto his houſe, according to the number of the perſons: every one of you, according to his [d] eating ſhall make your count for the lambe.

5 Your lambe ſhall be without blemiſh, a male of a yeare olde: yee ſhall take it of the lambes, or of the kids.

6 And yee ſhall keepe *it* untill the foureteenth day of this moneth: then [e] all the multitude of the Congregation of Iſrael ſhall kill it † at even.

7 After, they ſhall take of the blood, and ſtrike it on the two poſts, and on the upper doorepoſt of the houſes where they ſhall eat it.

8 And they ſhall eate the fleſh the ſame night, roſte with fire, and unleavened bread: with ſowre *herbs* they ſhall eat it.

9 Eate not thereof raw, boiled nor ſodden in water, but roſt with fire, both his [f] head, his feet, and his purtenance.

10 And yee ſhal reſerve nothing of it unto the morning: but that which remaineth of it unto the morow, ſhal ye burn with fire.

11 ¶ And thus ſhall ye eate it, Your loynes girded, your ſhooes on your feet, & your ſtaves in your hands, and ye ſhall eate it in haſt: *for* [g] it is the Lords Paſſeover.

12 For I will paſſe thorow the land of Egypt the ſame night, and will ſmite all the firſt borne in the land of Egypt, both man and beaſt, and I will execute judgement upon all the ‡ gods of Egypt. I *am* the Lord.

13 And the blood ſhall be a token for you upon the houſes where ye are: ſo when I ſee the blood, I will paſſe over you, and the plague ſhall not be upon you to deſtruction, when I ſmite the land of Egypt.

14 And this day ſhalbe unto you a [h] remembrance: and yee ſhall keepe it an holy feaſt unto the Lord, thorowout your generations: ye ſhall keepe it holy by an ordinance [i] for ever.

15 Seven dayes ſhall ye eate unleavened bread, and in any caſe ye ſhall put away leaven the firſt day out of your houſes: for whoſoever eateth leavened bread from the firſt day untill the ſeventh day, that perſon ſhalbe cut off from Iſrael.

16 And in the firſt day *ſhall be* an holy ‡ aſſembly: alſo in the ſeventh day ſhall be an holy aſſembly unto you: no worke ſhal be done in them, ſave about that which every man muſt eate: that only may ye doe.

17 Yee ſhall keep alſo *the feaſt* of unleavened bread: for that ſame day I will bring your armies out of the land of Egypt: therefore ye ſhal obſerve this day throughout your poſteritie, by an ordinance for ever.

18 ¶ * In the firſt *moneth* and the foureteenth day of the moneth at [k] even, yee ſhall eate unleavened bread unto the one and twentieth day of the moneth at even.

19 Seven dayes ſhall no leaven be found in your houſes: for whoſoever eateth leavened bread, that perſon ſhall be cut off from the Congregation of Iſrael: whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leavened bread: *but* in all your habitations ſhall ye eate unleavened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſaid unto them, Chuſe out and take you for *every* of your houſholds a lambe, and kill the Paſſeover.

22 And take * a bunch of hyſope, and dip it in the blood that is in the baſen, and ſtrike the ‡ lintell, and the ‡ doore cheeks with the blood that is in the baſen, and let none of you goe out at the doore of his houſe untill the morning.

23 For the Lord will paſſe by to ſmite the Egyptians: and when he ſeeth the blood upon the lintell, and on the two doore cheeks, the Lord will paſſe over the doore, and will not ſuffer the [l] deſtroyer to come into your houſes to plague *you*.

24 Therefore ſhall ye obſerve this thing as an ordinance *both* for thee and thy ſons for ever.

25 And when yee ſhall come into the [m] land,

[c] That is, under thy power and government,

[d] God hardeneth the hearts of the reprobate, that his glory thereby might be the more ſet forth, Rom. 9. 17.

[a] Called Niſan, conteining part of March, and part of April.

[b] As touching the obſervation of feaſts: as for other policies, they reckoned from September.

[c] As the fathers of the houſhold had great or ſmall families.

[d] He ſhall take ſo many as are ſufficient to eat the lambe.

[e] Every one in his houſe.

† *Ebr. betweene the two evenings, or twilight.*

[f] That is, all that may be eaten.

[g] The lambe was not the Paſſeover, but ſignified it: as Sacraments are not the thing it ſelfe, which they doe repreſent, but ſignifie it.

‡ *Or, princes, or idoles.*

[h] Of the benefit received for your deliverance.

[i] That is, untill Chriſts comming: for then ceremonies had an end.

‡ *Or, calling together of the people to ſerve God.*

* *Levit. 23. 5. Numb. 28. 16.*

[k] For in old time ſo they counted, beginning the day at Sun ſet, till the next day at the ſame time.

* *Hebr. 11. 28.*

‡ *Or, tranſome, or upper doorepoſt.*

‡ *Or, two ſide poſts.*

[l] The Angel ſent of God to kill the firſt borne.

[m] land, which the Lord will give you as he hath promiſed, then ye ſhall keepe this ‡ ſervice.

m The land of Canaan.
‡ Or, ceremonie.
* Ioſh.4.6.

26 * And when your children aske you, What ſervice is this ye *keepe?*

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeover, which paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerved our houſes. Then the people [n] bowed themſelves, and worſhipped.

n They gave God thanks for ſo great a benefit.

28 So the children of Iſrael went, and did as the Lord had commanded Moſes and Aaron: ſo did they.

29 ¶ Now at * midnight the Lord ‡ ſmote all the firſt borne in the land of Egypt, from the firſt borne of Pharaoh that ſate on his throne, unto the firſt borne of the captive that was in priſon, and all the firſt borne of beaſts.

* Chap.11.4.
‡ The tenth plague.

30 And Pharaoh roſe up in the night, he, and all his ſervants, and all the Egyptians: and there was a great crie in Egypt: for there *was* [o] no houſe where there *was* not one dead.

o Of theſe houſes wherein any firſt borne was, either of men or beaſts.

31 And he called to Moſes and to Aaron by night, and ſaid, Riſe up, get you out from among my people, both ye, and the children of Iſrael, and go ſerve the Lord as ye have ſaid.

32 Take alſo your ſheep and your cattel, as ye have ſaid, and depart, and [p] bleſſe me alſo.

p Pray for me.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte: for they ſaid, We die all.

34 Therefore the people took their dough before it was leavened, *even* their dough bound in clothes upon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, and they asked of the Egyptians * jewels of ſilver and jewels of gold, and raiment.

* Chap.3.22. and 11.2.

36 And the Lord gave the people favour in the ſight of the Egyptians: and they ‡ granted their requeſt: ſo they ſpoiled the Egyptians.

‡ Or, lent them.

37 Then the * children of Iſrael tooke their iourney from [q] Rameſes to Succoth about ſix hundred thouſand men of foot, beſide children,

* Num.33.3. Ioſh.24.6.
q Which was a citie in Goſhen. Gen.47.11.

38 And [r] a great multitude of ſundry ſorts of people went out with them, and ſheep, and beeves, *and* cattell in great abundance.

r Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they brought out of Egypt, *and made* unleavened cakes: for it was not leavened, becauſe they were thruſt out of Egypt, neither could they tary, nor yet prepare themſelves victuailes.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeares.

* Gene.15.13. Actes.7.6. Galat.3.17.

41 And when the [ſ] foure hundred and thirtie yeares were expired, even the ſelfe ſame day departed all the hoſtes of the Lord out of the land of Egypt.

ſ From Abrahams departing from Vr in Chaldea, unto the departing of the children of Iſrael from Egypt are 430 yeares.

42 It *is* a night to be kept *holy* to the Lord, becauſe he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Iſrael muſt keepe throughout their generations.

43 Alſo the Lord ſaid unto Moſes and Aaron, This is the law of the Paſſeover: [t] no ſtranger ſhall eat thereof.

t Except he be circumciſed and onely profeſſe your religion.

44 But every ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eate thereof.

45 A ſtranger or an hired ſervant ſhall not eat thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carry none of the fleſh out of the houſe, * neither ſhall ye break a bone thereof.

* Num.9.12.
* Iohn.19.36.

47 All the Congregation of Iſrael ſhall obſerve it.

48 But if a ſtranger dwell with thee, and will obſerve the Paſſeover of the Lord, let him circumciſe all the males that belong unto him, and then let him come and obſerve it, and he ſhalbe as one that is borne in the land: for none uncircumciſed perſon ſhall eat thereof.

49 One [v] law ſhall be to him that is borne in the land, and to the ſtranger that dwelleth among you.

v They that are of the houſhold of God, muſt be all joyned in one faith and religion.

50 Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliverance. 6 The inſtitution of the Paſſeover. 8. 14 An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

AND the Lord ſpake unto Moſes, ſaying,

2 * Sanctifie unto me all the firſt borne: *that is*, every one that *firſt* openeth the wombe among the children of Iſrael, as well of man as of beaſt: *for* it is mine.

* Chap.22.29. and 34.19. Levit.27.26. Num.3.13. & 8.16. Luke 2.23.

3 ¶ Then Moſes ſaid unto the people, * Remember this day, in the which ye came out of Egypt, out of the † houſe of [a] bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread ſhall be [b] eaten.

* Exod.23.13.
† Ebr. houſe of ſervants.
a Where they were in moſt cruel ſlavery.
b To ſignifie that they had not leiſure to leaven their bread.

4 This day come ye out in the moneth of [c] Abib.

c Containing part of March, and part of April, when corne began to ripe in that country.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebuſites (which he ſware unto thy fathers, that he would give thee, a land flowing with milke and hony) then thou ſhalt keepe this ſervice in this moneth.

6 Seven dayes ſhalt thou eate unleavened bread, and the [d] ſeventh day *ſhall be* the feaſt of the Lord.

7 Unleavened bread ſhall be eaten ſeven dayes, and there ſhall no leavened bread be ſeene with thee, nor yet leaven be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſonne [e] in that day, ſaying, *This is done*, becauſe of that which the Lord did unto me, when I came out of Egypt.

9 And it ſhall be a ſigne unto thee [f] upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeare to yeare.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

12 *Then thou ſhalt ſet apart unto the Lord all that *firſt* openeth the wombe: alſo every thing that *firſt* doth open *the wombe*, *and* commeth forth of thy beaſt: the males *ſhall be* the Lords.

13 But every † firſt foale of an [g] aſſe, thou ſhalt redeeme with a lambe: and if thou redeem him not, then thou ſhalt breake his neck: likewiſe all the firſt borne of man among thy ſons ſhalt thou [h] buy out.

14 ¶ And when thy ſonne ſhall aſke thee ‡ to morrow, ſaying, What is this? thou ſhalt then ſay unto him, With a mighty hand the Lord brought us out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was hard hearted againſt our departing, the Lord then ſlew all the firſt born in the land of Egypt: from the firſt born of man, even to the firſt born of beaſt: therefore I ſacrifice unto the Lord all the males that *firſt* open the wombe, but all the firſt born of my ſons I redeeme.

16 And it ſhall be as a token upon thine hand, and as ‡ frontlets betweene thine eyes, that the Lord brought us out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philiſtims countrey, ‡ though it *were* neerer: (for God ſaid, leſt the people repent when they ſee [i] war, and turn againe to Egypt.)

18 But God made the people to goe about by the way of the wildernes of the Red ſea: and the children of Iſrael went up [k] armed out of the land of Egypt.

19 (And Moſes tooke the bones of Joſeph with him: for he had made the children of Iſrael ſweare, ſaying, * God will ſurely viſite you, and ye ſhall take my bones away hence with you)

20 ¶ * So they tooke their journey from Succoth, and camped in Etham in the edge of the wildernes.

21 * And the Lord went before them by day in a pillar of a [l] cloud to lead them the way, and by night in a pillar of fire to give them light, that they might goe both by day, and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

4. 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with feare, murmure againſt Moſes. 13. Moſes doeth encourage them. 21 He divided the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lord ſpak unto Moſes, ſaying,

2 Speak to the children of Iſrael, that they [a] return and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, over againſt * Baal-zephon: about it ſhall yee campe by the Sea.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wildernes hath ſhut them in.

4 And I will harden Pharaohs heart that he ſhall follow after you: ſo I will [c] get me honour upon Pharaoh, and upon all his hoſte: the Egyptians alſo ſhall know that I am the Lord: and they did ſo.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we this done, and have let Iſrael goe out of our ſervice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke ſixe hundred choſen charets, and [d] all the charets of Egypt, and captaines over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [e] high hand)

9 * And the Egyptians purſued after them, and all the horſes *and* charets of Pharaoh, and his horſemen and his hoſte overtooke them camping by the Sea, beſide Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore [f] afraid: wherfore the children of Iſrael cried unto the Lord.

11 And they ſaid unto Moſes, Haſt thou brought us to die in the wildernes, becauſe there were no graves in Egypt? wherefore haſt thou ſerved us thus, to cary us out of Egypt?

12 Did not we tell thee this thing in Egypt, ſaying, Let [g] us be in reſt, that we may ſerve the Egyptians? for it had bene

---

[d] Both the ſeventh and the firſt day were holy, as Chap.12.16.

[e] When thou doeſt celebrate the feaſt of unleavened bread.

[f] Thou ſhalt have continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

* *Chap.22.29. and 34.19. Ezech.44.30.*

† *Ebr. That firſt commeth forth.*

[g] This is alſo underſtood of the horſe and other beaſtes, which were not offred in ſacrifice.

[h] By offering a cleane beaſt in ſacrifice, Levit.12.6.

‡ *Or, hereafterwards.*

‡ *Or, ſignes of remembrance.*

‡ *Or, becauſe.*

[i] Which the Philiſtims would have made againſt them, by ſtopping them the paſſage.

[k] That is, not privily but openly, and as the word doeth ſignifie, ſet in order by five and five.

* *Gen.50.25. Ioſh.24.32.*

* *Num.33.6.*

* *Num.14.14. Deut.1.33. Pſal.78.14. 1 Cor.10.1.*

[l] To defend them from the heat of the Sunne.

* *Neh.9.19.*

[a] From toward the countrey of the Philiſtims.

[b] So the Sea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeyed God, and were delivered.

* *Num.33.7.*

[c] By puniſhing his obſtinate rebellion.

[d] Joſephus writeth that beſides theſe charets there were 50000. horſmen, and 200000. footmen.

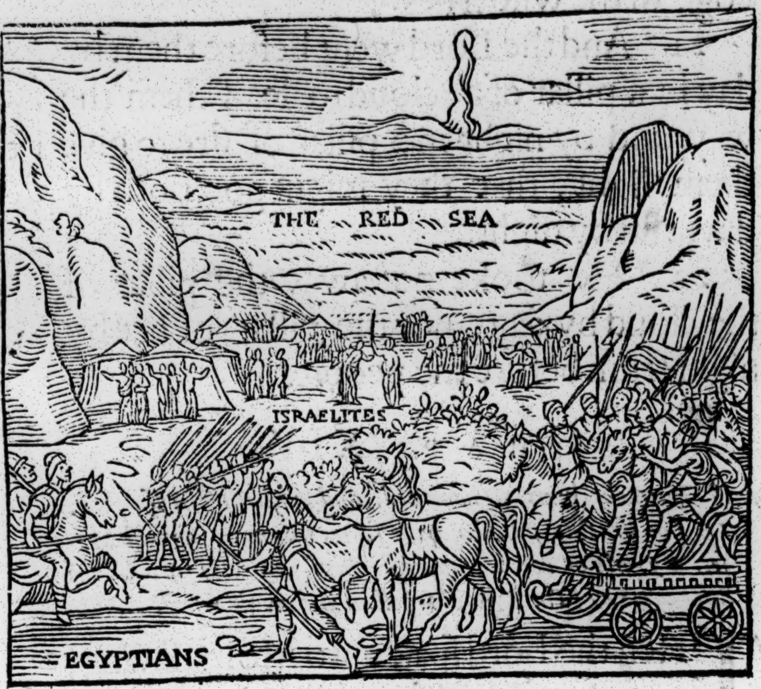
[e] With great joy and boldneſſe.

* *Ioſh.24.6.*

[f] They, which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

[g] Such is the impacience of the fleſh, that it cannot abide Gods appointed time.

better for us to the ſerve the Egyptians, then that we ſhould die in the wilderneſſe.



** In this figure, foure chief points are to bee conſidered. First, that the Church of God is ever ſubject in this world to the croſſe, and to be afflicted after one ſort or other. The ſecond that the Miniſters of God following their vocation, ſhalbe evil ſpoken of, and murmured againſt, even of them that pretend the ſame cauſe and Religion that they do. The third, that God delivereth not his Church incontinently out of dangers, but to exerciſe their faith and patience continueth their troubles, yea, and oftentimes augmenteth them: as the Iſraelites were now in leſſe hope of their lives, then when they were in Egypt. The fourth point is, that when the dangers are moſt great, then Gods helpe is moſt ready to ſuccour: for the Iſraelites had on either ſide of them huge rocks and mountaines, before them the Sea, behinde them moſt cruell enemies, ſo that there was no way left to eſcape to mans judgement.*

13 Then Moſes ſaid to the people, Feare ye not, ſtand ſtill, and behold ‡ the ſalvation of the Lord which he will ſhew to you this day. For the Egyptians, whom ye have ſeen this day, ye ſhal never ſee them againe.

‡ *Or, deliverance.*

14 The Lord ſhall fight for you: therefore [h] hold you your peace.

15 ¶ And the Lord ſaid unto Moſes, Wherefore [i] crieſt thou unto me? ſpeake unto the children of Iſrael that they go forward:

[h] Only put your truſt in God without grudging or doubting.

[i] Thus in tentations faith fighteth againſt the fleſh, and crieth with inward gronings to the Lord.

16 And lift thou up thy rod, and ſtretch out thine hand upon the Sea and divide it, and let the children of Iſrael goe on drie ground thorow the mids of the Sea.

17 And I, behold, I wil harden the heart of the Egyptians, that they may follow them, and I wil get me honour upon Pharaoh, and upon all his hoſt, upon his charets, and upon his horſemen.

18 Then the Egyptians ſhall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his charets, and upon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, removed, and went behind them: alſo the pillar of the cloud went from before them, and ſtood behind them,

20 And came betweene the campe of the Egyptians, and the campe of Iſrael: it was both a cloud and darkneſſe, yet gave it [k] light by night, ſo that all the night long the one came not at the other)

[k] The cloude ſheweth light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſts could not joyne together.

21 And Moſes ſtretched foorth his hand upon the Sea, and the Lord cauſed the Sea to runne backe by a ſtrong Eaſt wind all the night, and made the ſea drie land: for the waters were * divided.

22 Then the * children of Iſrael went thorow the mids of the Sea upon the drie ground, & the waters *were* a wall unto them on their right hand, and on their left hand.

* *Ioſh.*4.23. *Pſal.*114.3.
* *Pſal.*78.13. 1.*Cor.*10.1. *Hebr.*11.29.

23 And, the Egyptians purſued, and went after them to the mids of the ſea, *even* all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning [l] watch, when the Lord looked unto the hoſte of the Egyptians, out of the fiery and cloudie pillar, he ſtrok the hoſte of the Egyptians with feare.

[l] Which was about the three laſt houres of the night.

25 For he took off their charet wheeles, and they drave them with ‡ much adoe: ſo that the Egyptians *every* one ſaid, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.

‡ *Or, Heavyly.*

26 ¶ Then the Lord ſaid to Moſes, Stretch thine hand upon the Sea, that the waters may returne upon the Egyptians, upon their charets, & upon their horſmen.

27 Then Moſes ſtretched forth his hand upon the ſea, and the ſea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord [m] overthrew the Egyptians in the mids of the Sea.

[m] So the Lord by the water ſaved his, and by the water drowned his enemies.

28 So the water returned and covered the charets and the horſemen, *even* all the hoſte of Pharaoh that came unto the Sea after them: there remained not one of them.

29 But the children of Iſrael walked upon drie land thorow the mids of the Sea, and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſaw the Egyptians dead upon the ſea bank.

31 And Iſrael ſaw the mighty † power, which the Lord ſhewed upon the Egyptians: ſo the people feared the Lord, and beleeved the Lord, and his [n] ſervant Moſes.

† *Ebr. hand.*

[n] That is, the doctrine which he taught them in the name of the Lord.

CHAP. XV.

1. 20 Moſes with the men and women ſing praiſes unto God for their deliverance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweet. 26 God teacheth the people obedience.

THen [a] ſang * Moſes and the children of Iſrael this ſong unto the Lord, and ſaid in this manner, I will ſing unto the Lord: for he hath triumphed glorioufly: the horſe and him that rode upon him hath he overthrowen in the Sea.

[a] Praiſing God for the overthrow of his enemies, and their deliverance.

2 The Lord *is* my ſtrength and ‡ praiſe, & he is become my ſalvation. He is my God, and I will [b] prepare him a Tabernacle, *he is* my fathers God, and I will exalt him.

‡ *The occaſion of my ſong of praiſe.*

[b] To worſhip him therein.

3 The Lord *is* a [c] man of warre, his [d] Name *is* Jehovah.

[c] In battell he overcommeth ever.

[d] Ever conſtant in his promiſe.

4 Pharaohs charets and his hoſte hath he caſt into the ſea: his choſen captaines alſo were drowned in the red Sea.

5 The depths have covered them, they

ſank to the bottome as a ſtone.

6 Thy ‡ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruiſed the enemie.

7 And in thy great glory thou haſt overthrowen them that roſe againſt [e] thee: thou ſenteſt forth thy wrath, *which* conſumed them as the ſtubble.

8 And by the blaſt of thy noſtrils the waters were gathered, the floods ſtood ſtill as an heape, the depths congealed together in the ‡ heart of the Sea.

9 The enemie ſaid, I will purſue, I will overtake *them*, I will divide the ſpoyle, † my luſt ſhall be ſatisfied upon them, I will draw my ſword, mine hand ſhall deſtroy them.

10 Thou bleweſt with thy wind, the ſea covered them, they ſank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the [f] gods! who is like thee *ſo* glorious in holineſſe, [g] fearefull in praiſes, doing wonders!

12 Thou ſtredchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercie cary this people *which* thou deliveredſt: thou wilt bring *them* in thy ſtrength unto thine holy [h] habitation.

14 The people ſhall heare *and* be afraid: ſorrow ſhall come upon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, and trembling ſhall come upon the great men of Moab: all the inhabitants of Canaan ſhall wax faint hearted.

16 * Feare and dread ſhall fall upon them: becauſe of the ‡ greatneſſe of thine arme, they ſhall be ſtill as a ſtone, till thy people paſſe, O Lord: till this people paſſe, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountaine of thine [i] inheritance, *which is* the place *that* thou haſt prepared, O Lord, for to dwell in, *even* the Sanctuary, O Lord, *which* thine hands ſhall eſtabliſh.

18 The Lord ſhal reigne for ever & ever.

19 For Pharaohs horſes went with his charets and horſemen into the Sea, and the Lord brought the waters of the Sea upon them: but the children of Iſrael went on drie land in the middes of the Sea.

20 ¶ And Miriam the Propheteſſe, ſiſter of Aaron, took a timbrell in her hand, and all the women came out after her with Timbrels and [k] dances.

21 And Miriam [l] anſwered the men, Sing ye unto the Lord: for he hath triumphed gloriouſly: the horſe and his rider hath he overthrowen in the Sea.

22 Then Moſes brought Iſrael from the red Sea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called ‡ Marah.

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And he cryed unto the Lord, and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were ſweet: there he made them an ordinance and a law, and there [n] he proved them,

26 And ſaid, If thou wilt diligently hearken, *O Iſrael*, unto the voyce of the Lord thy God, and wilt do that which is [o] right in his ſight, and wilt give eare unto his commandements, and keep all his ordinances, then will I put none of theſe diſeaſes upon thee, which I brought upon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ * And they came to Elim, where *were* twelve fountaines of water, and ſeventie ‡ palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Iſraelites come to the deſart of Sin, and murmure againſt Moſes and Aaron. 13 The Lord ſendeth quailes and Manna. 23 The Sabbath is ſanctified unto the Lord. 27 The ſeventh day Manna could not be found. 32 It is kept for a remembrance to the poſterity.

Afterward all the congregation of the children of Iſrael departed from Elim, and came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron in the wilderneſſe.

3 For the children of Iſrael ſaid to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we ſate by the fleſh [b] pots, when we ate bread *our* bellies full: for ye have brought us out into this wildernes, to kill this whole company with famine.

4 ¶ Then ſaid the Lord unto Moſes, Behold, I will cauſe bread to raine from heaven to you, and the people ſhall goe out, and gather † that that is ſufficient for every [c] day, that I may prove them, whether they will walke in my law or no.

5 But the ſixt day they ſhall prepare that which they ſhall bring *home*, and it ſhall be twiſe as much as they gather dayly.

6 Then Moſes and Aaron ſaid unto all the children of Iſrael, At even ye ſhall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhall ſee the

‡ *Or, power.*

[e] Thoſe that are enemies to Gods people, are his enemies.

‡ *Or, in the depth of the ſea.*

† *Ebr. my ſoule ſhall be filled.*

[f] For ſo, oftentimes the Scripture calleth the mighty men of the world.

[g] Which oughteſt to be praiſed with all feare and reverence.

[h] That is, into the land of Canaan, or into mount Zion.

* *Deut.2.25. Ioſh.2.9.*

‡ *Or, for thy great power.*

[i] Which was mount Zion, where afterward the Temple was built.

[k] Signifying their great joy, which cuſtome the Iewes obſerved in certaine ſolemnities, Iudg. 11. 34. and 21. 21. but it ought not to be a cloake to cover our wanton dances.

[l] By ſinging the like ſong of thankeſgiving.

[m] Which was called Etham, Num.33.8.

‡ *Or, bitterneſſe.*

[n] That is, God, or Moſes in Gods name.

[o] Which is, to doe that onely which God commandeth.

* *Num. 33.9.*

‡ *Or, date trees.*

[a] That is, the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherin they camped: and is alſo called Kadeſh, Num.33.36.

[b] So hard a thing is it to the fleſh, not to murmure againſt God when the belly is pinched.

† *The portion of a day in his day.*

[c] To ſignifie that they ſhould patiently depend upon Gods providence from day to day.

glory of the Lord: [d] for he hath heard your grudgings againſt the Lord: and what are we that ye have murmured againſt us?

8 Againe Moſes ſaid, At even ſhall the Lord give you fleſh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure againſt him: for what are we? your murmurings *are* not againſt us, but againſt the [e] Lord.

9 ¶ And Moſes ſaid unto Aaron, Say unto all the Congregation of the children of Iſrael, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron ſpake unto the whole congregation of the children of Iſrael, they looked toward the wildernes, and behold, the glory of the Lord appeared * in a cloud.

11 (For the Lord had ſpoken unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael: tell them *therefore*, and ſay, ‡ At even ye ſhall eate fleſh, and in the morning ye ſhal be filled with bread, and ye ſhall know that I am the Lord your God)

13 And ſo at even the * Quailes came and covered the campe: and in the morning the dew lay round about the hoſte.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing *was* upon the face of the wildernes, ſmal as the hoare froſt on the earth.

15 And when the children of Iſrael ſaw it, they ſaid one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſayd unto them, * This is the bread which the Lord hath given you to eate.

16 ¶ This is the thing which the Lord hath commanded: gather of it every man according to his eating, [g] an Omer for † a man *according* to the number of your perſons: every man ſhal take for them which are in his tent.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, * he that had gathered much, had nothing over, and he that had gathered little, had no [h] lack: *ſo* every man gathered according to his eating.

19 Moſes then ſaid unto them, Let no man reſerve thereof till morning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerved of it til morning, and it was full of wormes, and [i] ſtank: therefore Moſes was angry with them.

21 And they gathered it every morning, every man according to his eating: for when the heat of the Sunne came, it was melted.

22 ¶ And the ſixt day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the congregation came and told Moſes.

23 And he anſwered them, This is that, which the Lord hath ſaid, To morow *is* the reſt of the holy Sabbath unto the Lord: bake that *to day* which ye will bake, and ſeeth that which ye will ſeeth, and all that remaineth, lay it up to be kept till the morning for you.

24 And they laid it up till the morning, as Moſes bade, and it ſtank not, neither was there any worme therein.

25 Then Moſes ſaid, Eat that to day: for to day *is* the Sabbath unto the Lord: to day yee ſhall not [l] find it in the field.

26 Six dayes ſhall ye gather it, but in the ſeventh day *is* the Sabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there [m] went out *ſome* of the people in the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath given you the Sabbath: therefore he giveth you the ſixt day bread for two dayes: tarrie *therefore* every man in his place: let no man goe out of his place the ſeventh day.

30 So the people reſted the ſeventh day.

31 And the houſe of Iſrael called the name of it, MAN: and it was like [n] to Coriander ſeed, *but* white: and the taſte of it was like unto wafers *made* with honie.

32 And Moſes ſaid, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your poſteritie: that they may ſee the bread wherewith I have fed you in the wilderneſſe, when I brought you out of the land of Egypt.

33 Moſes alſo ſaid to Aaron, Take a [o] pot, and put an Omer full of MAN therein, and ſet it before the Lord to be kept for your poſterity.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the [p] Teſtimonie to be kept.

35 And the children of Iſrael did eat MAN * forty yeares, untill they came unto a land inhabited: they did eat MAN untill they came to the borders of the land of Canaan.

36 The Omer *is* the tenth part of the [q] Ephah.

CHAP. XVII.

1 The Iſraelites come into Rephidim, and grudge for water. 6 Water is given them out of the rocke. 11 Moſes holdeth up his hands, and they overcome the Amalekites. 15 Moſes buildeth an altar to the Lord.

AND all the Congregation of the children of Iſrael departed from the wilderneſſe of Sin, by their journeys † at the commandement of the Lord, and camped in [a] Rephidim, where *was* no water for the people to drinke.

2 * Wherefore the people contended with

[d] He gave them not Manna, becauſe they murmured, but for his promiſe ſake.

[e] He that contemneth Gods miniſters, contemneth God himſelfe.

* *Chap.* 13.21.

‡ *Or, in the twilight.*

* *Num.* 11.31.

* *Num.* 11.7. *Pſal.* 78.24.

[f] Which ſignifieth a part, portion, or gift: alſo meat prepared.

* *Ioh.* 6.31. 1 *Cor.* 10.3.

[g] Which containeth about a pottle of our meaſure.

† *Ebr. for an head.*

* 2 *Cor.* 8.15.

[h] God is a rich feeder of all, and none can juſtly complaine.

[i] No creature is ſo pure but being abuſed, it turneth to our deſtruction.

[k] Which portion ſhould ſerve for the Sabbath and the day before.

[l] God tooke away the occaſion from their labor, to ſignifie how holy he would have the Sabbath kept.

[m] Their infidelity was ſo great, that they did expreſly againſt Gods commandement.

[n] In forme and figure, but not in colour, Numb. 11.7.

[o] Of this veſſel, reade Heb. 9.4.

[p] That is, the Ark of the covenant: to wit, after that the Arke was made.

* *Ioſh.* 5.12. *Nehem.* 9.15.

[q] Which meaſure contained about ten pottles.

† *Ebr. at the mouth.*

[a] Moſes here noteth not every place, where they camped at, as Num. 33. but only thoſe places where ſome notable thing was done.

* *Num.* 20.4.

with Moſes, and ſaid, Give us water that we may drinke. And Moſes ſaid unto them, Why contend ye with me? wherefore doe yee [b] tempt the Lord?

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſaid, Wherfore haſt thou thus brought us out of Egypt to kill us, and our children, and our cattell with thirſt?

4 And Moſes cryed to the Lord, ſaying, What ſhall we doe to this people? for they be almoſt ready to [c] ſtone me.

5 And the Lord anſwered unto Moſes, Goe before the people, and take with thee of the Elders of Iſrael: and thy rod, wherewith thou * ſmoteſt the river, take in thine hand, and goe:

6 * Behold, I will ſtand there before thee upon the rock in Horeb, and thou ſhalt ſmite on the rock, and water ſhall come out of it, that the people may drinke. And Moſes did ſo in the ſight of the Elders of Iſrael.

7 And he called the name of the place, ‡ Maſſah and ‡ Meribah, becauſe of the contention of the children of Iſrael, and becauſe they had tempted the Lord, ſaying, Is the [d] Lord among us, or no?

8 ¶ * Then came [e] Amalek and fought with Iſrael in Rephidim.

9 And Moſes ſaid to Joſhua, Chuſe us out men, and goe fight with Amalek: to morow I will ſtand on the top of the [f] hill with the rod of God in mine hand.

10 So Joſhua did as Moſes bade him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And when Moſes held up his hand, Iſrael prevailed: but when hee let his hand [g] down, Amalek prevailed.

12 Now Moſes hands were heavie: therefore they tooke a ſtone and put it under him, and he ſate upon it: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide: ſo his hands were ſteadie untill the going down of the ſunne.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 ¶ And the Lord ſaid to Moſes, Write this for a remembrance [h] in the book, and † rehearſe it to Joſhua: for * I will utterly put out the remembrance of Amalek from under heaven.

15 (And Moſes built an Altar, and called the name of it, [i] Jehovah-niſſi.)

16 Alſo he ſaid, † The Lord hath ſworn, that he will have warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to ſee Moſes his ſonne in law. 8 Moſes telleth him of the wonders of Egypt. 9 Iethro rejoiceth and offereth ſacrifice to God. 21 What maner of men Officers and Iudges ought to be. 24 Moſes obeyeth Ietkros counſell in appointing Officers.

WHen Jethro the * Prieſt of Midian Moſes father in law heard all that God had done for Moſes, and for Iſrael his people, *and* how the Lord had brought Iſrael out of Egypt,

2 Then Jethro the father in law of Moſes, took Zipporah Moſes wife, (after he had [a] ſent her away)

3 And her two ſons, (whereof the one was called * Gerſhom: for he ſaid, I have bene an aliant in a ſtrange land:

4 And the name of the other *was* Eliezer: for the God of my father, *ſaid he, was* mine helpe: and delivered me from the ſword of Pharaoh)

5 And Jethro Moſes father in law came with his two ſons, and his wife unto Moſes into the wilderneſſe, where he camped by the [b] mount of God.

6 And he [c] ſaid to Moſes, I thy father in law Jethro am come to thee, and thy wife and her two ſons with her.

7 ¶ And Moſes went out to meet his father in law, and did obeyſance, and kiſſed him, and each asked other of his † welfare: and they came into the tent.

8 Then Moſes tolde his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſraels ſake, *and* all the travaile that had come unto them by the way, and *how* the Lord delivered them.

9 And Jethro rejoyced at all the goodneſſe which the Lord had ſhewed to Iſrael, *and* becauſe he had delivered them out of the hand of the Egyptians.

10 Therefore Jethro ſaid, [d] Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, & out of the hand of Pharaoh: who hath *alſo* delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they have dealt proudly with them, *ſo are they* [e] *recompenſed*.

12 Then Jethro Moſes father in law took burnt offrings and ſacrifices *to offer* unto God. And Aaron and all the Elders of Iſrael came to eate bread with Moſes father in law [f] before God.

13 ¶ Now on the morow, when Moſes ſate to judge the people, the people ſtood about Moſes, from morning unto even.

14 And when Moſes father in law ſaw all that he did to the people, he ſaid, What is this that thou doeſt to the people? why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to ſeeke [g] God.

16 When they have a matter, they come unto me, and I judge betweene one and

---

[b] Why diſtruſt you God? why looke you not for ſuccour of him without murmuring againſt us?

[c] How ready the people are for their own matters to ſlay the true prophets, and how ſlow they are to revenge Gods cauſe againſt his enemies and falſe prophets.

* *Chap.* 7.20.

* *Num.* 20.9. *Pſal.* 78. 15. *and* 105.42. 1.*Cor.* 10.4.

‡ *Or, tentation.*

‡ *Or, ſtrife.*

[d] When in adverſitie wee thinke God to be abſent, then we neglect his promiſe, and make him a liar.

* *Deut.* 25.17.

[e] Who came of Eliphaz, ſonne of Eſau, Gen. 36.12.

[f] That is, Horeb, which is alſo called Sinai.

[g] So that we ſee how dangerous a thing it is to faint in prayer.

[h] In the booke of the Law.

† *Ebr. put it in the eares of Ioſhua.*

* *Num.* 24.20. 1 *Sam.* 15.3.

[i] That is, the Lord is my banner: as he declared by holding up his rod and his hands.

† *Ebr. the hand of the Lord upon the throne.*

* *Chap.* 2.16.

[a] It may ſeeme that he ſent her backe for a time to her father for her impatiencie, leſt ſhe ſhould be a let to his vocation, which was ſo dangerous, Chap. 4.25.

* *Chap.* 2.22.

[b] Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was transfigured, the holy mount: for by Chriſts preſence it was holy for a time, 2. Pet. 1. 18.

[c] That is, he ſent meſſengers to ſay unto him.

† *Ebr. of peace.*

[d] Whereby it is evident that he worſhipped the true God, and therefore Moſes refuſed not to marrie his daughter.

* *Chap.* 1. 10.16. 22. *and* 5. 7. *and* 14.8.

[e] For they that drowned the children of the Iſraelites periſhed themſelves by water.

[f] They ate in that place where the ſacrifice was offered: for part was burnt, and the reſt eaten.

[g] That is, to know Gods will, and to have juſtice executed.

another, and declare the ordinances of God, and his lawes.

17 But Moſes father in law ſayd unto him, The thing which thou doeſt, is not wel.

18 Thou both † weärieſt thy ſelfe greatly, and this people that is with thee: for the thing *is* too heavy for thee: * thou art not able to doe it thy ſelfe alone.

† *Ebr. thou wilt faint and fall.*

* *Deut.1.9.*

19 Heare now my ‡ voyce, (I will give thee counſell, and God ſhall be with thee) be thou for the people to [h] Godward, and report thou the cauſes unto God.

‡ *Or, counſell.*

[h] Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

20 And admoniſh them of the ordinances, and of the lawes, and ſhew them the way, wherein they muſt walke, and the worke that they muſt doe.

21 Moreover, provide thou among all the people [i] men of courage, fearing God, men dealing truely, hating covetouſneſſe: and appoint *ſuch* over them *to be* rulers over thouſands, rulers over hundreths, rulers over fifties, and rulers over tens.

[i] What maner of men ought to be choſen to beare office.

22 And let them judge the people at all ſeaſons: but every great matter let them bring unto thee, and let them judge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhall beare *the burden* with thee.

23 If thou doe this thing, (and God *ſo* command thee) both thou ſhalt be able to endure, and all this people ſhall alſo goe quietly to their place.

24 So Moſes [k] obeyed the voyce of his father in law, and did all that he had ſaid:

[k] Godly counſell ought ever to be obeyed, though it come of our inferiors: for to ſuch God oftentimes giveth wiſedome to humble them that are exalted, and to declare that one member hath need of another.

25 And Moſes choſe men of courage out of all Iſrael, and made them heads over the people, rulers over thouſands, rulers over hundreths, rulers over fifties, and rulers over tens.

26 And they judged the people at all ſeaſons, *but* they brought the hard cauſes unto Moſes: for they judged all ſmall matters themſelves.

27 Afterward Moſes [l] let his father in law depart, and he went into his countrey.

[l] Reade the occaſion, Numb.10.29.

Chap. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth unto Moſes upon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame [b] day came they into the wildernes of Sinai.

[a] Which was in the beginning of the moneth Sivan, conteining part of May, and part of Iune.

[b] That they departed from Rephidim.

2 For they departed from Rephidim, and came to the deſart of Sinai, and camped in the wilderneſſe: even there Iſrael camped before the mount.

3 * But Moſes went up unto God, for the Lord had called out of the mount unto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Jaakob, and tell the children of Iſrael,

* *Acts 7.38.*

[c] God called Jaakob Iſrael, therefore the houſe of Jaakob and the people of Iſrael ſignifie only Gods people.

4 * Ye have ſeene what I did unto the Egyptians, and *how* I caried you upon [d] eagles wings, and have brought you unto me.

* *Deut.29.2.*

[d] For the Eagle by flying high, is out of danger, and in carying her birds rather on her wings, then in her talents, declareth her love.

5 Now therefore * if yee will heare my voyce indeede, and keepe my covenant, then ye ſhal be my chiefe treaſure above all people, * though all the earth be mine.

* *Deut.5,2.*

* *Deut. 10.14. Pſal.24.1.*

6 Ye ſhall be unto me alſo a kingdome of * Prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeake unto the children of Iſrael.

* *1 Pet.2.9. revel. 1.6.*

7 ¶ Moſes then came and called for the Elders of the people, and propoſed unto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſaid, * All that the Lord hath commanded, we will doe. And Moſes reported the words of the people unto the Lord.

* *Chap.24.3. Deut.5.27. and 26.17. Ioſh.24.16.*

9 And the Lord ſaid unto Moſes, Loe, I come unto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may alſo beleeve thee for ever. (for Moſes had told the words of the people unto the Lord)

10 Moreover the Lord ſayd unto Moſes, Goe to the people, and [e] ſanctifie them to day and to morow, and let them waſh their clothes,

[e] Teach them to be pure in heart, as they ſhew themſelves outwardly cleane by waſhing.

11 And let them be ready on the third day: for the third day the Lord will come downe in the ſight of all the people upon mount Sinai:

12 And thou ſhalt ſet markes unto the people round about, ſaying, Take heed to your ſelves that ye go not up to the mount, nor touch the border of it: whoſoever toucheth the * mount, ſhall ſurely die.

* *Hebr.12 20.*

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtriken thorow with darts: whether it be beaſt or man, hee ſhal not live: when the ‡ horne bloweth long, they ſhall come up ‡ into the mountaine.

‡ *Or, trumpet.*

‡ *Or, toward.*

14 ¶ Then Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid unto the people, Be readie on the third day, *and* come not at *your* [f] wives.

[f] But give your ſelves to prayer and abſtinence, that you may at this time attend onely upon the Lord, 1 Cor.7.5.

16 And the third day when it was morning, there was thunders and lighthnings, & a thick cloud upon the mount, & the ſound of the trumpet exceeding loud, ſo that all the people, that was in the campe, was afraid.

17 Then Moſes brought the people out of the tents to meet with God, and they ſtood in the nether part of the mount.

18 * And mount Sinai *was* all on ſmoke, becauſe the Lord came down upon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and all the mount [g] trembled exceedingly.

* *Deut.4.11.*

[g] God uſed theſe fearefull ſignes, that his Law ſhould be had in greater reverence, and his majeſtie the more feared.

19 And when the ſound of the trumpet blew long, and waxed louder and louder,

Moſes ſpake, and God anſwered him by [h] voyce.

h He gave authoritie to Moſes by plaine words, that the people might underſtand him.

20 (For the Lord came down upon mount Sinai on the top of the mount) and when the Lord called Moſes up into the top of the mount, Moſes went up.

21 Then the Lord ſaid unto Moſes, Goe downe, charge the people, that they break not *their bounds, to goe up* to the Lord to gaze, leſt many of them periſh.

22 And let the ‡ Prieſts alſo which come to the Lord be ſanctified, leaſt the Lord ‡ deſtroy them.

‡ *Or, rulers.*

‡ *Or, breake out upon them.*

23 And Moſes ſaid unto the Lord, The people cannot come up into the mount Sinai: for thou haſt charged us, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lord ſaid unto him, Go, get thee down, and come up, thou, and Aaron with thee: but let not the [i] Prieſts and the people breake *their bounds* to come up unto the Lord, leaſt he deſtroy them.

i Neither dignitie nor multitude have authoritie to paſſe the bounds that Gods word preſcribeth.

25 So Moſes went downe unto the people, and told them.

Chap. XX.

2 The commandements of the firſt table. 12 The Commandements of the ſecond. 18 The people afraid are comforted by Moſes. 23 Gods of ſilver and golde are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpak all theſe words, ſaying,

2 *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of ‡ bondage.

a When Moſes and Aaron were gone up, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard.

* *Deut.5.6. Pſal.81.10.*

‡ *Or, ſervants.*

3 Thou ſhalt have none other gods [b] before me.

b To whoſe eyes all things are open.

4 *Thou ſhalt make thee no graven Image, neither any ſimilitude *of things* that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

* *Levit.26.1. Pſal.97.7.*

5 Thou ſhalt not [c] bow down to them, neither ſerve them: for I am the Lord thy God, a [d] Jelous God, viſiting the iniquitie of the fathers upon the children, upon the third *generation*, and upon the fourth of them that hate me:

c By this outward geſture all kinde of ſervice and worſhip to idols is forbidden.

d And will bee revenged of the contemners of mine honour.

6 And ſhewing mercy unto [e] thouſands of them that love me, and keep my commandements.

e So readie is he rather to ſhew mercie, then to puniſh.

7 *Thou ſhalt not take the Name of the Lord thy God in [f] vaine: for the Lord will not holde him guiltleſſe that taketh his Name in vaine.

* *Levit.19.12. Deut.5.11. Matt.5.33.*

f Either by ſwearing falſely or raſhly by his Name, or by contemning it.

8 Remember the Sabbath day, [illegible] to keepe it holy.

g Which is by meditating the ſpirituall reſt, by hearing Gods word, and reſting from wordly travailes.

9 * Six dayes ſhalt thou labour, and doe all thy worke,

* *Chap.23.12. Ezech.20.12.*

10 But the ſeventh day *is* the Sabbath of the Lord thy God: *in it* thou ſhalt not do any worke, thou, nor thy ſonne, nor thy daughter, thy man ſervant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy ‡ gates.

‡ *Or, citie.*

11 *For in ſix dayes the Lord made the heaven and the earth, the ſea, and all that in them is, and reſted the ſeventh day: therefore the Lord bleſſed the Sabbath day, and hallowed it.

* *Gen.2.2.*

12 ¶ *Honour thy [h] father & thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

* *Deut.5.16. Matth.15.4. Eph.6.2.*

h By the parents alſo is meant all that have authoritie over us.

13 * Thou ſhalt not [i] kil.

* *Matt.5.21.*

i But love and preſerve thy brothers life.

14 Thou ſhalt not [k] commit adultery.

k But be pure in heart, word, and deede.

15 Thou ſhalt not [l] ſteale.

l But ſtudie to ſave his goods.

16 Thou ſhalt not beare falſe [m] witneſſe againſt thy neighbour.

m But further his good name, and ſpeake trueth.

17 * Thou ſhalt not [n] covet thy neighbours houſe, neither ſhalt thou covet thy neighbours wife, nor his man ſervant, nor his maid, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

* *Rom.7.7.*

n Thou mayeſt not ſo much as wiſh his hinderance in any thing.

18 ¶ And all the people ‡ ſaw the thunders, and the † lightnings, and the ſound of the trumpet, and the mountaine ſmoking. And when the people ſaw it they fled, and ſtood afarre off,

‡ *Or, heard.*

† *Ebr. firebrands.*

19 And ſaid unto Moſes, *Talke thou with us, and wee will heare: but let not God talke with us, leaſt we die.

* *Deut.5.24. and 18.16. Heb.12.18.*

20 Then Moſes ſaid unto the people, feare not: for God is come to [o] proove you, and that his feare may be before you, that yee ſinne not.

o Whether you will obey his precepts as you promiſed, chap.19.8.

21 So the people ſtood a farre off, but Moſes drew neere unto the darkeneſſe where God *was*.

22 ¶ And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Yee have ſeene that I have talked with you from heaven.

23 Yee ſhall not make *therefore* with me gods of ſilver, nor gods of gold: you ſhall make you none.

24 * An altar of earth thou ſhalt make unto me, and thereon ſhalt offer thy burnt offerings, and thy *peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhal put the remembrance of my Name, I will come unto thee, and bleſſe thee.

* *Chap.27.8. and 38.7.*

* *Levit.3.1.*

25 * But if thou wilt make me an Altar of ſtone, thou ſhalt not build it of hewen ſtones: for *if* thou lift up thy toole upon them, thou haſt polluted † them.

* *Deut.27.5. Ioſh.8.31.*

† *Ebr. it, that is, the ſtone.*

26 Neither ſhalt thou goe up by ſteps unto mine altar, that thy [p] filthineſſe be not diſcovered thereon.

p Which might be by his ſtouping, or flying abroad of his clothes.

Chap. XXI.

Temporall and civill ordinances appointed by God, touching ſervitude, murthers, and wrongs: the obſervation whereof doeth not juſtifie a man, but are given to bridle our corrupt nature, which elſe would breake out into all miſchiefe and crueltie.

NOw theſe are the lawes, which thou ſhalt ſet before them:

2 *If thou buy an Ebrew ſervant, he ſhall ſerve ſix yeares, and in the ſeventh he ſhall goe out free, [a] for nothing.

* *Levit.25.39. Deut.15.12. Ier.34.14.*

a Paying no money for his libertie.

3 If he [b] came himſelfe alone, he ſhal go out himſelfe alone: if he *were* married, then his wife ſhall go with him.

4 If his maſter hath given him a wife, and ſhee hath borne him ſons, or daughters, the wife and her children ſhall be her [c] maſters, but he ſhall go out himſelfe alone.

5 But if the ſervant ſay thus, I love my maſter, my wife and my children, I will not go out free.

6 Then his maſter ſhall bring him unto the † Judges, and ſet him to the [d] doore, or to the poſt, and his maſter ſhall bore his eare thorow with an awle, and he ſhall ſerve him for [e] ever.

7 Likewiſe if a man [f] ſell his daughter to be a ſervant, ſhe ſhall not go out as the men ſervants doe.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhal [g] he cauſe to buy her: he ſhal have no power to ſel her to a ſtrange people, ſeeing he ‡ deſpiſed her.

9 But if he hath bethrothed her unto his ſon, he ſhall deale with her [h] according to the cuſtome of the daughters.

10 If he take [i] him another *wife*, he ſhall not diminiſh her food, her raiment, and recompenſe of her virginitie.

11 And if he doe not theſe [k] three unto her, then ſhall ſhe goe out free, paying no money.

12 ¶ * He that ſmiteth a man, and he die, ſhall die the death.

13 And if a man hath not laid wait, but [l] God hath offered *him* into his hand, * then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour to ſlay him with guile, thou ſhalt take him from mine [m] Altar that he may die.

15 ¶ Alſo he that ſmiteth his father or his mother, ſhall die the death.

16 ¶ And he that ſtealeth a man, and ſelleth him, if he be found with him, ſhall die the death.

17 ¶ * And he that curſeth his father or mother, ſhall die the death.

18 ¶ When men alſo ſtrive together, and one ſmite another with a [n] ſtone, or with the fiſt, and he die not, but lieth in bed,

19 If he riſe againe and walke without upon his ſtaffe, then ſhall he that ſmote him goe [o] quit, ſave only he ſhall beare his charges ‡ for his reſting, and ſhall pay for his healing.

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand, he ſhall be ſurely puniſhed.

21 But if he continue a day, or two dayes, he ſhall not be [p] puniſhed: for he *is* his money.

22 ¶ Alſo if men ſtrive and hurt a woman with childe, ſo that her childe depart from her, and [q] death follow not, he ſhall be ſurely puniſhed according as the womans husband ſhall appoint him, or he ſhall pay as the ‡ Judges determine.

23 But if death follow, then thou ſhalt pay life for life,

24 * [r] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite his ſervant in the eye, or his maid in the eye, and hath periſhed it, he ſhall let him go free for his eye.

27 Alſo if he ſmite [ſ] out his ſervants tooth, or his maids tooth, he ſhall let him go out free for his tooth.

28 ¶ If an oxe gore a man, or a woman, that he die, the * oxe ſhall be [t] ſtoned to death, and his fleſh ſhal not be eaten, but the owner of the oxe *ſhall goe* quit.

29 If the oxe were wont to puſh in times paſt, and it hath been ‡ told his maſter, and he hath not kept him, and after he killeth a man or a woman, the oxe ſhall be ſtoned, and his owner ſhall die alſo.

30 If there be ſet to him a [v] ſum of money, then he ſhall pay the ranſome of his life, whatſoever ſhall be laid upon him.

31 Whether he hath gored a ſon or gored a daughter, he ſhalbe judged after the ſame maner.

32 If the oxe gore a ſervant or a maide, he ſhall give unto their maſter thirtie [x] ſhekels of ſilver, and the oxe ſhall be ſtoned.

33 ¶ And when a man ſhall open a well, or when he ſhall digge a pit and cover it not, and an oxe or an aſſe fall therein,

34 The owner of the pit ſhall [y] make it good, *and* give money to the owners thereof, but the dead *beaſt* ſhall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they ſhall ſell the live oxe, and divide the money thereof, and the dead *oxe* alſo they ſhall divide.

36 Or if it be known that the oxe hath uſed to puſh in times paſt, and his maſter hath not kept him, he ſhall pay oxe for oxe, but the dead ſhall be his own.

Chap. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Intiſing of maides. 18 Witchcraft. 20 Idolatry. 21 Support of ſtrangers, widowes, and fatherleſſe. 25 Vſurie. 28 Reverence to Magiſtrates.

IF a man ſteale an [a] oxe or a ſheepe, and kill it or ſell it, he ſhall reſtore five oxen for the oxe, * and four ſheep for the ſheep.

2 ¶ If a thiefe be found [b] breaking up, and be ſmitten that he die, no blood *ſhall be ſhed* for him.

3 *But* if it be † in the day light, [c] blood *ſhall be ſhed* for him: *for* he ſhould make full reſtitution: if he had not *wherewith*, then

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[b] Not having wife nor children.

[c] Till her time of ſervitude was expired, which might be the ſeventh yeare, or the fiftieth.

† *Ebr. gods.*

[d] Where the Iudges ſate.

[e] That is, to the yeare of Iubile, which was every fiftieth yeare.

[f] Conſtrained either by povertie, or elſe to the intent that her maſter ſhould marrie her.

[g] By giving another money to buy her of him.

‡ *Or, deflowred her.*

[h] That is, he ſhall give her dowrie.

[i] For his ſonne.

[k] Neither marrie her himſelfe, nor give another money to buy her, nor beſtow her upon his ſon.

* *Levit.24.17.*

[l] Though a man be killed at unawares, yet it is Gods providence that it ſhould ſo be.

* *Deut.19.3.*

[m] The holineſſe of the place ought not to defend the murtherer.

* *Levit.20.9. Prov.20.20. Matth.15.4. Mark.7.10.*

[n] Either farre off him, or neere.

[o] By the civill juſtice.

‡ *Or, loſing of his time.*

[p] By the civill magiſtrates, but before God he is a murtherer.

[q] Of the mother, or childe.

‡ *Or, arbitrers.*

* *Levit.24.20. Deut.19.21. Matth.5.38.*

[r] The execution of this law only belonged to the magiſtrate, Mat.5.38.

[ſ] So God revengeth crueltie in the leaſt things.

* *Gen.9.5.*

[t] If the beaſt be puniſhed, much more ſhall the murtherer.

‡ *Or, teſtified to his.*

[v] By the next of the kinred of him that is ſo ſlaine.

[x] Reade Gen.23.15.

[y] This law forbiddeth, not only not to hurt, but to beware leaſt any be hurt.

[a] Either great beaſt of the herd, or a ſmall beaſt of the flock.

* *2.Sam.12.6.*

[b] Breaking an houſe to enter in, or undermining.

† *Ebr. when the ſunne riſeth upon him.*

[c] He ſhall be put to death, that killeth him.

† *Ebr. in his hand.*

ſhould he be ſold for his theft.

4 If the theft be found † with him alive, (whether it be oxe, or aſſe, or ſheep) he ſhal reſtore the double.

† Ebr. in his hand.

5 ¶ If a man do hurt field or vineyard, & put his beaſt to feed in another mans field, he ſhall recompence of the beſt of his own field, and of the beſt of his own vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the ſtacks of corn, or the ſtanding corne, or the field be conſumed, he that kindled the fire ſhall make full reſtitution.

7 ¶ If a man deliver his neighbour money or ſtuffe to keep, and it be ſtollen out of his houſe, if the thiefe be found, he ſhall pay the double.

8 If the thief be not found, then the maſter of the houſe ſhalbe brought unto the † Judges *to ſweare*, whether he hath [d] put his hand unto his neighbours good, or no.

† Ebr. gods.
[d] That is, whether he hath ſtollen.

9 In all maner of treſpaſſe, whether it be for oxen, for aſſe, for ſheepe, for raiment, or for any manner of loſt thing, which another chalengeth to be his, the cauſe of both *parties* ſhall come before the Judges, *and* whom the Judges condemne, he ſhall pay the double unto his neighbour.

10 If a man deliver unto his neighbour to keep aſſe, or oxe, or ſheep, or any beaſt, and it die, or be † hurt, or taken away by enemies, *and* no man ſee it,

† Ebr. broken.

11 [e] An oath of the Lord ſhall be between them twain, that he hath not put his hand unto his neighbours good, and the owner of it ſhall take *the oath*, and he ſhall not make it good.

[e] They ſhould ſweare by the Name of the Lord.

12 * But if it be ſtollen from him, he ſhall make reſtitution unto the owner thereof.

* Gen. 31. 39.

13 If it be torne in pieces, he ſhall bring [f] record, *and* ſhall not make that good, *which is* devoured.

[f] He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he ſhall ſurely make it good.

15 If the owner thereof be by, he ſhall not make it good: *for* if it *be* an hired thing, it [g] came for his hire.

[g] He that hired it ſhall be free by paying the hire.

16 ¶ * And if a man entiſe a mayd that is not betrothed, and lie with her, he ſhall endow her, and take her to his wife.

* Deut. 22. 28.

17 If her father refuſe to give her to him, he ſhall pay money, according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall die the death.

20 ¶ * He that offereth unto *any* gods, ſave unto the Lord onely, ſhalbe ſlaine.

* Deut. 13. 13, 14, 15.

21 ¶ * Moreover, thou ſhalt not doe injury to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt.

* Levit. 19 33.

22 ¶ * Ye ſhall not trouble any widow, nor fatherleſſe childe.

* Zech. 7. 10.

23 If thou vex or trouble ſuch, and ſo he call and cry unto me, I will ſurely heare his cry.

24 Then ſhall my wrath be kindled, and I will kill you with the ſword, and your [h] wives ſhalbe widows, and your children fatherleſſe.

[h] The juſt plague of God upon the oppreſſors.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou ſhalt not be as an uſurer unto him: ye ſhall not oppreſſe him with uſury.

* Levit. 25. 37. Deut. 23. 19. Pſal. 15. 5.

26 If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it unto him before the Sun go down:

27 For that is his covering onely, *and* this is his garment for his ſkin: wherein ſhall he ſleepe? therefore when he [i] crieth unto me, I will heare him: for I am mercifull.

[i] For cold and neceſſitie.

28 ¶ * Thou ſhalt not raile upon the Judges, neither ſpeake evill of the ruler of thy people.

* Acts 23. 5.

29 ¶ Thine [k] abundance and thy licour ſhalt thou not keep back. * The firſt borne of thy ſons ſhalt thou give me.

[k] Thine abundance of thy corne, oyle, and wine.
* Chap 13. 2. and 34. 19.

30 Likewiſe ſhalt thou doe with thine oxen and with thy ſheep: ſeven dayes it ſhall be with his damme, *and* the eight day thou ſhalt give it me.

31 ¶ Ye ſhall be an holy people unto me, * neither ſhall ye eate any fleſh that is torne *of beaſts* in the field: ye ſhall caſt it [l] to the dog.

* Levit. 22. 8. Ezek. 44. 31.
[l] And ſo have nothing to doe with it.

Chap. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſts. 20. 23. The Angel is promiſed to lead the people, 25 What God promiſeth, if they obey him. 29 God will caſt out the Canaanites by litle and litle, and why.

Thou ſhalt not ‡ receive a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‡ falſe witneſſe.

‡ Or, report a falſe tale.
‡ Or, cruell.

2 Thou ſhalt not follow a multitude to doe evill, neither † agree in a controverſie [a] to decline after many, and overthrow *the trueth*.

† Ebr. anſwere.
[a] Doe that which is godly, though few doe favour it.

3 ¶ Thou ſhalt not eſteem a poore man in his cauſe.

4 ¶ If thou meet thine enemies oxe, or his aſſe going aſtray, thou ſhalt [b] bring him to him again.

[b] If we be bound to doe good to our enemies beaſt, much more to our enemie himſelfe. Mat. 5. 44.

5 If thou ſee thine enemies [c] aſſe lying under his burthen, wilt thou ceaſe to help him? thou ſhalt help him up again with it.

[c] If God command to help up our enemies aſſe under his burden, will he ſuffer us to caſt down our brethren with heavy burdens?

6 ¶ Thou ſhalt not overthrow the right of thy poore in his ſuit.

7 Thou ſhalt keep thee far from a falſe matter, * and ſhalt not ſlay the [d] innocent and the righteous: for I will not juſtifie a wicked man.

* Dan. 13. 35.
[d] Whether thou be magiſtrate, or art commanded by the magiſtrate.

8 ¶ * Thou ſhalt take no gift: for the gift blindeth the † wiſe, and perverteth the

* Deut. 16. 19.
† Ebr. ſeeing.

words of the righteous.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for ye know the [e]heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 * Moreover, ſix yeares thou ſhalt ſow thy land, and gather the fruits thereof.

11 But the ſeventh yeare thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eat, and what they leave, the beaſts of the field ſhall eat. In like maner thou ſhalt do with thy vineyard, *and* with thine olive trees.

12 *Six daies thou ſhalt do thy work, and in the ſeventh day thou ſhalt reſt, that thine oxe and thine aſſe may reſt, and the ſon of thy maid, & the ſtranger may be refreſhed.

13 And ye ſhall take heed to all things that I have ſaid unto you: and ye ſhal make [f]no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the yeare.

15 Thou * ſhalt keep the feaſt of [g] unleavened bread: thou ſhalt eat unleavened bread ſeven dayes, as I commanded thee, in the ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and *none ſhall appeare before me emptie.

16 The [h] feaſt alſo of the harveſt of the firſt fruits of thy labours, which thou haſt ſowen in the field: and the [i] feaſt of gathering *fruits* in the end of the yeare, when thou haſt gathered in thy labours out of the field.

17 *Theſe* three times in the yeare ſhall all thy men children appeare before the Lord Jehovah.

18 Thou ſhalt not offer the blood of my ſacrifice with [k] leavened bread: neither ſhall the fat of my ſacrifice remain untill the morning.

19 * The firſt of the firſt fruits of thy land thou ſhalt bring into the houſe of the Lord thy God: *yet* ſhalt thou not ſeeth a kid in his [l] mothers milke.

20 ¶ *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared.

21 Beware of him, & heare his voyce, *and* provoke him not: for he wil not ſpare your miſdeeds, becauſe my [m] Name is in him.

22 But if thou hearken unto his voyce, and doe all that I ſpeake, then I will be an enemie unto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * ſhall goe before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebuſites, and I will deſtroy them.

24 Thou ſhalt not bow down to their gods, neither ſerve them, nor doe after the works of them: but * [n] utterly overthrow them, and break in pieces their images.

25 For ye ſhall ſerve the Lord your God, and he ſhall bleſſe thy [o] bread and thy water, and I will take all ſickneſſe away from the mids of thee.

26 ¶ * There ſhall none caſt their fruit nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will ſend my [p] feare before thee, and will deſtroy all the people among whom thou ſhalt go: and I will make all thine enemies *turn* their backs unto thee:

28 And I will ſend * hornets before thee, which ſhall drive out the Hivites, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one yeare, leſt the land grow to a wilderneſſe: and the beaſts of the field multiplie againſt thee.

30 By little and little I will drive them out from thy face, untill thou increaſe, and inherite the land.

31 And I will make thy coaſts from the red ſea unto the ſea [q] of the Philiſtims, and from the [r] deſart unto the [ſ] River: for I will deliver the inhabitants of the land into your hand, and thou ſhalt drive them out from thy face.

32 * Thou ſhalt make no covenant with them, nor with their gods:

33 Neither ſhall they dwell in thy land, leſt they make thee ſinne againſt me: for if thou ſerve their gods, ſurely it ſhall be thy † * deſtruction.

Chap. XXIV.

1 The people promiſe to obey God. 4 Moſes writeth the Civill Laws. 9. 13 Moſes returneth into the Mountain. 14 Aaron and Hur have the charge of the people. 18 Moſes was forty dayes and forty nights in the Mountaine.

Now he had [a] ſaid unto Moſes, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeventie of the Elders of Iſrael, and ye ſhall worſhip afar off.

2 And Moſes himſelfe alone ſhall come neere to the Lord, but they ſhall not come neere, neither ſhall the people goe up with him.

3 ¶ [b] Afterward Moſes came and told the people all the words of the Lord, and al the † Laws: and all the people anſwered with one voice, and ſaid, * All the things which the Lord hath ſaid, will we do.

4 And Moſes wrote all the words of the Lord, and roſe up earely, and ſet up an * Altar ‡ under the mountaine, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young [c] men of the children of Iſrael, which offered burnt offerings of beeves, and ſacrificed peace offerings unto the Lord.

6 Then Moſes tooke halfe of the blood and put it in baſens, and halfe of the blood he ſprinkled on the Altar.

7 After

[e] For that that he is a ſtranger, his heart is ſorrowfull enough.

* *Levit.25.3. and 26.43. Deut.15.1.*

* *Chap.20.8. Deut.5.13.*

[f] Neither by ſwearing by them, nor ſpeaking of them, Pſal.16.4. Epheſ.5.3.

* *Chap.13.3. and 34.18.*

[g] That is, Eaſter, in remembrance that the Angel paſſed over, and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians.

* *Deut.16.16.*

[h] Which is, Whitſontide, in token that the Law was given 50 dayes after they departed from Egypt.

[i] This is the feaſt of tabernacles, ſignifying that they dwelled 40 yeares under the tents or the tabernacles in the wilderneſſe.

[k] No leavened bread ſhal be then in thine houſe.

* *Chap.34.26. Deut.14.22.*

[l] Meaning, that no fruit ſhould be taken before juſt time: and hereby are bridled all cruell and wanton appetites,

* *Chap.33.2. Deut.7.21.*

[m] I will give him mine authoritie, and he ſhall govern you in my name.

* *Chap.33.2. Deut.7.21. Ioſh.24 11.*

* *Deut.7.25.*

[n] God commandeth his, not onely, not to worſhip idols, but to deſtroy them.

[o] That is, all things neceſſary for this preſent life.

* *Deut.7.14.*

[p] I will make them afraid at thy comming, and ſend mine Angel to deſtroy them, as Chap.33 2.

* *Ioſh.24.12.*

[q] Called the ſea of Syria.

[r] Of Arabia called deſerta.

[ſ] To wit, Euphrates.

* *Chap.34.16. Deut.7.2.*

† *Ebr, offence, or ſnare.*

* *Deut.7.16. & Ioſh.23.13.*

[a] When he called him up to the mountaine to give him the laws, beginning at the 20 chap. hitherto.

[b] VVhen he had received theſe laws in mount Sinai.

† *Ebr. iudgements.*

* *Chap.19.8.*

* *Chap.20.24.*

‡ *Or, at the foot of the mountaine.*

[c] For as yet the prieſthood was not given to Levi.

7 After hee tooke the ‡ book of the covenant, and read it in the audience of the people: who ſaid, all that the Lord hath ſaid, we will doe, and be obedient.

r, the book of Law.

8 Then Moſes took the * blood, and ſprinkled it on the people, and ſaid, Behold, the [d] blood of the covenant, wch the Lord hath made with you concerning all theſe things.

Pet.1.2. .9.20.
Which blood iſieth that the venant broken, nnot be ſatisfied thour blood edding.

9 ¶ Then went up Moſes and Aaron, Nadab, and Abihu, and ſeventie of the Elders of Iſrael.

10 And they [e] ſaw the God of Iſrael, and under his feet *was* as it were a † work of a Saphir ſtone, and as the very heaven when it is cleare.

As perfectly as eir infirmities uld behold his ajeſtie.
Ebr. brickworke.

11 And upon the nobles of the children of Iſrael he [f] laid not his hand: alſo they ſaw God, and [g] did eat and drink.

12 ¶ And the Lord [h] ſaid unto Moſes, Come up to me into the Mountaine, and be there, and I wil give thee [i] tables of ſtone, and the Law and the Commandement, which I have written for to teach [k] them.

He made them t afraid, nor puſhed them.
That is, rejoyed.
The ſecond me.
Signifying the ardneſſe of our earts, except God oe write his laws herein by his pirit.
ere.31.33.
Ezek.11.19.
Cor.3.3
Heb,8.10. and 10.6.
To wit, the eople.

13 Then Moſes roſe up, and his miniſter Joſhua, and Moſes went up into the mountain of God,

14 And ſaid unto the Elders, Tary us here, until we come again unto you: and behold, Aaron, and Hur *are* with you: whoſoever hath any matters, let him come to them.

15 Then Moſes went up to the Mount, and the cloud covered the Mountain,

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered ‡ it ſix dayes: and the ſeventh day he called unto Moſes out of the mids of the cloud.

‡ Or, him.

17 And the ſight of the glory of the Lord *was* like [l] conſuming fire on the top of the mountain, in the eyes of the children of Iſrael.

[l] The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his ſpirit, he is like pleaſant Saphir.

18 And Moſes entred into the mids of the cloud, and went up to the mountain, and Moſes was in the * mount fourtie daies and fourtie nights.

* Chap.34.28. Deut 9.9.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie ſeat. 23 The Table. 31 The Candleſticke. 40 All muſt be done according to the patterne.

THen the Lord ſpake unto Moſes, ſaying,

2 [a] Speake unto the children of Iſrael, that they may receive an offering for me: of * every man, whoſe heart giveth it freely, ye ſhall take the offering for me.

3 And this is the offering which ye ſhall [b] take of them, gold, and ſilver, and braſſe,

4 ‡ And blue ſilk, and purple, and ſcarlet, and fine linnen, and goats *haire*,

[a] After the morall and judicial law he giveth them the ceremoniall law, that nothing ſhould be left to mans invention.
* Chap 35.5.
[b] For the building and uſe of the Tabernacle.
‡ Or, yellow.

5 And rammes ſkins coloured red, and the ſkins of badgers, and the wood [c] Shittim,

6 Oyle for light, ſpices for [d] anointing oile, and for the perfume of ſweet ſavour,

[c] Which is thought to be a kind of Cedar, which will not rot.
[d] Ordained for the Prieſts.

7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the * breaſt-plate.

* Chap.28.4.
* Chap.28.15.

8 Alſo they ſhall make me a [e] Sanctuary: that I may dwell among them.

[e] A place both to offer ſacrifice, and to heare the Law.

9 According to all that I ſhew thee, even ſo ſhal ye make the form of the Tabernacle, and the faſhion of the inſtruments thereof.

10 ¶ They ſhall make alſo the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an half broad, and a cubite and an halfe high.

* Chap.37.1

11 And thou ſhalt overlay it with pure gold: within and without ſhalt thou overlay it, and ſhalt make upon it a ‡ crown of gold round about.

‡ Or, a circle and a border.

12 And thou ſhalt caſt four rings of gold for it, and put them in the four ‡ corners thereof: that is, two rings *ſhall be* on the one ſide of it, and two rings on the other ſide thereof.

‡ Or, feet.

13 And thou ſhalt make barres of Shittim wood, and cover them with gold.

14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.

15 The barres ſhall be in the rings of the Arke: they ſhall not be taken away from it.

16 So thou ſhalt put in the Arke, the [f] Teſtimonie which I ſhall give thee.

[f] The ſtone tables, the rod of Aaron and Manna, which were a Teſtimonie of Gods preſence.

17 Alſo thou ſhalt make a ‡ [g] Mercie ſeat of pure gold, two cubits and an halfe long, and a cubite and an halfe broad.

‡ Or, covering: or propitiatorie.
[g] There God appeared mercifully unto them: and this was a figure of Chriſt.

18 And thou ſhalt make two cherubims of gold: of worke beaten out with the hammer ſhalt thou make them at the two ends of the Mercie ſeat.

19 And the one Cherub ſhalt thou make at the one end, and the other Cherub at the other end: of *the matter* of the Mercie ſeat, ſhall ye make the Cherubims on the two ends thereof.

20 And the Cherubims ſhall ſtretch their wings on high, covering the Mercie ſeat with their wings, and their faces one to another: to the Mercie ſeat ward ſhall the faces of the Cherubims be.

21 And thou ſhalt put the Mercie ſeat above upon the Arke, and in the Arke thou ſhalt put the Teſtimonie, which I will give thee.

22 And there I will ‡ declare my ſelf unto thee, & from above the Mercie ſeat * between the two Cherubims which are upon the Arke of the Teſtimonie, I will tell thee all things which I will give thee in commandement unto the children of Iſrael.

‡ Or, will appeare with thee.
* Numb.7.89.

23 ¶ * Thou ſhalt alſo make a Table of Shittim wood, of two cubits long, and one cubit broad, and a cubite and a half hie:

* Chap.37.10.

24 And thou ſhalt cover it with pure gold, and make thereto a crown of gold round about.

25 Thou ſhalt alſo make unto it a border

der of four fingers round about: and thou ſhalt make a golden crown round about the border thereof.

26 After, thou ſhalt make for it four rings of gold, and ſhalt put the rings in the four corners that are in the four feet thereof:

27 Over againſt the border ſhall the rings be for places for barres, to beare the Table.

28 And thou ſhalt make the barres of Shittim wood, and ſhalt overlay them with gold, that the Table may be borne with them.

29 Thou ſhalt make alſo [h] diſhes for it, and *incenſe* cups for it, and coverings for it, and goblets, wherewith it ſhall be covered, *even* of fine gold ſhalt thou make them.

h To ſet the bread upon.

30 And thou ſhalt ſet upon the Table Shewbread before me continually.

31 ¶ * Alſo thou ſhalt make a Candleſtick of pure gold: of [i] worke beaten out with the hammer ſhall the Candleſtick be made, his ſhaft, and his branches, his bouls, his knops: and his flours ſhalbe of the ſame.

* *Chap.37.17.*

i It ſhall not be molten, but beaten out of the lump of gold with the hammer.

32 Six branches alſo ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide of it, and three branches of the Candleſtick out of the other ſide of it.

33 Three boules like unto almonds, one knop and *one* flour in one branch: and three bouls like almonds in the *other* branch: one knop and *one* floure: ſo throughout the ſix branches that come out of the Candleſtick.

34 And in the *ſhaft* of the Candleſtick *ſhall be* four bouls like unto almonds, his knops and his floures.

35 And *there ſhall be* a knop under two branches *made* thereof: and a knop under two branches *made* thereof: and a knop under two branches *made* thereof, according to the ſix branches comming out of the Candleſtick.

36 Their knops and their branches ſhall be thereof, all this ſhall be one beaten work of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and the lamps thereof ſhalt thou put thereon, to give light toward that that is before it.

31 Alſo the ſnuffers and ſnuffe diſhes thereof *ſhall be* of pure gold.

39 Of a [k] talent of fine gold ſhalt thou make it with all theſe inſtruments.

k This was the talent weight of the Temple, and weighed 120 pound.

40 * Looke therefore that thou make *them* of their faſhion, that was ſhewed thee in the mountain.

* *Hebr.8.5. Acts 7.44.*

Chap. XXVI.

1 The form of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercie ſeat, of the Table, and of the Candleſtick.

AFterward thou ſhalt make the Tabernacle with ten curtaines of fine twined linnen: and blew ſilk, and purple, and ſkarlet: and in them thou ſhalt make Cherubims of [a] broidered work.

a That is, of cunning or fin worke.

2 The length of one curtain *ſhall be* eight and twentie cubits, and the breadth of one curtain, four cubits: every one of the curtains ſhall have one meaſure.

3 Five curtains ſhall be coupled one to another: and the *other* five curtains ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilk upon the edge of the one curtain, *which* is in the ſelvedge [b] of the coupling: and likewiſe ſhalt thou make in the edge of the *other* curtain in the ſelvedge, in the ſecond coupling.

b On the ſide th the curtains migh be tyed together.

5 Fiftie ſtrings ſhalt thou make in one curtain, and fiftie ſtrings ſhalt thou make in the edge of the curtain, which is in the [c] ſecond coupling: the ſtrings *ſhall be* one right againſt another.

c In tying together both the ſides.

6 Thou ſhalt make alſo fiftie ‡ taches of gold, and couple the curtains one to another with the taches, and it ſhall be one ‡ tabernacle.

‡ *Or, hookes.*

‡ *Or, partition.*

7 ¶ Alſo thou ſhalt make curtains of goates *haire*, to be a [d] covering upon the Tabernacle: thou ſhalt make them *to the number* of eleven curtains.

d Leſt rain and weather ſhould marre it.

8 The length of a curtain *ſhall be* thirtie cubits, and the bredth of a curtain four cubits: the eleven curtains *ſhall be* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and the ſix curtains by themſelves: but thou ſhalt double the [e] ſixt curtain upon the forefront of the covering.

e That is, five on the one ſide, and five on the other, and the ſixt ſhould hang over the doore of the Tabernacle.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtain, in the ſelvedge of the coupling, and fifty ſtrings in the edge of the *other* curtain in the ſecond coupling.

11 Likewiſe thou ſhalt make fiftie ‡ taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the covering together, that it may be one.

‡ *Or, hookes.*

12 And the [f] remnant that reſteth in the curtains of the covering, *even* the half curtain that reſteth, ſhall be left at the back ſide of the Tabernacle,

f For theſe curtains were two cubits longer then the curtains of the Tabernacle: ſo that they were ſider by a cubite on both ſides.

13 That the cubit on the one ſide, and the cubit on the other ſide of that which is left in the length of the curtains of the covering, may remain on either ſide of the Tabernacle to cover it.

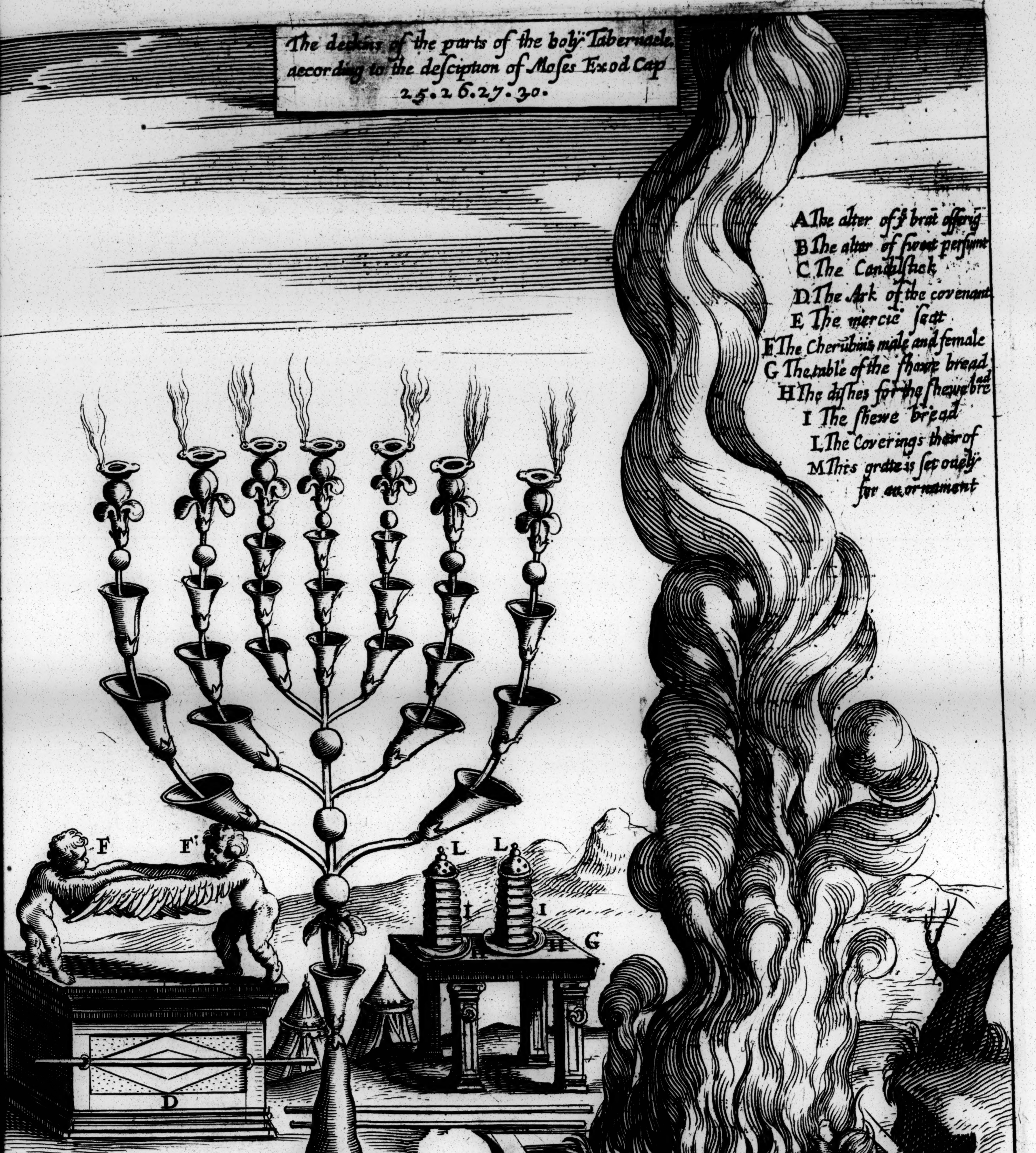
14 Moreover, for that covering thou ſhalt make a [g] covering of rams ſkins died red, and a covering [h] of badgers ſkinnes above.

g To be put upon the covering that was made of goats haire.

h This was the third covering for the Tabernacle.

15 ¶ Alſo thou ſhalt make boards for the tabernacle of Shittim wood to ſtand up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and an half cubit the bredth of one board.



The deckins of the parts of the holy Tabernacle according to the deſciption of Moſes Exod Cap 25.26.27.30.

A The alter of yͤ brūt offerīg
B The alter of ſweet perfume
C The Candlſtick
D The Ark of the covenant
E The mercie ſeat
F The Cherubins male and female
G The table of the ſhewe bread
H The diſhes for the ſhewe bread
I The ſhewe bread
L The Coverings their of
M This grate is ſet onely for an ornament

17 Two tenons *ſhall be* in one board ſet in order as the feet of a ladder, one againſt another: thus ſhalt thou make for all the boards of the Tabernacle.

18 And thou ſhalt make boards for the Tabernacle, *even* twentie boards on the South ſide, even full South.

19 And thou ſhalt make fourtie ‡ ſockets of ſilver under the twentie boards, two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

‡ *Or, braſſepieces wherein were the morteiſes for the tenons.*

20 In like maner on the other ſide of the Tabernacle toward the North ſide *ſhall be* twentie boards,

21 And their fourtie ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

22 And on the ſide of the Tabernacle, toward the Weſt ſhalt thou make ſix boards.

23 Alſo two boards ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhall be [i] joyned beneath, and likewiſe they ſhalbe joyned above to a ring: thus ſhall it be for them two: they ſhal be for the two corners.

[i] The Ebrew word ſignifieth twinnes: declaring that they ſhould be ſo perfect & wel joyned as was poſſible.

25 So they ſhalbe eight boards having ſockets of ſilver, *even* ſixteene ſockets, *that is*, two ſockets under one board, and two ſockets under another board.

26 ¶ Then thou ſhalt make five barres of Shittim wood for the boards of one ſide of the Tabernacle,

27 And five barres for the boards of the other ſide of the Tabernacle: alſo five barres for the boards of the ſide of the Tabernacle toward the Weſt ſide.

28 And the middle barre ſhall go thorow the mids of the boards, from end to end.

29 And thou ſhalt cover the boards with gold, and make their rings of gold for places for the barres, and thou ſhalt cover the barres with golde.

30 So thou ſhalt reare up the Tabernacle, * according to the faſhion thereof, which was ſhewed thee in the mount.

* *Chap.25.9,40. Hebr.8.5. Acts 7.44.*

31 ¶ Moreover, thou ſhalt make a vaile of blue ſilke, and purple, and ſcarlet, and fine twined linnen: thou ſhalt make it of broidered work with Cherubims.

32 And thou ſhalt hang it upon foure pillars of Shittim wood covered with gold, (whoſe [k] hookes ſhall be of gold) *ſtanding* upon foure ſockets of ſilver.

[k] Some read, heads of the pillars.

33 ¶ Afterward thou ſhalt hang the vaile † on the hooks, that thou mayeſt bring in thither, *that is*, (within the vaile) the Arke of the Teſtimony: and the vaile ſhall make you a ſeparation betweene the Holy place, and the [l] moſt Holy place.

† *Ebr. under the hookes: meaning, that it ſhould hang downward from the hookes.*

[l] Whereunto the high Prieſts onely entred once a yeare.

34 Alſo thou ſhalt put the Mercy ſeat upon the Arke of the Teſtimony in the moſt Holy place.

35 And thou ſhalt ſet the Table [m] without the vaile, and the Candleſticke over againſt the Table on the South ſide of the Tabernacle, and thou ſhalt ſet the Table on the North ſide.

[m] Meaning, in the holy place.

36 Alſo thou ſhalt make an [n] hanging for the door of the Tabernacle of blue ſilke, and purple, and ſcarlet, and fine twined linnen wrought with needle.

[n] This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou ſhalt make for the hanging five pillars of Shittim, and cover them with gold: their heads *ſhall be* of gold, and thou ſhalt caſt five ſockets of braſſe for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

Moreover, thou ſhalt make the [a] altar of Shittim wood, five cubits long, and five cubits broad (the altar ſhal be foure ſquare) and the height thereof three cubits.

[a] For the burnt offering.

2 And thou ſhalt make hornes in the foure corners thereof: the hornes ſhall be of it [b] ſelfe, and thou ſhalt cover it with braſſe.

[b] Of the ſame wood and matter not faſtened unto it.

3 Alſo thou ſhalt make his aſhpans for his aſhes, and his beſoms, and his baſins, and his fleſhhooks, and his ‡ cenſers: thou ſhalt make all the inſtruments thereof of braſſe.

‡ *Or, firepannes.*

4 And thou ſhalt make unto it a grate *like* networke of braſſe: alſo upon that † grate ſhalt thou make foure braſen rings upon the foure corners thereof.

† *Ebr. net.*

5 And thou ſhalt put it under the compaſſe of the altar beneath, that the grate may be in the mids of the altar.

6 Alſo thou ſhalt make barres for the altar, barres, *I ſay*, of Shittim wood, and ſhalt cover them with braſſe.

7 And the barres thereof ſhall be put in the rings, the which barres ſhall be upon the two ſides of the altar to beare it.

8 Thou ſhalt make the *altar* hollow *betweene* the boards: as *God* ſhewed thee in the mount, ſo ſhall they make it,

9 ¶ Alſo thou ſhalt make the [c] court of the Tabernacle in the South ſide, even full South: the court ſhall have curtaines of fine twined linnen, of an hundred cubites long, for one ſide,

[c] This was the firſt entry into the Tabernacle, where the people abode.

10 And it ſhall have twenty pillars, with their twentie ſockets of braſſe: the heads of the pillars, and their [d] fillets *ſhalbe* ſilver.

[d] They were certaine hoopes or circles for to beautifie the pillar.

11 Likewiſe on the North ſide in length *there ſhall be* hangings of an hundred *cubites* long, and the twentie pillars thereof with their twentie ſockets of braſſe: the heads of the pillars and the fillets *ſhall bee* ſilver.

12 ¶ And the breadth of the court on the Weſt ſide *ſhall have* curtaines of fiftie cubits, *with* their ten pillars and their ten ſockets.

13 And the breadth of the court, Eaſtward full Eaſt, *ſhall have* [e] fiftie cubits.

Meaning cur- ins of fiftie cu- its.

14 Alſo hangings of fifteen cubits *ſhall be* on the *one* [f] ſide, *with* their three pillars and their three ſockets.

Of the doore of he court.

15 Likewiſe on the other ſide *ſhall be* hangings of fifteen cubits, *with* their three pillars and their three ſockets.

16 ¶ And in the gate of the court *ſhall be* a vail of twenty cubits, of blew ſilk, and purple, and ſcarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure ſockets.

17 All the pillars of the court ſhall have fillets of ſilver round about, *with* their heads of ſilver, and their ſockets of braſſe.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty † at either end, and the height five cubits, *and the hangings* of fine twined linnen, and their ſockets of braſſe.

† *Ebr. fiftie in fiftie.*

19 All the veſſels of the Tabernacle for all manner ſervice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *ſhall be* braſſe.

g Or, ſtakes, wherewith the curtains were faſtned to the ground.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring unto thee pure oyle olive [h] beaten, for the light, that the lamps may alway ‡ burn.

h Such as cometh from the olive, when it is firſt preſſed or beaten.

‡ *Or, aſcend up.*

21 In the Tabernacle of the Congregation without the vail, which is before the Teſtimonie, ſhall Aaron and his ſonnes dreſſe them from evening to morning before the Lord, for a ſtatute for ever unto their generations, *to be obſerved* by the children of Iſrael.

CHAP. XXVIII.

1 The Lord calleth Aaron and his ſonnes to the Prieſthood. 4 Their garments, 12.29 Aaron entreth into the Sanctuary in the name of the children of Iſrael. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Iſraelites offerings.

AND cauſe thou thy brother Aaron to come unto thee and his ſonnes with him, from among the children of Iſrael, that he may ſerve me in the Prieſts office: *I mean,* Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

a Whereby his office may be known to be glorious and excellent.

3 Therefore thou ſhalt ſpeak unto all † cunning men, whom I have filled with the ſpirit of wiſdome, that they make Aarons garments to [b] conſecrate him, that he may ſerve me in the Prieſts office.

† *Ebr. Wiſe in heart.*

b Which is to ſeparate him from the reſt.

4 Now theſe ſhall be the garments, which they ſhall make, a breſt-plate, and an [c] Ephod, and a robe, and a broidered coat, a mitre, and a girdle: ſo *theſe* holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that he may ſerve me in the Prieſts office.

c A ſhort and ſtrait coat without ſleeves put upmoſt upon his garments, to keep them cloſe unto him.

5 Therefore they ſhall take gold, and blue ſilk, and purple, and ſcarlet, and fine linnen.

6 ¶ And they ſhall make the Ephod of gold, blew ſilk, and purple, ſcarlet, and fine twined linnen of broidered work.

7 The two ſhoulders thereof ſhall be joyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] embroidered gard of the ſame Ephod, which ſhall be upon him, ſhall be of the ſelf ſame work and ſtuffe, *even* of gold, blue ſilk, and purple, ſcarlet, and fine twined linnen.

d Which went about his upmoſt coate.

9 And thou ſhalt take two Onix ſtones, and grave upon them the names of the children of Iſrael:

10 Six names of them upon the one ſtone, and the ſix names that remain, upon the ſecond ſtone, according to [e] their generations.

e As they were in age, ſo ſhould they be graven in order.

11 Thou ſhalt cauſe to grave the two ſtones according to the names of the children of Iſrael by the graver of ſignets, that worketh and graveth in ſtone, and ſhalt make them to be ſet and emboſſed in gold.

12 And thou ſhalt take the two ſtones upon the two ſhoulders of the Ephod, *as* ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall bear their names before the Lord upon his two ſhoulders for a remembrance.

f That Aaron might remember the Iſraelites to God ward.

13 So thou ſhalt make boſſes of gold.

14 ¶ And the two chains of fine gold [g] at the end, of wrethed work ſhalt thou make them, and ſhalt faſten the wrethed chains upon the boſſes.

g Of the boſſes.

15 ¶ Alſo thou ſhalt make the breſtplate of [h] judgement with broidered work: like the work of the Ephod ſhalt thou make it, of gold, blue ſilk, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

h It was ſo called, becauſe the high Prieſt could not give ſentence in judgement without that on his breaſt.

16 [i] Foure ſquare ſhall it be *and* double, an hand breadth long, and an hand breadth broad.

i The deſcription of the breſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, *even* foure rowes of ſtones: the order *ſhall be this,* a ‡ rubie, a topaze, and a ‡ carbuncle in the firſt row.

‡ *Or, Sardoine.*

‡ *Or, Emeraude.*

18 And in the ſecond row *thou ſhalt ſet* an ‡ emeraud, a ſaphir, and a ‡ diamond.

‡ *Or, Carbuncle.*

‡ *Or, Iaſper.*

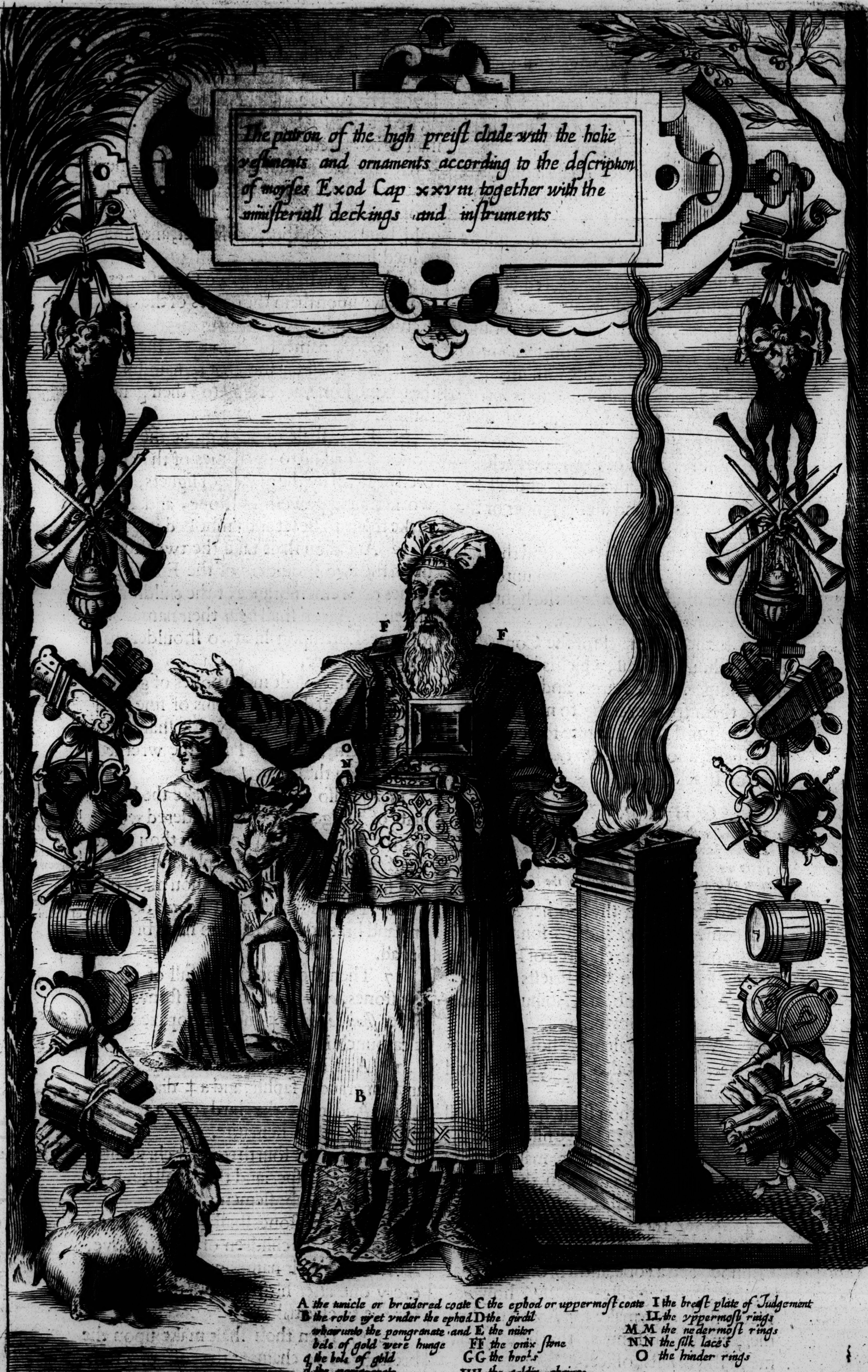
19 And in the the third row a turkeis, an achate, and an hematite.

20 And in the fourth row a † chryſolite, an onix, and a jaſper: and they ſhall be ſet in gold in their emboſſements.

† *Ebr. Tarſhiſh.*

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelve, acording to their names, graven as ſignets, every one after his name, *and* they ſhall be for the twelve tribes.

22 ¶ Then thou ſhalt make upon the breſtplate two chains at the ends of wrethen work of pure gold.



The patron of the high preiſt clade with the holie veſtiments and ornaments according to the deſcription of moyſes Exod Cap xxviii together with the miniſteriall deckings and inſtruments

A the tunicle or broidered coate
B the robe yet vnder the ephod whairunto the pomgranate and bels of gold were hunge
q the bels of gold
d the pomgranate
C the ephod or uppermoſt coate
D the girdil
E the miter
FF the onix ſtone
GG the hooks
HH the goldin chaines
I the breſt plate of Judgement
LL the vppermoſt rings
MM the nedermoſt rings
NN the ſilk laces
O the hinder rings

23 Thou ſhalt make alſo upon the breaſtplate two rings of gold, and put the two rings on[k] the two ends of the breaſt-plate.

[k] Which are moſt toward the oulder.

24 And thou ſhalt put the two wrethen chaines of gold in [illegible]o rings in the ends of the breaſt-plate.

25 And the *other* two ends of the two wrethen *chaines* thou ſhalt faſten in the two emboſſements, and ſhalt put *them* upon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the [l] two *other* ends of the breaſt-plate, upon the border thereof, toward the inſide of the Ephod.

[l] Which are beneath.

27 And two *other* rings of gold thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it over againſt the coupling of it upon the broidered gard of the Ephod.

28 Thus they ſhall binde the breaſtplate by his rings unto the rings of the Ephod, with a lace of blew ſilk, that it may be *faſt* upon the broidred gard of the Ephod, and that the breaſt-plate be not looſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breaſt-plate of judgement upon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

[m] Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

30 ¶ Alſo thou ſhalt put in the breaſtplate of judgement the [n] Vrim and the Thummim, which ſhall be upon Aarons heart, when he goeth in before the Lord: and Aaron ſhall beare the judgement of the children of Iſrael upon his heart before the Lord continually.

[n] Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breaſt-plate were moſt cleare, and of perfect beautie: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſts.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blew ſilk.

32 And the hole for his head ſhall be in the middes of it, having an edge of woven worke round about the collar of it: ſo it ſhall be as the collar of an habergion that it rent not.

33 ¶ And beneath upon the ſkirts thereof thou ſhalt make pomegranates of blew ſilk, and purple, and ſcarlet, round about the ſkirts thereof, and bels of gold betwene them round about:

34 *That is*, a golden bell and a pomegranate, a golden bell and a pomegranat, round about upon the ſkirts of the robe.

35 So it ſhall be upon Aaron, when he miniſtreth, and his ſound ſhall be heard, when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and grave thereon, as ſignets are graven, [o] HOLINES TO THE LORD.

[o] Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing unholy may appeare before him.

37 And thou ſhalt put it on a blew ſilk lace, and it ſhall be upon the miter: *even* upon the forefront of the miter ſhall it be.

38 So it ſhall be upon Aarons forehead, that Aaron may [p] beare the iniquitie of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall be alwayes upon his forehead, to make them acceptable before the Lord.

[p] Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare, and pacified God.

39 Likewiſe thou ſhalt imbroider the fine linnen coat, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle work.

40 Alſo thou ſhalt make for Aarons ſonnes coats, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glorie and comelineſſe.

41 And thou ſhalt put them upon Aaron thy brother, and on his ſonnes with him, and ſhalt anoint them, and [q] fill their hands, and ſanctifie them, that they may miniſter unto me in the Prieſts office.

[q] That is, conſecrate them by giving them things to offer, and thereby admit them to their office.

42 Thou ſhalt alſo make them linnen breeches to cover their privities: from the loines unto the thighes ſhall they reach.

43 And they ſhall be for Aaron and his ſonnes when they come into the Tabernacle ‡ of the Congregation, or when they come unto the altar to miniſter in the holy place, that they [r] commit not iniquitie, and ſo die. *This ſhal be* a law for ever unto him and to his ſeed after him.

‡ *Or, of witneſſe.*

[r] In not hiding their nakedneſſe.

Chap. XXIX.

1 The manner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou do unto them when thou conſecrateſt them to be my Prieſts, * Take a yong calfe, and two rams without blemiſh,

* *Levit. 9.2.*

2 And unleavened bread and cakes unleavened tempered with oyle, and wafers unleavened anointed with oyle: (of fine wheat floure ſhalt thou make them)

3 Then thou ſhalt put them in one baſket, and [a] preſent them in the baſket with the calfe and the two rammes,

[a] To offer them in ſacrifice.

4 And ſhalt bring Aaron and his ſonnes unto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put upon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the breaſtplate, and ſhalt cloſe *them* to him with the broidered gard of the Ephod.

[b] Which was next under the Ephod.

6 Then thou ſhalt put the miter upon his head, and ſhalt put the holy * crowne upon the miter.

* *Chap. 28.36.*

7 And thou ſhalt take the anointing * oyle, and ſhalt powre upon his head, and anoint him.

* *Chap. 30.25.*

8 And thou ſhalt bring his ſonnes, and put coats upon them,

9 And ſhalt gird them with girdles, *both* Aaron and his ſonnes: and ſhalt put the

bonets on them, and the Prieſts office ſhall be theirs for a perpetuall law: thou * ſhalt alſo ‡ fill the hands of Aaron, and the hands of his ſonnes.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, * and Aaron and his ſonnes ſhall[c] put their hands upon the head of the calfe.

11 So thou ſhalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it upon the hornes of the Altar with thy finger, and ſhalt powre all *the reſt* of the blood at the foot of the Altar.

13 * Alſo thou ſhalt take all the fat that covereth the inwards, and the kall, *that is* on the liver, and the two kidneyes, and the fat that is upon them, and ſhalt burne them upon the Altar.

14 But the fleſh of the calfe, and his ſkinne, & his doung ſhalt thou burne with fire without the hoſte: it is a † ſin offering.

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their hands upon the head of the ramme.

16 Then thou ſhalt kill the ramme, and take his blood, and ſprinkle it round about upon the Altar,

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him and his legs, and ſhalt put them upon the pieces thereof, and upon his head.

18 So thou ſhalt burne the whole ram upon the Altar: *for* it is a burnt offring unto the Lord[d] for a ſweet ſavour: it is an offring made by fire unto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſonnes ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood and put it[e] upon the lap of Aarons eare, and upon the lappe of the right eare of his ſonnes, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſhalt ſprinkle the blood upon the Altar round about.

21 And thou ſhalt take of the blood that is[f] upon the Altar, and of the anointing oile, and ſhalt ſprinkle it upon Aaron, and upon his garments, and upon his ſonnes, and upon the garments of his ſonnes with him: ſo he ſhall be hallowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of the rams the fat and the rump, even the fat that covereth the inwards, and the kall of the liver, and the two kidneis, and the fat that is upon them, and the right ſhoulder, (for it is the[g] ramme of conſecration)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of the unleavened *bread* that is before the Lord.

24 And thou ſhalt put all this in the hands of Aaron, and in the hands of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receive them of their hands, and burne them upon the Altar beſids the burnt offering for a ſweet ſavour before the Lord: *for* this is an offering made by fire unto the Lord.

26 Likewiſe thou ſhalt take the breſt of the ram of the conſecration, which is for Aaron, and ſhalt ſhake it to[h] and fro before the Lord, and it ſhall be thy part.

27 And thou ſhalt ſanctifie the breaſt of the ſhaken offering, and the ſhoulder of the[i] heave offring, which was ſhaken to and fro, and which was heaved up of the ram of the conſecration, which *was* for Aaron, and which *was* for his ſonnes.

28 And Aaron and his ſonnes ſhall have it by a ſtatute for ever, of the children of Iſrael: for it is an heave offering, and it ſhall be an heave offering of the children of Iſrael, of their[k] peace offerings, *even* their heave offering to the Lord.

29 ¶ And the holy garments, which *appertaine* to Aaron, ſhall be his ſonnes after him, to be anoynted therein, and to be conſecrate therein.

30 That ſonne that ſhall be Prieſt in his ſtead, ſhall put them on ſeven dayes, when he commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ramme of the conſecration, and ſeeth his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eat the fleſh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they ſhall eat theſe things,[l] whereby their atonement was made, to conſecrate them, *and* to ſanctifie them: but a ſtranger ſhall not eate *thereof*, becauſe they are holy things.

34 Now if ought of the fleſh of the conſecration, or of the bread remaine unto the morning, then thou ſhalt burne the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou doe thus unto Aaron and unto his ſonnes, according to all things, which I have commanded thee: ſeven dayes ſhalt thou † conſecrate them,

36 And ſhalt offer every day a calfe for a ſinne offering, for[m] reconciliation: and thou ſhalt cleanſe the altar, when thou haſt offered upon it for reconciliation, and ſhalt anoint it, to ſanctifie it.

37 Seven dayes ſhalt thou cleanſe the altar, & ſanctifie it, ſo the altar ſhall be moſt holy:

* *Chap.*28.41.
‡ *Or, conſecrate them.*

* *Levit.*1.4.
[c] Signifying, that the ſacrifice was alſo offered for them, and that they did approve it.

* *Levit.*3.3.

† *Ebr. ſinne.*
2 *Cor.*5.21.

[d] Or, a ſavour of reſt, which cauſeth the wrath of God to ceaſe.

[e] Meaning, the ſoft and nether part of the eare.

[f] Wherewith the Altar muſt be ſprinkled.

[g] Which is offered for the conſecration of the high Prieſt.

[h] This ſacrifice the Prieſt did move toward the Eaſt, Weſt, North and South.

[i] So called, becauſe it was not onely ſhaken to and fro, but alſo lifted up.

[k] Which were offerings of thanksgiving to God for his benefits.

* *Levit.*8.31. *and* 24.9.
*Matth.*12.4.

[l] That is, by the ſacrifices.

† *Ebr. fill their hands.*

[m] To appeaſe Gods wrath, that ſinne may be pardoned.

holy: *and* whatſoever toucheth the altar, ſhall be holy.

38 ¶ * Now this is that which thou ſhalt preſent upon the altar: *even* two lambs of one yeare old, day by day continually.

39 The one lambe thou ſhalt preſent in the morning, and the other lambe thou ſhalt preſent at Even.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyl, & the fourth part of an hin of wine, for a drinkoffering.

41 And the other lambe thou ſhalt preſent at even: thou ſhalt doe thereto according to the offering of the morning, and according to the drink-offering thereof, *to be,* a burnt-offering for a ſweet ſavour unto the Lord.

42 *This ſhall be* a continuall burnt-offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will ‡ make appointment with you, to ſpeake there unto thee.

43 There I will appoint with the children of Iſrael, and *the place* ſhall be ſanctified by [p] my glory.

44 And I will ſanctifie the Tabernacle of the Congregation and the altar: I will ſanctifie alſo Aaron and his ſonnes to be my Prieſts,

45 And I will * dwell among the children of Iſrael, and will be their God.

46 Then ſhall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

Chap. XXX.

1 The Altar of incenſe. 13 The ſumme that the Iſraelites ſhould pay to the Tabernacle. 18 The braſen laver. 33 The anoynting Oyle. 34 The making of the perfume.

FUrthermore, thou ſhalt make an altar [a] for ſweet perfume, of Shittim wood thou ſhalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite (it ſhall be foure ſquare) and the height thereof two cubites: the hornes thereof *ſhall be* [b] of the ſame,

3 And thou ſhalt overlay it with fine gold, *both* the top thereof and the ſides thereof round about, and his horns: alſo thou ſhalt make unto it ‡ a crowne of gold round about.

4 Beſides this, thou ſhalt make under this crown two golden rings on either ſide: *even* on every ſide ſhalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou ſhalt make of Shittim wood, and ſhalt cover them with gold.

6 After thou ſhalt ſet it [c] before the Vaile, that is neere the Ark of the Teſtimonie, before the Mercie ſeate that is upon the Teſtimonie, where I will appoint with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he [d] dreſſeth the lamps thereof, ſhall he burn it.

8 Likewiſe at even, when Aaron ſetteth up the lamps thereof, he ſhall burn incenſe: *this* perfume *ſhall be* perpetually before the Lord, throughout your generations.

9 Ye ſhall offer no [e] ſtrange incenſe theron, nor burnt ſacrifice, nor offering, neither powre any drink-offering [f] thereon.

10 And Aaron ſhall make reconciliation upon the horns of it once in a yeare with the blood of the ſin-offering *in the day* of reconciliation: once in the yeare ſhal he make reconciliation upon it throughout your generations: this is moſt holy unto the Lord.

11 ¶ Afterward the Lord ſpake unto Moſes, ſaying,

12 * When thou takeſt the ſumme of the children of Iſrael after their number, then they ſhall give every man [g] a redemption of his life unto the Lord, when thou telleſt them, that there be no plague among them when thou counteſt them.

13 This ſhall every man give, that goeth into the number, half a ſhekel, after the [h] ſhekel of the Sanctuarie: (* a ſhekel *is* twentie gerahs) the (half ſhekel *ſhall be* an offering to the Lord.

14 All that are numbred from twentie yeare old and above, ſhall give an offering unto the Lord.

15 The rich ſhall not paſſe, and the poore ſhall not diminiſh from half a ſhekel, when ye ſhall give an offering unto the Lord, [i] for the redemption of your lives.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, and ſhalt put it unto the uſe of the Tabernacle of the Congregation, that it may be a memorial unto the children of Iſrael before the Lord for the redemption of your lives.

17 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver of braſſe, and his foot of braſſe to waſh, and ſhalt put it between the Tabernacle of the Congregation and the Altar, and ſhalt put water therein.

19 For Aaron and his ſonnes ſhall [k] waſh their hands and their feet thereat.

20 When they go into the Tabernacle of the Congregation, or when they goe unto the Altar to miniſter, *and* to make the perfume of the burnt offering to the Lord, they ſhal waſh themſelvs with water, leſt they die

21 So they ſhall waſh their hands and their feet that they die not: and *this* ſhall be to them an ordinance [l] for ever, *both* to him & to his ſeed throughout their generations

22 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

* *Num.* 28. 3.

[n] That is, an Omer, reade chap. 16. 16.

[o] Which is about a pinte.

‡ *Or, declare my ſelf to you.*

[p] Becauſe of my glorious preſence.

* *Levit.* 26. 12. 2 *Cor.* 6. 16.

[q] It is I the Lord that am their God.

[a] Upon the which the ſweet perfume was burnt, verſe 34.

[b] Of the ſame wood and matter.

‡ *Or, a circle and border.*

[c] That is, in the Sanctuarie, and not in the holieſt of all.

[d] Meaning, when he trimmeth them, and refreſheth the oyle.

[e] Otherwiſe made then this, which is deſcribed.

[f] But it muſt onely ſerve to burn perfume.

* *Num.* 1. 2, 5.

[g] Whereby he teſtifieth that he redeemed his life which he had forfait, as is declared by David, 2 Sam. 24. 1.

[h] This ſhekel valued two common ſhekels: and the gerah valued about 12 pence, after five ſhillings ſterling the ounce of ſilver.

* *Levit.* 27. 25. *Num.* 3. 47. *Ezek.* 45. 12.

[i] That God ſhould be mercifull unto you.

[k] Signifying, that he that cometh to God, muſt be waſhed from all ſinne and corruption,

[l] So long as the Prieſthood ſhall laſt.

23 Take thou alſo unto thee principall ſpices, of the moſt pure myrrhe five hundreth [m] *ſhekels*, of ſweet Cinamon half ſo much, *that is*, two hundreth and fifty, and of ſweet [n] Calamus, two hundreth, & fiftie:

24 Alſo of Caſſia five hundreth, after the ſhekel of the Sanctuary, and of oyle olive an * hin.

[m] Weighing ſo much.

[n] It is a kinde of reed of a very ſweet ſavour within, and is uſed in powders, and odours.

* *Chap.* 29. 40.

25 So thou ſhalt make of it the oyle of holy oyntment, *even* a moſt precious oyntment after the art of the Apothecary: this ſhall be the oyle of holy oyntment.

26 And thou ſhalt anoint the [o] Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

[o] All things which appertain to the Tabernacle.

27 Alſo the Table, and all the inſtruments thereof, and the Candleſtick, with all the inſtruments thereof, and the Altar of incenſe:

28 Alſo the Altar of burnt-offering with all his inſtruments, and the laver and his foot.

29 So thou ſhalt ſanctifie them, and they ſhall be moſt holy: all that ſhall touch them, ſhall be holy.

30 Thou ſhalt alſo anoint Aaron and his ſonnes, and ſhalt conſecrate them, that they may miniſter unto me in the Prieſts office.

31 Moreover, thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy oynting oyle unto me, throughout your generations.

32 None ſhall anoint [p] mans fleſh therewith, neither ſhall ye make any compoſition like unto it: *for* it is holy, *and* ſhall be holy unto you.

[p] Neither at their burials, not otherwiſe.

33 Whoſoever ſhall make the like oyntment, or whoſoever ſhall put any of it upon [q] a ſtranger, even he ſhall be cut off from his people.

[q] Either a ſtranger or an Iſraelite, ſave onely the Prieſts.

34 And the Lord ſaid unto Moſes, Take unto thee *theſe* ſpices, pure myrrhe and [r] cleare gumme, and galbanum, *theſe* odours with pure frankincenſe, of each like weight:

[r] In Ebrew, Sheheleth: which is a ſweet kinde of gumme, and ſhineth as the naile.

35 Then thou ſhalt make of them perfume compoſed after the art of the Apothecarie, mingled together, pure *and* holy.

36 And thou ſhalt beate it to powder, and ſhalt put of it before *the Arke* of the Teſtimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it ſhall be unto you moſt holy.

37 And ye ſhall not make unto you any compoſition like this perfume, which thou ſhalt make: it ſhall be unto thee holy for the [ſ] Lord.

[ſ] Onely dedicate to the uſe of the Tabernacle.

38 Whoſoever ſhall make like unto that to ſmell thereto, even he ſhall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meet for his work. 13 The Sabbath day is the ſigne of our ſanctification. 18 The Tables written by the finger of God.

AND the Lord ſpake unto Moſes, ſaying,

2 Behold, I [a] have called by name, Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Judah,

[a] I have choſen, and made meet, chap. 35. 30.

3 Whom I have filled with the Spirit of God, in wiſdome, and in underſtanding, and in knowledge, and in all [b] workmanſhip:

[b] This ſheweth that handiecrafts are ẏ gifts of Gods ſpirit, & therefore ought to be eſteemed.

4 To find out curious works to work in gold, and in ſilver, and in braſſe.

5 Alſo in the art to ſet ſtones, and to carve in timber, *and* to work in all manner of workmanſhip.

6 And behold, I have joyned with him Aholiab the ſon of Ahiſamach of the tribe of Dan, and in the hearts of all that are [c] wiſe hearted, have I put wiſdome to make all that I have commanded thee:

[c] I have inſtructed them, and increaſed their knowledge.

7 *That is*, the Tabernacle of the Congregation, and the Ark of the Teſtimonie, and Mercie ſeate that ſhall be thereupon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the [d] pure Candleſtick with all his inſtruments, and the Altar of perfume:

[d] So called, becauſe of the cunning and art uſed therein, or becauſe the whole was beaten out of one piece.

9 Likewiſe the Altar of burnt-offering with all his inſtruments, and the Laver with his foot:

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, to miniſter in the Prieſts office,

11 And the [e] Anointing oyle, and ſweet perfume for the Sanctuarie: according to all that I have commanded thee, ſhall they doe.

[e] Which onely was to anoint the Prieſts and the inſtruments of the Tabernacle, and not to burn.

12 ¶ Afterward the Lord ſpake unto Moſes, ſaying,

13 Speake thou alſo unto the children of Iſrael, and ſay, [f] Notwithſtanding keep ye my Sabbaths: for it is a ſigne between me and you in your generations, that ye may know that I the Lord doe ſanctifie you.

[f] Though I command theſe works to be done, yet wil I not that you breake my Sabbath dayes.

14 * Ye ſhall therefore keep the [g] Sabbath: for it is holy unto you: he that defileth it, ſhall die the death: therefore whoſoever worketh therein, the ſame perſon ſhall be even cut off from among his people.

* *Chap.* 20. 8. *Ezek.* 20. 12.

[g] God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the Sabbath, which is to ceaſe from our works, & to obey the will of God.

15 Six dayes ſhall men work, but in the ſeventh day *is* the Sabbath of the holy reſt to the Lord: whoſoever doth any work in the Sabbath day, ſhall die the death.

16 Wherefore the children of Iſrael ſhall keep the Sabbath, that they may obſerve the ‡ reſt throughout their generations for an everlaſting covenant.

‡ *Or, Sabbath.*

17 It is a ſigne between me and the children of Iſrael for ever: * for in ſix dayes the Lord made the heaven and the earth, and in the ſeventh day [h] he ceaſed, and reſted.

* *Gen.* 1. 31. *and* 2. 2.

[h] From creating his creatures, but not from governing and preſerving them.

18 Thus (when the Lord had made an end

of communing with Moſes upon mount Sinai)* he gave him two tables [i] of the Teſtimonie, *even* tables of ſtone, written with the finger of God.

Deut. 9. 10.
hereby he deed his will to people.

CHAP. XXXII.

4 The Iſraelites impute their deliverance to the calf. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables. 27 He ſlayeth the idolaters. 32 Moſes zeal for the people.

BUt when the people ſaw, that Moſes tarried long ere he came down from the mountain, the people gathered themſelves together againſt Aaron, and ſaid unto him, Up, [a] make us gods to go before us: for of this Moſes (the man that brought us out of the land of Egypt) we know not what is become of him.

2 And Aaron ſaid unto them, [b] Pluck off the golden earerings, which are in the eares of your wives, of your ſonnes, and of your daughters, and bring them unto me.

3 Then all the people pluckt from themſelves [c] the golden earerings, which were in their eares, and they brought *them* unto Aaron.

The root of Ilatry is, when n think ỳ God not at hand, expt they ſee him nally.
Thinking that y would rather rgoe idolatry, en to reſigne ir moſt precious vels.
Such is the rage Idolaters that ey ſpare no coſt ſatisfie their icked deſires.
Pſal. 106. 19.

4 * Who received them at their hands, and faſhioned it with the graving toole, and made of it a [d] molten calf: then they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of the land of Egypt.

They ſmelled of eir leaven of Eypt, where they v calves, oxen, & rpents worſhipd.
1 Kings 12. 28.

5 When Aaron ſaw *that*, he made an Altar before it: and Aaron proclaimed, ſaying, To morrow *ſhall be* the holy day of the Lord.

6 So they roſe up the next day in the morning, and offered burnt-offerings, and brought peace-offerings: alſo the * people ſate them down to eate and to drink, and roſe up to play.

1 Cor. 10. 7.

7 ¶ Then the Lord ſaid unto Moſes, * Go, get thee down: for thy people which thou haſt brought out of the land of Egypt, hath corrupted *their wayes*.

Deut. 9. 12.

8 They [e] are ſoone turned out of the way, which I commanded them: *for* they have made them a molten calf, and have worſhipped it, and have offered thereto, ſaying, * Theſe be thy gods, O Iſrael, which have brought thee out of the land of Egypt.

Whereby we e what neceſſitie e have to pray rneſtly to God, keepe us in his ue obedience, & ſend us good uides.
1 Kings 12. 28.
Chap. 33. 3.
ent. 9. 13.

9 Againe the Lord ſaid unto Moſes, * I have ſeen this people, and behold, it is a ſtiff-necked people.

10 Now [f] therefore let me alone, that my wrath may waxe hot againſt them, for I will conſume them: but I will make of thee a mighty people.

God ſheweth ỳ e prayers of the odly ſtay his puſhment.

11 * But Moſes prayed unto the Lord his God, and ſaid, O Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought out of the land of Egypt, with great power, and with a mighty hand?

Pſal. 106. 23.

12 * Wherefore ſhall the Egyptians ‡ ſpeake, & ſay, He hath brought them out maliciouſly for to ſlay them in the mountaines, and to conſume them from the earth? turn from thy fierce wrath, and ‡ change thy minde from this evill toward thy people.

Num. 14. 13.
Or, blaſpheme.
‡ Or, repent.

13 Remember [g] Abraham, Izhak, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, * I will multiply your ſeed, as the ſtarres of the heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever.

g That is, thy promiſe made to Abraham.
* Gen. 12. 7. and 15. 7. and 48. 16.

14 Then the Lord changed his minde from the evill, which he threatned to doe unto his people.

15 So Moſes returned and went down from the mountain with the two Tables of the Teſtimonie in his hand: the Tables *were* written on both their ſides, even on the one ſide and on the other were they written.

16 And theſe Tables were the work of God, and [h] this writing was the writing of God graven in the Tables.

h All theſe repetitions ſhew how excellent a thing they defrauded themſelves of, by their idolatry.

17 And when Joſhua hard the noiſe of the people, as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of warre in the hoſt.

18 Who anſwered, It is not the noyſe of them that have the victorie, nor the noyſe of them that are overcome: *but* I do heare the noyſe of ſinging.

19 Now, as ſoone as he came neere unto the hoſt, he ſaw the calf and the dancing: ſo Moſes wrath waxed hot, and he caſt the Tables out of his hands, and brake them in pieces beneath the mountain.

20 * After, he took the calf, which they had made, and burned it in the fire, and ground it unto powder, and ſtrowed it upon the water, and made the children of Iſrael [i] drink of it.

* Deut. 9. 21.
i Partly to deſpite them of their idolatry, and partly that they ſhould have none occaſion to remember it afterward.

21 Alſo Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſinne upon them?

22 Then Aaron anſwered, Let not the wrath of my Lord wax fierce: Thou knoweſt this people, that they are *even ſet* on miſchief.

23 And they ſaid unto me, Make us gods to go before us: for we know not what is become of this Moſes (the man that brought us out of the land of Egypt.)

24 Then I ſaid to them, Ye that have gold, pluck it off: and they brought it me, and I did caſt it into the fire, and *thereof* came this calf.

25 Moſes therefore ſaw that the people were [k] naked (for Aaron had made them naked unto *their* ſhame among their enemies)

k Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeake evil of their God.

26 And Moſes ſtood in the gate of the camp, and ſaid, Who *pertaineth* to the Lord? *let him come* to me. And all the ſonnes of Levi gathered themſelves unto him.

27 Then he ſaid unto them, Thus ſaith the

Lord God of Iſrael, Put every man his ſword by his ſide: goe to and fro, from gate to gate, through the hoſt, and [l] ſlay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moſes had commanded: and there fell of the people the ſame day about three thouſand men

29 (For Moſes had ſaid, Conſecrate your hands unto the Lord this day, even every man upon his [m] ſon, & upon his brother, that there may be given you a bleſſing this day)

30 And when the morning came, Moſes ſaid unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacifie *him* for your ſin.

31 Moſes therefore went again unto the Lord, and ſaid, Oh this people have ſinned a great ſinne, and have made them gods of gold.

32 Therefore now if thou pardon their ſinne, *thy mercie ſhall appear:* but if thou wilt not, I pray thee, raſe me [n] out of thy book, which thou haſt written.

33 Then the Lord ſaid to Moſes, Whoſoever hath ſinned againſt me, I will put him out of my [o] book.

34 Go now therefore, bring the people unto the place which I commanded thee: behold, mine Angel ſhall go before thee, but yet in the day of my viſitation I will [p] viſit their ſinnes upon them.

35 So the Lord plagued the people, becauſe they cauſed Aaron *to make* the calf which he made.

Chap. XXXIII.

2 The Lord promiſeth to ſend an Angel before his people. 4 They are ſad becauſe the Lord denieth to go up with them. 9 Moſes talketh familiarly with God. 13 He prayeth for the people. 18 And deſireth to ſee the glory of the Lord.

AFterward the Lord ſaid unto Moſes, Depart, [a] go up from thence, thou, and the people (which thou haſt brought up out of the land of Egypt) unto the land which I ſware unto Abraham, to Izhak, and to Jakob, ſaying, * Unto thy ſeed will I give it.

2 And * I will ſend an Angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebuſites:

3 To a land, *I ſay*, that floweth with milk and hony: for I will not go up with thee, * becauſe thou art a ſtiff-necked people, leſt I conſume thee in the way.

4 And when the people heard this evill tidings, they ſorrowed, and no man put on his beſt raiment.

5 (For the Lord had ſaid to Moſes, Say unto the children of Iſrael, Ye are a ſtiffenecked people, I will come ſuddenly upon thee, and conſume thee: therefore now put thy coſtly raiment from thee, that I may know [b] what to doe unto thee)

6 So the children of Iſrael laid their good raiment from them, *after Moſes came down* from the mount Horeb.

7 Then Moſes took *his* Tabernacle, and pitched it without the hoſt farre off from the hoſt, and called it [c] Ohel-moed. And when any did ſeek to the Lord, he went out unto the Tabernacle of the Congregation, which was without the hoſt.

8 And when Moſes went out unto the Tabernacle, all the people roſe up, and ſtood every man at his tent doore, and looked after Moſes, untill he was gone into the Tabernacle.

9 And aſſoon as Moſes was entred into the Tabernacle, the cloudy pillar deſcended and ſtood at the doore of the Tabernacle, and *the Lord* talked with Moſes.

10 Now when all the people ſaw the cloudy pillar ſtand at the Tabernacle doore, all the people roſe up, and worſhipped every man in his tent doore.

11 And the Lord ſpake unto Moſes, [d] face to face, as a man ſpeaketh unto his friend. After he turned again into the hoſt, but his ſervant Joſhua the ſonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaid unto the Lord, See, thou ſayeſt unto me, lead this people forth, and thou haſt not ſhewed me whom thou wilt ſend with me: thou haſt ſaid moreover, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found favour in thy ſight, ſhew me now thy way, that I may know thee, *and* that I may finde grace in thy ſight: conſider alſo that this Nation *is* thy people.

14 And he anſwered, My † [f] preſence ſhall go *with thee*, and I will give thee reſt.

15 Then he ſaid unto him, If thy preſence go not *with us*, cary us not hence.

16 And wherein now ſhall it be known, that I and thy people have found fauour in thy ſight? ſhall it not be when thou goeſt with us? ſo I, and thy people ſhal have preeminence before all the people that are upon the earth.

17 And the Lord ſaid unto Moſes, I will do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Again he ſaid, I beſeech thee, ſhew me thy [g] glory.

19 And he anſwered, I will make all my [h] good go before thee, and I will [i] proclaim the Name of the Lord before thee: * for I will ſhew [k] mercie to whom I will ſhew mercie, and will have compaſſion on whom I will have compaſſion.

20 Furthermore he ſaid, Thou canſt not ſee

[l] This fact did ſo pleaſe God, that he turned the curſe of Jaakob againſt Levi, to a bleſſing. Deut. 33. 9.

[m] In revenging Gods glory, we muſt have no reſpect to perſon, but put off all carnall affection.

[n] So much he eſteemed the glory of God, that he preferred it even to his own ſalvation.

[o] I will make it known that he was never predeſtinate in mine eternall counſel to life everlaſting.

[p] This declareth how grievous a ſinne idolatry is, ſeeing that, at Moſes prayer, God would not fully remit it.

[a] The land of Canaan was compaſſed with hils: ſo they that entred into it, muſt paſſe up by the hils.

* Gen. 12. 7.

* Chap. 23. 27. Ioſh. 24. 11. Deut. 7. 22.

* Chap. 32. 9. Deut. 9. 13.

[b] That either I may ſhew mercie if they repent, or elſe puniſh thy rebellion.

[c] That is, the Tabernacle of the Congregation: ſo called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

[d] Moſes plainly & familiarly of all others, Num. 7. 8. Deut 34. 10.

[e] I care for thee, and will preſerve thee in this thy vocation.

† Ebr. face.

[f] Signifying, that the Iſraelites ſhould excell through Gods favour all other people, verſe 16.

[g] Thy face, thy ſubſtance, and thy Majeſtie.

[h] My mercie and fatherly care.

[i] Reade Chap. 34. verſe 6. 7.

* Rom. 9. 15.

[k] For finding nothing in man that can deſerve mercy, he will freely ſave his.

ſee my face, for there ſhall no man ſee me, and [l] live.

or Moſes ſaw his face in full jeſtie, but as ns weaknes ld beare.
In mount Ho-.

21 Alſo the Lord ſaid, Behold, *There is* a place by [m] me, and thou ſhalt ſtand upon the rock:

22 And while my glory paſſeth by, I wil put thee in a cleft of the rock, and will cover thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] back parts: but my face ſhall not be ſeen.

So much of my ry as in this rtall life thou able to ſee.

CHAP. XXXIV.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with idolaters is forbidden. 18 The three Feaſts. 28 Moſes is fourtie dayes in the Mount. 30 His face ſhineth, and he covereth it with a Vaile.

And the Lord ſaid unto Moſes, *Hew thee two tables of ſtone, like unto the firſt, and I will write upon the Tables the words that were in the firſt Tables, which thou brakeſt in pieces.

* Deut.10.1.

2 And be ready in the morning, that thou mayeſt come up earely unto the mount of Sinai, and † wait there for me in the top of the Mount.

† Ebr. ſtand to me.

3 But let no man come up with thee, neither let any man be ſeen throughout all the Mount, neither let the ſheep nor cattel feed ‡ before this Mount.

‡ Or, about.

4 ¶ Then Moſes ‡ hewed two Tables of ſtone like unto the firſt, and roſe up early in the morning, and went up unto the Mount Sinai, as the Lord had commanded him, and took in his hand two Tables of ſtone.

‡ Or, poliſhed.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and [a] cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and trueth,

his ought to referred to the d, and not to es proclaim- as chap.33. e 19.

7 Reſerving mercie for thouſands, forgiving iniquitie, and tranſgreſſion and ſin, and not † making *the wicked* innocent, * viſiting the iniquitie of the fathers, upon the children, and upon childrens children, unto the third and fourth *generation*.

† Ebr. not making ent.
* Deut.5.9. 32.18.

8 Then Moſes made haſte and bowed himſelf to the earth, and worſhipped,

9 And ſaid, O Lord, I pray thee, if I have found grace in thy ſight, that the Lord would now go with us ([b] for it is a ſtiffenecked people) and pardon our iniquitie and our ſin, and take us for thine inheritance.

eing the peo- re thus of na- , the rulers need to call God that he d alwayes be nt with his t.

10 And he anſwered, Behold, * I will make a covenant before all thy people, *and* will do marveiles, ſuch as have not been done in all the world, neither in all Nations: and all the people among whom thou art, ſhall ſee the work of the Lord: for it is a terrible thing that I will do with thee.

* Deut.5.2.

11 Keep diligently that which I command thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebuſites.

12 * Take heed to thy ſelf, that thou make no compact with the inhabitants of the land whither thou goeſt, leaſt they be the cauſe of [c] ruine among you:

* Deut.7.2.
c If thou follow their wickednes, and pollute thy ſelf with their idolatrie.

13 But ye ſhall overthrow their altars, and break their images in pieces, and cut down their [d] groves,

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bow down to none other God, becauſe the Lord, whoſe Name *is* Jelous, is a jelous God)

* Chap.20.5.

15 Leſt thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and doe ſacrifice unto their gods, *ſome man* call thee, and thou * eate of his ſacrifice:

* Chap.23.32. Deut.7.2.
* 1 Cor.8.10.

16 And *leſt* thou take of their * daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

* 1 King.11.2.

17 Thou ſhalt make thee no gods of [e] mettall.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all maner of idoles, whatſoever they be made of.

18 ¶ The feaſt of * unleavened bread ſhalt thou keep: ſeven dayes ſhalt thou eat unleavened bread, as I commanded thee, in the time of the moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt,

* Chap.23.15.
* Chap.13.4.

19 * Every *male*, that *firſt* openeth the wombe, *ſhalbe* mine: alſo all the firſt borne of thy flock ſhalbe reckoned *mine*, *both* of beeves and ſheep.

* Chap.13.2. and 22.29. Ezek.44.30.

20 But the firſt of the aſſe thou ſhalt buy out with a lamb: and if thou redeem *him* not, then thou ſhalt break his neck: all the firſt born of thy ſons ſhalt thou redeem, and none ſhall appeare before me * [f] emptie.

* Chap.23.15.
f Without offering ſome thing.

21 ¶ * Six dayes ſhalt thou work, and in the ſeventh day thou ſhalt reſt: both in earing time, and in the harveſt thou ſhalt reſt.

* Chap.23.12.

22 ¶ * Thou ſhalt alſo obſerve the feaſt of weekes *in the time* of the firſt fruits of wheate harveſt, and the feaſt of gathering *fruits* in [g] the end of the yeare.

* Chap.23.16.
g Which was in September, when the Sun declined, which in the count of politicall things, they called the end of the yeare.

23 ¶ * Thriſe in a yeare ſhall all your men children appeare before the Lord Jehovah God of Iſrael.

* Deut.16.16. Chap.23.14.17.

24 For I will caſt out the Nations before thee, and enlarge thy coaſts, ſo that no man ſhall [h] deſire thy land, when thou ſhalt come up to appeare before the Lord thy God thriſe in the yeare.

h God promiſeth to defend them & theirs, which obey his Commandement.

25 * Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall ought of the ſacrifice of the feaſt of Paſſeover be left unto the morning.

* Chap.23.18.

26 The firſt ripe fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God: *yet* ſhalt thou not [i] ſeeth a kid in his mothers milk,

i Read chap.23.19. Deut.14.21.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenour of * theſe words I have made a Covenant with thee and with Iſrael.

* Chap.24.18. Deut.9.9.

28 So he was there with the Lord [k] fourtie dayes and fourtie nights, *and* did neither eate bread nor drink water: and he wrote in the Tables * the words of the Covenant, *even* the ten ‡ Commandements.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.
* Deut.4.13.
‡ Or, words.

29 ¶ So when Moſes came down from mount Sinai, the two Tables of the Teſtimonie *were* in Moſes hand, as he deſcended from the mount: (now Moſes wiſt not that the ſkin of his face ſhone bright, after that *God* had talked with him.)

30 And Aaron and all the children of Iſrael looked upon Moſes, and behold, the ſkinne of his face ſhone bright, and they were [l] afraid to come neere him.

l Reade 2. Cor. 3.7.

31 But Moſes called them: And Aaron & all the chiefe of the Congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with all that the Lord had ſaid unto him in mount Sinai.

33 So Moſes made an ende of communing with them, * and had put a covering upon his face.

* 2 Cor. 3. 13.

34 But, when Moſes came [m] before the Lord to ſpeake with him, he took off the covering untill he came out: then he came out, and ſpake unto the children of Iſrael that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Iſrael ſaw the face of Moſes, how the ſkinne of Moſes face ſhone bright: therefore Moſes put the covering upon his face, untill he went to ſpeak with *God*.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are praiſed of Moſes.

THen Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid unto them, Theſe are the words which the Lord hath commanded, that ye ſhould doe them:

2 * Six dayes thou ſhalt work, but the ſeventh day ſhall be unto you the holy [a] Sabbath of reſt unto the Lord: whoſoever doeth *any* work therein, ſhall die.

* Chap.20.9.
a Wherein ye ſhal reſt from all bodily work.

3 Yee ſhall kindle no fire throughout all your habitations upon the Sabbath day.

4 ¶ Againe, Moſes ſpake unto all the Congregation of the children of Iſrael, ſaying, This is the thing which the Lord commandeth, ſaying,

5 Take from among you an offering unto the Lord: whoſoever is of a * willing heart, let him bring this offering unto the Lord, *namely*, gold, and ſilver, and braſſe:

* Chap.25.2.

6 Alſo blue ſilk, and purple, and ſcarlet, and fine linnen, and goats *haire*,

7 And rammes ſkinnes died red, and badgers ſkinnes with Shittim wood:

8 And oyle for light, and ſpices for the anointing oyle, and for the ſweet incenſe,

9 And onix ſtones, and ſtones to be ſet in the Ephod, and in the breſtplate.

10 And all the wiſe [b] hearted among you, ſhall come and make all that the Lord hath commanded:

b Reade Chap. 28.3.

11 *That is*, the * Tabernacle, the pavilion thereof, and his covering, and his taches, and his boards, his barres, his pillars, and his ſockets,

* Chap.26.31.

12 The Arke, and the barres thereof: the Mercie ſeat, and the vaile that [c] covereth *it*,

c Which hanged before the Mercie ſeat, that it could not be ſeene.

13 The Table, and the barres of it, and all the inſtruments thereof, & the ſhew bread:

14 Alſo the Candleſtick of light, and his inſtruments, and his lamps with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anointing oyle, and the ſweet incenſe, and the vaile of the doore at the entring in of the Tabernacle,

* Chap.30.1.

16 The * Altar of burnt offering with his braſen grate, his barres and all his inſtruments, the laver and his foot,

* Chap.27.1.

17 The hangings of the Court, his pillars, and his ſockets, and the vaile of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cords,

19 The [d] miniſtring garments to miniſter in the Holy place, & the garments for Aaron the Prieſt, and the garments of his ſons, that they may miniſter in the Prieſts office.

d Such as appertaine to the ſervice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And every one, whoſe heart † encouraged him, and every one, whoſe ſpirit made him willing, came *and* brought an offering to the Lord, for the work of the Tabernacle of the Congregation, and for all his uſes, and for the holy garments.

† Ebr. lifted him up.

22 Both men and women, as many as were free hearted, came *and* brought ‡ taches and earerings, and rings, and bracelets, all *were* jewels of gold: and every one that offered, offred an offering of gold unto the Lord:

‡ Or, hooks.

23 Every man alſo which had blue ſilke, and purple, and ſcarlet, and fine linnen, and goates *haire*, and rammes ſkins died red, and badgers ſkins, brought *them*.

24 All that offered an oblation of ſilver and braſſe, brought the offering unto the Lord: and every one that † had Shittim wood for any manner of work for the miniſtration, brought *it*.

† Ebr. with wh was found.

25 And all the women that were [e] wiſe hearted, did ſpin with their hands, and brought the ſpun work, *even* the blue ſilk, and

e Which were wittie and exper

& the purple, the ſcarlet, & the fine linnen.

26 Likewiſe all the women, [f] whoſe hearts were moved with knowledge, ſpun goats *haire*.

hat is, which re good ſpin- s.

27 And the rulers brought Onix ſtones, and ſtones to be ſet in the Ephod, and in the breaſtplate:

28 Alſo ſpice, and oyle for light, and for the * anointing oyle, and for the ſweet perfume.

* Chap.30.23.

29 Every man and woman of the children of Iſrael, whoſe hearts moved them willingly to bring for all the work which the Lord had commanded them to make [g] by the hand of Moſes, brought a free offering unto the Lord.

Vſing Moſes as miniſter thereof.

30 ¶ Then Moſes ſaid unto the children of Iſrael, Behold, * the Lord hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Judah.

* Chap.31.2.

31 And hath filled him ‡ with an excellent ſpirit of wiſdom, of underſtanding, and of knowledge, and in all maner worke,

‡ Or, with the ſpirit of God.

32 To find out curious works, to work in gold, and in ſilver, and in braſſe,

33 And in graving ſtones to ſet them, and in carving of wood, *even* to make any maner of fine worke.

34 And he hath put in his heart that he may teach *other*: both he, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

35 Them hath he filled with wiſedome of heart to worke all maner of [h] cunning * and broidered, and needle worke: in blue ſilk, and in purple, in ſcarlet, and in fine linnen and weaving, *even* to doe all maner of worke and ſubtill inventions.

Pertaining to raving, or carng, or ſuch like.

* Chap.26.1.

CHAP. XXXVI.

5 The great readines of the people, inſomuch that he commanded them to ceaſe. 8 The curtaines made. 19 The coverings. 20 The boards. 31 The bars, 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and all † cunning men to whom the Lord gave wiſedome, and underſtanding, to know how to worke all maner worke for the ſervice of the [a] Sanctuary, according to all that the Lord had commanded.

† Ebr. wiſe in art.

By the Sanuary he meaneth re all the Tanacle.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men in whoſe hearts the Lord had given wiſedome, *even* as many as their hearts encouraged to come unto that work to worke it.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the worke of the ſervice of the Sanctuary, to make it: alſo [b] they brought ſtill unto him free gifts every morning.

Meaning, the raelites.

4 So all the wiſe men that wrought all the holy worke, came every man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too [c] much, *and* more then enough for the uſe of the worke, which the Lord hath commanded to be made.

A rare example, d notable, to ſee e people ſo rea- to ſerve God ith their goods.

6 Then Moſes gave a commandement, and they cauſed it to be proclaimed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were ſtayed from offering.

7 For the ſtuffe they had was ſufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blue ſilk, and purple, and ſcarlet: [d] Cherubims of broidered worke made they *upon* them.

* Chap.26.3.4.

d Which were little pictures with wings, in the forme of children.

9 The length of one curtaine *was* twentie and eight cubites: and the breadth of one curtaine foure cubits: *and* the curtaines were all of one ſize.

10 And he coupled five curtaines together, and other five coupled he together.

11 And he made ſtrings of blue ſilke by the edge of one curtaine, in the ſelvedge of the coupling: likewiſe he made on the ſide of the *other* curtaine in the ſelvedge in the ſecond coupling.

12 * Fifty ſtrings made he in the one curtaine, and fiftie ſtrings made he in the edge of the *other* curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

* Chap.26.10.

13 After, he made fifty ‡ taches of gold, and coupled the curtaines one to another with the taches: *ſo* was it one Tabernacle.

‡ Or, hookes.

14 ¶ Alſo he made curtaines of goates *haire* for the ‡ covering upon the Tabernacle: he made them *to the number* of eleven curtaines.

‡ Or, pavillion.

15 The length of one curtaine *had* thirty cubits, and the breadth of one curtaine foure cubits: the eleven curtaines *were* of one ſize.

16 And he coupled five curtaines by themſelves, and ſix curtaines by themſelves:

17 Alſo he made fifty ſtrings upon the edge of *one* curtaine in the ſelvedge in the coupling, and fifty ſtrings made he upon the edge of the *other* curtaine in the ſecond coupling.

18 He made alſo fifty taches of braſſe to couple the covering that it might be one.

19 And he made a [e] covering upon the pavilion of rammes skins died red, and a covering of badgers skins above.

e Theſe two were above the covering of goats haire.

20 ¶ Likewiſe he made the boards for the Tabernacle of Shittim wood to [f] ſtand up.

f And to beare up the curtaines of the Tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board *was* a cubite, and an halfe.

22 One board had two tenons, ſet in order as the feet of a ladder, one againſt another: thus made he for all the boards of the Tabernacle.

23 So he made twenty boards for the

ſouth ſide of the tabernacle, even ful South.

24 And fortie ſockets of ſilver made he under the twenty boards, two ſockets under one board for his two tenons, & two ſockets under another board for his two tenons

25 Alſo for the other ſide of the tabernacle toward the North, he made twenty boards,

26 And their fourty ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

g Or, toward the ſea, which was the ſea called Mediterraneum Weſtward from Ieruſalem.

27 Likewiſe toward the [g] Weſt ſide of the Tabernacle he made ſixe boards.

28 And two boards made he in the corners of the Tabernacle, for either ſide,

* Chap. 26.24.

29 And they were* joyned beneath, and likewiſe were made ſure above with a ring: thus he did to both in both corners.

30 So there were eight boards and their ſixteene ſockets of ſilver, under every board two ſockets.

* Chap. 26.28, and 30.4.5.

31 ¶ After, he made* barres of Shittim wood, five for the boards in the one ſide of the Tabernacle,

32 And five barres for the boards in the other ſide of the Tabernacle, and five barres for the boards of the Tabernacle on the ſide toward the Weſt.

33 And he made the middeſt barre to ſhoote through the boards, from the one end to the other.

34 He overlayd alſo the boards with gold, and made their rings of gold for places for the barres, & covered the barres with gold.

h Which was betweene the Sanctuary and the Holieſt of all.

35 ¶ Moreover he made a [h] vaile of blue ſilk, and purple, and of ſcarlet, and of fine twined linnen: with Cherubims of broidered worke made he it:

‡ Or, heads.

36 And made thereunto foure pillars of Shittim, and overlayd them with gold: whoſe ‡ hookes *were alſo* of gold, and he caſt for them foure ſockets of ſilver.

i Which was betweene the Court and the Sanctuary.

37 And he made an [i] hanging for the tabernacle doore, of blue ſilk, and purple, & ſcarlet, & fine twined linnen, *and* needle worke,

‡ Or, graven borders.

38 And the five pillars of it with their hookes, and overlaid their chapiters and their ‡ fillets with gold, but their five ſockets *were* of braſſe.

CHAP. XXXVII.

1 The Arke. 6 The Mercie ſeate. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

* Chap. 25.10.

AFter this, Bezaleel made the* Arke of Shittim wood, two cubits and an halfe long, and a cubite and a halfe broad, and a cubite and an halfe high:

a Like battlements.

2 And overlaid it with fine gold within and without, and made a [a] crown of gold to it round about,

3 And caſt for it foure rings of gold for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and covered them with gold,

5 And put the barres in the rings by the ſides of the arke, to beare the arke.

* Chap. 25.17.

6 ¶ And he made the * Mercie ſeat of pure gold: two cubits and an halfe *was* the length thereof, and one cubit and an halfe the breadth thereof.

7 And he made two Cherubins of gold, upon the two ends of the Mercie ſeat: *even* of work beaten with the hammer made he them.

b Of the ſelfe ſame matter that the Mercie ſeate was.

8 One Cherub on the one end, and another Cherub on the other end: [b] of the Mercie ſeate made he the Cherubims, at the two ends thereof.

9 And the Cherubims ſpread out their wings on high, and covered the Mercie ſeat with their wings, and their faces *were* one towards another: toward the Mercy ſeat were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubits *was* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlayd it with fine gold, and made therto a crown of gold round about.

‡ Or, foure fingers.

12 Alſo he made thereto a border of an ‡ hand breadth round about, & made upon the border a crown of gold round about.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *were* in the foure feet thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

* Chap. 25.29.

16* Alſo he made the inſtruments for the Table of pure gold: diſhes for it, and *incenſe* cups for it, and goblets for it, and coverings for it, wherewith it ſhould be covered.

17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke, *and* his ſhaft, and his branch, his bolles, his knops, and his flowres were of one piece.

18 And ſix branches came out of the ſides thereof: three branches of the candleſticke out of the one ſide of it, and three branches of the candleſtick out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bols made lik almonds, a knop & a floure: *and* ſo throughout the ſix branches that proceeded out of the candleſtick.

20 And upon the Candleſtick *were* foure bolles after the faſhion of almonds, the knops thereof, and the floures thereof:

21 That is, under every two branches a knop *made* thereof, and a knop under the ſecond branch thereof, and a knop under the third branch thereof, according to the ſix branches comming out of it.

22 Their knops and their branches were

of the ſame: it was all one* beaten worke of pure gold.

* Chap.25,31.

23 And he made for it ſeven lamps with the ſnuffers, and ſnufdiſhes thereof of pure gold.

24 Of a[c] talent of pure gold made he it with all the inſtruments thereof.

c Reade Chap. 25.39.

25 ¶ Furthermore he made the* perfume altar of Shittim wood: the length of it *was* a cubite, and the breadth of it a cubite, (it was ſquare) and two cubites high, *and* the hornes thereof were of the ſame.

* Chap. 30, 1. 2. 34.

26 And he covered it with pure gold, both the top and the ſides thereof round about, and the hornes of it, and made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crowne thereof, in the two corners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo he made the barres of Shittim wood, and overlayd them with gold.

29 And he made the holy* anointing oyle, and the ſweet pure incenſe after the Apothecaries arte.

* Chap.30.23.35.

CHAP. XXXVIII.

1 The Altar of burnt offerings. 8 The braſen Laver. 9 The Court. 24 The ſumme of that the people offered.

ALſo he made the altar of the burnt offering* of Shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof: *it was* ſquare and three cubits high.

* Chap.27.1.

2 And he made unto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he overlaid it with braſſe.

3 Alſo he made all the inſtruments of the altar: the *aſhpans, and the beſoms, and the baſons, the fleſhhooks, and the ‡ cenſers: all the inſtruments thereof made he of braſſe.

* Chap. 27. 3.

‡ Or, fire-pannes.

4 Moreover, he made a braſen grate, wrought like a net to the Altar, under the compaſſe of it beneath in the[a] mids of it,

a So that the grid-iron or grate, was halfe ſo hie as the Altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with braſſe.

7 The which barres he put into the rings on the ſides of the Altar to beare it withall, and made it* hollow *within* the boards.

* Chap.27.8.

8 ¶ Alſo he made the Laver of braſſe, and the foot of it of braſſe of the[b] glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

b Rab. Kimhi ſaith, that the women brought their looking glaſſes which were of braſſe or fine metall, and offered them freely unto the uſe of the tabernacle: which was a bright thing, and of great majeſtie.

9 ¶ Finally, he made the Court on the Southſide full South: the hangings of the Court *were* of fine twined linnen, having an hundreth cubits.

10 Their pillars *were* twentie, and their braſen ſockets twentie: the hookes of the pillars, and their fillets *were* of ſilver.

11 And on the Northſide *the hangings were* an hundreth cubits: their pillars twentie, & their ſockets of braſſe twentie, the hookes of the pillars and their fillets of ſilver.

12 On the Weſt ſide alſo *were* hangings of fiftie cubits, their ten pillars with their ten ſockets: the hookes of the pillars, and their fillets of ſilver.

13 And toward the Eaſt ſide, full Eaſt *were hangings* of fiftie cubits.

14 The hangings of the one ſide *were* fifteene cubits, their three pillars, and their three ſockets:

15 * And of the other ſide of the Court gate on both ſides *were* hangings of fifteene cubits, *with* their three pillars, and their three ſockets.

* Chap.27.14.

16 All the hangings of the Court round about *were* of fine twined linnen:

17 But the ſockets of the pillars *were* of braſſe: the hookes of the pillars and their fillets of ſilver, and the covering of their chapiters of ſilver: and all the pillars of the court were hooped about with ſilver.

18 *He made* alſo the hanging of the gate of the court of needle work, blew ſilke, & purple, and ſcarlet, and fine twined linnen, even twentie cubits long, & five cubits in height & breadth, † like the hangings of the court.

† Ebr. over againſt.

19 And their pillars *were* foure with their foure ſockets of braſſe: their hookes of ſilver, and the covering of their chapiters, and their fillets of ſilver.

20 But all the * pinnes of the tabernacle and of the court round about *were* of braſſe.

* Chap.27.19.

21 ¶ Theſe are the parts of the tabernacle, *I meane*, of the tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the[c] Levites, by the hand of Ithamar ſonne to Aaron the Prieſt.

c That the Levites might have the charge thereof, and miniſter in the ſame, as did Eleazar, and Ithamar, Num.3.4.

22 So Bezaleel the ſonne of Vri the ſonne of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him Aholiab the ſonne of Ahiſamach of the tribe of Dan, a[d] cunning workeman, and an embroiderer, and a worker of needle work in blue ſilke, and in purple, and in ſcarlet, and in fine linnen.

d As a graver, or carpenter, Chap. 31.4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents, and ſeven hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the ſilver of them that were numbred in the Congregation, *was* an hundred talents, and a thouſand ſeven hundred ſeventy and five ſhekels after the ſhekel of the Sanctuary.

26 A ‡ portion for a man *that is*, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twentie yeare old and above, among ſix hundred

‡ Or, halfe a ſhekel.

thouſand, and three thouſand, and five hundred and fiftie men.

27 Moreover there were an hundred talents of ſilver, to caſt the ſockets of the Sanctuarie, and the ſockets of the Vaile: an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hooks for the pillars of a thouſand ſeven hundred and ſeventy and five *ſhekels*, and overlaid their chapiters, and made fillets about them.

29 Alſo the braſſe of the offering *was* ſeventie [e] talents, and two thouſand, and foure hundred ſhekels,

[e] Reade the weight of a talent, Chap.25. 39.

30 Whereof he made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the altar,

31 And the ſockets of the Court round about, and the ſockets for the Court gate, and all the * pins of the Tabernacle, and all the pins of the Court round about.

* *Chap.27. 19.*

CHAP. XXXIX.

1 The apparel of Aaron and his ſonnes. 32 All that the Lord commanded, was made and finiſhed. 43 Moſes bleſſeth the people.

MOreover, they made [a] garments of miniſtration to miniſter in the Sanctuary, of blue ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

[a] As coverings for the Arke, the Candleſticke, the Altars, and ſuch like.

* *Chap.31.10. and 35. 19.*

2 So he made the Ephod of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beate the gold into thin plates, and cut it into wyers, to worke it in the blue ſilke, and in the purple, and in the ſcarlet, and in the fine linnen, with broidered worke.

4 For the which they made ſhoulders to couple together: *for* it was cloſed by the two edges thereof.

5 And the broidered gard of his Ephod that was upon him, was of the ſame ſtuffe, and of like work: *even* of gold, of blue ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lord had commanded Moſes.

6 ¶ And they wrought * *two* onix ſtones cloſed in ouches of gold, and graved, as [b] ſignets are graven, with the names of the children of Iſrael,

* *Chap.28.9.*

[b] That is, of very fine and curious workemanſhip.

7 And put them on the ſhoulders of the Ephod, *as* ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

* *Chap.28. 12.*

8 ¶ Alſo he made the breaſtplate of broidered worke like the worke of the Ephod: *to wit*, of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breaſtplate double, and it was ſquare, an handbredth long, and an handbredth broad: *it was alſo* double.

10 And they filled it with foure rowes of ſtones. The order *was thus*, a Rubie, a Topaze, and a Carbuncle in the firſt row:

11 And in the ſecond row, an Emeraud, a Saphir, and a Diamond:

12 Alſo in the third row, [c] a Turkeis, an Achate, an an Hematite:

[c] Or, a ligure, which ſtone authors write that it commeth of the urine of the beaſt called Lynx.

13 Likewiſe in the fourth row, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of gold.

14 So the ſtones *were* according to the names of the children of Iſrael, *even* twelve [d] after their names, graven like ſignets every one after his name, according to the twelve tribes.

[d] That is, every tribe had his name written in a ſtone.

15 After, they made upon the breaſtplate chaines at the ends, of wrethen worke *and* pure gold.

16 They made alſo two boſſes of gold, and two gold rings, and put the two rings in the two corners of the breaſtplate.

17 And they put the two wreathen chaines of gold in the two rings, in the corners of the breaſtplate.

18 Alſo the two *other* ends of the two wrethen chaines, they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod upon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breaſtplate upon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and over againſt his coupling above the broidered gard of the Ephod.

21 Then they faſtened the breaſtplate by his rings unto the rings of the Ephod, with a lace of blue ſilk, that it might be *faſt* upon the broidered gard of the Ephod, & that the breſtplate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreover, he made the robe of the [e] Ephod of woven work, altogether of blue ſilke.

[e] Which was next under the Ephod.

23 And [f] the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

[f] Where he ſhould put thorow his head.

24 And they made upon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſcarlet, and *fine linnen* twined.

25 They made alſo * bels of pure gold, and put the bels betweene the pomegranates upon the ſkirts of the robe round about betweene the pomegranates.

* *Chap.28.33.*

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coats of fine linnen, of woven worke for Aaron & for his ſons.

28 And the miter of fine linnen, & goodly

ly bonets of fine linnen, * breeches of fine twined linnen.

* Chap.28.42.

29 ¶ And the girdle of fine twined linnen, and of blue ſilke, and purple, and ſcarlet, *even* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crown of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſignet, * HOLINES TO THE LORD.

* Chap. 28. 36.

31 And they tied unto it a lace of blue ſilke, to faſten it on high upon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the * Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

* Chap.27.21.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle and all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rammes ſkinnes died red, and the coverings of badgers ſkinnes, and the [g] covering vaile.

35 The arke of the Teſtimonie, and the barres thereof, and the Mercie ſeat,

36 The Table, with all the inſtruments thereof, and the ſhew bread,

37 The pure candleſticke, the lamps thereof, *even* the lampes [h] ſet in order, and all the inſtruments thereof, and the oyle for light:

38 Alſo the golden altar and the anointing oyle, and the ſweet incenſe, and the hanging of the Tabernacle doore,

39 The braſen altar with his grate of braſſe, his barres, and all his inſtruments, the laver and his foot.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the court gate, *and* his coards, and his pins, and all the inſtruments of the ſervice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerve in the Sanctuary, *and* the holy garments for Aaron the Prieſt, and his ſons garments to miniſter in the Prieſts office.

42 According to every point that the Lord had [i] commaunded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beholde all the worke, and beholde, they had done it as the Lord had commanded: ſo had they done: and Moſes [k] bleſſed them.

So called, be- e it hanged fore the Mercy at, and covered from ſight, hap.35.12.

Or, which Aa- n dreſſed and freſhed with le every mor- ng, Chap.30. 7.

Signifying, that Gods matters an may neither d nor diminiſh.

Praiſed God for e peoples diligence, and prayed r them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared up. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

THen the Lord ſpake unto Moſes, ſaying,

2 In the [a] *firſt* day of the firſt moneth, in the *very* firſt *of the ſame* moneth ſhalt thou ſet up the Tabernacle, *called* the Tabernacle of the Congregation:

3 And thou ſhalt put therein the arke of the Teſtimony, and cover the arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the candleſtick, and light his lamps,

* Read. Chap. 26.35.

5 And thou ſhalt ſet the incenſe altar [b] of gold, before the arke of the teſtimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreover, thou ſhalt ſet the burnt offering altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Laver betweene the Tabernacle of the Congregation and the altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court gate.

9 After, thou ſhalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoint the altar of the burn offering, and all his inſtruments and ſhalt ſanctifie the altar, that it may be an altar moſt holy.

11 Alſo thou ſhalt anoint the Laver and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſons unto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoint him, and ſanctifie him, that he may miniſter unto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſons, and clothe them with garments,

15 And ſhalt anoint them as thou didſt anoint their father, that they may miniſter unto me in the Prieſts office: for their anointing ſhall be *a ſigne*, that the Prieſthood, [d] ſhall be everlaſting unto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ * Thus was the Tabernacle reared up the firſt day of the firſt moneth, in [e] the ſecond yeare.

18 Then Moſes reared up the Tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the barres of it, and reared up his pillars.

19 And he ſpread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moſes.

[b] That is, the altar of perfume, or to burn incenſe on.

[c] This hanging or vaile was betweene the Sanctuary and the Court.

[d] Till both the Prieſthood and the ceremonies ſhould ende, which was at Chriſts comming.

* Num.7.1.

[e] After they came out of Egypt, Num.7.1.

After that Mo- had bin forty yes and fortie ghts in the ount, that is, om the beginning of Auguſt to the tenth of September, he came down, and cauſed this orke to be done: which being finiſhed, was ſet up in Abib, which moneth conteineth lfe March and halfe April.

[f] That is, the Tables of the law, Cha. 31. 18. and 34. 19.

20 ¶ And he tooke and put the[f] teſtimonie in the arke, and put the barres in *the rings* of the arke, and ſet the Mercie ſeat on high upon the arke.

* Chap. 35. 12.

21 He brought alſo the arke into the tabernacle, and hanged up the * covering vaile, and covered the arke of the teſtimonie, as the Lord had commanded Moſes.

22 ¶ Furthermore he put the table in the tabernacle of the Congregation in the North ſide of the tabernacle, without the vaile,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſtick in the tabernacle of the congregation, over againſt the table toward the South ſide of the tabernacle.

‡ *Or, ſet up.*

25 And he ‡ lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 ¶ Moreover, he ſet the golden altar in the tabernacle of the congregation before the vaile,

27 And burnt ſweet incenſe thereon, as the Lord had commanded Moſes.

[g] Betweene the Sanctuary and the Court.

28 ¶ Alſo he hanged up the vaile at the [g] doore of the tabernacle.

29 After, he ſet the burnt offring altar *without* the doore of the tabernacle, *called* the tabernacle of the congregation, and offered the burnt offering and the ſacrifice thereon, as the Lord had commanded Moſes.

30 ¶ Likewiſe he ſet the Laver betweene the tabernacle of the congregation and the altar, and powred water therein to waſh with.

31 So Moſes and Aaron, and his ſons waſhed their hands and their feet thereat.

32 When they went into the tabernacle of the congregation, and when they approached to the altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared up the Court round about the tabernacle and the altar, and hanged up the vaile at the court gate: ſo Moſes finiſhed the worke.

* *Num.* 9. 15. 1 *King* 8. 10.

34 ¶ * Then the cloud covered the tabernacle of the congregation, and the glory of the Lord filled the tabernacle.

35 So Moſes could not enter into the tabernacle of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 Now when the cloud aſcended up from the tabernacle, the children of Iſrael went forward in all their journeys.

37 But if the cloud aſcended not, then they journeyed not till the day that it aſcended.

38 For [h] the cloud of the Lord *was* upon the tabernacle by day, and fire was in it by night in the ſight of all the houſe of Iſrael, throughout all their journeys.

[h] Thus the preſence of God preſerved and guided them night and day till they came to the land promiſed.

THE THIRD BOOKE
OF MOSES, CALLED
*LEVITICVS.

* *Becauſe in this booke is chiefly entreated of the Levites, and of things pertaining to their office.*

THE ARGUMENT.

AS God daily by moſt ſingular benefits declared himſelfe to be mindfull of his Church: ſo he would not that they ſhould have any occaſion to truſt either in themſelves, or to depend upon others, either for lack of temporall things, or ought that belonged to his Divine Service and Religion. Therefore he ordained divers kinds of oblations and ſacrifices, to aſſure them of forgiveneſſe of their offences (if they offered them in true faith and obedience.) Alſo he appointed their Prieſts and Levites, their apparell, offices, converſation and portion: he ſhewed what feaſt they ſhould obſerve, and in what times. Moreover, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the blood of Chriſt, the innocent Lambe, there can be no forgiveneſſe of ſinnes. And becauſe they ſhould give no place to their owne inventions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab *and* Abihu*) he preſcribeth even to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eate: what diſeaſes were contagious and to be avoided: what order they ſhould take for all maner of filthines and pollution to purge it: whoſe companie they ſhould flee: what mariages were lawfull: and what politique lawes were profitable. Which things declared, he promiſed favour and bleſſing to them that kept his lawes, and threatned his curſe to them that tranſgreſſed them.*

CHAP. I.

2 Of burnt offerings for particular perſons. 3. 10 and 14 The maner to offer burnt offerings aſwell of bullocks, as of ſheepe and birds.

NOw the [a] Lord called Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speake unto the children of Iſrael, and thou ſhalt ſay unto them, If any of you offer a ſacrifice unto the Lord, ye ſhall offer your ſacrifice of [b] cattell *as* of beeves and of the ſheepe.

3 * If his ſacrifice *bee* a burnt offering of the herd, he ſhall offer a male without blemiſh, preſenting him of his owne voluntarie will at the doore of the [c] tabernacle of the Congregation before the Lord.

4 And he ſhall put his hand upon the head of the burnt offering, and it ſhall be accepted † to *the Lord,* to be his atonement.

5 And [d] he ſhall kill the bullock before the Lord, and the Prieſts Aarons ſonnes ſhall offer the blood, and ſhall ſprinkle it round about upon the [e] altar, that is by the doore of the tabernacle of the Congregation.

6 Then ſhall he flay the burnt offering, and cut it in pieces.

7 So the ſons of Aaron the Prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 Then the Prieſts Aarons ſons ſhal lay the parts in order, the head and the ‡ kall, upon the wood that is in the fire which is upon the altar.

9 But the inwards thereof and the legges thereof he ſhall waſh in water, and the Prieſt ſhall burn all on the altar: *for* it is a burnt offering, an oblation made by fire, for a ſweet ſavour [f] unto the Lord.

10 ¶ And if his ſacrifice for the burnt offering *be* of the flocks (*as* of the ſheepe, or of the goats) he ſhall offer a male without blemiſh,

11 [g] And he ſhall kill it on the North ſide of the altar [h] before the Lord, and the Prieſts Aarons ſons ſhall ſprinkle the blood therof round about upon the altar.

12 And he ſhall cut it in † pieces, *ſeparating* his head and his ‡ kall, and the Prieſt ſhall lay them in order upon the wood that *lieth* in the fire which is on the altar:

13 But he ſhall waſh the inwards, and the legges with water, and the Prieſt ſhall offer the whole and burn it upon the altar: *for* it is a burnt offering, and oblation made by fire for a ſweet ſavour unto the Lord.

14 ¶ And if his ſacrifice *be* a burnt offering to the Lord of the fowles, then he ſhall offer his ſacrifice of the turtle doves, or of the young pigeons.

15 And the Prieſt ſhall bring it unto the altar, and [i] wring the necke of it aſunder, and burn it on the altar: & the blood thereof ſhall be ‡ ſhed upon the ſide of the altar.

16 And he ſhall pluck out his maw with his fethers, and caſt them beſide the altar on the [k] Eaſt part in the place of the aſhes.

17 And he ſhall cleave it with his wings, *but* not divide it aſunder: and the Prieſt ſhall burn it upon the altar upon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a ſweet ſavour unto the Lord.

CHAP. II.

1 The meat offering is after three ſorts: of fine floure unbaken, 4 Of bread baken. 14 And of corne in the eare.

ANd when any will offer a [a] meat offering unto the Lord, his offering ſhall be of fine floure, and he ſhall powre oyle upon it, and put incenſe thereon,

2 And ſhall bring it unto Aarons ſons the Prieſts, and [b] he ſhall take thence his handfull of the floure, and of the oyle with all the incenſe, and the Prieſt ſhall burn it for a [c] memoriall upon the altar: *for* it is an offering made by fire for a ſweet ſavour unto the Lord.

3 * But the remnant of the meat offering *ſhall be* Aarons and his ſons: *for* it is [d] moſt holy of the Lords offering made by fire.

4 ¶ If thou bring alſo a meat offering baken in the oven, *it ſhall be* an unleavened cake of fine floure mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy [e] meat offering *be* an oblation of the frying pan, it ſhall be of fine floure unleavened, mingled with oyle.

6 And thou ſhalt part it in pieces, and poure oile theron: *for* it is a meat offering.

7 ¶ And if thy meat offering *be* an oblation *made* in the caldron, it ſhalbe made of fine floure with oyle.

8 After, thou ſhalt bring the meat offering (that is made of theſe things) unto the Lord, and ſhalt preſent it unto the Prieſt, and he ſhall bring it to the altar,

9 And the Prieſt ſhall take from the meat offering a * memoriall of it, & ſhall burn it upon the altar: *for* it is an oblation * made by fire for a ſweet ſavour unto the Lord.

10 But that which is left of the meat offering *ſhall be* Aarons and his ſons: *for it is* moſt holy of the offerings of the Lord made by fire.

11 All the meat offerings which yee ſhal offer unto the Lord, ſhall be made without leaven: for ye ſhall neither burn leaven nor hony in any offering of the Lord made by fire.

12 ¶ *In* the oblation of the firſt fruits ye ſhall offer [f] them unto the Lord, but they

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[a] Hereby Moſes declareth that he taught nothing to the people, but that which he received of God.

[b] So they could offer of none other ſort, but of thoſe which were commanded.

* *Exod.29.10.*

[c] Meaning, within the court of the Tabernacle.

† *Ebr. to him.*

[d] The Prieſt or Levite.

[e] Of the burnt offring, Exod. 27.1.

‡ *Or, the body of the beaſt, or the fat.*

[f] Or, a ſavour of reſt, which pacifieth the anger of the Lord.

[g] Reade verſe 5.

[h] Before the Altar of the Lord.

† *Ebr. into his pieces.*

‡ *Or, fat.*

[i] The Ebrew word ſignifieth to pinch off with the naile,

‡ *Or, ſtrained, or preſſed.*

[k] On the ſide of the court gate in the pans which ſtood with aſhes, Exod.27.3.

[a] Becauſe the burnt offering could not be without the meat offering.

[b] The Prieſt.

[c] To ſignifie that God remembreth him that offereth.

* *Eccl.7.31.*

[d] Therefore none could eat of it but the Prieſts.

[e] Which is a gift offered to God to pacifie him.

* *Verſe 2.*

* *Exod.29.18.*

[f] That is, fruits, which are ſweet as hony, ye may offer.

ſhall not be burnt [g] upon the Altar for a ſweet ſavour.

g But reſerved for the Prieſts.

13 (All the meat offerings alſo ſhalt thou ſeaſon with *ſalt, neither ſhalt thou ſuffer the ſalt of the [h] Covenant of thy God to be lacking from thy meat offering, *but* upon all thine oblations thou ſhalt offer ſalt.)

* *Mark*.9.49.
h Which they were bound (as by a covenant) to uſe in all ſacrifices. Num.18.19. 2 Chron.13.5. Ezek.43.24. or it meaneth a ſure and pure covenant.

14 If then thou offer a meat offring for thy firſt fruits unto the Lord, thou ſhalt offer for thy meat offering of thy firſt fruits * eares of corn dried by the fire, and wheat beaten out of ‡ the green eares.

* *Chap*.23.14.
‡ *Or, full eares, for, the word ſignifieth a fruitfull field, Read.* 2 *Chron*.26.10. *in the note* g.

15 After, thou ſhalt put oyle upon it, and lay incenſe thereon: *for* it is a meat offering.

16 And the Prieſt ſhal burn the memorial of it, *even* of that that is beaten, and of the oyle of it, with all the incenſe thereof: *for* it is an offering unto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beaſts for the ſame. 17 The Iſraelites may neither eate fat nor blood.

ALſo if his oblation *be* a [a] peace offering, if he will offer of the drove (whether it be male or female) he ſhall offer ſuch as is without blemiſh, before the Lord,

a A ſacrifice of thankſgiving offered for peace and proſperitie, either generally or particularly.

2 And ſhall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons ſons the Prieſts ſhal ſprinkle the blood upon the altar round about.

3 So he ſhall offer [b] *part* of the peace offerings *as* a ſacrifice made by fire unto the Lord, *even* the * fat that covereth the inwards, and all the fat that is upon the inwards.

b One part was burnt, another was to the Prieſts, and the third to him that offered.
* *Exod*.29.22.

4 He ſhal alſo take away the two kidneis, and the ſat that is on them, and upon ‡ the flanks, and the call on the liver with the kidneis.

‡ *Or, the which kidneis are neere the flanks.*

5 And Aarons ſons ſhall burn it on the altar, with the burnt offering, which is upon the wood, that is on the fire: *this is* a ſacrifice made by fire for a ſweet ſavour unto the Lord.

6 ¶ Alſo if his oblation *be* a peace offering unto the Lord out of the flock, whether it be [c] male or female, he ſhall offer it without blemiſh.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offring onely the male: ſo here can be offred no birds, but in the burnt offering they might: all there was conſumed with fire, and in the peace offring but a part.

7 If he offer a lambe for his oblation, then he ſhall bring it before the Lord,

8 And lay his hand upon the head of his offering, and ſhall kill it before the Tabernacle of the congregation, and Aarons ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 After, of the peace offerings he ſhall offer [d] an offring made by fire unto the Lord: he ſhall take away the fat thereof, and the rumpe altogether hard by the back bone, and the fat that covereth the inwards, and all the fat that is upon the inwards.

d The burnt offering was wholly conſumed, and of the offering made by fire only the inwards, &c. were burnt: the ſhoulder & breaſt, with the two chawes & the maw were the Prieſts; and the reſt his that offered.

10 Alſo he ſhall take away the two kidneis, with the fat that is upon them and upon the * flanks, and the kall upon the liver with the kidneis.

* *Verſe* 4.

11 Then the Prieſt ſhall burne it upon the Altar, *as* the meate of an offering made by fire unto the Lord.

12 ¶ Alſo if his offring *be* a goat, then ſhall he offer it before the Lord,

13 And ſhall put his hand upon the head of it, and kill it before the [e] Tabernacle of the Congregation, and the ſons of Aaron ſhall ſprinkle the blood thereof upon the Altar round about.

e Meaning at the Northſide of the Altar, Chap.1.1.

14 Then he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15 Alſo he ſhall take away the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis.

16 So the Prieſt ſhall burn them upon the Altar, *as* the meat of an offering made by fire for a ſweet ſavour: * all the fat *is* the Lords.

17 *This ſhalbe* a perpetuall ordinance for your generations, throughout all your dwellings, *ſo that* ye ſhall eate neither [f] fat nor * blood.

* *Chap*.7.25.
f By eating fat, was meant to be carnall, and by blood eating was ſignified crueltie.
* *Gene*.9.4. *Chap*.17.14.

CHAP. IV.

1 The offering for ſins done of ignorance, 3 For the Prieſt, 13 The Congregation, 22 The ruler, 27 And the private man.

MOreover the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, ſaying, If † any ſhall ſin through [a] ignorance, in any of the Commandements of the Lord, (which ought not to be done) but ſhall doe *contrary* to any of them,

† *Ebr. a ſoule.*
a That is, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion. Numb.15.22.

3 If the [b] Prieſt that is anointed doe ſin (according to the ſin of the people) then ſhall he offer for his ſin which he hath ſinned, a yong bullock without blemiſh unto the Lord for a ſin offering.

b Meaning, the high Prieſt.

4 And he ſhall bring the bullock unto the doore of the Tabernacle of the Congregation before the Lord, and ſhall put his hand upon the bullocks head, and [c] kill the bullock before the Lord.

c Hereby confeſſing that he deſerved the ſame puniſhment which the beaſt ſuffered.

5 And the Prieſt that is anointed, ſhall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vaile of the [d] Sanctuarie.

d Which was between the Holieſt of all, and the Sanctuarie.

7 The Prieſt alſo ſhall put *ſome* of the blood before the Lord, upon the hornes of the Altar of ſweet incenſe, which is in the [e] Tabernacle of the Congregation, then ſhall he poure * all *the reſt* of the blood of the bullock at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the end of this verſe it is taken for the court.
* *Chap*.5.9.

8 And he ſhall take away all the fat of the bullock for the ſinne offering: *to wit*, the fat that covereth the inwards, and all the fat that is about the inwards.

9 He ſhall take away alſo the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis,

10 As it was taken away from the bullock of the peace offrings, and the Prieſt ſhall burn them upon the Altar of burnt offering.

11 * But the skin of the Bullock, and all his fleſh, with his head, and his legs, and his inwards, and his doung *ſhall he beare out*.

12 So he ſhall carie the whole bullock out of the * hoſte unto a clean place, where the aſhes are powred, and ſhall burn him on the wood in the fire: where the aſhes are caſt out, ſhall he be burnt.

13 ¶ And if the [f] whole Congregation of Iſrael ſhall ſinne through ignorance, and the thing be * hid from the eyes of the multitude, and have done *againſt* any of the Commandements of the Lord which ſhould not be done, and have offended:

14 When the ſin which they have committed ſhall be knowen, then the Congregation ſhall offer a yong bullock for the ſinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation ſhall put their hands upon the head of the bullock before the Lord, and ‡ he ſhall kill the bullock before the Lord.

16 Then the Prieſt that is anointed, ſhall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Prieſt ſhall dip his finger in the blood, and ſprinkle it ſeven times before the Lord, *even* before the vaile.

18 Alſo he ſhall put *ſome* of the blood upon the horns of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall he poure all the *reſt* of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he ſhall take all his fat from him, and ‡ burn it upon the Altar.

20 And *the Prieſt* ſhal doe with this bullock, as he did with the bullock for *his* ſin: ſo ſhall he doe with this: ſo the Prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 For he ſhall carry the bullock without the hoſte, and burn him as he burned the firſt bullock: *for* it is an offering for the ſinne of the Congregation.

22 ¶ When a ruler ſhall ſin, and doe through ignorance *againſt* any of the Commandements of the Lord his God, which ſhould not be done, and ſhall offend,

23 If one ſhew unto him his ſinne, which he hath committed, then ſhall he bring for his offering an ‡ hee goat without blemiſh,

24 And ſhall lay his hand upon the head of the hee goat, and kill it in [h] the place where he ſhould kill the burnt offering before the Lord: *for* it is a ſin offering.

25 Then the Prieſt ſhall take of the blood of the ſin offering with his finger, and put it upon the hornes of the burnt offering altar, & ſhall poure *the reſt* of his blood at the foot of the burnt offering Altar,

26 And ſhall burn all his fat upon the Altar, as the fat of the peace offering: ſo the Prieſt ſhall make an [i] atonement for him, concerning his ſin, & it ſhal be forgiven him.

27 ¶ Likewiſe if any of the ‡ people of the land ſhall ſinne through ignorance in doing *againſt* any of the Commandements of the Lord, which ſhould not be done, and ſhall offend,

28 If one ſhew him his ſin which he hath committed, then he ſhall bring for his offering, ‡ a ſhee goat without blemiſh for his ſin which he hath committed,

29 [k] And he ſhall lay his hand upon the head of the ſin offering, and ſlay the ſin offering in the place of burnt offering.

30 Then the Prieſt ſhall take of the blood thereof with his finger, and put it upon the hornes of the burnt offering Altar, and poure all *the reſt* of the blood thereof at the foot of the Altar.

31 And ſhall take away all his fat, as the fat of the peace offering is taken away, and the Prieſt ſhall burn it upon the Altar for a * ſweet ſavour unto the Lord, and the Prieſt ſhal make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for his ſin offering, he ſhal bring a femal without blemiſh,

33 And ſhall lay his [l] hand upon the head of the ſin offering, and he ſhall ſlay it for a ſin offering in the place where he ſhould kill the burnt offering.

34 Then the Prieſt ſhall take of the blood of the ſin offering with his finger, and put it upon the hornes of the burnt offering Altar, and ſhall powre all *the reſt* of the blood thereof at the foot of the altar.

35 And he ſhal take away all the fat thereof, as the fat of the lamb of the peace offerings is taken away: then the Prieſt ſhall burn it upon the altar [m] with the oblations of the Lord made by fire, and the Prieſt ſhall make an atonement for him concerning his ſin that he hath committed, and it ſhall be forgiven him.

Chap. V.

1 Of him that teſtifieth not the trueth, if he heare another ſwear falſely. 4 Of him that voweth raſhly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

ALſo if † any have ſinned, *that is*, ‡ if he have heard the voyce of an othe, and he can be a witneſſe, whether he hath ſeen

* *Exod.29.14.*
umb.19.5.

* *Heb.13.11.*

The multitude
xcuſeth not the
in, but if all have
nned, they muſt
ll be puniſhed.
* *Chap.5.2.3.4.*

For all the peo-
le could not lay
n their hands,
herefore it was
ufficient that the
ncients of the
eople did it in
he name of all the
ongregation.
‡ *Or, the Prieſt.*

Or, make a per-
ume with it.

‡ *Or, the male goate of the folde.*

[h] That is, the Prieſt ſhall kill it: for it was not lawfull for any out of that office to kill the beaſt.

[i] Wherein he repreſented Ieſus Chriſt.

‡ *Or, private perſon.*

‡ *Or, the female of the goates.*

[k] Read ver.24.

* *Exod.29.18.*

[l] Meaning that the puniſhment of his ſin ſhould be laid upon that beaſt, or, that he had received all things of God, and offered this willingly.

[m] Or, beſides the burnt offerings, which were daily offred to the Lord.

† *Ebr. a ſoule.*

‡ *Or, if the Iudge hath taken an othe of any other.*

or [a] knowen of it, if he doe not utter it, he ſhall beare his iniquitie:

2 Either if one touch any uncleane thing, whether it be a carion of an uncleane beaſt, or a carion of uncleane cattell, or a carion of uncleane creeping things, and is not ware of it, yet he is uncleane, and hath offended:

3 Either if he touch any uncleanneſſe of man (whatſoever uncleanneſſe it be that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned.

4 Either if any [b] ſweare and pronounce with his lips to doe evill, or to doe good (whatſoever it be that a man ſhall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of theſe *points*,

5 When he hath ſinned in any of theſe [c] things, then he ſhall confeſſe that he hath ſinned therein.

6 Therefore ſhall he bring his treſpaſſe offering unto the Lord for his ſinne which he hath committed, *even* a female from the flock, *be it* a lambe or a ſhee goat for a ſinne offering, and the Prieſt ſhall make an atonement for him concerning his ſinne.

7 But † if he be not able to bring a ſheep, he ſhall bring for his treſpaſſe which he hath committed, two turtle doves, or two yong pigeons unto the Lord, one for a ſinne offering, and the other for a burnt offering.

8 So he ſhall bring them unto the Prieſt, who ſhall offer the ſinne offering firſt, and * wring the necke of it aſunder, but not plucke it cleane off.

9 After he ſhal ſprinkle of the blood of the ſinne offering upon the ſide of the Altar, & the reſt of the blood ſhal be ‡ ſhed at the foot of the Altar: *for* it is a ſinne offering.

10 Alſo he ſhall offer the ſecond for a burnt offering ‡ as the manner is: ſo ſhall the Prieſt [d] make an atonement for him (for his ſinne which he hath committed) and it ſhall be forgiven him.

11 ¶ But if he * be not able to bring two turtle doves, or two young pigeons, then he that hath ſinned, ſhall bring for his offering, the tenth part of an [e] Ephah of fine flowre for a ſinne offering, he ſhall put none [f] oyle thereto, neither put any incenſe thereon: for it is a ſinne offering.

12 Then ſhall he bring it to the Prieſt, and the Prieſt ſhall take his handful of it for the * remembrance thereof, and burn it upon the altar * with the offerings of the Lord made by fire: *for* it is a ſinne offering.

13 So the Prieſt ſhall make an atonement for him, as touching his ſinne that he hath committed in one of theſe *points*, and it ſhalbe forgiven him: and *the remnant* ſhall be the Prieſts, as the meat offering.

[a] Whereby it is commanded to beare witneſſe to the trueth, and diſcloſe the iniquitie of the ungodly.

[b] Or, vow raſhly without juſt examination of the circumſtances, and not knowing what ſhalbe the iſſue of the ſame.

[c] Which have been mentioned before in this Chapter.

† *Ebr. if his hand cannot touch, meaning, for his povertie.*

* *Chap. 1. 15.*

‡ *Or, powred.*

‡ *Or, according to the Law.*

[d] Or, declare him to be purged of that ſinne.

* *Verſe 7.*

[e] Which is about a pottle.

[f] As in the meat offering, Ch. 2. 1.

* Chap. 2. 2.

* Chap. 4. 35.

14 ¶ And the Lord ſpake unto Moſes, ſaying,

15 If any perſon tranſgreſſe and ſinne through ignorance [g] *by taking away* things conſecrated unto the Lord, he ſhall then bring for his treſpaſſe offering unto the Lord a ramme without blemiſh out of the flock, *worth* two ſhekels of ſilver [h] by the eſtimation after the ſhekell of the Sanctuarie, for a treſpaſſe offering.

16 So he ſhall reſtore that wherein he hath offended, *in taking away* of the holy thing, and ſhall put the fift part more thereto, and give it unto the Prieſt: ſo the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhall be forgiven him.

17 ¶ Alſo if any ſinne, and * doe *againſt* any of the commandements of the Lord, which ought not to be done, and know not, and [i] ſinne, and beare his iniquitie,

18 Then ſhall he bring a ram without blemiſh out of the flock, in thy eſtimation *worth* * *two ſhekels* for a treſpaſſe offring unto the Prieſt: and the prieſt ſhall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: ſo it ſhalbe forgiven him.

19 This is the treſpaſſe offring for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offering for ſinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire muſt abide evermore upon the altar. 14 The law of the meat offering. 20 The offering of Aaron, and his ſons.

AND the Lord ſpake unto Moſes, ſaying,

2 If any ſinne and commit a treſpaſſe againſt the Lord, and denie unto his neighbour that, which was taken him to keepe, or that which was put to him [a] of truſt, or doth by [b] robberie, or by violence oppreſſe his neighbour,

3 Or hath found that which was loſt, and denieth it, & ſweareth falſly, * for any of *theſe* things that a man doth, [c] wherein he ſinneth:

4 When, I ſay, he thus ſinneth, and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was delivered him to keepe, or the loſt thing which he found,

5 Or for whatſoever he hath ſworne falſely, he ſhall both reſtore it in the whole * ſumme, and ſhall adde the fift part more thereto, *and* give it unto him to whom it perteineth, the ſame day that he offereth for his treſpaſſe.

6 Alſo he ſhall bring for his treſpaſſe unto the Lord, a ram without blemiſh out of the * flock in thy eſtimation *worth two ſhekels* for a treſpaſſe offring unto the Prieſt.

7 And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall be forgiven him, whatſoever thing he hath done and treſpaſſed therein.

8 ¶ Then

[g] As touching the firſt fruits, or tithes, due to the Prieſts and Levites.

[h] By the eſtimation of the Prieſt, Chap. 27. 12.

* *Chap. 4. 2.*

[i] That is, afterward remembreth that he hath ſinned, when his conſcience doeth accuſe him.

* *Exod. 30. 13.*

[k] Els if his ſinne againſt God come of malice, he muſt die. Num. 15. 30.

[a] To beſtow and occupie for the uſe of him that gave it.

[b] By any guile or unlawfull meanes.

* *Num. 5. 6.*

[c] Wherein he cannot but ſin: or, wherein a man accuſtometh to ſinne by perjurie, or ſuch like thing.

* *Num. 5. 7.*

* *Chap. 5. 15.*

8 ¶ Then the Lord ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This is the [d] law of the burnt offring, (it is the burnt offering becauſe it burneth upon the altar all the night unto the morning, and the fire burneth on the altar)

[d] That is, the Ceremonies which ought to be obſerved therein.

10 And the Prieſt ſhall put on his linnen garment, & ſhall put on his linnen breeches upon [e] his fleſh, and take away the aſhes when the fire hath conſumed the burnt offering upon the altar, and he ſhall put them beſide the [f] altar.

[e] Vpon his ſecret parts, Exod. 28. 43.

[f] In the aſhpans appointed for that uſe.

11 After, he ſhall put off his garments, & put on other raiment, and carry the aſhes forth without the hoſte unto a clean place.

12 But the fire upon the Altar ſhall burn thereon *and* never be put out: wherefore the Prieſt ſhall burn wood in it every morning, and lay the burnt offring in order upon it, and he ſhall burn thereon the fat of the peace offrings.

13 The fire ſhall ever burn upon the Altar, *and* never go out.

14 ¶ * Alſo this is the law of the meat offering, which Aarons ſons ſhall offer in the preſence of the Lord, before the Altar.

* *Chap.2.1. numb.* 15.4.

15 He ſhall even take thence his handfull of fine flour of the meat offring and of the oile, and all the incenſe which *is* upon the meat offering, and ſhall burn it upon the altar for a ſweat ſavour, *as* a * memoriall thereof unto the Lord:

* *Chap.2.9.*

16 But the reſt thereof ſhall Aaron & his ſons eat: it ſhall be eaten without leaven in the Holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be [g] baken with leaven: I have given it for their portion of mine offrings made by fire: *for* it is as the ſin offering and as the treſpaſſe offering.

[g] Or knead with leaven, and after baken.

18 All the males among the children of Aaron ſhall eate of it: It *ſhall be* a ſtatute for ever in your generations concerning the offrings of the Lord, made by fire: * whatſoever toucheth them ſhall be holy.

* *Exod.*29.37.

19 ¶ Againe the Lord ſpake unto Moſes, ſaying,

20 This is the offring of Aaron and his ſons, which they ſhall offer unto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure, for a meat offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

* *Exod.* 16.36.

[h] So oft as the high Prieſt ſhall be elected and anointed.

21 In the frying pan it ſhall be made with oyle: thou ſhalt bring it fried, *and* ſhalt offer the ‡ baken pieces of the meat offring for a ſweet ſavour unto the Lord.

‡ *Or, fried.*

22 And the Prieſt that is [i] anointed in his ſtead, among his ſons ſhall offer it: *It is* the Lords ordinance for ever, it ſhall be burnt altogether.

[i] His ſonne that ſhall ſucceed him.

23 For every meat offering of the Prieſt ſhalbe *burnt* altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake unto Moſes, ſaying,

25 Speake unto Aaron, and unto his ſons, and ſay, This is the law of the ſinne offring, In the place where the burnt offering is killed ſhall the ſinne offring be killed before the Lord, *for* it is moſt holy.

26 The Prieſt that offreth this ſin offring, ſhall eate it: in the holy place ſhall it be eaten in the court of the Tabernacle of the Congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there droppeth of the blood thereof upon a [k] garment, thou ſhalt waſh that whereon it droppeth in the Holy place.

[k] Meaning, the garment of the Prieſt.

28 Alſo the earthen pot that it is ſodden in, ſhall be broken, but if it be ſodden in a braſen pot, it ſhall both be ſcoured and waſhed with [l] water.

[l] Which was in the laver, Exod. 30.18.

29 All the males among the Prieſts ſhall eat thereof, *for* it is moſt holy.

30 * But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, ſhall be eaten, *but* ſhall be burnt in the [m] fire.

* *Chap.*4.5. *Hebr.*13. 11.

[m] Out of the campe, Chap. 4.12.

CHAP. VII.

1 The law of the treſpaſſe offering: 11 Alſo of the peace offerings. 23 The fat and the blood may not be eaten.

Likewiſe this is the law of the [a] treſpaſſe offering, it is moſt holy.

[a] Which is for the ſmaller ſins, and ſuch as are committed by ignorance.

2 In the place [b] where they kill the burnt offering, ſhall they kill the treſpaſſe offring, and the blood thereof ſhall he ſprinkle round about upon the Altar.

[b] At the court gate.

3 All the fat thereof alſo ſhall [c] he offer, the rumpe, and the fat that covereth the inwards.

[c] The high Prieſt.

4 After he ſhall take away the two kidneis, with the fat that is on them and upon the flankes, and the kall on the liver with the kidneis.

5 Then the Prieſt ſhall burn them upon the Altar, for an offring made by fire unto the Lord: this is a treſpaſſe offering.

6 All the males among the Prieſts ſhall eat thereof, it ſhall be eaten in the holy place, *for* it is moſt holy.

7 As the ſinne offering *is*, ſo *is* the treſpaſſe offring, one [d] law ſerveth for both: [e] that wherewith the Prieſt ſhall make atonement, ſhalbe his.

[d] The ſame ceremonies: notwithſtanding that this word Treſpaſſe ſignifieth leſſe then ſinne.

[e] Meaning, the reſt which is left and not burnt.

8 Alſo the Prieſt that offereth any mans burnt offering, ſhall have the ſkinne of the burnt offering which he hath offered.

9 And all the meat offring that is baken in the oven, and that is dreſſed in the pan, and in the frying pan, ſhall be the Prieſts that offereth it.

10 And every meat offering mingled with oyle, and that is [f] drie, ſhall pertaine

[f] Becauſe it had no oyle nor licour.

unto all the ſons of Aaron, to all alike.

11 Furthermore, this is the law of the peace offrings, which he ſhall offer unto the Lord.

g Peace offerings containe a confeſſion and thankeſgiving for a benefit received, and alſo a vow, and free offring to receive a benefit.

12 If he offer it to [g] give thanks, then he ſhal offer for his thanks offring, unleavened cakes mingled with oile, and unleavened wafers anointed with oyle, and fine floure fryed *with* the cakes mingled with oyle.

13 He ſhall offer *alſo* his offring with cakes of leavened bread, for his peace offerings, to give thanks.

14 And of all the ſacrifice he ſhall offer one *cake* for an heave offering unto the Lord, *and* it ſhall be the Prieſts that ſprinkleth the blood of the peace offerings.

15 Alſo the fleſh of his peace offrings, for thankſgiving, ſhall be eaten the ſame day that it is offred: he ſhall leave nothing thereof untill the morning.

h If he make a vow to offer: for elſe the fleſh of the peace offerings muſt be eaten the ſame day.

16 But if the ſacrifice of his offering *be* a [h] vow, or a free offring, it ſhall be eaten the ſame day that he offereth his ſacrifice: and ſo in the morning the reſidue thereof ſhall be eaten.

17 But as much of the offered fleſh as remaineth unto the third day, ſhall be burnt with fire.

18 For if any of the fleſh of his peace offrings be eaten in the third day, he ſhall not be accepted that offereth it, neither ſhal it be rekoned unto him, *but* ſhall be an abomination: therefore the perſon that eateth of it ſhall [i] beare his iniquitie.

i The ſin, wherefore he offered, ſhall remain.

k After it be ſacrificed.

l Of the peace offering, that is cleane.

19 The fleſh alſo that toucheth any uncleane [k] thing, ſhall not be eaten, *but* burnt with fire: but [l] of this fleſh all that be clean ſhall eate thereof.

* Chap.15.3.

20 But if any eat of the fleſh of the peace offrings that pertaineth to the Lord, having his * uncleanneſſe upon him, even the ſame perſon ſhall be cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanneſſe of man, or of an uncleane beaſt, or of any filthy abomination, and eate of the fleſh of the peace offerings, which pertaineth unto the Lord, even that perſon ſhall be cut off from his people.

22 ¶ Againe the Lord ſpake unto Moſes, ſaying,

* Chap 3.17.

23 Speak unto the children of Iſrael, and ſay, * Ye ſhall eate no fat of beeves, nor of ſheep, nor of goats:

24 Yet the fat of the dead beaſt, & the fat of that which is torne *with beaſts*, ſhal be occupied to any uſe, but ye ſhall not eat of it.

25 For whoſoever eateth the fat of the beaſt, of the which he ſhall offer an offring made by fire to the Lord, even the perſon that eateth, ſhall be cut off from his people.

* Gen.9.4. Chap.17.14.

26 Neither * ſhal ye eat any blood, either of fowle, or of beaſt in all your dwellings.

27 Every perſon that eateth any blood, even the ſame perſon ſhall be cut off from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake unto the children of Iſrael, and ſay, He that offereth his peace offerings unto the Lord, ſhall bring his gift unto the Lord of his peace offerings:

m And ſhould not ſend it by another.

* Exod.29.24.

30 His [m] hands ſhall bring the offerings of the Lord made by fire: *even* the fat with the breaſt ſhall he bring, that the breaſt may be * ſhaken to and fro before the Lord.

31 Then the Prieſt ſhall burn the fat upon the Altar, and the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the Prieſt for an heave offring of your peace offrings.

33 The ſame that offereth the blood of the peace offerings, and the fat among the ſons of Aaron, ſhall have the right ſhoulder for his part.

34 For the breſt ſhaken to and fro, & the ſhoulder lifted up, have I taken of the children of Iſrael, *even* of their peace offrings, & have given them unto Aaron the Prieſt, and unto his ſons by a ſtatute for ever from among the children of Iſrael.

n That is, his priviledge, reward and portion.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his ſons, concerning the offerings of the Lord made by fire, in the day when he preſented them to ſerve in the Prieſts office unto the Lord.

36 The which *portions* the Lord commanded to give them in the day that he anointed them from among the children of Iſrael, by a ſtatute for ever in their generations.

o Which ſacrifice was offered when the Prieſts were conſecrated. Exod.29.22.

37 This is *alſo* the law of the burnt offering, of the meat offring, and of the ſin offering, and of the treſpaſſe offring, and of the [o] conſecrations, and of the peace offerings,

38 Which the Lord commanded Moſes in the mount Sinai, when he commanded the children of Iſrael to offer their gifts unto the Lord in the wilderneſſe of Sinai.

CHAP. VIII.

12 The anointing of Aaron and his ſons, with the ſacrifice concerning the ſame.

AFterward the Lord ſpake unto Moſes, ſaying,

* Exod.28.1.4.

* Exod.30.24.

2 * Take Aaron and his ſons with him, and the garments, and the * anointing oyle, and a bullock for the ſin offering, and two rams, and a basket of unleavened bread,

3 And aſſemble all the company at the door of the tabernacle of the congregation.

4 So Moſes did as the Lord had commanded him, and the company was aſſembled at the door of the Tabernacle of the Congregation.

* Exod.29.4.

5 Then Moſes ſaid unto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moſes brought Aaron, and his ſons,

ſonnes, and waſhed them with water,

7 And put upon him the coat, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered gard of the Ephod, and bound it unto him therewith.

8 After he put the breaſtplate thereon, and put in the breaſtplate * the Vrim and the Thummim.

* *Exod.* 28. 30.

9 Alſo he put the miter upon his head, and put upon the miter on the forefront the golden plate, *and* the [a] holy crown, as the Lord had commanded Moſes.

[a] So called becauſe this ſuperſcription, Holines to the Lord was graven in it.

10 (Now Moſes had taken the anointing oyle, and anointed the [b] Tabernacle and all that was therein, and ſanctified them,

[b] That is, the Holieſt of all, the Sanctuarie, and the Court.

11 And ſprinkled thereof upon the Altar ſeven times, and anointed the Altar and all his inſtruments, and the laver, and his foot, to ſanctifie them)

12 * And he powred of the anointing oyle, upon Aarons head, and anointed him, to ſanctifie him.

* *Pſal.* 133. 2.

13 After, Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and put bonets upon their heads, as the Lord had commanded Moſes.

14 * Then he brought the bullock for the ſinne offering, and Aaron and his ſonnes put their hand upon the head of the bullock for the ſinne offering.

* *Exod.* 29. 1. *Chap.* 9. 2.

15 And Moſes ſlew him, and took the blood, which he put upon the hornes of the [c] Altar round about with his finger, and purified the Altar, and powred *the reſt* of the blood at the foot of the Altar: ſo he ſanctified [d] it, to make reconciliation upon it.

[c] Of the burnt offring.

[d] To offer for the ſins of the people.

16 Then he took all the fat that was upon the inwards: and the kall of the liver, and the two kidneys, with their fat, which Moſes burned upon the Altar.

17 But the bullock and his [e] hide, and his fleſh, and his doung, he burnt with fire without the hoſte, as the Lord had commaunded Moſes.

[e] In other burnt offerings, which are not of conſeeration, or offering for himſelfe, the Prieſt hath the skin, Chap. 7. 8.

18 ¶ Alſo he brought the ram for the burnt offering, and Aaron and his ſons put their hands upon the head of the ram.

19 So Moſes killed it, and ſprinkled the blood upon the Altar round about,

20 And Moſes cut the ram in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwards and the legs in water: ſo Moſes burnt the ram every whit upon the altar: *for* it was a burnt offering for a ſweet ſavour, which was made by fire unto the Lord, as the Lord had commanded Moſes.

22 ¶ * After, he brought the other ram, the ram of conſecrations, and Aaron and his ſons layd their hands upon the head of the ram,

* *Exod.* 29. 31.

23 Which Moſes [f] ſlew, and took of the blood of it, and put it upon the lap of Aarons right eare, and upon the thumbe of his right hand, and upon the great toe of his right foot.

[f] Moſes did this, becauſe that the Prieſts were not yet eſtabliſhed in their office.

24 Then Moſes brought Aarons ſons, and put of the blood on the lap of their right eares, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moſes ſprinkled *the reſt* of the blood upon the Altar round about.

25 And he took the fat and the rump, and all the fat that was upon the inwards, and the kall of the liver, and the two kidnies with their fat, and the right ſhoulder.

26 Alſo he took of the basket of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right ſhoulder.

27 So he put * all in Aarons hands, and in his ſons hands, and ſhook it to and fro before the Lord.

* *Exod.* 29. 24.

28 After, Moſes took them out of their hands, and burnt them upon the altar for a burnt offring: *for* theſe were conſecrations for a ſweet ſavour which were made by fire unto the Lord.

29 Likewiſe Moſes took the breaſt of the ram of conſecrations, and ſhook it to and fro before the Lord: *for* it was Moſes * portion, as the Lord had commanded Moſes.

* *Exod.* 29. 26.

30 Alſo Moſes took of the anointing oyle, and of the blood which was upon the altar, and ſprinkled it upon Aaron, upon his garments, and upon his ſons, and on his ſons garments with him: ſo he ſanctified Aaron his garments, and his ſons, and his ſons garments with him.

31 ¶ Afterward Moſes ſaid unto Aaron and his ſons, Seeth the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eate it.

[g] At the doore of the court.

* *Exod.* 29. 32. *Chap.* 24. 9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeven dayes, untill the dayes of your conſecrations be at an end: * for ſeven dayes, *ſaid the Lord,* ſhall he † conſecrate you.

* *Exod.* 29. 35.

† *Ebr. fill your hands.*

34 As ‡ he hath done this day: *ſo* the Lord hath commanded to doe, to make an atonement for you.

‡ *Or, as I have done.*

35 Therefore ſhall ye abide at the doore of the Tabernacle of the Congregation day and night, ſeven dayes, and ſhall keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord had commanded by the [h] hand of Moſes.

[h] By commiſſion given to Moſes.

Chap. IX.

8 The firſt offerings of Aaron. 22 Aaron bleſſeth the people. 23 Tho glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moſes called Aaron and his ſons, and the Elders of Iſrael:

a After their conſecration: for the ſeven dayes before the Prieſts were conſecrate.

2 * Then he ſaid unto Aaron, Take thee a yong calfe for a [b] ſinne offring, and a ram for a burnt offring, *both* without blemiſh, and bring *them* before the Lord.

* *Exod.29.1.*

b Aaron entreth into the poſſeſſion of the Prieſthood, and offereth the foure principall ſacrifices: the burnt offring, the ſinne offring, the peace offering, and the meat offering.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye an hee goat for a ſinne offering, and a calfe, and a lambe, both of a yeare old, without blemiſh for a burnt offring:

4 Alſo a bullock, and a ram for peace offerings, to offer before the Lord, and a meat offering mingled with oile: for to day the Lord will appeare unto you.

5 ¶ Then they brought that which Moſes commaunded before the Tabernacle of the Congregation, and all the aſſembly drew neer and ſtood before the [c] Lord.

c Before the altar, where his glory appeared.

6 (For Moſes had ſaid, This is the thing, which the Lord commanded that ye ſhould doe, and the glory of the Lord ſhall appeare unto you)

7 Then Moſes ſaid unto Aaron, Draw neer to the Altar, and offer thy ſin offring, & thy burnt offring, & make an atonement for [d] thee and for the people: offer alſo the offring of the people, & make an atonement for them, as the Lord hath commanded.

d Reade for the underſtanding of this place, Hebr.5.3.& 7.27.

8 ¶ Aaron therefore went unto the Altar, and killed the calfe of the ſinne offering, which was for himſelfe.

9 And the ſons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the horns of the Altar, and powred *the reſt* of the blood at the foot of the Altar.

10 But the fat and the kidneis, and the kall of the liver of the ſinne offering, he [e] burnt upon the Altar, as the Lord had commanded Moſes.

e That is, he layd them in order, and ſo they were burnt when the Lord ſent down fire.

11 The fleſh alſo and the hide he burnt with fire without the hoſte.

12 After, he ſlew the burnt offring, & Aarons ſons brought unto him the blood, w^{ch} he ſprinkled round about upon the Altar.

13 Alſo they brought the burnt offring unto him with the pieces thereof, and the head, and he burnt *them* upon the Altar.

14 Likewiſe he did waſh the inwards and the legs, and [f] burnt *them* upon the burnt offering on the Altar.

f All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

15 ¶ Then he offered the peoples offering, and took a goat, which was the ſinne offering for the people, and ſlew it: and offered it for ſinne, as the firſt:

16 So he offred the burnt offering, and prepared it, according to the manner.

17 He preſented alſo the meat offering, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning, he burnt *this* upon the Altar.

* *Exod.29.38.*

18 He ſlew alſo the bullock, and the ram for the peace offerings, that was for the people, and Aarons ſons brought unto him the blood, which he ſprinkled upon the altar round about,

19 With the fat of the bullock, and of the ram, the rump, and that which covereth the inwards and the kidneis, and the kall of the liver.

20 So they laid the fat upon the breaſts, and he burnt the fat upon the altar.

21 But the [g] breaſts and the right ſhoulder Aaron ſhook too and fro before the Lord, as the Lord had commanded Moſes.

g Of the bullock and the ram.

22 So Aaron lift up his hand toward the people, and bleſſed them, and [h] came down from offering of the ſin offring, and the burnt offring, and the peace offrings.

h Becauſe the Altar was neer the Sanctuary, which was the upper end, therfore he is ſayd to come down.

23 After, Moſes and Aaron went into the Tabernacle of the congregation, and came out, and [i] bleſſed the people, and the glory of the Lord appeared to all the people.

i Or, prayed for the people.

24 * And there came a fire out from the Lord, and conſumed upon the altar the burnt offering and the fat: which when all the people ſaw, they ‡ gave thanks, and fell on their faces.

* *Gen.4.4.* 1 *King.18.38.* 2 *Chron.7.1.*

‡ *Or, gave a ſhout for joy.*

Chap. X.

2 Nadab and Abihu are burnt. 6 Iſrael mourneth for them, but the Prieſts might not. 9 The Prieſts are forbidden wine.

BVt * Nadad and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereupon, and offered [a] ſtrange fire before the Lord, which he had not commanded them.

* *Numb.3.4. and 26.61.* 1 *Chro.24.2.*

a Not taken of the altar, which was ſent from heaven and endured untill the captivitie of Babylon.

2 Therefore a fire went out from the Lord, and devoured them: ſo they died before the Lord.

3 Then Moſes ſayd unto Aaron, This is it that the Lord ſpake, ſaying, I will be [b] ſanctified in them that come neer me, and before all the people I will be glorified: but Aaron, held his peace.

b I will puniſh them that ſerve me otherwiſe then I have commanded, not ſparing the chiefe, that the people may feare and praiſe my judgements.

4 And Moſes called Miſhael and Elzaphan the ſons of Vzziel, the uncle of Aaron, and ſayd unto them, Come neer, carry your ‡ brethren from before the Sanctuarie out of the hoſte.

‡ *Or, couſins.*

5 Then they went, and carried them in their coats out of the hoſte, as Moſes had commanded.

6 After, Moſes ſayd unto Aaron and unto Eleazar and Ithamar his ſons, [c] Vncover not your heads, neither rent your clothes, leſt ye die, and leſt wrath come upon all the people: but let your brethren, all the houſe of Iſrael bewayle the burning which the Lord hath [d] kindled.

c As though ye lamented for them, preferring your carnal affection to Gods juſt judgement, Chap.19.28. Deut.14.1.

d In deſtroying Nadab and Abihu the chiefe, and menacing the reſt, except they repent.

7 And go not ye out from the doore of

the Tabernacle of the Congregation, leſt ye die: for the anointing oyle of the Lord *is* upon you: and they did according to Moſes commandement.

8 ¶ And the Lord ſpak unto Aaron, ſaying,

9 Thou ſhalt not drinke wine nor ‡ ſtrong drinke, thou, nor thy ſonnes with thee, when ye come into the Tabernacle of the congregation, leſt ye dy: *this is* an ordinance for ever throughout your generations,

‡ *Or, drinke that maketh drunke.*

10 That ye may put difference between the holy and the unholy, and between the clean and the unclean,

11 And that ye may teach the children of Iſrael all the ſtatutes with the Lord hath commanded them by the ‡ hand of Moſes.

‡ *Or, commiſſion.*

12 ¶ Then Moſes ſaid unto Aaron, and unto Eleazar and to Ithamar his ſonnes that were left, Take the meat-offering that remaineth of the offerings of the Lord, made by fire, and eat it without leaven beſide the Altar: for it is moſt holy:

13 And ye ſhall eat it in the holy place, becauſe it is thy duty, and thy ſonnes duty of the offerings of the Lord made by fire: for ſo I am commanded.

14 Alſo the * ſhaken breaſt, and the heave ſhoulder ſhal ye eat in a ‡ clean place: thou, and thy ſonnes, and thy [e] daughters with thee: for they are given as thy ‡ duty and thy ſons duty, of the peace-offrings of the children of Iſrael.

* *Exod* 29.24.

‡ *Or, where is no uncleanneſſe.*

e For the breaſt & ſhoulders of the peace offerings might be brought to their families, ſo that their daughters might eat of them, as alſo of the offerings of firſt fruites, the firſt borne, and the Eaſter lamb, Reade Chap. 22.12, 13.

‡ *Or, right, or portion.*

15 The heave ſhoulder, and the ſhaken breaſt ſhall they bring with the offerings made by fire of the fat, to ſhake *it* to & fro before the Lord, and it ſhall be thine and thy ſonnes with thee by a law for ever, as the Lord hath commanded.

16 ¶ And Moſes ſought the goat, that was offered for ſinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the ſonnes of Aaron, which were [f] left *alive*, ſaying,

f And not conſumed as Nadab and Abihu.

17 Wherefore have ye not eaten the ſin offering in the holy place, ſeeing it is moſt Holy? and *God* hath given it you, to beare the iniquity of the congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the Holy place: ye ſhould have eaten *it* in the Holy place, * as I commanded.

* *Chap.* 6.26.

19 And Aaron ſaid unto Moſes, Behold, this day [g] have they offered their ſin-offering, and their burnt-offering before the Lord, and ſuch things *as thou knoweſt* are come unto me: if I had eaten the ſinne-offering to day, ſhould it have been accepted in the ſight of the Lord?

20 So when Moſes heard *it*, he was [h] content.

g That is, Nadab and Abihu.

h Moſes bare with his infirmity, concerning his great ſorrow, but doeth not leave an example to forgive them that maliciouſly tranſgreſſe the commandement of God.

CHAP. XI.

1 Of beaſts, fiſhes, and birds, which be clean, and which be unclean.

AFter, the Lord ſpake unto Moſes and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, & ſay, * Theſe are the beaſts which ye [a] ſhall eat, among all the beaſts that are on the earth.

3 Whatſoever parteth the [b] hoof, and is cloven footed, and cheweth the cud, among the beaſts, that ſhall ye eat:

* *Gene.* 7.2. *deut.* 14.4. *actes* 10.14.

a Or, whereof ye may eat.

b He noteth foure ſorts of beaſts: ſom chew ÿ cud only, and ſome have only the foot cleft: others, neither chew the cud, nor have the hoofe cleft: the fourth, both chew the cud and have the hoof divided; which may be eaten.

4 But of them that chew the cud, or divide the hoof onely, of them ye ſhall not eat: as the camell, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean unto you.

5 Likewiſe the conie, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean to you.

6 Alſo the hare, becauſe he cheweth the cud, and divideth not the hoof, he ſhall be unclean to you.

7 And the ſwine, becauſe he parteth the hoof and is cloven footed, but cheweth not the cud, he ſhall be unclean to you.

8 Of their [c] fleſh ſhall ye not eat, and their carkeis ſhall ye not touch: *for* they ſhall be unclean to you.

c God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ Theſe ſhall ye eat, of all that are in the waters: whatſoever hath finnes and ſcales in the waters, in the ſeas, or in the rivers, them ſhall ye eat.

10 But all that have not finnes nor ſcales in the ſeas, or in the rivers, of all that [d] moveth in the waters, and of all [e] living things that are in the waters, they ſhall be an abomination unto you.

d As little fiſh ingendred of the ſlime.

e As they which come of generation.

11 They, I ſay, ſhall be an abomination to you: ye ſhall not eat of their fleſh, but ſhall abhorre their carkeis.

12 Whatſoever hath not finnes nor ſcales in the waters, that ſhall be abomination unto you.

13 ¶ Theſe ſhall ye have alſo in abomination among the fowles, they ſhall not be eaten: *for* they are an abomination, the eagle, and the ‡ goſhawke, and the oſprey:

‡ *Or, gryphin, as is in the greek.*

14 Alſo the vulture, and the kite after his kinde:

15 And all ravens after their kinde:

16 The oſtrich alſo, and the night crow, and the ‡ ſeameaw, and the hawke after his kinde:

‡ *Or, cuckow.*

17 The little owle alſo, and the cormorant, and the great owle.

18 Alſo the ‡ redſhanke, and the pelicane, and the ſwan:

‡ *Or, porphyrie.*

19 The ſtork alſo, the heron after his kinde, and the lapwing, and the bat:

20 Alſo every fowle that creepeth *and* goeth upon all foure, ſuch ſhall be an abomination unto you.

21 Yet theſe ſhal ye eat: of every fowle that creepeth, *and* goeth upon all foure, which ‡ have their feet and legs all of one to leap withall upon the earth,

‡ *Or, have no bowings in their feet.*

22 Of them ye ſhall eate theſe, the graſhopper after his kind, and the [f] ſolean after his kind, the hargol after his kind, and the hagab after his kind.

23 But all *other* fowles that creep *and* have foure feet, they *ſhall be* an abomination unto you.

24 For by ſuch ye ſhall be polluted: whoſoever toucheth their carkeis, ſhall be unclean unto the evening.

25 Whoſoever alſo [g] beareth of their carkeis, ſhall waſh his clothes, and be uncleane untill even.

26 Every beaſt that hath clawes divided, and is ‡ not cloven footed, nor cheweth the cud, ſuch ſhall be unclean unto you: every one that toucheth them, ſhalbe unclean.

27 And whatſoever goeth upon his pawes among all maner beaſts that goeth on all foure, ſuch ſhall be unclean unto you: who ſo doth touch their carkeis ſhall be unclean untill the even.

28 And he that beareth their carkeis, ſhall waſh his cloathes, and be unclean untill the even: *for* ſuch ſhall be unclean unto you.

29 ¶ Alſo theſe ſhall be unclean to you among the things that creep and move upon the earth, the weaſell, and the mouſe, and the [h] † frog, after his kind:

30 Alſo the rat, and the lizard, and the chamelion, and the ſtellio, and the mole.

31 Theſe ſhall be unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean untill the even.

32 Alſo whatſoever any of the dead carkeiſes of them doth fall upon, ſhall be unclean, whether it be veſſell of wood, or raiment, or [i] skin, or ſack: whatſoever veſſell it be that is occupied, it ſhall be put in the water as unclean untill the even, and *ſo* be purified.

33 But every earthen veſſell, whereinto any of them falleth, whatſoever is within it ſhall be unclean, and * ye ſhall break it.

34 All meat alſo that ſhall be eaten, if any *ſuch* water come upon it, ſhall be unclean: and all drinke that ſhall be drunke in all *ſuch* veſſels ſhall be unclean.

35 And every thing that their carkeis fall upon, ſhall be unclean: the furnace or the pot ſhall be broken: *for* they are unclean unto you.

36 Yet the fountaines and welles where there is plentie of water ſhall be clean: but that which [k] toucheth their carkeiſes, ſhall be unclean.

37 And if there fall of their dead carkeis upon any ſeed which uſeth to be ſowen, it ſhall be unclean.

38 But if any [l] water be poured upon the ſeed, and there fall of their dead carkeis thereon, it ſhall be unclean unto you.

39 If alſo any beaſt, whereof ye may eat, die, he that toucheth the carkeis thereof, ſhall be unclean untill the even.

40 And he that eateth of the carkeis of it, ſhall waſh his clothes, and be unclean untill the even: he alſo that beareth the carkeis of it, ſhall waſh his clothes, and be unclean untill the even.

41 Every creeping thing therefore that creepeth upon the earth ſhalbe an abomination, *and* not be eaten.

42 Whatſoever goeth upon the breaſt, and whatſoever goeth upon all four, or that hath many feet among all creeping things that creep upon the earth, ye ſhall not eat of them, for they ſhall be abomination.

43 Ye ſhall not pollute your ſelves with any thing that creepeth, neither make your ſelves unclean with them, neither defile your ſelves thereby: ye ſhall not, I ſay, be defiled by them:

44 For I am the Lord your God: be ſanctified therefore, and be [m] holy, for I am holy, and defile not your ſelves with any creeping thing, that creepeth upon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you ſhould be holy, for I am holy.

46 This is the law of beaſts, and of fowles, & of every living thing that moveth in the waters, and of every thing that creepeth upon the earth:

47 That there may be a difference between the unclean and clean, and between the beaſt that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

2 A law how women ſhould be purged after their deliverance.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay, When a woman hath brought forth ſeed, and borne a man child, ſhe ſhalbe unclean [a] ſeven dayes, like as ſhe is unclean when ſhe is put apart from her ‡ * diſeaſe.

3 (* And in the eight day the foreskin of the *childs* fleſh ſhalbe circumciſed)

4 And ſhe ſhall continue in the blood of her purifying three [b] and thirtie dayes: ſhe ſhall touch no [c] hallowed thing, nor come into the [d] Sanctuary, untill the time of her purifying be out.

5 But if ſhe beare a maid child, then ſhe ſhall be unclean two [e] weekes, as when ſhe hath her diſeaſe: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix dayes.

6 Now when the dayes of her purifying are out, (whether it be for a ſonne or for a daughter) ſhe ſhal bring to the Prieſt a lambe of one yeare old for a burnt offering, and a young pigeon or a turtle dove for a ſinne

offe-

[f] Theſe were certain kinds of graſhoppers, which are not now properly knowen.

[g] Out of the campe.

‡ *Or, hath not his foot cloven in two.*

[h] The green frog that ſitteth on the buſhes.

† *Or, crocodile.*

[i] As a bottle or bagge.

* *Chap.* 6.28.

[k] So much of the water as toucheth it.

[l] He ſpeaketh of ſeed that is laide to ſteepe before it be ſowen.

[m] He ſheweth why God did chuſe them to be his people. 1 *Pet.* 1, 15.

[a] So that her huſband for that time could not reſort to her.

‡ *Or, flowres.*

* *Chap.* 15. 19.

* *Luke* 2. 21. *Iohn.* 7, 22.

[b] Beſides the firſt ſeven dayes.

[c] As ſacrifice, or ſuch like.

[d] That is, into the court gate, till after fortie dayes.

[e] Twiſe ſo long as if ſhe bare a manchild.

offering, unto the doore of the [f] Tabernacle of the Congregation,

[f] Where the burnt offerings were wont to be offered.

7 Who ſhall offer it before the Lord, and make an atonement for her: ſo ſhe ſhalbe purged of the iſſue of her blood: this is the law for her that hath born a male or female.

8 But if ſhe † be not able to bring a lambe, ſhe ſhall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a ſinne offering: and the Prieſt ſhall make an atonement for her: ſo ſhe ſhall be clean.

† *Ebr. if her hand find not the worth of a lambe.*

* *Luke* 2.24.

Chap. XIII.

1 *What conſiderations the Prieſt ought to obſerve in judging the leproſie,* 28 *The blacke ſpot or ſcab,* 47 *And the lepry of the garment.*

MOreover the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 The man that ſhall have in the skin of his fleſh a ſwelling or a ſcab, or a white ſpot, ſo that in the skin of his fleſh [a] it be like the plague of leproſie, then he ſhalbe brought unto Aaron the Prieſt, or unto one of his ſonnes the Prieſts,

[a] That it may be ſuſpected to be the lepry.

3 And the Prieſt ſhall look on the ſore in the skin of *his* fleſh: if the haire in the ſore be turned into white, and the ſore ſeem to be [b] lower then the skin of his fleſh, it is a plague of leproſie: therefore the Prieſt ſhall look on him, and † pronounce him unclean.

[b] That is, ſhrunk in, and be lower then the reſt of the skin.

† *Ebr. ſhall pollute him.*

4 But if the white ſpot be in the skin of his fleſh, and ſeem not to be lower then the skin, nor the haire thereof be turned unto white, then the Prieſt ſhall ſhut up *him that hath* the plague, ſeven dayes.

5 After, the Prieſt ſhall look upon him the ſeventh day: and if the plague ſeem † to him to abide ſtill, and the plague grow not in the skin, the Prieſt ſhall ſhut him up yet ſeven dayes more.

† *Ebr. in his eye.*

6 Then the Prieſt ſhall look on him againe the ſeventh day, and if the plague [c] be darke, and the ſore grow not in the skin, then the Prieſt ſhall † pronounce him clean, *for* it is a ſcab: therefore he ſhall waſh his clothes and be clean.

[c] As having the skin drawen together, or blackiſh.

† *Ebr. ſhall clenſe him.*

7 But if the ſcab grow more in the skin, after that he is ſeene of the Prieſt for to be purged, he ſhall be ſeene of the Prieſt yet again.

8 Then the Prieſt ſhall conſider, and if the ſcab ‡ grow in the skin, then the Prieſt ſhall pronounce him [d] unclean: *for* it is leproſie.

‡ *Or, be ſpread abroad.*

[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſin, before God, though it were the puniſhment of ſinne,

9 ¶ When the plague of leproſie is in a man, he ſhall be brought unto the Prieſt,

10 And the Prieſt ſhall ſee *him:* and if the ſwelling *be* white in the skin, and have made the haire white, and there be raw fleſh in the ſwelling,

11 It is an old leproſie in the skin of his fleſh: and the Prieſt ſhall pronounce him unclean, and ſhall not ſhut him up, for he is unclean.

12 Alſo if the leproſie † break out in the skin, and the leproſie cover all the skin of the plague, from his head even to his feet, whereſoever the Prieſt looketh,

† *Or, bud.*

13 Then the Prieſt ſhall conſider: and if the leproſie cover all his fleſh, he ſhall pronounce the plague to be [e] clean, becauſe it is all turned into whitenesse: *ſo* he ſhall be clean.

[e] For it is not that contagious leprie that infecteth, but a kinde of ſcurfe, which hath not the fleſh raw as the leproſie.

14 But if *there be* raw fleſh on him when he is ſeene, he ſhall be unclean.

15 For the Prieſt ſhall ſee the raw fleſh, & declare him to be unclean: *for* the raw fleſh is [f] unclean, *therefore* it is the leproſie.

[f] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

16 Or if the raw fleſh change & be turned into white, then he ſhall come to the Prieſt,

17 And the Prieſt ſhall behold him: and if the ſore be changed into white, then the Prieſt ſhall pronounce the plague clean, *for* it is clean.

18 ¶ The fleſh alſo in whoſe skin there is ‡ a bile and is healed,

‡ *Or, impoſtume.*

19 And in the place of the bile there be a white ſwelling, or a white ſpot ſomewhat reddiſh, it ſhall be ſeene of the Prieſt.

20 And when the Prieſt ſeeth it, if it appeare lower then the skin, & the hair thereof be changed into white, the Prieſt then ſhall pronounce him [g] unclean: *for* it is a plague of leproſie, broken out in the bile.

[g] None were exempted, but if the Prieſt pronounced him unclean, he was put out from among the people, as appeareth by Mary the propheteſſe, Numb. 12.14. and by king Vzziah, 2 Chro. 26.20.

21 But if the Prieſt look on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Prieſt ſhall ſhut him up ſeven dayes.

22 And if it ſpread abroad in the fleſh, the Prieſt ſhall pronounce him unclean, *for* it is a ſore.

23 But if the ſpot continue in his place, and grow not, it is a burning bile: therefore the Prieſt ſhall declare him to be clean.

24 ¶ If there be any fleſh, in whoſe skin there is an hote burning, and the quick fleſh of the burning have a [h] white ſpot ſomewhat reddiſh or pale,

[h] If he have a white ſpot in the place where the burning was, and was after healed.

25 Then the Prieſt ſhall look upon it: and if the hair in that ſpot be changed into white, and it appeare lower then the skin, it is a leproſie broken out in the burning: therefore the Prieſt ſhall pronounce him unclean: *for* it is the plague of leproſie.

26 But if the Prieſt look on it, and there be no white hair in the ſpot, & be no lower then the *other* skin, but be darker, then the Prieſt ſhall ſhut him up ſeven dayes.

27 After, the Prieſt ſhall look on him the ſeventh day: if it be growen abroad in the skin, then the Prieſt ſhall pronounce him unclean: *for* it is the plague of leproſie.

28 And if the ſpot abide in his place, not growing in the skin, but is darke, it is a ‡ riſing of the burning: the Prieſt ſhall

‡ *Or, ſwelling.*

therefore declare him cleane, for it is the drying up of the burning.

29 ¶ If alſo a man or woman hath a ſore on the head or in the beard,

30 Then the Prieſt ſhall ſee the ſore: and if it appeare lower then the skin, and there be in it a ſmall yellow [i] haire, then the Prieſt ſhall pronounce him uncleane: *for* it is a black ſpot, and leproſie of the head or of the beard.

31 And if the Prieſt looke on the ſore of the black ſpot, and if it ſeeme not lower then the skin, nor have any black haire in it, then the Prieſt ſhall ſhut up *him that hath* the ſore of the black ſpot, ſeven daies.

32 After, in the ſeventh day the Prieſt ſhall look on the ſore: and if the black ſpot grow not, and there be in it no yellow haire, and the black ſpot ſeeme not lower then the ſkin,

33 Then he ſhall be ſhaven, but *the place* of the black ſpot ſhall he not ſhave: but the Prieſt ſhall ſhut up *him that hath* the black ſpot, ſeven dayes more.

34 And the ſeventh day the Prieſt ſhall looke on the black ſpot, and if the black ſpot grow not in the ſkinne, nor ſeeme lower then the *other* ſkinne, then the Prieſt ſhall cleanſe him, and he ſhall waſh his clothes, and be cleane.

35 But if the black ſpot grow abroad in the fleſh after his cleanſing,

36 Then the Prieſt ſhall look on it: and if the black ſpot grow in the skin, the Prieſt ſhall not [k] ſeeke for the yellow haire: *for* he is uncleane.

37 But if the black ſpot ſeeme to him to abide, and that black haire grow therein, the black ſpot is healed, he *is* cleane, and the Prieſt ſhall declare him to be cleane.

38 ¶ Furthermore if there be many white ſpots in the skin of the fleſh of man or woman,

39 Then the Prieſt ſhall conſider: and if the ſpots in the skin of their fleſh be ſomewhat darke and white withall, it is but a white ſpot broken out in the skin: *therefore* he is cleane.

40 And the man whoſe haire is fallen off his head, *and* is bald, is cleane.

41 And if his head loſe the [l] haire on the forepart, *and* be bald before, he is cleane.

42 But if there be in the bald head, or in the bald forehead a white reddiſh ſore, it is a leproſie ſpringing in his bald head, or in his bald forehead.

43 Therfore the Prieſt ſhal look upon it, and if the riſing of the ſore be white reddiſh in his bald head, or in his bald fore head, appearing like leproſie in the skin of the fleſh,

44 He is a leper and uncleane: *therfore* the Prieſt ſhall pronounce him altogether uncleane: *for* the ſore *is* in his head.

45 The leper alſo in whom the plague is, ſhall have his clothes [m] rent, and his head bare, and ſhall put a covering upon his [n] lips, and ſhall cry, *I am* uncleane, *I am* uncleane.

46 As long as the diſeaſe *ſhall be* upon him, he ſhall be polluted, *for* he is uncleane: he ſhall dwell alone, *without the camp *ſhall* his habitation *be*.

47 ¶ Alſo the garment that the plague of leproſie is in, whether it be a wollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of wollen, either in a skin, or in any thing made of a skin,

49 And if the ſore be greene or ſomewhat reddiſh in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leproſie, and ſhall be ſhewed unto the Prieſt.

50 Then the Prieſt ſhal ſee the plague, and ſhut up *it that hath* the plague, ſeven dayes,

51 And ſhall look on the plague the ſeventh day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skin, or in any thing that is made of ſkinne, that plague *is* a fretting leproſie and uncleane.

52 And he ſhall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leproſie, *therefore* it ſhall be burnt in the fire.

53 If the Prieſt yet ſee that the plague [p] grow not in the garment, or in the woofe, or in whatſoever thing of skin it be,

54 Then the Prieſt ſhall command them to waſh the thing wherein the plague is, and he ſhalt ſhut it up ſeven dayes more,

55 Again the Prieſt ſhal look on the plague after it is waſhed: and if the plague have not changed his [q] colour, though the plague have ſpread no further, it is uncleane: thou ſhalt burne it in the fire, *for* it is a fret inward, [r] whether *the ſpot* be in the bare place of the whole, or in part thereof.

56 And if the Prieſt ſee that the plague be darker, after that it is waſhed, he ſhal cut it out of the garment or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare ſtill in the garment, or in the warpe, or in the woofe, or in any thing made of skin, it is a ſpreading *leprie*: thou ſhalt burne the thing wherein the plague is in the fire.

58 If thou haſt waſhed the garment, or the warpe, or the woofe, or whatſoever thing of skin it be, if the plague be departed therefrom, then ſhall it be waſhed [ſ] the ſecond time, and be cleane.

59 This is the law of the plague of leproſie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or uncleane.

[i] Which was not wont to be there, or elſe ſmaller then in any other part of the body.

[k] He ſhall not care whether the yellow haire be there, or no.

[l] By ſickneſſe, or any other inconvenience.

[m] In ſigne of ſorrow and lamentation.

[n] Either in token of mourning, or for feare of infecting others.

* *Num.* 5.2. 2 *Kings* 15.5.

[o] Whether it be garment, veſſell, or inſtrument.

[p] But abide ſtill in one place, as verſe 37.

[q] But remaine as it did before.

[r] Or, whether it be in any bare place before, or behind.

[ſ] To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

CHAP. XIV.

3 The cleanſing of the Leper, 34 And of the houſe that he is in.

AND the Lord ſpak unto Moſes,ſaying,

2 * This is the [a] law of the leper in the day of his cleanſing: that is, he ſhall be brought unto the Prieſt,

Matth.8.2.
rke 1.40.
e 5.12.
Or, the ceremo- which ſhall be d in his purga- n.

3 And the Prieſt ſhall go out of the camp,and the Prieſt ſhall conſider *him*: and if the plague of leproſie be healed in the leper,

4 Then ſhall the Prieſt command to take for *him* that is cleanſed, two ‡ ſparrows alive and [b] cleane, and cedar wood, and a ſcarlet *lace*, and hyſſope.

Or, little birds.
Of birdes which re permitted to eaten.

5 And the Prieſts ſhall command to kill one of the birds over [c] pure water in an earthen veſſell.

Running water, of the foun- ines.

6 After, he ſhall take the live ſparrow with the Cedar wood, and the ſcarlet *lace*, and the hyſſop, and ſhall dip them and the living ſparrow in the blood of the ſparrow ſlain, over the pure water,

7 And he ſhall ſprinkle upon him, that muſt be clenſed of his leproſie, ſeven times, and cleanſe him, and ſhall [d] let go the live ſparrow into the broad field.

Signifying that that was made eane, was ſet at erty, and reſto- l to the compa- of others.

8 Then he that ſhall be cleanſed,ſhal waſh his clothes, and ſhave off all his haire, and waſh himſelf in water, ſo he ſhall be clean: after that ſhall he come into the hoſt, but ſhall tarrie without his tent ſeven dayes.

9 So in the ſeventh day he ſhall ſhave off all his haire,*both* his head, and his beard,and his eyebrowes: even all his haire ſhall he ſhave, and ſhall waſh his clothes, and ſhall waſh his fleſh in water: ſo he ſhall be clean.

10 Then in the eight day he ſhall take two hee lambes without [e] blemiſh, and an ewe lamb of a yeare old without blemiſh, and three tenth deales of fine flower for a meat-offering, mingled with oyle, [f] and a pint of oyle.

Which hath no nperfection in a- y member,

This meaſure in brew, is called og, and conteieth ſix egges in eaſure.

11 And the Prieſt that maketh him clean, ſhall bring the man which is to be made clean,& thoſe things before the Lord,at the doore of the tabernacle of the congregation

12 Then the Prieſt ſhall take one lamb, and offer him for a treſpaſſe-offering, and the pint of oyle, and * ſhake them to and fro before the Lord.

Exod.29.24.

13 And he ſhall kill the lamb in the place where the ſin-offering and the burnt-offering are ſlain,*even* in the Holy place: for as the * ſinne-offering is the Prieſts, *ſo* is the treſpaſſe-offering: *for* it is moſt holy.

Chap.7.7.

14 So the Prieſt ſhall take of the blood of the treſpaſſe-offering,and put it upon the lap of the right eare of him that ſhalbe clenſed,and upon the thumbe of his right hand, and upon the great toe of his right foot.

15 The Prieſt ſhall alſo take of the pint of oyle,and powre it into the palme of his left hand,

16 And the Prieſt ſhall dip his † right finger in the oyle that is in his left hand,and ſprinkle of the oyle with his finger ſeven times before the Lord.

† *Ebr. the finger of his right hand.*

17 And of the reſt of the oyl that is in his hand,ſhall the Prieſt put upon the lap of the right eare of him that is to be cleanſed, and upon the thumbe of his right hand, and upon the great toe of his right foot, † where the blood of the treſpaſſe-offering *was put*.

†*Ebr. upon the blood of the treſpaſſe offering.*

18 But the remnant of the oyle that is in the Prieſts hand,he ſhall powre upon the head of him that is to be cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the ſinne offering, and make an atonement for him that is to be cleanſed of his uncleanneſſe: then after ſhall he kill the burnt-offering.

20 So the Prieſt ſhall offer the burnt-offering and the meat offering upon the altar, and the Prieſt ſhall make an atonement for him: ſo he ſhall be clean.

21 But if he be poore, and † not able, then he ſhall bring one lamb for a treſpaſſe offring to be ſhaken, for his reconciliation, & a [g] tenth deal of fine flowre mingled with oyl,for a meat-offering,with a pint of oyle.

†*Ebr. his hand cannot take it.*
g Which is an Omer, reade Exod. 16.16.

22 Alſo two Turtle doves,or two yong pigeons, as he is able, whereof the one ſhall be a ſinne-offering, and the other a burnt-offering,

23 And he ſhall bring them the eight day for his cleanſing unto the Prieſts at the doore of the Tabernacle of the congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the treſpaſſe-offering, and the pint of oyle, and the Prieſt ſhall [h] ſhake them to and fro before the Lord.

h Or, ſhall offer them as the offring that is ſhaken to and fro,

25 And he ſhall kill the lambe of the treſpaſſe-offering, and the Prieſt ſhall take of the blood of the treſpaſſe-offering, and put it upon the lap of his right eare that is to be cleanſed, and upon the thumbe of his right hand, and upon the great toe of his right foot.

26 Alſo the Prieſt ſhall poure of the oyle into the palme of his own † left hand.

† *Ebr. into the palme of the Prieſts left hand.*

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeven times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hand,upon the lap of the right eare of him that is to be cleanſed,and upon the thumbe of his right hand,and upon the great toe of his right foot: upon the place ‡ of the blood of the treſpaſſe-offering.

‡ *Or, where the blood of the treſpaſſe offering was put, as verſe. 17.*

29 But the reſt of the oyl that is in the Prieſts hand, he ſhall put upon the head of him that is to be clenſed, to make an atonement for him before the Lord.

30 Alſo he ſhall preſent one of the Turtle

doves, or of the young pigeons, [i] as he is able:

31 Such, I ſay, as he is able, the one for a ſinne offering, and the other for a burnt offering ‡ with the meat offering: ſo the Prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

32 This is the [k] law of him which hath the plague of leproſie, who is not able in his cleanſing *to offer the whole*.

33 ¶ The Lord alſo ſpake unto Moſes and to Aaron, ſaying,

34 When ye be come unto the land of Canaan, which I give you in poſſeſſion, If I [l] ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then he that oweth the houſe, ſhall come and tell the Prieſt, ſaying, Me think there is like a plague *of leproſie* in the houſe.

36 Then the Prieſt ſhall command them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made unclean, and then ſhall the Prieſt go in to ſee the houſe,

37 And he ſhall mark the plague: and if the plague *be* in the wals of the houſe, and that there be ‡ deep ſpots, greeniſh or reddiſh, which ſeem to be lower then the wall,

38 Then the Prieſt ſhall go out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut up the houſe ſeven dayes.

39 So the Prieſt ſhall come again the ſeventh day: and if he ſee that the plague be increaſed in the walls of the houſe,

40 Then the Prieſt ſhall command them to take away the ſtones wherein the plague *is*, and they ſhall caſt them into a ‡ foule place without the citie.

41 Alſo he ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they have pared off, without the citie in [m] an unclean place.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhal take other morter, to plaſter the houſe with.

43 But if the plague come again, and breake out in the houſe, after that he hath taken away the ſtones, and after that he hath ſcraped and plaiſtred the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a fretting leproſie in the houſe: it is *therefore* uncleane.

45 And he ſhall [n] breake down the houſe, with the ſtones of it, and the timber thereof, and all the ‡ morter of the houſe, and he ſhall carie them out of the citie unto an uncleane place.

46 Moreover he that goeth into the houſe all the while that it is ſhut up, he ſhall be uncleane untill the even.

47 He alſo that ſleepeth in the houſe, ſhall waſh his clothes: he likewiſe that eateth in the houſe, ſhall waſh his clothes.

48 But if the Prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtered, the Prieſt ſhall pronounce that houſe clean, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrows, and Cedar wood, and [o] ſkarlet *lace*, and hyſſope.

50 And he ſhall kill one ſparrow over pure water in an earthen veſſell,

51 And ſhall take the Cedar wood, and the hyſſope, and the ſkarlet *lace* with the live ſparrow, and dip them in the blood of the ſlain ſparrow, and in the pure water, and ſprinkle the houſe ſeven times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the live ſparrow, and with the Cedar wood, and with the hyſſope, and with the ſcarlet *lace*.

53 Afterward he ſhall let go the live ſparrow out of the † towne into the † broad fields: ſo ſhall he make atonement for the houſe, and it ſhall be cleane.

54 This is the law for every plague of leproſie and * black ſpot.

55 And of the leproſie of the garment, and of the houſe,

56 And of the ‡ ſwelling, and of the ſcab, and of the white ſpot.

57 This is the law of the leproſie to teach † when *a thing* is unclean, and when it is cleane.

Chap. XV.

2, 19 The manner of purging the unclean iſſues both of men and women. 31 The children of Iſrael muſt be ſeparate from all uncleanneſſe.

Moreover the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, Whoſoever hath an iſſue from his [a] fleſh, is unclean, *becauſe* of his iſſue.

3 And this ſhall be his uncleanneſſe in his iſſue: *when* his fleſh avoideth his iſſue, or if his fleſh be ſtopped from his iſſue, this is his [b] uncleanneſſe.

4 Every bed whereon he lieth that hath the iſſue, ſhall be unclean, and every thing whereon he ſitteth, ſhall be unclean.

5 Whoſoever alſo toucheth his bed, ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean untill the even.

6 And he that ſitteth on any thing, whereon he ſate that hath the iſſue, ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean untill the even.

7 Alſo he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and waſh himſelf in water, and ſhall be uncleane untill the even.

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[i] Whether of them he can get.

‡ *Or, beſides the meat-offering.*

[k] This order is appointed for the poore man.

[l] This declareth ẏ no plague nor puniſhment cometh to man without Gods providence and his ſending.

‡ *Or, blackneſſe, or hollow ſtrakes.*

‡ *Or, polluted.*

[m] Where carions were caſt, and other filth, that the people might not be therewith infected.

[n] That is, he ſhall command it to be pulled down, as verſ. 40.

‡ *Or, duſt.*

[o] It ſeemeth that this was a lace or ſtring to binde the hyſſope to ẏ wood, and ſo was made a ſprinkle: the Apoſtle to the Ebrews calleth it ſcarlet wooll, Hebr. 9.19.

† *Ebr. citie.*

† *Ebr. on the face of the field.*

* *Chap. 13.30.*

‡ *Or, riſing.*

† *Ebr. in the day of the unclean, and in the day of the clean.*

[a] Whoſe ſeed either in ſleeping, or elſe of weakneſſe of nature, iſſueth at his ſecret part.

[b] Or the thing wherefore he ſhall be unclean.

8 If he alſo, that hath the iſſue, ſpit upon him that is clean, [c] he ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean untill the even.

c On whom the nclean man did pit.

9 And what [d] ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean,

d The word ſigni- eth, every thing hercon a man ideth.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean unto the even: and he that beareth thoſe *things*, ſhal waſh his clothes, & waſh himſelf in water, and ſhall be unclean untill the even.

11 Likewiſe whomſoever he toucheth that hath the iſſue (and hath not waſhed his hands in water) ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean untill the even.

12 * And the veſſell of earth that he toucheth, which hath the iſſue, ſhall be broken: and every veſſell of wood ſhall be rinſed in water.

* *Chap.* 6. 28.

13 But if he that hath an iſſue, be [e] cleanſed of his iſſue, then ſhal he count him ſeven dayes for his cleanſing, and waſh his cloths, and waſh his fleſh in pure water: ſo ſhall he be clean.

e That is, be reored to his old ate, and be hea- d thereof.

14 Then the eight day he ſhall take unto him two Turtle doves, or two young pigeous, and come before the Lord at the doore of the Tabernacle of the Congregation, and ſhall give them unto the Prieſt.

15 And the Prieſt ſhall make of the one of them a ſin-offring, & of the other a burnt offering: ſo the Prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 Alſo if any mans iſſue of ſeed depart from him, he ſhall waſh all his [f] fleſh in water, and be unclean untill the even.

Meaning, all his ody.

17 And every garment, and every skin whereupon ſhall be iſſue of ſeed, ſhall be even waſhed with water, and be unclean unto the even.

18 If he that hath an iſſue of ſeed do ly with a woman, they ſhall both waſh themſelves with water, and be unclean untill the even.

19 ¶ Alſo when a woman ſhall have an iſſve, *and* her iſſue in her ‡ fleſh ſhall be blood, ſhe ſhall be put apart ſeven dayes: and whoſoever toucheth her, ſhall be unclean unto the even.

Or, ſecret part.

20 And whatſoever ſhe lieth upon in [g] her ſeparation, ſhall be unclean, and every thing that ſhe ſitteth upon, ſhall be unclean.

That is, when ſhe ath her flowers, hereby ſhe is parate from her uſband, from the abernacle, and om touching of y holy thing,

21 Whoſoever alſo toucheth her bed, ſhal waſh his clothes, and waſh himſelf with water, and ſhall be unclean unto the even.

22 And whoſoever toucheth any thing that ſhe ſate upon, ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean unto the even:

23 So that whether he touch her bed, or any thing whereon ſhe hath ſit, he ſhall be unclean unto the even.

24 And if a man lie with her, & *the flowers* of her ſeparation [h] touch him, he ſhall be unclean ſeven dayes, and all the whole bed whereon he lieth, ſhall be unclean.

h If any of her uncleanneſſe did only touch him in ỹ bed: for elſe the man that companied with ſuch a woman ſhould die. Chap. 20. 18.

25 Alſo when a womans iſſue of blood runneth long time beſides the time of her † flowers, or when ſhe hath an iſſue, longer then her flowers, all the dayes of the iſſue of her uncleanneſſe ſhe ſhall be unclean, as in the time of her flowers.

† *Ebr, ſeparation.*

26 Every bed whereon ſhe lieth (as long as her iſſue laſteth) ſhalbe to her as her [i] bed of her ſeparation: & whatſoever ſhe ſitteth upon, ſhall be unclean, as her uncleanneſſe when ſhe is put apart.

i Shall be unclean, as the bed whereon ſhe lay when ſhe had her naturall diſeaſe.

27 And whoſoever toucheth theſe *things*, ſhall be unclean, and ſhall waſh his clothes, and waſh himſelf in water, and ſhall be unclean unto the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] count her ſeven dayes, and after, ſhe ſhall be clean.

k After the time that ſhe is recovered.

29 And in the eight day ſhe ſhall take unto her two turtles, or two yong pigeons, and bring them unto the Prieſt at the doore of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of the one a ſinne-offering, and of the other a burnt-offering, and the Prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſſe.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their uncleanneſſe, that they die not in their uncleanneſſe, if they defile my Tabernacle that is among them.

l Seeing that God requireth of his, puritie and cleanneſſe: we cannot be his, except our filth and ſinnes be purged with the blood of Jeſus Chriſt, and ſo we learn to deteſt all ſinne.

32 This is the law of him that hath an iſſue, and of him from whom goeth an iſſue of ſeed whereby he is defiled:

33 Alſo of her that is ſick of her flowres, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is unclean.

CHAP. XVI.

2 The Prieſts might not at all times come into the moſt holy Place. 8 The Scape goate. 14 The purging of the Sanctuary. 17 The cleanſing of the Tabernacle. 21 The Prieſt confeſſeth the ſinnes of the people. 29 The feaſt of cleanſing ſinnes.

FUrthermore the Lord ſpake unto Moſes, * after the death of the two ſonnes of Aaron, when they came *to offer* before the Lord, and died:

* *Chap.* 10. 1, 2.

2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, * that he come not at [a] all times into the Holy place within the Vaile, before the Mercy-ſeat, which is upon the Ark, that he die not: for I will appeare in the cloud upon the Mercie-ſeat.

* *Exod.* 30. 10. *Hebr.* 9. 7.

a The high Prieſt entred into ỹ holieſt of al but once a yeare, even in the moneth of September.

3 After this *ſort* ſhall Aaron come into the Holy Place: *even* with a young bullock for a ſinne-offering, and a ram for a burnt-offering.

4 He ſhall put on the holy linnen coat, and ſhall have linnen breeches upon his ‡ fleſh, and ſhalbe girded with a linnen girdle,

‡ *Or, privities.*

dle, and ſhall cover his head with a linnen miter: theſe are the holy garments: therefore ſhall he waſh his fleſh in water, when he doth put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two hee goats for a ſinne-offering, and a ramme for a burnt-offering.

6 Then Aaron ſhall offer the bullock for his ſinne-offering, * and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two hee goats, & preſent them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots over the two hee goats: one lot for the Lord, and the other for the [b] Scape goat.

9 And Aaron ſhall offer the goat, upon which the Lords lot ſhall fal, and make him a ſinne-offering.

10 But the goate, on which the lot ſhal fall to be the Scape goate, ſhall be preſented alive before the Lord, to make reconciliation by him, *and* to let him go (as a Scape goat) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullock for his ſinne-offering, and make a reconciliation for himſelf, and for his houſe, and ſhall kil the bullock for his ſinne-offering.

12 And he ſhal take a cenſer ful of burning coals from off the altar before the Lord, and his handfull of ſweet incenſe beaten ſmall, and bring *it* within the [c] Vail,

13 And ſhall put the incenſe upon the fire before the Lord, that the ‡ cloud of the incenſe may cover the Mercy ſeat that is upon ‡ the Teſtimonie: ſo he ſhall not die.

14 And he ſhall * take of the blood of the bullock, * and ſprinkle it with his finger upon the Mercie-ſeat [d] Eaſtward: and before the Mercie ſeat ſhal he ſprinkle of the blood with his finger, ſeven times.

15 ¶ Then ſhall he kill the goat that is the peoples ſinne-offering, and bring his blood within the Vail, & do with that blood as he did with the blood of the bullock, and ſprinkle it upon the Mercie ſeat, and before the Mercie ſeate.

16 So he ſhall purge the holy place from the uncleanneſſe of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he do alſo for the Tabernacle of the Congregation [e] placed with them, in the mids of their uncleanneſſe.

17 * And there ſhalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, untill he come out and have made an atonement for himſelf, & for his houſhold, and for all the congregation of Iſrael.

18 After, he ſhall go out unto the [f] Altar that is before the Lord, and make a reconciliation upon it, and ſhall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the Altar round about:

19 So ſhall he ſprinkle of the blood upon it with his finger ſeven times, and clenſe it, and hallow it from the uncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar: then he ſhall bring the live goat:

21 And Aaron ſhall put both his hands upon the head of the live goat, and confeſſe over him all the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them [g] upon the head of the goat, and ſhall ſend *him* away (by the hand of a man appointed) into the wilderneſſe.

22 So the goate ſhall beare upon him all their iniquities into † the land that is not inhabited, and he ſhall let the goat go into the wilderneſſe.

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leave them there.

24 He ſhall waſh alſo his fleſh with water in [h] the Holy place, and put on his own raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himſelf, and for the people.

25 Alſo the fat of the ſinne-offering ſhal he burn upon the Altar.

26 And he that caried forth the goat, *called* the Scape goat, ſhall waſh his clothes, and waſh his fleſh in water, and after that ſhall come into the hoſt.

27 Alſo the bullock for the ſinne-offering, and the goate for the ſinne-offering (whoſe blood was brought to make a reconciliation in the Holy place) ſhall one * cary out without the hoſt to be burnt in the fire, with their skins, and with their fleſh, and with their dung.

28 And he that burneth them ſhall waſh his clothes, and waſh his fleſh in water, and afterward come into the hoſt.

29 ¶ So this ſhall be an ordinance for ever unto you: the tenth *day* of the [i] ſeventh moneth, ye ſhall [k] humble your ſouls, and do no work at all, whether it be one of the ſame countrey, or a ſtranger that ſojourneth among you.

30 For that * day ſhall the Prieſt make an atonement for you to cleanſe you: ye ſhall be clean from all your ſinnes before the Lord.

31 This ſhall be a [l] Sabbath of reſt unto you, and ye ſhall humble your ſouls by an ordinance for ever.

32 And the Prieſt [m] whom he ſhall anoint,

* *Hebr.* 9. 7.

[b] In Ebrew it is called Azazel, which ſome ſay, is a mountain neere Sinai, whither this goat was ſent: but rather it is called the Scape goat, becauſe he was not offred, but ſent into the deſerts, as verſe 21.

[c] The Holieſt of all.

‡ *Or, the ſmoak.*

‡ *Or, Arke.*

* *Hebr.* 9. 13. *and* 10. 4.
* *Chap.* 4. 6.

[d] That is, on the ſide which was toward the people: for the head of the Sanctuarie ſtood Weſtward.

[e] Placed among them which are uncleau.

* *Luke* 1. 10.

[f] Whereupon the ſweet incenſe and perfume was offered.

[g] Herein this goa
is a true figure o
Jeſus Chriſt, who
beareth the ſinnes
of the people,
Iſa. 53.4.

† *Ebr. the land of ſe-
paration.*

[h] In the Cou
where was the La-
ver, Exod. 30. 18.

* *Chap.* 6. 30.
Hebr. 13. 11.

[i] Which was Ti
ri, and anſweret
to part of Septem
ber, and part of O
ctober.

[k] Meaning, by ab
ſtinence and faſ
ing, Num. 29. 7.

* *Chap.* 23. 7.

[l] Or, a reſt whic
ye ſhall keep mo
diligently.

[m] Whō the Prie
ſhall anoint b
Gods commande
ment to ſucceed i
his fathers roo

noint, and whom he ſhall conſecrate (to miniſter in his fathers ſtead) ſhall make the atonement, and ſhall put on the linnen clothes and holy Veſtments,

33 And ſhall purge the holy Sanctuary and the Tabernacle of the Congregation, and ſhall cleanſe the Altar, and make an atonement for the Prieſts, and for all the people of the Congregation.

34 And this ſhall be an everlaſting ordinance unto you, to make an atonement for the children of Iſrael for all their ſinnes * once a yeare: and as the Lord commanded Moſes, he did.

xod. 30. 10.
r. 9. 7.

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To devils may they not offer. 10 They may not eat blood.

AND the Lord ſpak unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay unto them, This is the thing which the Lord hath [a] commanded, ſaying,

3 Whoſoever *he be* of the houſe of Iſrael that [b] killeth a bullock, or lambe, or goat in the hoſt, or that killeth it out of the hoſt,

[a] eſt they ſhould ctiſe that idola- , which they learned among Egyptians.

[b] o make a ſacri- 'or offering eof.

4 And bringeth it not unto the doore of the Tabernacle of the Congregation, to offer an offring unto the Lord before the Tabernacle of the Lord, [c] blood ſhall be imputed unto that man: he hath ſhed blood, wherefore that man ſhalbe cut off from among his people.

[c] do as much ab- re it, as though had killd a man, Iſa. 66. 3.

5 Therefore the children of Iſrael ſhall bring their offerings, which they would offer [d] abroad in the field, & preſent them unto the Lord at the doore of the tabernacle of the congregation by the Prieſt, and offer them for peace-offerings unto the Lord.

[d] herſoever they re moved with liſh devotiõ to r it.

6 Then the Prieſt ſhall ſprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burn the fat for a * ſweet ſavour unto the Lord.

Exod. 29. 18.
p. 4. 31.

7 And they ſhall no more offer their offerings unto [e] devils, after whom they have gone a [f] whoring: this ſhall be an ordinance for ever unto them in their generations.

[e] Meaning, what- ver is not the e God, 1 Cor. 20. Pſal. 95. 5.

[f] For idolatrie is rituall whore- me, becauſe h toward God roken.

8 ¶ Alſo thou ſhalt ſay unto them, Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among them, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the doore of the Tabernacle of the Congregation, to offer it unto the Lord, even that man ſhall be cut off from his people.

10 ¶ Likewiſe whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among them, that eateth any blood, I wil even ſet [g] my face againſt that perſon that eateth blood, and will cut him off from among his people:

[g] will declare my th by taking geance on him, hap. 20. 3.

11 For the life of the fleſh is in the blood, and I have given it unto you *to offer* upon the Altar, to make an atonement for your ſouls: for this blood ſhall make an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, None of you ſhall eat blood: neither the ſtranger that ſojourneth among you, ſhall eate blood.

13 Moreover, whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn among them, which by hunting taketh any beaſt or fowle that may be [h] eaten, he ſhall poure out the blood thereof, and cover it with duſt:

[h] Which the law permitteth to be eaten, becauſe it is clean.

14 For the life of all fleſh is his blood, it is *joyned* with his life: therefore I ſaid unto the children of Iſrael, * Ye ſhal eat the blood of no ‡ fleſh, for the life of all fleſh is the blood thereof: whoſoever eateth it, ſhall be cut off.

* *Gen.* 9. 4.

‡ *Or, living creature.*

15 And every perſon that eateth it which dieth *alone*, or that which is torn *with beaſts*, whether it be one of the ſame countrey, or a ſtranger, he ſhall both waſh his clothes, and waſh himſelf in water, and be unclean unto the even: after he ſhall be ‡ clean.

‡ *Or, counted clean*

16 But if he waſh *them* not, nor waſh his ‡ fleſh, then he ſhall beare his ‡ iniquity.

‡ *Or, himſelf.*

‡ *Or, the puniſhment of his ſinne.*

CHAP. XVIII.

3 The Iſraelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull.

AND the Lord ſpak unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, ſhall ye not do: and after the manner of the land of Canaan whither I will bring you, ſhall ye not do, neither walk in their ordinances.

[a] Ye ſhall preſerve your ſelves from theſe abominatiōs following, which ẏ Egyptians and Canaanites uſe.

4 *But* do after my judgements, and keep mine ordinances, to walk therein: I am the Lord your God.

5 Ye ſhall keep therefore my ſtatutes, and my judgements, * which if a man do, he ſhall then live in them: [b] I am the Lord.

* *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12.

[b] And therefore ye ought to ſerve me alone, as my people.

6 ¶ None ſhall come neere to any of the kinred of his fleſh to [c] uncover *her* ſhame: I am the Lord.

[c] That is, to lie with her, though it be under title of marriage.

7 Thou ſhalt not uncover the ſhame of thy father, nor the ſhame of thy mother: *for* ſhe is thy mother, thou ſhalt not diſcover her ſhame.

8 * The ſhame of thy fathers [d] wife ſhalt thou not diſcover: *for* it is thy fathers ſhame

* *Chap.* 20. 11.

[d] Which is thy ſtepmother.

9 Thou ſhalt not diſcover the ſhame of thy [e] ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhe be born at home, or born without: thou ſhalt not diſcover their ſhame.

[e] Either by father or mother, born in marriage or otherwiſe.

10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, uncover their ſhame: for it is thy [f] ſhame

11 The ſhame of thy fathers wives daughter, begotten of thy father (*for* ſhe is thy ſiſter) thou ſhalt not, *I ſay*, diſcover her ſhame.

12 * Thou ſhalt not uncover the ‡ ſhame of thy fathers ſiſter: *for* ſhe is thy fathers kinſwoman.

13 Thou ſhalt not diſcover the ſhame of thy mothers ſiſter: for ſhe is thy mothers kinſwoman.

14 * Thou ſhalt not uncover the ſhame of thy [g] fathers brother: *that is*, thou ſhalt not go in to his wife, *for* ſhe is thine † aunt.

15 * Thou ſhalt not diſcover the ſhame of thy daughter in law: *for* ſhe is thy ſons wife: *therefore* ſhalt thou not uncover her ſhame.

16 * Thou ſhalt not diſcover the ſhame of thy [h] brothers wife: *for* it is thy brothers ſhame.

17 Thou ſhalt not diſcover the ſhame of the wife and of her daughter, neither ſhalt thou take her ſons daughter, nor her daughters daughter, to uncover her ſhame: *for* they are *thy* kinsfolks, & it were wickednes.

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life, to [i] vex *her*, in uncovering her ſhame upon her.

19 * Thou ſhalt not alſo go unto a woman to uncover her ſhame, as long as ſhe is put [k] apart for her diſeaſe.

20 Moreover, thou ſhalt not give *thy* ſelf to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Alſo thou ſhalt not give thy † children to ‡ offer *them* unto [l] Molech, neither ſhalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou ſhalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt, to lie down thereto: *for* it is ‡ abomination.

24 Ye ſhal not defile your ſelves in any of theſe things: for in all theſe the nations are defiled, which I will caſt out before you:

25 And the land is defiled: therefore I will [m] viſit the wickedneſſe thereof upon it, & the land [n] ſhall vomit out her inhabitants.

36 Ye ſhall keep therefore mine ordinances, and my judgements, and commit none of theſe abominations, *aſwell* he that is of the ſame countrey, as the ſtranger that ſojourneth among you.

27 (For all theſe abominations have the men of the land done, which were before you, and the land is defiled:

28 And ſhall not the land ſpue you out if ye defile it, as it [o] ſpued out the people that were before you?)

29 For whoſoever ſhall commit any of theſe abominations, the perſons that do *ſo*, ſhall [p] be cut off from among their people.

30 Therefore ſhall ye keep mine ordinances that ye do not any of the abominable cuſtomes, which have been done before you, and that ye defile not your ſelves therein: *for* I am the Lord your God.

Chap. XIX.

A repetition of ſundry laws and ordinances.

And the Lord ſpak unto Moſes, ſaying,

2 Speak unto all the Congregation of the children of Iſrael, and ſay unto them, * Ye ſhall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye ſhall feare every man his mother and his father, and ſhall keep my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye ſhall not turn unto idols, nor make you molten gods: I am the Lord your God.

5 ¶ And now ye ſhal offer a peace-offering unto the Lord, ye ſhall offer it [b] freely.

6 * It ſhall be eaten the day ye offer it, or on the morrow: & that which remaineth untill the third day, ſhalbe burnt in the fire.

7 For if it be eaten the third day, it ſhall be unclean, it ſhall not be [c] accepted.

8 Therefore he that eateth it, ſhall beare his iniquitie, becauſe he hath defiled the hallowed thing of the Lord, and that perſon ſhall be cut off from his people.

9 ¶ * When ye reape the haveſt of your land, ye ſhall not reape every corner of your field, neither ſhalt thou gather the ‡ gleaning of thy harveſt.

10 Thou ſhalt not gather the grapes of thy vineyard *clean*, neither gather every grape of thy vineyard, *but* thou ſhalt leave them for the poore and for the ſtranger: I am the Lord your God.

11 ¶ Ye ſhall not ſteale, neither [d] deale falſely, neither lie one to another.

12 ¶ * Alſo ye ſhall not ſweare by my name falſly, neither ſhalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou ſhalt not do thy neighbour ‡ wrong, neither rob *him*. * The workmans hire ſhal not abide with thee untill the morning.

14 ¶ Thou ſhalt not curſe the deaf, * neither put a ſtumbling block before the blind, but ſhalt feare thy God: I am the Lord.

15 ¶ Ye ſhall not do unjuſtly in judgement. * Thou ſhalt not favour the perſon of the poore, nor honour the perſon of the mighty, *but* thou ſhalt judge thy neighbour juſtly.

16 ¶ Thou ſhalt not [e] walk *about* with tales among thy people. Thou ſhalt not [f] ſtand

[f] They are her children whoſe ſhame thou haſt uncovered.

* *Chap.* 20. 19.

‡ *Or, ſecrets.*

* *Chap.* 20. 20.

[g] Which thine uncle doth diſcover.

† *Ebr. thy fathers brothers wiſe.*

* *Chap.* 20. 12,

* *Chap.* 20. 21.

[h] Becauſe the idolaters, among whō Gods people had dwelt and ſhould dwell, were given to theſe horrible inceſts, God chargeth his to beware of the ſame.

[i] By ſeeing thine affection more bent to her ſiſter then to her.

* *Chap.* 20. 18.

[k] Or, whiles ſhe hath her floures.

* *Chap.* 20. 2. 2 *King.* 23. 10.

† *Ebr. of thy ſeed.*

† *Or, to make them paſſe.*

[l] Which was an idoll of the Ammonites, unto whom they burned and ſacrificed their children. 2 Kings 23. 10. This ſeemed to be the chief and principal of all idols, and as the Jewes write, was of a great ſtature, and hollow within, having ſeven places or chambers within him: one was to receive meale that was offered: another turtle doves: ẏ third a ſheep: the fourth a ram: the fifth a calf: the ſixt an ox: the ſeventh a child. This idols face was like a calf, his hands were ever ſtretched out to receive gifts: his Prieſts were called Chemarim: Reade 2 Kings 23. 5. Hoſe. 10. 5. Zeph. 1. 4.

* *Chap.* 20. 15.

‡ *Or, confuſion.*

[m] I wil puniſh the land where ſuch inceſtuous marriages and pollutions are ſuffered.

[n] He compareth ẏ wicked to evil humors & ſurfeting, which corrupt the ſtomack, and oppreſſe nature, and therefore muſt be caſt out by vomit.

[o] Both for th wicked marriag unnaturall copu tions, idolatry, ſpirituall whor dome with M lech, and ſuch li abominations.

[p] Either by t civill ſword, or ſome plague t God will ſend on ſuch.

* *Chap.* 11. 44. *and* 20. 7. 1 *Pet.* 1. 16.

[a] That is, void all pollution, idol try, and ſuperſtiti both of ſoul a body,

[b] Of your ow accord.

* *Chap.* 7. 16.

[c] To wit, of G

* *Chap.* 23. 22.

‡ *Or, gatherings o leavings.*

[d] In that which commited to yo credit.

* *Exod.* 20. 7. *Deut.* 5. 11. *Matth.* 5. 34.

‡ *Or, oppreſſe him violence.*

* *Deut.* 24. 14. 1

* *Deut.* 27. 18.

* *Exod.* 23. 3. *Deut.* 1. 17. *and* 16. 19. *Prov.* 24. 23. *Iames* 2. 2.

[e] As a ſlandere backbiter, or qu rell picker.

[f] ſtand againſt the blood of thy neighbour: I am the Lord.

17 ¶ Thou ſhalt not hate thy brother in thine heart, *but* thou ſhalt plainely rebuke thy neighbour, † and ſuffer him not to ſin.

18 ¶ Thou ſhalt not avenge, nor be mindfull *of wrong* againſt the children of thy people, * but ſhalt love thy neighbour as thy ſelfe: I am the Lord.

19 ¶ Yee ſhall keep mine ordinances. Thou ſhalt not let thy cattell gender with [g] *others* of divers kinds. Thou ſhalt not ſow thy field with mingled *ſeede*, neither ſhall a garment of divers things, *as* of linnen and wollen come upon thee.

20 ¶ Whoſoever alſo lieth and medleth with a woman that is a bond maide, affianced to a huſband, and not redeemed, nor freedome given her, † ſhe ſhal be ſcourged, *but* they ſhall not die, becauſe ſhe is not made free.

21 And he ſhall bring for his treſpaſſe offering unto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a treſpaſſe offring.

22 Then the Prieſt ſhal make an atonement for him with the ram of the treſpaſſe offering before the Lord, concerning his ſinne which he hath done, and pardon ſhal be given him for his ſinne which he hath committed.

23 ¶ Alſo when ye ſhall come into the land, and have planted every tree for meat, ye [h] ſhall count the fruit thereof as uncircumciſed: three yeare ſhall it be uncircumciſed unto you, it ſhall not be eaten:

24 But in the fourth yeare all the fruit therof ſhalbe holy to the praiſe of the Lord.

25 And in the fift yeare ſhall ye eate of the fruit of it, that it may ‡ yeeld to you the increaſe thereof: I am the Lord your God.

26 ¶ Ye ſhall not eate *the fleſh* with the ‡ blood, ye ſhal not uſe witchcraft, nor [i] obſerve times.

27 * Ye ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‡ marre the tufts of thy beard.

28 * Ye ſhall not cut your fleſh for the † dead, nor make any print of a [l] mark upon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leaſt the land alſo fall to whoredome, and the land be full of wickednes.

30 ¶ Ye ſhall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.

31 ¶ Ye ſhall not regard them that worke with ſpirits, * neither ſoothſayers: yee ſhall not ſeeke *to them* to be defiled by them: I am the Lord your God.

32 ¶ Thou ſhalt [n] riſe up before the horehead, and honour the perſon of the old man, and dread thy God: I am the Lord.

y conſenting is death, or ſpiring with wicked.

Ebr. ſuffer not upon him.

Matt 5.43. *m*.13.9. *l*.5.14. .2.8.

As an horſe to pe an aſſe, or a le a mare.

Ebr. a beating ll be, ſome reade, ſhall be beaten.

It ſhalbe unne as that ng which is not cumciſed.

Or, that God may ltiply.

Whether it be angled, or otherſe.

To meaſure kie or unluckie ies.

Chap.21.5.

As did the Gens in ſigne of urning.

Or, cut, or teare.

Deut.14.1.

Ebr. ſoule, or ſon.

By whipping ur bodies, or ning marks rein.

As did the Cyans, & Locren-.

1 *Sam*. 28.8.

In token of rerence.

33 ¶ And if a ſtranger ſojourne with thee in your land, ye ſhall not ‡ vex him.

34 * *But* the ſtranger that dwelleth with you, ſhalbe as one of your ſelves, and thou ſhalt love him as thy ſelfe: for yee were ſtrangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye ſhall not do unjuſtly in judgement, in [o] line, in weight, or in meaſure.

36 * You ſhall have juſt ballances, true weights, a true [p] Ephah, and a true Hin. I am the Lord your God, which have brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all mine ordinances, and all my judgements, and doe them: I am the Lord.

‡ *Or, doe him wrong.*

* *Exod*.22.21.

[o] As in meaſuring the ground.

* *Prov*. 11. 1. & 16.11 & 20.10.

[p] By theſe two meaſures he meaneth all other. Of Ephah, reade Exod.16.36. and of Hin, Exod. 29. 40.

CHAP. XX.

2 They that give of their ſeede to Molech, muſt die. 6 They that have recourſe to Sorcerers. 10 The man that committeth adulterie. 11 Inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake unto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giveth his children unto [a] Molech, hee ſhall die the death, the people of the land ſhall ſtone him to death.

3 And I [b] will ſet my face againſt that man, and cut him off from among his people, becauſe he hath given his children unto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when he giveth his children unto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turn after ſuch as worke with ſpirits, and after Soothſayers, to goe [d] a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

7 ¶ Sanctifie your ſelves therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine Ordinances, and doe them. I am the Lord which doth ſanctifie you.

9 ¶ * If *there be* any that curſeth his father or his mother, he ſhall die the death: *ſeeing* he hath curſed his father and his mother, [e] his blood *ſhalbe* upon him.

10 ¶ * And the man that committeth adulterie with an other mans wife, becauſe he hath committed adulterie with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

11 And the man that lieth with his fathers wife, *becauſe* he hath uncovered his

* *Chap*.18.21.

[a] By Molech, he meaneth any kinde of idole, Chap.18.21.

[b] Reade Chap. 17.10. and 18.21.

[c] Though the people be negligent to doe their duetie, and defend Gods right, yet he will not ſuffer wickednes to goe unpuniſhed.

[d] To eſteeme Sorcerers or conjurers, is ſpiritual whoredome or idolatrie.

* *Chap*.11.44. 1 *Pet*.1.16.

* *Exod*. 21. 17. *Prov*.20.20. *Matt*.15.4.

[e] He is worthy to die.

* *Deut*.22.22. *Iohn* 8.4.5.

fathers* ſhame, they ſhall both die: their blood *ſhalbe* upon them.

12 Alſo the man that lieth with his daughter in law, they both ſhall die the death, they have wrought ‡ abomination, their blood *ſhalbe* upon them.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they have both committed abomination: they ſhall die the death, their blood *ſhalbe* upon them.

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickedneſſe: they ſhal burn him and them with fire, that there be no wickedneſſe among you.

15 * Alſo the man that lieth with a beaſt, ſhal die the death, and ye ſhal ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood *ſhalbe* upon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villeny: therefore they ſhalbe cut off in the ſight † of their people, *becauſe* he hath uncovered his ſiſters ſhame, he ſhall beare his iniquitie.

18 * The man alſo that lieth with a woman having her ‡ diſeaſe, & uncovereth her ſhame, *and* openeth her fountaine, and ſhee open the fountain of her blood, they ſhalbe even both cut off from among their people.

19 Moreover, thou ſhalt not uncover the ſhame of thy * mothers ſiſter, nor of thy fathers ſiſter: becauſe he hath uncovered his † kin, they ſhall beare their iniquitie.

20 Likewiſe the man that lieth with his fathers brothers wife, and uncovereth his uncles ſhame, they ſhall beare their iniquitie, *and* ſhall die [g] childleſſe.

21 So the man that taketh his brothers wife, committeth filthineſſe, *becauſe* he hath uncovered his brothers [h] ſhame: they ſhal be childleſſe.

22 ¶ Ye ſhall keep therefore all mine * ordinances and all my judgements, and doe them, that the land whither I bring you to dwel therein, * ſpue you not out.

23 Wherefore ye ſhal not walke in the maners of this Nation which I caſt out before you: for they have committed all theſe things, * therefore I abhorred them.

24 But I have ſaid unto you, ye ſhal inherit their land, and I wil give it unto you to poſſeſſe it, *even* a land that [i] floweth with milke and honie: I am the Lord your God, wch have ſeparated you from *other* people.

25 Therefore ye ſhall put difference betweene cleane beaſts and uncleane, and betweene uncleane fowles and cleane: neither ſhall yee [k] defile your ſelves with beaſts and fowles, nor with any *creeping thing*, that the ground bringeth forth, which I have ſeparated from you as uncleane.

26 Therefore ſhal ye be * holy unto me: for I the Lord am holy, and I have ſeparated you from *other* people, that ye ſhould be mine.

27 ¶ * And if a man or woman have a ſpirit of divination, or ſoothſaying in them, they ſhal die the death: they ſhal ſtone them to death, their blood *ſhall be* upon them.

Chap. XXI.

2 For whom the Prieſts may lament. 6 How pure the Prieſts ought to be, both in themſelves, and in their familie.

And the Lord ſaid unto Moſes, Speake unto the Prieſts the ſons of Aaron, and ſay unto them, Let none be [a] defiled by the dead among his people,

2 But by his kinſeman that is neere unto him: *to wit*, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] maid, that is neere unto him, which hath not had a husband: for her † he may lament.

4 He ſhall not lament for the [c] Prince among his people, to pollute himſelfe.

5 They ſhall not make * bald parts upon their head, nor ſhave off the locks of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not pollute the Name of their God: for the ſacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or [d] one polluted, neither ſhall they marrie a woman divorced from her husband: for ſuch one *is* holy unto his God.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhall be holy unto thee: for I the Lord, which ſanctifie you, am holy.

9 ¶ If a Prieſts daughter fall to play the whore, ſhe polluteth her father: *therefore* ſhall ſhe be burnt with fire.

10 ¶ Alſo the high Prieſt among his brethren, (upon whoſe head the anointing oyle was poured, and hath conſecrated his hand to put on the garments) ſhall not [g] uncover his head, nor rent his clothes,

11 Neither ſhall he goe to any ‡ dead body, nor make himſelfe uncleane by his father or by his mother,

12 Neither ſhall he go out of the [h] Sanctuary, nor pollute the holy place of his God: for the [i] crown of the anointing oyle of his God *is* upon him: I am the Lord.

13 Alſo he ſhal take a maide unto his wife:

14 *But* a widow, or a divorced woman, or a polluted, *or* an harlot, theſe ſhal he not marrie, but ſhall take a maide of his owne [k] people to wife:

15 Neither ſhal he defile his [l] ſeed among his

* *Chap.*18.8. *Deut.*22.30.

‡ *Or, confuſion.*

* *Chap.*18.22.

[f] It is an execrable and deteſtable thing.

* *Chap.*18.23.

† *Ebr. in the eyes of the children of their people.*

* *Chap.* 18.19.

‡ *Or, floures.*

* *Chap.*18.12.13.

† *Ebr. fleſh.*

[g] They ſhall be cut off from their people, and their children ſhalbe taken as baſtards, and not counted among the Iſraelites.

[h] Reade Chap. 18.16.

* Chap.18.26.

* *Chap.*18.25.

* *Deut.* 9.5.

[i] Full of abundance of all things.

* *Chap.*11.2.3. *Deut.*14.4.

[k] By eating them contrary to my commandement.

* *Verſe* 7.

* *Deut.*18.11. 1 *Sam.*28.7.

[a] By touching the dead, lamenting, or being at their buriall.

[b] For being maried, ſhe ſeemed to be cut off from his family.

† *Ebr. he may be defiled.*

[c] The Prieſt was permitted to mourn for his next kindred onely.

* *Chap.*19.27.

[d] Which hath an evill name, or is defamed.

[e] Thou ſhalt count them holy, and reverence them.

[f] The ſhew bread

[g] He ſhall uſe no ſuch ceremonies as the mourners obſerved.

‡ *Or, to the houſe of the dead.*

[h] To goe to the dead.

[i] For by his anointing he was preferred to the other Prieſts, and therefore could not lament the dead, leaſt he ſhould have polluted his holy ointing.

[k] Not onely of his tribe, but of all Iſrael.

[l] By marrying any unchaſt or defamed woman.

his people: for I am the Lord which ſanctifie him.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Speake unto Aaron, and ſay, Whoſoever of thy ſeed in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoever hath any blemiſh, ſhall not come neere: *as* a man blind, or lame, or that hath [m] a flat noſe, or that hath any [n] miſſhappen *member*,

19 Or a man that hath a broken foot, or a broken hand,

20 Or *is* crooke backt, or bleare eyed, [o] or hath a blemiſh in his eye, or be ſcurvie, or ſcabbed, or hath *his* ſtones broken.

21 None of the ſeed of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lord made by fire, having a blemiſh: he ſhall not preaſe to offer the [p] bread of his God.

22 The bread of his God, *even* of the [q] moſt holy, and [r] of the holy ſhall he eate:

23 But he ſhall not goe in unto the [ſ] vaile, nor come neere the altar, becauſe he hath a blemiſh, leſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes unto Aaron, and to his ſons, and to all the children of Iſrael.

CHAP. XXII.

3 *Who ought to abſtaine from eating the things that were offered.* 19 *What oblations ſhould be offered.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto Aaron, and to his ſons, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name, in thoſe things, which they hallow unto me: I am the Lord.

3 Say unto them, Whoſoever *hee be* of all your ſeed among your generations after you, that [b] toucheth the holy things which the children of Iſrael hallow unto the Lord, having his uncleaneſſe upon him, even that perſon ſhall be cut off from my ſight: I am the Lord.

4 * Whoſoever alſo of the ſeed of Aaron is a leper, or hath a running iſſue, he ſhal not eat of the holy things untill he be clean: and who ſo toucheth any that is [c] uncleane, *by reaſon* of the dead, or a man whoſe iſſue of ſeed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made uncleane, or a man by whom he may take uncleannes, † whatſoever uncleanneſſe he hath,

6 The perſon that hath touched ſuch, ſhall therefore be uncleane untill the even, and ſhall not eate of the holy things, ‡ except he have waſhed his fleſh with water.

7 But when the Sunne is down, he ſhall be cleane, and ſhall afterward eate of the holy things: for it is his ‡ food.

8 * Of a beaſt that dieth, or is rent *with beaſtes*, whereby he may be defiled, he ſhall not eat: I am the Lord.

9 Let them keep therefore mine ordinance, leſt they beare *their* ſin for it, and die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the gueſt of the Prieſt, neither ſhall an hired ſervant eate of the holy thing:

11 But if the Prieſt buy any with money, he ſhall eate of it, alſo he that is born in his houſe: they ſhall eat of his meat.

12 If the Prieſts daughter alſo be married unto a [f] ſtranger, ſhe may not eat of the holy offerings.

13 Notwiſtanding if the Prieſts daughter be a widow or divorced, and have no childe, but is returned unto her fathers houſe, ſhe ſhall eat of her fathers bread, as ſhe did in her * youth: but there ſhall no ſtranger eat thereof.

14 ¶ If a man eat of the holy thing unwittingly, he ſhall put the [g] fiſt part thereunto, and give it unto the Prieſt with the hallowed thing.

15 So they ſhall not defile the holy things of the children of Iſrael which they offer unto the Lord.

16 Neither cauſe the *people* to beare the iniquitie *of their* [h] treſpaſſe, while they eat their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speake unto Aaron, and to his ſons, and to all the children of Iſrael, and ſay unto them, Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they uſe to offer unto the Lord, for a burnt offering.

19 *Yee ſhall offer* of your free mind a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 Yee ſhall not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.

21 * And whoſoever bringeth a peace offering unto the Lord to accompliſh his vow, or for a free offering of the beeves, or of the ſheep, his free offring ſhalbe perfect, no blemiſh ſhall be in it.

22 Blind, or broken, or maimed, or having a ‡ wen, or ſkirvy, or ſcabbed: theſe ſhal ye not offer unto the Lord, nor make an offring by fire of theſe upon the altar of the Lord.

23 Yet a bullock, or a ſheep that hath *any* * *member* ſuperfluous, or lacking, ſuch mayeſt thou preſent for a free offring, but for a vow it ſhall not be accepted.

24 Ye ſhal not offer unto the Lord that wch is bruiſed, or cruſhed, or broken, or cut

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[m] Which is deformed or bruiſed.

[n] As not of equall proportion, or having in number more or leſſe.

[o] Or that hath a web or pearle.

[p] As the ſhew bread and meate offerings.

[q] As of ſacrifice for ſinne.

[r] As of the tenths, and firſt fruits.

[ſ] Into the Sanctuary.

[a] Meaning, that the Prieſts abſtaine from eating ſo long as they are polluted.

[b] To eat thereof.

* *Chap.15.2.*

[c] By touching any dead thing, or being at buriall of the dead.

† *Ebr. according to all his uncleanneſſe.*

‡ *Or, untill.*

‡ *Or, bread.*

* *Exod.22.31. Ezech.44.31.*

[d] Which is not of the tribe of Levi.

[e] Some reade, the ſervant which had his eare bored, and would not go free, Exod.21,6.

[f] Who is not of the Prieſts kinred,

* *Chap.10.14.*

[g] He ſhall give that, and a fiſt part over.

[h] For if they did not offer for their errour, the people by their example might commit the like offenſe.

* *Deut.15.21.*

‡ *Or, wart.*

* *Chap.21.18.*

away, neither ſhal ye make *an offering thereof* in your land.

25 Neither [i] of the hand of a ſtranger ſhall ye offer the bread of your God of any of theſe, becauſe their corruption *is* in them, there is a blemiſh in them: *therefore* ſhall they not be accepted for you.

[i] Ye ſhall not receive any unperfect thing of a ſtranger, to make it the Lords offering: which he calleth the bread of the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheepe, or a goat ſhall be brought forth, it ſhalbe even ſeven daies under his dam: and from the eight day forth, it ſhall be accepted for a ſacrifice made by fire unto the Lord.

28 As for the cow or the ewe, ye ſhall not * kill her, and her yong *both* in one day.

* Deut. 22.6.

29 So when ye will offer a thank offering unto the Lord, ye ſhal offer willingly.

30 The ſame day it ſhall be eaten, ye ſhall leave * none of it untill the morrow: I am the Lord.

* Chap. 7.15.

31 Therefore ſhal ye keep my commandements and do them: *for* I am the Lord.

32 Neither ſhall ye [k] pollute mine holy Name, but I will be hallowed among the children of Iſrael. I the Lord ſanctifie you,

33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

[k] For whoſoever doth otherwiſe then God commandeth, polluteth his Name.

Chap. XXIII.

2 The feaſts of the Lord. 3 The Sabbath. 5 The Paſſeover. 6 The feaſt of unleavened bread. 10 The feaſt of firſt fruits. 16 Whitſuntide. 24 The feaſt of blowing trumpets. 34 The feaſt of Tabernacles.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, The feaſts of the Lord which ye ſhall call the ‡ holy aſſemblies, *even* theſe are my feaſts.

‡ Or, convocations.

3 * Six dayes ‡ ſhall worke be done, but in the ſeventh day *ſhall be* the Sabbath of reſt, an holy ‡ convocation: ye ſhal do no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

* Exod. 20.9.10.
‡ Or, ye may worke.
‡ Or, aſſembly.

4 ¶ Theſe are the feaſts of the Lord, *and* holy convocations, which ye ſhal proclaime in their [a] ſeaſons.

[a] For the Sabbath was kept every week, and theſe other were kept but once every yeare.

5 In the firſt moneth, *and* in the fourteenth *day* of the moneth at evening *ſhall be* the Paſſeover of the Lord,

6 And on the fifteenth day of this moneth *ſhall be* the feaſt * of unleavened bread unto the Lord: ſeven dayes ſhal ye eat unleavened bread.

* Exod 12.15. Num. 28.17.

7 In the firſt day ye ſhal have an holy convocation: ye ſhal doe no [b] ſervile worke *therein*.

[b] Or, bodily labour, ſave about that which one muſt eate. Exod. 12.16.

8 Alſo yee ſhal offer ſacrifice made by fire unto the Lord ſeven dayes, *and* in the [c] ſeventh day *ſhall be* an holy convocation: ye ſhall do no ſervile worke *therein*.

[c] The firſt day of the feaſt, and the ſeventh were kept holy: in the reſt they might work, except any feaſt were intermedled, as the feaſt of unleavened bread the fifteenth day, and the feaſt of ſheaves the ſixteenth day.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speake unto the children of Iſrael, and ſay unto them, When yee be come into the land which I give unto you, and reap the harveſt thereof, then ye ſhall bring ‡ a ſheafe of the firſt fruits of your harveſt unto the Prieſt.

‡ Or, an Omer, reade Deut. 24.19. Ruth. 2.15. Pſal. 129.7.

11 And he ſhall ſhake the ſheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Prieſt ſhal ſhake it.

[d] That is, the ſecond Sabbath of the Paſſeover.

12 And that day when ye ſhake the ſheafe, ſhall ye prepare a lambe without blemiſh of a yeare old, for a burnt offering unto the Lord:

13 And the meat offering thereof *ſhall be* two [e] tenth deales of fine floure mingled with oyle, for a ſacrifice made by fire unto the Lord of ſweet ſavour: and the drinke offring thereof the fourth part [f] of an Hin of wine.

[e] Which is the fifth part of an Ephah, or two Omers: reade Exod. 16.16.

[f] Reade Exod. 29.40.

14 And ye ſhal eat neither bread nor parched corn, nor ‡ greene eares, until the ſelf ſame day that ye have brought an offring unto your God: *this ſhall be* a law for ever in your generations, & in all your dwellings.

‡ Or, full eares.

15 ¶ Ye ſhal count alſo to you from the morow after the [g] Sabbath, *even* from the day that yee ſhal bring the ſheafe of the ſhake offering, ſeven ‡ Sabbaths, they ſhal be compleat.

[g] That is, the ſeventh day after the firſt Sabbath of the Paſſeover.
‡ Or, weekes.

16 Unto the morrow after the ſeventh Sabbath ſhal ye number fifty dayes, then ye ſhal bring a new meat offering unto the Lord.

17 Yee ſhal bring out of your habitations bread for the ſhake offering: they ſhal be two *loaves* of two tenth deales of fine floure, *which* ſhal be baken with [h] leaven for firſt fruits unto the Lord.

[h] Becauſe the Prieſt ſhould eat them, as Chap. 7, 13. & they ſhould not be offered to the Lord upon the altar.

18 Alſo yee ſhall offer with the bread ſeven lambes without blemiſh of one yeare old, and a young bullock and two rames: they ſhal be for a burnt offering unto the Lord, with their meat offerings, and their drinke offerings, for a ſacrifice made by fire of a ſweet ſavour unto the Lord.

19 Then ye ſhal prepare an hee goat for a ſinne offring, and two lambes of one yeare old for peace offerings.

20 And the Prieſt ſhal ſhake them to and fro with the bread of the firſt fruits before the Lord, *and* with the two lambs: they ſhalbe holy to the Lord, for the [i] Prieſt.

[i] That is, offered to the Lord, and the reſt ſhould be for the Prieſt.

21 So ye ſhal proclaime the ſame day, *that* it may be an holy convocation unto you: ye ſhal do no ſervile worke *therein*: *it ſhall be* an ordinance for ever in all your dwellings, thorowout your generations.

22 ¶ * And when you reap the harveſt of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt, neither ſhalt thou make any after gathering of thy harveſt, *but* ſhalt leave them unto the poore & to the ſtranger: I am the Lord your God.

* Chap. 19.9. Deut. 24.19.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speake unto the children of Iſrael, and ſay, In the [k] ſeventh moneth, *and* in the firſt *day* of the moneth, ſhall ye [l] have a Sabbath, for the remembrance of [m] blowing the trumpets, an holy convocation.

That is, about
he end of Sep-
ember.
Or, an holy day
the Lord.
Which blow-
ng was to put
hem in remem-
rance of the ma-
ifold feaſts that
ere in that mo-
eth, and of the
ubile.

25 Ye ſhall do no ſerviſe worke *therein*, but offer ſacrifice made by fire unto the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 The * tenth alſo of this ſeventh moneth ſhall be a day of reconciliation: it ſhall be an holy convocation unto you, and yee ſhall [n] humble your ſoules, and offer ſacrifice made by fire unto the Lord.

Chap. 16. 29. 30.
umb. 29. 7.

By faſting, and
rayer.

28 And ye ſhall doe no work that ſame day: for it is a day of reconciliation, to make an attonement for you before the Lord your God.

29 For every perſon that humbleth not himſelfe that ſame day, ſhall even be cut off from his people.

30 And every perſon that ſhall doe any work that ſame day, the ſame perſon alſo wil I deſtroy from among his people.

31 Ye ſhall doe no maner worke *therefore: this ſhall be* a law for ever in your generations, *throughout* all your dwellings.

32 This ſhalbe unto you a Sabbath of reſt, & ye ſhal humble your ſoules: in the ninth *day* of the moneth at even, from [o] even to even ſhall ye † celebrate your Sabbath.

Which contei-
eth a night and a
ay: yet they
ooke it but for
heir naturall day.
† *Ebr. reſt your*
Sabbath.

33 ¶ And the Lord ſpake unto Moſes, ſaying,

34 Speake unto the children of Iſrael, and ſay, * In the fifteenth day of this ſeventh moneth *ſhall be* for ſeven dayes the feaſt of Tabernacles unto the Lord.

* *Num.* 29. 12.
ohn 7. 37.

35 In the firſt day *ſhall be* an holy convocation: ye ſhal doe no ſervile work *therein.*

36 Seven dayes ye ſhall offer * ſacrifice made by fire unto the Lord, *and* in the eight day ſhal be an holy convocation unto you, and ye ſhal offer ſacrifices made by fire unto the Lord: it is the [p] ſolemn aſſembly, ye ſhall doe no ſervile worke *therein.*

* *Exod.* 29. 18.

p Or, a day
wherein the peo-
ple are ſtayed from
ll works.

37 Theſe are the feaſts of the Lord (which ye ſhall call holy convocations) to offer ſacrifice made by fire unto the Lord, *as* burnt offering, and meat offering, [q] ſacrifice, and drinke offerings, every one upon his day,

q Or, peace offe-
ring.

38 Beſide the Sabbaths of the Lord, and beſide your gifts, and beſide all your vowes, and beſide all your free offerings, which ye ſhal give unto the Lord.

39 But in the fifteenth day of the ſeventh moneth, when ye have gathered in the fruit of the land, ye ſhall keep an holy feaſt unto the Lord ſeven dayes: in the firſt day *ſhall be* a [r] Sabbath: likewiſe in the eight day *ſhall be* a Sabbath.

r Or, a ſolemne
feaſt.

40 And ye ſhall take you in the firſt day the fruit of goodly trees, branches of palme trees, and the boughes of ‡ thick trees, and willowes of the brooke, and ſhall rejoice before the Lord your God ſeven dayes.

‡ *Or, of boughes thick with leaves.*

41 So ye ſhall keep this feaſt unto the Lord ſeven dayes in the yeare, by a perpetuall ordinance thorow your generations: in the ſeventh moneth ſhall you keep it.

42 Ye ſhal dwel in boothes ſeven dayes: all that are Iſraelites born ſhal dwel in boothes,

43 That your poſterity may know that I have made the children of Iſrael to dwel in [ſ] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

[ſ] In the wilderneſſe, foraſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

44 So Moſes declared unto the children of Iſrael the feaſts of the Lord.

Chap. XXIV.

2 The oyle for the lampes. 5 The ſhewbread. 14 The blaſphemer ſhall be ſtoned. 17 He that killeth ſhall be killed.

AND the Lord ſpake unto Moſes, ſaying,

2 [a] Command the children of Iſrael that they bring unto thee pure oyle olive beaten, for the light, to cauſe the lampes to burn continually.

a Reade Exod. 27. 20.

3 Without the vaile [b] of the Teſtimony, in the Tabernacle of the Congregation, ſhall Aaron dreſſe them, both even and morning before the Lord alwayes: *this ſhall be* a law for ever through your generations.

b Which vaile ſeparated the holieſt of all, where was the Arke of the Teſtimony, from the Sanctuary.

4 He ſhal dreſſe the lamps upon the * pure Candleſtick before the Lord perpetually.

* *Exod.* 31. 8.

5 ¶ Alſo thou ſhalt take fine floure, and bake twelve * cakes thereof: two [c] tenth deales ſhall be in one cake.

* *Exod.* 25. 30.
c That is, two Omers: reade Exod. 16. 16.

6 And thou ſhalt ſet them in two rowes ſix in a row vpon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe upon the rowes, that [d] inſtead of the bread it may be for a remembrance, *and* an offering made by fire to the Lord.

d For it was burnt every Sabbath, when the bread was taken away.

8 Every Sabbath he ſhall put them in rowes before the Lord evermore, *receiving them* of the children of Iſrael for an everlaſting covenant.

9 * And the *bread* ſhal be Aarons & his ſons, and they ſhal eat it in the holy place: for it is moſt holy unto him of the offrings of the Lord made by fire by a perpetual ordinance

* *Exod.* 29. 33.
Chap. 8. 31.
Matth. 12. 1. 5.

10 ¶ And there went [e] out among the children of Iſrael the ſonne of an Iſraelitiſh woman, whoſe father was an Egyptian: and this ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtrove together in the hoſte.

e Meaning, out of his tent.

11 So the Iſraelitiſh womans ſonne [f] blaſphemed the Name *of the Lord*, and curſed, and they brought him unto Moſes (his mothers name alſo was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By ſwearing, or deſpiting God.

12 And they put * him in ward, till he told them the minde of the Lord.

* *Num.* 15. 34.

13 Then the Lord ſpake unto Moſes, ſaying,

14 Bring the blaſphemer without the hoſte, and let all that heard him, *put their hands upon his head, and let all the Congregation ſtone him.

* Deut. 13.9. and 17.7.

15 And thou ſhalt ſpeake unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] beare his ſinne.

g Shall be puniſhed.

16 And he that blaſphemeth the Name of the Lord, ſhall be put to death: all the Congregation ſhall ſtone him to death: as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name *of the Lord*, let him be ſlaine.

17 ¶ *He alſo that † killeth any man, he ſhalbe put to death.

* Exod. 21.12. Deut. 19.4.11.
† *Ebr. ſmiteth the ſoule of any man.*

18 And he that killeth a beaſt, he ſhall reſtore it, † beaſt for beaſt.

† *Ebr. ſoule for ſoule.*

19 Alſo if a man cauſe *any* blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him:

20 *Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as he hath made in any, ſuch ſhalbe repayed to him.

* Exod. 21.24. Deut. 19.21. Matt. 5.38.

21 And he that killeth a beaſt ſhall reſtore it: but he that killeth a man ſhalbe ſlaine.

22 Ye ſhall have * one Law: it ſhalbe as wel for the ſtranger, as for one born in the countrey: for I am the Lord your God.

* Exod. 12.49.

23 ¶ Then [h] Moſes told the children of Iſrael, and they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

h Becauſe the puniſhment was not yet appointed by the Law for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

Chap. XXV.

2 The Sabbath of the ſeventh yeare. 8 The Iubile in the fiftieth yeare. 14 Not to oppreſſe their brethren. 23 The ſale, and redeeming of lands, houſes and perſons.

AND the Lord ſpake unto Moſes in mount Sinai, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, When ye ſhal come into the land which I give you, the * land ſhall † keep Sabbath unto the Lord.

* Exod. 23.10.
† *Ebr. ſhall reſt a reſt.*

3 [a] Six yeares thou ſhalt ſow thy field, and ſix yeares thou ſhalt cut thy Vineyard, and gather the fruit thereof.

a The Iewes began the count of this year in September: for then all the fruits were gathered.

4 But the ſeventh yeare ſhall be a Sabbath of reſt unto the land: *it ſhalbe* the Lords Sabbath: thou ſhalt neither ſow thy field, nor cut thy Vineyard.

5 That which groweth of it [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes that thou haſt [c] left unlaboured: *for* it ſhalbe a yeare of reſt unto the land.

b By reaſon of the corne that fell out of the eares the yeare paſt.
c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

6 And the [d] reſt of the land ſhalbe meat for you, *even* for thee, and for thy ſervant, and for thy mayde, and for thy hired ſervant, for the ſtranger that ſojourneth with thee:

d That which the land bringeth forth in her reſt.

7 And for thy cattell, and for the beaſts that are in thy land, ſhall all the increaſe thereof be meat.

8 ¶ Alſo thou ſhalt number ſeven ‡ Sabbaths of yeares unto thee, *even* ſeven times ſeven yeare, and the ſpace of the ſeven Sabbaths of yeares, will be unto thee nine and fortie yeare.

‡ *Or, weekes.*

9 [e] Then thou ſhalt cauſe to blow the trumpet of the Jubile in the tenth *day* of the ſeventh moneth: even in the day of the reconciliation ſhall ye make the Trumpet blow, thorowout all your land.

e In the beginning of the fifti yeare was the Jubile, ſo called, becauſe the joyful tydings of liberty was publikely proclaimed by the ſound of a Cornet.

10 And ye ſhall hallow that yeare, *even* the fiftieth yeare, and proclaime libertie in the land to all the [f] inhabitants thereof: it ſhall be the Jubile unto you, and ye ſhall returne every man unto his [g] poſſeſſion, and every man ſhall returne unto his family.

f Which were in bondage.
g Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

11 This fiftieth yeare ſhalbe a yeare of Jubile unto you: ye ſhall not ſow, neither reape that which groweth of it ſelfe, neither gather *the grapes* thereof, that are left unlaboured.

12 For it is the Jubile, it ſhall be holy unto you: ye ſhall eate of the increaſe thereof out of the field.

13 In the yeare of this Jubile, ye ſhall returne every man unto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall [h] not oppreſſe one another:

h By deceit or otherwiſe.

15 *But* according to the number of [i] yeares after the Jubile thou ſhalt buy of thy neighbour: *alſo* according to the number of the yeares of the revenues, he ſhal ſell unto thee.

i If the Jubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

16 According to the multitude of yeares, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeares, thou ſhalt abate the price of it: for the number of [k] fruits doth he ſell unto thee.

k And not the full poſſeſſion of the land.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obey mine ordinances, and keep my Lawes, and doe them, and ye ſhall dwell in the land ‡ in ſafetie.

‡ *Or, boldly without feare.*

19 And the land ſhall give her fruit, and ye ſhall eat your fill, & dwell therein in ſafety.

20 And if yee ſhall ſay, What ſhall we eate the ſeventh yeare, for we ſhall not ſow, nor gather in our increaſe?

21 I will † ſend my bleſſing upon you in the ſixt yeare, and it ſhall bring forth fruit for three yeares.

† *Ebr. I will command.*

22 And ye ſhall ſow the eight yeare, & eat of the old fruit untill the ninth yeare: untill the fruit thereof come, ye ſhal eat the old.

23 ¶ Alſo the land ſhal not be ſold to be [l] cut off *from the familie*: for the land is mine, *and* ye be but ſtrangers and ſojourners with me.

l It could not be ſold for ever, but muſt return to the family in the Jubile.

24 Therefore in all the land of your poſſeſsion ye ſhall [m] grant a redemption for the land.

m Ye ſhall ſell it on condition that it may be redeemed.

25 ¶ If thy brother be impoveriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *even* his neere kinſman, and buy out that which his ‡ brother ſold.

‡ Or, *kinſman.*

26 And if he have no redeemer, but † hath gotten and found to buy it out,

† *Ebr, his hand ath gotten.*

27 Then ſhall he [n] count the yeares of his ſale, and reſtore the overplus to the man to whom he ſold it: ſo ſhall he return to his poſſeſſion.

Abating the oney of the eares paſt, and aying for the reſt f the yeares to ome.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, untill the yeare of the Jubile: and in the Jubile it ſhall come [o] out, and he ſhall return unto his poſſeſſion.

From his hands hat bought it.

29 Likewiſe if a man ſell a dwelling houſe in a walled citie, he may buy it out again within a whole yeare after it is ſold: within a yeare may he buy it out.

30 But if it be not bought out within the ſpace of a full yeare, then the houſe that is in the walled citie ſhall be eſtabliſhed [p] as cut off *from the familie*, to him that bought it, throughout his generations: it ſhall not go out in the Jubile.

That is, for ever, ead verſe 23.

31 But the houſes of villages, which have no walles round about them, ſhall be eſteemed as the field of the countrey: they may be bought out again, and ſhall ‡ go out in the Jubile.

‡ *Or, return.*

32 Notwithſtanding, the Cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeeme † at all ſeaſons.

† *Ebr. for ever.*

33 And if a man purchaſe of the Levites, the houſe that was ſold, & the citie of their poſſeſſion ſhall go out in the Jubile: for the houſes of the cities of the Levites are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities ſhall not be ſold: for it is their perpetuall poſſeſſion.

Where the Le- s kept their ell.

35 ¶ Moreover, if thy brother be impoveriſhed, and [r] fallen in decay with thee, thou ſhalt relieve him, and *as* a ſtranger and ſojourner, ſo ſhall he live with thee.

Ebrew it is, if hand ſhake: ning, if he ch forth his d for help as in miſery.

36 * Thou ſhalt take no uſurie of him, nor vantage, but thou ſhalt feare thy God, that thy brother may live with thee.

x*d*.22.25.
t.23.19.
v.28.8.
k.18.8. & 22.

37 Thou ſhalt not give him thy money to uſurie, nor lend him thy victuailes for increaſe.

38 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother alſo *that dwelleth* by thee be impoveriſhed, and be ſold unto thee, thou ſhalt not compell him to ſerve as a bond ſervant,

od.21.2.
.15.12.
n.34.14.

40 *But* as an hyred ſervant, and as a ſojourner he ſhall be with thee: he ſhall ſerve thee unto the yeare of Jubile.

41 Then ſhall he depart from thee, *both* he, and his children with him, and ſhall return unto his familie, and unto the poſſeſſion of his fathers ſhall he return:

42 For they are my ſervants, whom I brought out of the land of Egypt: they ſhall not be [ſ] ſold as bondmen are ſold.

ſ Unto perpetua ſervitude.

43 * Thou ſhalt not rule over him cruelly, but ſhalt fear thy God.

* *Epheſ.6.9. Coloſ.4.1.*

44 Thy bond ſervant alſo, and thy bond mayd, which thou ſhalt have, *ſhall be* of the heathen that are round about you: of them ſhall ye buy ſervants and maids.

45 And moreover of the children of the ſtrangers, that are ſojourners among you, of them ſhall ye buy, and of their families that are with you, which they begate in your land: theſe ſhall be your [t] poſſeſſion.

t For they ſhall not be bought out at the Iubile.

46 So ye ſhall take them as inheritance for your children after you, to poſſeſſe them by inheritance, ye ſhall uſe their labours for ever: but over your brethren the children of Iſrael ye ſhall not rule one over another with crueltie.

47 ¶ If a ſojourner or a ſtranger *dwelling* by thee † get *riches*, and thy brother by him be impoveriſhed, and ſell himſelfe unto the ſtranger or ſojourner *dwelling* by thee, or to the ſtock of the ſtrangers familie,

† *Ebr. his hand take hold.*

48 After that he is ſold, he may be bought out: one of his brethren may buy him out,

49 Or his uncle, or his uncles ſon may buy him out, or *any* of the kinred of his fleſh among his familie, may redeem him: either if he can [v] get *ſo much*, he may buy himſelf out.

v If he be able.

50 Then he ſhall reckon with his buyer from the yeare that he was ſold to him, unto the yeare of Jubile: and the money of his ſale ſhall be according to the number of [x] yeares: according to the time of an hired ſervant ſhall he be with him.

x Which remain yet to the Iubile.

51 If there be many yeares behind, according to them he ſhall give again for his deliverance, of the money that he was bought for.

52 If there remain but few yeares unto the yeare of Jubile, then he ſhall count with him, and according to his yeares give again for his redemption.

53 He ſhall be with him yeare by yeare as an hired ſervant: he ſhall not rule cruelly over him in thy [y] ſight.

y Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed thus, he ſhall go out in the yeare of Jubile, he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants: they are my ſervants, whom I have brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A bleſsing to them that keep the commandements. 14 The curſe to thoſe that break them. 42 God promiſeth to remember his covenant.

YE ſhall make you none idols nor graven image, neither reare ye up any * pillar, neither ſhall ye ſet ‡ any image of ſtone in your land to bow down to it: for I am the Lord your God.

2 Ye ſhall keep my Sabbaths, and * reverence my Sanctuary: I am the Lord.

3 ¶ * If ye walke in my ordinances, and keep my commandements, and doe them,

4 I will then ſend you [a] rain in due ſeaſon: and the land ſhall yeeld her increaſe, and the trees of the field ſhall give their fruit.

5 And your threſhing ſhal reach unto the vintage, and the vintage ſhall reach unto ſowing time, and you ſhall eat your bread in plenteouſneſſe, and dwell in your land ſafely.

6 And I will ſend peace in the land, and ye ſhall ſleep and * none ſhall make you afraid: alſo I † will rid evil beaſts out of the land, and the [b] ſword ſhall not go through your land.

7 Alſo ye ſhall chaſe your enemies, and they ſhall fall before you upon the ſword.

8 * And five of you ſhall chaſe an hundreth, and an hundreth of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you upon the ſword.

9 For † I will have reſpect unto you, and make you increaſe, and multiply you, and [c] eſtabliſh my covenant with you.

10 Ye ſhall eat alſo old ſtore, and carie out old becauſe of the new.

11 * And I will ſet my [d] Tabernacle among you, and my ſoul ſhall not loth you.

12 Alſo I will walke among you, and I will be your God, and ye ſhall be my people.

13 I am the Lord your God which have brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I have broken the [e] bonds of your yoke, and made you go upright.

14 ¶ * But if ye will not obey me, nor doe all theſe commandements,

15 And if ye ſhall diſpiſe mine ordinances, either if your ſoul abhorre my laws, ſo that ye will not doe all my commandements, but break my [f] covenant.

16 Then I will alſo doe this unto you, I will appoint over you ‡ fearfulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the heart heavie, and you ſhall ſow your ſeed in vain: for your enemies ſhall eate it:

17 And I will ſet my [g] face againſt you, and ye ſhall fall before your enemies, and they that hate you, ſhall reigne over you, * and ye ſhal flee when none purſueth you.

18 And if ye will not for theſe *things* obey me, then will I puniſh you [h] ſeven times more, according to your ſins,

19 And I will break the pride of your power, and I will make your heaven as [i] iron, and your earth as braſſe:

20 And your ſtrength ſhall be ſpent in vain: neither ſhall your land give her increaſe, neither ſhall the trees of the land give their fruit.

21 ¶ And if ye walke [k] ſtubburnely againſt me, and will not obey me, I will then bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts upon you, which ſhall [l] ſpoile you, and deſtroy your cattell, and make you few in number: ſo your high [m] wayes ſhall be deſolate.

23 Yet if by theſe ye will not be reformed by me, but walke ſtubburnely againſt me,

24 Then will I alſo walke * ſtubburnly againſt you, and I will ſmite you yet ſeven times for your ſins:

25 And I will ſend a ſword upon you, that ſhall avenge the quarrell of my covenant: and when ye are gathered in your cities, I will ſend the peſtilence among you, and ye ſhall be delivered into the hand of the enemie.

26 When I ſhal break the ſtaffe [n] of your bread, then ten women ſhall bake your bread in one [o] oven, and they ſhall deliver your bread again by weight, and ye ſhall eat, but not be ſatiſfied.

27 Yet if ye will not for this obey me, but walke againſt me ſtubburnly,

28 Then will I walke ſtubburnly in *mine* anger againſt you, and I will alſo chaſtiſe you ſeven times *more* according to your ſins.

29 * And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye devoure.

30 I will alſo deſtroy your high places, and * cut away your images, and caſt your carkeiſes upon the ‡ bodies of your idoles, and my ſoul ſhall abhorre you.

31 And I will make your cities deſolate and bring your Sanctuary unto nought, and [p] will not ſmell the ſavour of your ſweet odours.

32 I will alſo bring the land unto a wilderneſſe, and your enemies which dwell therein, ſhall be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen, and [q] will draw out a ſword after you, and your land ſhall be waſt, and your cities ſhall be deſolate.

34 Then ſhall the land injoy her * Sabbaths, as long as it lieth void, and ye ſhall

be

** Exod.20.4. Deut.5.8. Pſal.97.7.*

‡ Or, ſtone having any imagerie.

** Chap.19.30.*

** Deut.28.1.*

[a] By promiſing abundance of earthly things, he ſtirreth the minds to conſider the rich treaſures of the ſpirituall bleſsings.

** Iob 11.19.*

† Ebr. I will cauſe the evill beaſt to ceaſe.

[b] Ye ſhall have no warre.

** Ioſh.23.10.*

† Ebr. I will turn unto you.

[c] Performe that which I have promiſed.

** Ezek.37.26. 2 Cor.6.16.*

[d] I will be daily preſent with you.

[e] I have ſet you at full libertie, whereas before ye were as beaſts tied in bands.

** Deut.28.15. Lament.2.17. Malac.2.2.*

[f] Which I made with you in chuſing you to be my people.

‡ Or, an haſtie plague.

[g] Read chap.17.10.

** Prov.28.1.*

[h] That is more extreamely.

[i] Ye ſhall have drought and barrennes, Agge 1.10.

‡ Or, labour.

[k] Or, as ſome read, by fortune, imputing my plagues, to chance and fortune.

[l] Of your children, 2 King.17.25.

[m] Becauſe none dare paſſe thereby for fear of beaſts.

** 2 Sam.22.27. Pſal.18.26.*

[n] That is, the ſtrength, whereby the life is ſuſteined. Ezek.4.16, and 5.16.

[o] One oven ſhall be ſufficient for ten families.

** Deut.28.53.*

** 2 Chron.34.7.*

‡ Or, carions.

[p] I wil not accept your ſacrifices.

[q] Signifying that no enemie can come without Gods ſending.

** Chap.25.2.*

be in your enemies land: then ſhall the land reſt and injoy her Sabbaths.

35 All the dayes that it lieth void, it ſhall reſt, becauſe it did not reſt in your [r] Sabbaths, when ye dwelt upon it.

36 And upon them that are left of you, I will ſend even a ‡ faintneſſe into their hearts in the land of their enemies, and the ſound of a leafe ſhaken ſhall chaſe them, and they ſhall [ſ] flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

37 They ſhall fall alſo one upon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers ſhall they pine away with [t] them alſo.

40 They ſhall confeſſe their iniquitie, and the wickedneſſe of their fathers for their treſpaſſe, which they have treſpaſſed againſt me, & alſo becauſe they have walked ſtubburnly againſt me.

41 Therefore I will walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their uncircumciſed hearts ſhall be humbled, and then they ſhal ‡ willingly beare *the puniſhment of* their iniquitie.

42 Then I will remember my covenant with Iaakob, and my covenant alſo with Izhak, and alſo my covenant with Abraham will I remember, and will remember the land.

43 [v] The land alſo *in the mean ſeaſon* ſhall be left of them, and ſhall injoy her Sabbaths while ſhe lyeth waſt without them, but they ſhall willingly ſuffer *the puniſhment of* their iniquitie, becauſe they deſpiſed my laws, and becauſe their ſoul abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them utterly, *nor* to break my covenant with them: for I am the Lord their God:

25 But I will remember for them the [x] covenant of old, when I brought them out of the land of Egypt, in the ſight of the heathen that I might be their God: I am the Lord.

46 Theſe are the ordinances, & the judgments, and the laws, which the Lord made between him, and the children of Iſrael in mount [y] Sinai, by the hand of Moſes.

hich I com-
ded you to
p.

r, cowardneſſe.

s if their ene-
s did chaſe
m.

oraſmuch as
y are culpable
their fathers
ts, they ſhall be
iſhed as well as
ir fathers.

Or, pray for their

Whiles they are
tives, and with-
repentance.

Deut.4.31.
m.11.29.

Made to their
efathers.

Fiftie dayes af-
they came out
Egypt.

CHAP. XXVII.

2 Of divers vowes, and the redemption of the ſame, 28 A thing ſeparate from the uſe of man cannot be ſold nor redeemed, but remaineth to the Lord.

MOreover the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man ſhall make a vow of [a] a perſon unto the Lord, by [b] thy eſtimation,

3 Then thy eſtimation ſhall be *thus*: a male from twentie yeare old unto ſixtie yeare old ſhall be by the eſtimation even fiftie [c] ſhekels of ſilver, after the ſhekel of the Sanctuary.

4 But if it be a female, then thy valuation ſhall be thirtie ſhekels.

5 And from five yeare old to twentie year old, thy valuation ſhalbe for the male twentie ſhekels, and for the female ten ſhekels.

6 But from a [d] moneth old unto five yeare old, the price of the male ſhall be five ſhekels of ſilver, and thy price of the female, three ſhekels of ſilver.

7 And from ſixtie yeare old and above, if *he be* a male, then thy price ſhalbe fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer [e] then thou haſt eſteemed *him*, then ſhall he preſent himſelfe before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that vowed, *ſo* ſhall the Prieſt value him.

9 And if *it be* a [f] beaſt, whereof men bring an offring unto the Lord, all that one giveth of ſuch unto the Lord, ſhall be holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: & if he change beaſt for beaſt, then *both* this & that, which was changed for it, ſhall be [g] holy.

11 And if *it be* any unclean beaſt, of which men do not offer a ſacrifice unto the Lord, he ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it be good or bad: *and* as thou valueſt it, *which art* the Prieſt, ſo ſhall it be.

13 But if he will buy it again, then he ſhall give the fifth part of it more, above thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy unto the Lord, then the Prieſt ſhall value it, whether it be good or bad, *and* as the Prieſt ſhall priſe it, † ſo ſhall the value be.

15 But if he that ſanctified it, will redeem his houſe, then he ſhall give thereto the fift part of money more then thy eſtimation, and it ſhall be his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteem it according to the [h] ſeed thereof: an [i] Homer of barley ſeed *ſhall be* at fiftie ſhekels of ſilver.

17 If he dedicate his field *immediately* from the yeare of Jubile, it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the

[a] As of his ſon or his daughter.
[b] Which art the Prieſt.

[c] Read the value of the ſhekel, Exod.30.13.

[d] He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

[e] If he be not able to pay after thy valuation.

[f] Which is clean. Chap.11,2.

[g] That is, conſecrate to the Lord.

† *Ebr. ſo ſhall it ſtand.*

[h] Valuing the price thereof, according to the ſeed that is ſowen, or by the ſeed that it doth yeeld.
[i] Homer is a meaſure conteining ten Ephahs: read of Ephah, Exod. 16.16.36.

Iubile, then the Prieſt ſhall reckon him the money according to the yeares that remain unto the yeare of Iubile, and it ſhall be abated by thy eſtimation.

19 And if he that dedicateth it, will redeem the field, then he ſhall put the fift part of the price, that thou eſteemedſt it at, thereunto, and it ſhall remain his.

20 And if he will not redeem the field, but *the Prieſt* [k] ſell the field to another man, it ſhall be redeemed no more.

21 But the field ſhal be holy to the Lord, when it goeth out in the Iubile, as a field [l] ſeparate from common uſes: the poſſeſſion thereof ſhall be the Prieſts.

22 If a man alſo dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſteemeſt it, unto the yeare of Iubile, and he ſhall give [m] thy price the ſame day, *as a thing* holy unto the Lord.

24 *But* in the year of Iubile, the field ſhall return unto him, of whom it was bought: to him, *I ſay*, whoſe inheritance the land was.

25 And all thy valuation ſhall be according to the ſhekel of the * Sanctuarie: a ſhekel conteineth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſts, becauſe it is the Lords firſt born, none ſhall dedicate ſuch, be it bullock or ſheep: *for* it is the [n] Lords.

27 But if it be an unclean beaſt, then he ſhall redeem it by thy valuation, and give the fift part more thereto: and if it be not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Nothwithſtanding, nothing ſeparate from the common uſe that a man doeth ſeparate unto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed: *for* every thing ſeparate from the common uſe is moſt holy unto the Lord.

29 Nothing ſeparate from the common uſe, which ſhall be ſeparate from man, ſhall be redeemed, *but* [o] die the death.

30 Alſo all the tithe of the land *both* of the ſeed of the ground, & of the fruit of the trees, is the Lords: *it is* holy to the Lord.

31 But if a man will redeem *any* of his tithe, he ſhall adde the [p] fift part thereto.

32 And every tithe of bullock, and of ſheep, *and* of all that goeth under the [q] rod, the tenth ſhall be holy unto the Lord.

33 He ſhall not look if it be good or bad, neither ſhall he change it: elſe if he change it, both it, and that it was changed withall, ſhall be holy, *and* it ſhall not be redeemed.

34 Theſe are the commandements which the Lord commanded by Moſes unto the children of Iſrael in mount Sinai.

[k] For their own neceſſitie or godly uſes.

[l] That is, which is dedicate to the Lord, with a curſe to him that doeth turn it to his private uſe, Num.21.2. Deut.13.15. Ioſh.6.17.

* *Verſe* 12.

[m] The Prieſts valuation.

* *Exod.*30.13. *Num.*3.47. *Ezek.*45.12.

* *Exod.*13.2. *and* 22.29. *Num.*3.13.

[n] It was the Lo already.

* *Ioſh.*6.19.

[o] It ſhall remai without redemption.

[p] Beſides the va lue of the thing i ſelf.

[q] All that which is numbred: tha is, every tenth, a he falleth by ta without exceptio or reſpect.

THE FOVRTH BOOKE OF MOSES, CALLED *NVMBERS.

* *So called, becauſe of the diverſitie and multitude of numbrings, which are here chiefly conteined both of mens names and places.*

THE ARGUMENT.

Foraſmuch as God hath appointed that his Church in this world ſhall be under the Croſſe, both becauſe they ſhould learn not to put their truſt in worldly things, & alſo feel his comfort, when all other help faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them, but led them to and fro for the ſpace of fourtie yeares, and kept them in continuall exerciſes before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to diſcerne the wicked and the hypocrites from the faithfull and true ſervants of God, who ſerved him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to ſerve their purpoſe, murmured when they lacked to content their luſts, and deſpiſed them whom God had appointed rulers over them. By reaſon whereof they provoked Gods terrible judgements againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe Gods word, preferre their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding God is ever true in his promiſe, and governeth his by his holy Spirit, that either they fall not to ſuch inconveniences, or elſe return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and inſtructions, as well for religion as outward policie: he preſerveth them againſt all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to avoid all controverſies that might ariſe, he taketh away the occaſion, by dividing among all the tribes, both the land which they had wonne, and that alſo which he had promiſed, as ſeemed beſt to his godly wiſedom.

CHAP. I.

1 Moſes and Aaron with the twelve Princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the ſervice of the Lord.

THe Lord ſpake again unto Moſes in the wilderneſſe of [a] Sinai, in the Tabernacle of the Congregation, in the firſt *day* of the [b] ſecond moneth, in the ſecond yeare after they were come out of the land of Egypt, ſaying,

n that place of wildernes that neer to mount ai.
Which coneth part of ill and part of

2 * Take ye the ſum of all the Congregation of the children of Iſrael, after their families, *and* houſholds of their fathers with the number of their names: *to wit*, all the males, † man by man:

xod.30.12.

br. by their s.

3 From twentie yeare old and above, all that go forth to the warre in Iſrael, thou and Aaron ſhall number them, throughout their armies.

4 And with you ſhall be [c] men of every tribe, ſuch *as are* the heads of the houſe of their fathers.

hat is, the feſt man of y tribe.

5 And theſe are the names of the men that ſhall [d] ſtand with you, of *the tribe of* Reuben, Elizur, the ſon of Shedeur:

nd aſſiſt you n ye number people.

6 Of Simeon, Shelumiel the ſon of Zuriſhaddai:

7 Of Judah, Nahſhon the ſon of Amminadab:

8 Of Iſſachar, Nethaneel the ſon of Zuar:

9 Of Zebulun, Eliab, the ſon of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama, the ſon of Amihud: of Manaſſeh, Gamliel, the ſon of Pedahzur:

11 Of Benjamin, Abidan, the ſon of Gideoni:

12 Of Dan, Ahiezer, the ſon of Ammiſhaddai:

13 Of Aſher, Pagiel, the ſon of Ocran:

14 Of Gad, Eliaſaph, the ſon of Devel:

15 Of Naphtali, Ahira the ſon of Enan.

16 Theſe were famous in the Congregation, [e] Princes of the tribes of their fathers, *and* heads over thouſands in Iſrael.

Captains and ernours.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by *their* names.

18 And they called all the Congregation together, in the firſt *day* of the ſecond moneth, who declared their [f] kindreds by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, man by man.

ſhewing evean his tribe, his anceſters.

19 As the Lord had commanded Moſes, ſo he numbred them in the wilderneſſe of Sinai.

20 So were the ſons of ‡ Reuben Iſraels eldeſt ſon by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, man by man, every male from twentie year old and above, as many as ‡ went forth to warre:

‡ Theſe are the names of the twelve tribes, as firſt of Reuben.

‡ *Or, as were able to bear weapons.*

21 The number of them, *I ſay*, of the tribe of Reuben, *was* ſix and fortie thouſand, and five hundreth.

22 Of the ſons of ‡ Simeon by their generations, by their families, *and* by the houſes of their fathers, the ſum thereof by the number of *their* names, man by man, every male from twentie yeare old and above, all that went forth to warre:

‡ Simeon.

23 The ſum of them, *I ſay*, of the tribe of Simeon *was* nine and fiftie thouſand, and three hundreth.

24 ¶ Of the ſons of ‡ Gad by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names from twentie year old and above, all that went forth to warre:

‡ Gad.

25 The number of them, *I ſay*, of the tribe of Gad *was* five and fourtie thouſand, and ſix hundreth and fiftie.

26 ¶ Of the ſons of ‡ Iudah by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

‡ Judah.

27 The number of them, *I ſay*, of the tribe of Iudah *was* threeſcore and fourteen thouſand, and ſix hundreth.

28 ¶ Of the ſons of ‡ Iſſachar, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went forth to warre:

‡ Iſſachar.

29 The number of them *alſo* of the tribe of Iſſachar *was* four and fifty thouſand and four hundreth.

30 ¶ Of the ſons of ‡ Zebulun by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

‡ Zebulun.

31 The number of them *alſo* of the tribe of Zebulun *was* ſeven and fifty thouſand and four hundreth.

32 ¶ Of the ſons of Joſeph, *namely* of the ſons of ‡ Ephraim by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names from twentie yeare old and above, all that went forth to warre:

‡ Ephraim.

33 The number of them *alſo* of the tribe of Ephraim *was* fourtie thouſand and five hundreth.

34 ¶ Of the ſons of ‡ Manaſſah by their generations, by their families, *and* by the houſes of their fathers, according to the number

‡ Manaſſeh.

number of *their* names, from twentie year old and above, all that went forth to warre:

35 The number of them *alſo* of the tribe of Manaſſeh *was* two and thirty thouſand and two hundreth.

‡ Benjamin.

26 Of the ſons of ‡ Benjamin by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

37 The number of them *alſo* of the tribe of Benjamin *was* five and thirtie thouſand and four hundreth.

‡ Dan.

38 Of the ſons of ‡ Dan by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

39 The number of them *alſo* of the tribe of Dan *was* threeſcore and two thouſand and ſeven hundreth.

‡ Aſher.

40 ¶ Of the ſons of ‡ Aſher by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went forth to warre:

41 The number of them *alſo* of the tribe of Aſher *was* one and fortie thouſand and five hundreth.

‡ Naphtali.

42 ¶ Of the children of ‡ Naphtali, by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie year old and above, all that went to the warre:

43 The number of them *alſo* of the tribe of Naphtali, *was* three and fiftie thouſand, and four hundreth.

‡ *Or, full count.*

44 Theſe are the ‡ ſums which Moſes, and Aaron numbred, and the Princes of Iſrael, the twelve men, *which* were every one for the houſe of their fathers.

45 So *this* was all the ſum of the ſons of Iſrael, by the houſes of their fathers, from twentie yeare old and above, all that went to warre in Iſrael,

46 And all they were in number ſix hundreth and three thouſand, five hundreth and fiftie.

47 But the Levites, after the tribes of their fathers, were not numbred among [g] them.

[g] Which were warriers, but were appointed to the uſe of the Tabernacle.

48 For the Lord had ſpoken unto Moſes, and ſaid,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the Tabernacle of the Teſtimonie, and over all the inſtruments thereof, and over all things that belong to it: they ſhall bear the Tabernacle, and all the inſtruments thereof, and ſhall miniſter in it, and ſhall † dwell round about the Tabernacle.

† *Ebr. campe.*

51 And when the Tabernacle goeth forth, the Levites ſhall take it down: and when the Tabernacle is to be pitched, the Levites ſhall ſet it up: for the [h] ſtranger that commeth neer, ſhall be ſlain.

[h] Whoſoever i not of the tribe of Levi.

52 Alſo the children of Iſrael ſhall pitch their tents, every man in his camp, and every man under his ſtanderd throughout their armies.

53 But the Levites ſhall pitch round about the Tabernacle of the Teſtimonie, leſt vengeance [i] come upon the Congregation of the children of Iſrael, and the Levites ſhall take the charge of the Tabernacle of the Teſtimonie.

[i] By not havin due regard to the Tabernacle of th Lord.

54 So the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

Chap. II.

2 The order of the tents, and the names of the Captains of the Iſraelites.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall camp by his ſtanderd, *and* under the enſigne of their fathers houſe: far off about the Tabernacle of the Congregation ſhall they pitch.

[a] In the twelve tribes were fo principall ſtanderds, ſo that eve three tribes ha their ſtanderd.

3 On the Eaſtſide toward the riſing of the ſun, ſhall they of the ſtanderd of the hoſte of Iudah pitch according to their armies: and Nahſhon the ſon of Amminadab *ſhall be* ‡ Captain of the ſons of Iudah.

‡ *Or, Prince.*

4 And his hoſte and the number of them *were* ſeventie and four thouſand and ſix hundreth.

5 Next unto him ſhall they of the tribe [b] of Iſſachar pitch, and Nethaneel the ſon of Zuar *ſhall be* the captain of the ſons of Iſſachar:

[b] Iudah, Iſſach and Zebulun the ſons of Leah we of the firſt ſtanderd.

6 And his hoſte, and the number thereof *were* four and fiftie thouſand, and four hundreth.

7 *Then* the tribe of Zebulun, and Eliab the ſon of Helon, Captaine over the ſons of Zebulun:

8 And his hoſte, and the number thereof ſeven and fiftie thouſand and four hundreth:

9 The whole number of the [c] hoſte of Iudah *are* an hundreth fourſcore and ſix thouſand, and four hundreth according to their armies: they ſhall firſt ſet forth.

[c] Of them whi were conteined under that name.

10 ¶ On the South ſide *ſhall be* the ſtanderd of the hoſte [d] of Reuben according to their armies, and the Captain over the ſons of Reuben *ſhall be* Elizer the ſon of Shedeur.

[d] Reuben and S meon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtanderd.

11 And his hoſte, and the number thereof ſix and fortie thouſand & five hundreth.

12 And by him ſhall the tribe of Simeon

pitch,and the captaine over the ſons of Simeon *ſhall be* Shelumiel the ſonne of Zuriſhaddai:

13 And his hoſte,and the number of them, nine and fiftie thouſand & three hundreth.

14 And the tribe of Gad, and the captaine over the ſons of Gad *ſhall be* Eliaſaph the ſonne of ‡ Devel:

15 And his hoſte and the number of them *were* five and fourty thouſand, ſix hundreth and fiftie.

16 All the number of the campe of Reuben *were* an hundred and one and fiftie thouſand, and foure hundreth and fiftie according to their armies, and they ſhall ſet forth in the ſecond place.

17 ¶ Then the Tabernacle of the Congregation ſhal go *with* the hoſte of the Levites, in the [e] mids of the campe as they have pitched, ſo ſhall they goe forward, every man in his order according to their ſtanderds.

18 ¶ [f] The ſtanderd of the campe of Ephraim *ſhall be* toward the Weſt according to their armies: and the captaine over the ſons of Ephraim *ſhall be* Eliſhama the ſonne of Ammihud:

19 And his hoſte and the number of them *were* fortie thouſand and five hundreth.

20 And by him *ſhall be* the tribe of Manaſſeh, and the captaine over the ſons of Manaſſeh *ſhall be* Gamliel the ſonne of Pedahzur:

21 And his hoſte and the number of them *were* two and thirtie thouſand, and two hundred.

22 And the tribe of Benjamin, and the captaine over the ſons of Benjamin *ſhall be* Abidan the ſonne of Gideoni:

23 And his hoſte, and the number of them *were* five and thirtie thouſand and foure hundred.

24 All the number of the campe of Ephraim *were* an hundred and eight thouſand and one hundred according to their armies, and they ſhall go in the third place.

25 ¶ The ſtanderd of the hoſte of [g] Dan *ſhall be* toward the North according to their armies: and the captaine over the children of Dan *ſhall be* Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſte and the number of them *were* two and threeſcore thouſand, and ſeven hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captaine over the ſons of Aſher *ſhall be* Pagiel the ſonne of Ocran.

28 And his hoſte and the number of them *were* one & fortie thouſand & five hundred.

29 ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali *ſhall be* Ahira the ſonne of Enan:

30 And his hoſte and the number of them *were* three and fiftie thouſand and foure hundred.

‡ Or, Reuel.

e Becauſe it
ight be in eqnall
ſtance from each
ne,and all indif-
erently have re-
ourſe thereunto.

f Becauſe E-
hraim and Ma-
aſſeh ſupplied
e place of Io-
ph their father,
ey are taken to
e Rahels chil-
ren: ſo they and
enjamin make
e third ſtanderd.

g Dan & Naph-
li the ſons of
illha, Rahels
naid, with Aſher
he ſon of Zilpah
nake the fouth
tanderd.

31 All the number of the hoſte of Dan *was* an hundred and ſeven and fiftie thouſand and ſix hundred: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoſte, according to their armies, ſix hundred and three thouſand, five hundred and fiftie.

33 But the Levites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they journeyed every one with their families according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12. 35 Why the Lord ſeparated the Levites for himſelfe. 16 Their number, families and captaines. 40 The firſt born of Iſrael is redeemed by the Levites. 47 The overplus is redeemed by money.

These alſo were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

2 So theſe are the names of the ſons of Aaron, * Nadab the firſt born, and Abihu, Eleazar, and Ithamar.

3 Theſe are the names of the ſons of Aaron the anointed Prieſts, whom *Moſes* did *conſecrate to miniſter in the Prieſts office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerved in the Prieſts office in the [c] ſight of Aaron their father.

5 Then the Lord ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi, and [d] ſet them before Aaron the Prieſt that they may ſerve him,

7 And take the charge with him, even the charge of the whole Congregation [e] before the Tabernacle of the Congregation, to doe the ſervice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and *have* the charge of the children of Iſrael to doe the ſervice of the Tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [f] ſons: *for* they are given him freely from among the children of Iſrael.

13 And thou ſhalt appoint Aaron and his ſons to execute their Prieſts office: and the [g] ſtranger that commeth neere, ſhal be ſlain.

11 ¶ Alſo the Lord ſpake unto Moſes, ſaying,

12 Behold, I have even taken the Levites from among the children of Iſrael: for all the firſt born that openeth the matrice among the children of Iſrael, and the Levites ſhalbe mine,

h Which were of twenty yeares and above.

i For under every one of the foure principall ſtanderds were divers ſignes to keep every band in order.

a Or, families and kinreds.

* Exod.6.23.

* Exod.28.3.

* Levit.10.1.2.
* Chap.26.61.
1 Chron.24.2.

b Or, before the Altar.

* Levit.10 1.2.

c Whiles their father lived.

d Offer them unto Aaron for the uſe of the Tabernacle.

e Which apperteined to the executing of the high Prieſts commandement, to the overſight of the people, and to the ſervice of the Tabernacle.

f Aarons ſons the Prieſts ſerved in the Sanctuary in praying for the people, and offring ſacrifice: the Levites ſerved for the inferior uſes of the ſame.

g Any that would miniſter, not being a Levite.

13 Becauſe all the firſt born are mine: for the ſame day, that I ſmote all the firſt born in the land of Egypt, * I ſanctified unto me all the firſt born in Iſrael, both man and beaſt: mine they ſhal be: I am the Lord.

* *Exod.* 13. 1. *and* 34. 19. *Levit.* 27.26. *Chap.* 8.16. *Luke* 2.23.

14 ¶ Moreover, the Lord ſpake unto Moſes in the wildernes of Sinai, ſaying,

15 Number the children of Levi after the houſes of their fathers, in their families: every male from a moneth old and above ſhalt thou number.

16 Then Moſes numbred them according to the word of the Lord, as he was commanded.

17 And theſe are the ſons of Levi by their names, * Gerſhon, and Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6.16. *Chap.* 26.57. 1 *Chron.* 6.1. *and* 23.6.

18 Alſo theſe are the names of the ſons of Gerſhon by their families: Libni and Shimei.

19 The ſons alſo of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the ſons of Merari by their families: Mahli, and Muſhi. Theſe are the families of Levi, according to the houſes of their fathers.

21 Of Gerſhon *came* the family of the Libnites, and the family of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof ([h] after the number of all the males from a moneth old and above) was counted ſeven thouſand and five hundred.

[h] Onely numbring the male children.

23 ¶ The families of the Gerſhonites ſhall pitch behind the Tabernacle Weſtward.

24 The captaine and ‡ ancient of the houſe of the Gerſhonites *ſhall be* Eliaſaph the ſonne of Lael.

‡ *Or, father.*

25 And the charge of the ſons of Gerſhon in the Tabernacle of the Congregation *ſhal be* the [i] Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

[i] Their charge was to cary the coverings and hangings of the Tabernacle.

26 And the hanging of the Court, and the vaile of the doore of the Court, which is neere the Tabernacle, and neere the altar round about, and the cords of it for all the ſervice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the familie of the Izeharites, and the familie of the Hebronites, and the family of the Vzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth old and above *was* eight thouſand and ſix hundred, having the [k] charge of the Sanctuary.

[k] Doing every one his dutie in the Sanctuarie.

29 The families of the ſons of Kohath ſhal pitch on the South ſide of the Tabernacle.

30 The captaine and ancient of the houſe, *and* families of the Kohathites *ſhalbe* Elizaphan the ſonne of Vzziel:

31 And their charge *ſhall be* the [l] Arke, and the Table, and the candleſtick, and the Altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerveth thereto.

[l] The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the ſon of Aaron the Prieſt *ſhalbe* ‡ chiefe captaine of the Levites, *having* the overſight of them that have the charge of the Sanctuary.

‡ *Or, prince of princes.*

33 ¶ Of Merari *came* the family of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth old and above *was* ſix thouſand and two hundred.

35 The captaine and the ancient of the houſe of the families of Merari *ſhalbe* Zuriel the ſon of Abihail: they ſhall pitch on the North ſide of the Tabernacle.

36 And in the charge and cuſtody of the ſons of Merari, *ſhalbe* [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerveth thereto,

[m] The woodworke and the reſt of the inſtruments were committed to their charge.

37 With the pillars of the Court round about, with their ſockets, and their pinnes and their coards.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, *I ſay*, of the Congregation Eaſtward ſhal Moſes & Aaron & his ſons pitch, having the charge of the Sanctuary, [n] & the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhalbe ſlaine.

[n] That none ſhould enter into the Tabernacle contrary to Gods appointement.

39 The whole ſum of the Levites, which Moſes & Aaron numbred at the commandement of the Lord throughout their families, *even* all the males from a moneth old and above *was* two and twentie [o] thouſand.

[o] So that the firſt born of the children of Iſrael were moe by 273. as verſe 43.

40 ¶ And the Lord ſaid unto Moſes, Number all the firſt born that are males among the children of Iſrael, from a moneth old and above, and take the number of their names.

41 And thou ſhalt take the Levites to me [p] for all the firſt born of the children of Iſrael, (*I am* the Lord) and the cattell of the Levites for all the firſt born of the cattell of the children of Iſrael.

[p] So that now the Levites ſhould ſatisfie unto the Lord for the firſt born of Iſrael, ſave for the 273. which were moe then the Levites, for whom they paid money.

42 And Moſes numbred, as the Lord commanded him, all the firſt born of the children of Iſrael.

43 And all the firſt born males rehearſed by name (from a moneth old and above) according to their number, were two and twentie thouſand two hundred ſeventy and three.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites for all the firſt born of the children of Iſrael, and the cattell of the Levites for their cattell, and the Levites ſhall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred ſeventy and three, (which are moe then the Levites) of the firſt born of the children of Iſrael,

47 Thou ſhalt alſo take five ſhekels for every perſon: after the weight of the Sanctuarie ſhalt thou take it: * the ſhekel *containeth* twenty gerahs.

48 And thou ſhalt give the money, wherwith the odde number of them is redeemed, unto Aaron and to his ſonnes.

49 Thus Moſes took the redemption of them that were redeemed, being moe then the Levites:

50 Of the [q] firſtborn of the children of Iſrael took he the money: *even* a thouſand three hundred threeſcore and five *ſhekels*, after the ſhekel of the Sanctuarie.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IV.

5 The offices of the Levites, when the hoſt removed. 46 The number of the three families of Kohath, Gerſhon, and Mirari.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Take the ſum of the ſonnes of Kohath from among the ſons of Levi, after their families, *and* houſes of their fathers,

3 From [a] thirty yeare old, and above, even untill fifty yeare old, all that enter into the aſſembly to do the work in the Tabernacle of the Congregation.

4 This ſhall be the office of the ſons of Kohath in the Tabernacle of the congregation *about* the Holieſt of all.

5 ¶ When the hoſt removeth, then Aaron and his ſons ſhall come and take down [b] the covering vail, and ſhall cover the Ark of the Teſtimony therewith.

6 And they ſhal put thereon a covering of badgers skins, and ſhall ſpread upon it a cloth altogether of blew ſilk, and put to the [c] barres thereof:

7 And upon the * table of ſhew *bread* they ſhal ſpread a cloth of blew ſilk, & put thereon the diſhes, and the *incenſe* cups, and goblets, and coverings to cover it [d] with, and the bread ſhall be thereon continually:

8 And they ſhall ſpread upon them a covering of ſcarlet, and cover the ſame with a covering of badgers skins, and put to the barres thereof.

9 Then they ſhall take a cloth of blue ſilk, and cover the * candleſtick of light with his lamps and his ſnuffers, * and his ſnuffe diſhes, and all the oyl veſſels thereof, which they occupie about it.

10 So they ſhall put it, and all the inſtruments thereof in a covering of badgers skins, and put it upon the [e] barres.

11 Alſo upon the golden [f] Altar they ſhall ſpread a cloth of blue ſilk, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they ſhal take all the inſtruments of the miniſtery, wherewith they miniſter in the Sanctuary, and put *them* in a cloth of blue ſilk, & cover them with a covering of badgers skins, and put them on the barres:

13 Alſo they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloth upon it,

14 And ſhall put upon it all the inſtruments thereof, which they occupy about it: the cenſers, the fleſhhooks & the beſoms, & the baſins, *even* all the inſtruments of the altar: and they ſhal ſpread upon it a covering of badgers skins, and put to the bars of it.

15 And when Aaron and his ſons have made an end of covering the [h] Sanctuary, and all the inſtruments of the Sanctuarie, at the removing of the hoſt, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not [i] touch *any* holy thing, leſt they die. This is the charge of the ſons of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the Prieſt *pertaineth* the oyl for the light, and the * ſweet incenſe and the [k] daily meat-offering, and the * anointing oyl, *with* the overſight of all the Tabernacle, and of all that therein is, *both* in the Sanctuary and in all the inſtruments thereof.

17 ¶ And the Lord ſpake unto Moſes, and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they come neere to the moſt holy things: let Aaron and his ſons come and appoint [m] them, every one to his office, and to his charge.

20 But let them not go in, to ſee when the Sanctuary is folden up, leſt they die.

21 ¶ And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſumme of the ſons of Gerſhon, every one by the houſes of their fathers throughout their families:

23 From thirty year old and above, untill fiftie yeare old ſhalt thou number them, all that [n] enter into the aſſembly for to doe ſervice in the Tabernacle of the Congregation.

24 This ſhall be the ſervice of the families of the Gerſhonites, to ſerve & to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the tabernacle of the Congregation, his covering, and the covering of badgers skins, that is on high upon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

Exod.30.13.
vit.27.25.
hap.18.16.
zek.45.12.

Of the two hun-
eth ſeventy and
ree, which were
ore then the Le-
ites.

The Levits were
umbred after
hree ſorts, firſt at
moneth old when
hey were conſe-
rate to the Lord,
ext at 25 yeare
ld, when they
vere appointed to
erve in the Taber-
acle, and at 30
eare old to beare
he burthens of the
abernacle.

Which divided
he Sanctuarie frō
he holieſt of all.

That is, put them
upon their ſhoul-
ders to carie it: for
he barres of the
Ark could never
e removed, Exod.
5.15.

* Exod.25.30.

Meaning, to co-
er the bread.

* Exod.25.31.

* Exod.25.38.

The Ebrew word
ignifieth an inſtru-
ment made of two
ſtaves or bars.

Which was to
urn incenſe: reade
Exod 30.1.

[g] Of the burnt-offering.

[h] That is, in folding up the things of the Sanctuarie, as the Ark, &c.

[i] Before it be covered.

* Exod.30.34.35.

[k] Which was offered at morning and evening.

* Exod.30.23.25.

[l] Committing by your negligence that ỿ holy things be not well wrapped, and ſo they by touching thereof periſh.

[m] Shewing, what part every man ſhal beare.

[n] Which were received into the company of them that miniſtred in the Tabernacle of the congregation.

[o] Which vail hanged between the Sanctuarie and the court.

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle, and neer the altar round about, with their cords, and all the inſtruments for their ſervice, and all that is made for them: ſo ſhall they ſerve.

p Which court compaſſed both ẏ Tabernacle of the Congregation, and the altar of the burnt-offering.

27 At the commandement of Aaron and his ſons ſhall all the ſervice of the ſons of the Gerſhonites be done, in all their charges, and in all their ſervice, and ye ſhall appoint them to keepe all their charges.

28 This is the ſervice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch *ſhall be* under the [q] hand of Ithamar the ſon of Aaron the Prieſt.

q Under ẏ charge and overſight.

29 ¶ Thou ſhalt number the ſonnes of Merari by their families, *and* by the houſes of their fathers:

30 From thirtie yeare old and aboue, even unto fifty year old ſhalt thou number them, al that enter into the aſſembly, to do the ſervice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their ſervice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars and his ſockets,

* *Exod.* 26. 15.

32 And the pillars round about the court, with their ſockets and their pins, and their cords, with al their inſtruments, even for all their ſervice: and by [r] name ye ſhall reckon the inſtruments of their office *and* charge.

r Ye ſhall make an inventorie of all the things, which ye commit to their charge.

33 This is the ſervice of the families of the ſons of of Merari, according to all their ſervice in the Tabernacle of the Congregation under the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron and the princes of the Congragation numbred the ſons of the Kohathites, by their families and by the houſes of their fathers,

35 From thirtie yeare old and above, even unto fiftie yeare old, all that enter unto the aſſembly for the ſervice of the Tabernacle of the Congregation.

36 So the †numbers of them throughout their families were two thouſand, ſeven hundred and fiftie.

† *Ebr. the numbred of them.*

37 Theſe are the numbers of the families of the Kohathites, all that ſerve in the Tabernacle of the congregation, which Moſes and Aaron did number according to the commandement of the Lord by the [ſ] hand of Moſes.

ſ God appointing Moſes to be the miniſter and executor thereof.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeare old and upward, even unto fiftie yeare old: all that enter into the aſſembly for the ſervice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houſes of their fathers *were* two thouſand ſix hundred and thirtie.

41 Theſe are the numbers of the families of the ſons of Gerſhon: of all that [t] did ſervice in the Tabernacle of the Congregation, whom Moſes & Aaron did number according to the commandment of the Lord.

t Which were of competent age to ſerve therein, that is, between 30, and 50.

42 ¶ The numbers alſo of the families of the Sonnes of Merari by their families, *and* by the houſes of their fathers,

43 From thirty yeare old and upward, even unto fiftie yeare old: all that enter into the aſſembly for the ſervice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thouſand, and two hundred.

45 Theſe are the ſums of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the commandment of the Lord, by the hand of Moſes.

46 *So* all the numbers of the Levites, which Moſes, and Aaron, and the princes of Iſrael numbred by their families and by the houſes of their fathers,

47 From thirtie yeare old & upward, even to fifty year old, every one that came to do [v] his duty, office, ſervice and charge in the Tabernacle of the Congregation.

v Whoſoever of the Levits that had any manner of charge in the Tabernacle.

48 So the numbers of them were eight thouſand five hundred and foureſcore.

49 According to the † commandment of the Lord by the hand of Moſes did *Aaron* number them, every one according to his ſervice, and according to his charge. Thus *were* they of that tribe numbred, as the Lord commanded [x] Moſes.

† *Ebr. according to the mouth, or word.*

x So that Moſes neither added nor diminiſhed from that which the Lord commanded him.

CHAP. V.

2 The leprous, and the polluted ſhall be caſt forth. 6 The purging of ſinne. 15 The triall of the ſuſpected wife.

AND the Lord ſpak unto Moſes, ſaying,

2 Command the children of Iſrael that they * put out of the hoſt every leper, and every one that hath * an iſſue, and whoſoever is defiled by * the dead.

* *Levit.* 13. 3.
* *Levit.* 15. 2.
* *Levit.* 21. 1.

3 Both male and female ſhall ye put out: ‡ out of the hoſt ſhall ye put them, that they defile not their [a] tents among whom I dwell.

‡ *Or, in a place out of the hoſt.*

a There were three maner of tents: of the Lord, of the Levites, and of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out of the hoſt, even as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Speake unto the children of Iſrael, * When a man or woman ſhal commit any ſin [b] that men commit, & tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

* *Levit.* 6. 3.

b Commit any fault willingly.

7 Then they ſhall confeſſe their ſin which they have done, & ſhal reſtore the dammage thereof * with his principall, and put the fift part of it more thereto, and ſhall give it unto him, againſt whom he hath treſpaſſed.

* *Levit.* 6. 5.

8 But if the [c] man have no kinſman, to whom he ſhould reſtore the damage, the damage ſhalbe reſtored to the Lord for the Prieſts uſe, beſids the ram of the atonement, whereby he ſhall make atonement for him.

[c] If he be dead, whom the rong is done, & ſo have no inſeman.

9 And every offring of all the [d] holy things of the children of Iſrael, which they bring unto the Prieſt, ſhall be * his.

[d] Or, things offe- d to the Lord, as ſt fruits, &c.

* *Levit.*10.12.

10 And every mans hallowed things ſhall be his: *that is,* whatſoever any man giveth the Prieſt, it ſhalbe his.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 Speake unto the children of Iſrael, and ſay unto them, If any mans [e] wife turn to evil, and commit a treſpaſſe againſt him,

[e] By breaking the and of mariage, nd playing the arlot.

13 So that another man lie with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be defiled, and there be no witnes againſt her, neither ſhe taken with the manner,

14 † If he be moved with a jealous mind, ſo that he is jealous over his wife, which is defiled, or if he have a jealous mind, ſo that he is jealous over is wife, which is not defiled,

† *Ebr. if the ſpirit jealouſie come pon him.*

15 Then ſhal the man bring his wife to the Prieſt, and bring her offring with her, the tenth part of an Ephah of barley meale, *but* he ſhall not poure [f] oyle upon it, nor put incenſe theron: for it is an offring of jealouſie, an offering for a remembrance, calling the ſinne to [g] mind:

[f] Onely in the nne offring, and is offring of alouſie were neiher oyle nor incenſe offred.

[g] Or, making the n knowen, and ot purging it.

16 And the Prieſt ſhall bring her, and ſet her before the Lord.

17 Then the Prieſt ſhal take [h] the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, *even* the Prieſt ſhall take it, and put it into the water.

[h] Which alſo is alied the water of urification, or prinkling, read hap.19.9.

18 After, the Prieſt ſhall ſet the woman before the Lord, and uncover the womans head, and put the offering of the memoriall in her hands: it is the jealouſie offring, and the Prieſt ſhall have bitter *and* [i] curſed water in his hand,

[i] It was ſo called y the effect, becauſe it declared e woman to be ccurſed, and turnd to her deſtruction.

19 And the Prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, neither thou haſt turned to uncleannes from thine husband, be free from this bitter *and* curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſide thine huſband,

21 (Then the Prieſt ſhal charge the woman with an oath of curſing) and the Prieſt ſhal ſay unto the woman, The Lord make thee to be [k] accurſed, and deteſtable for the oath among thy people, and the Lord cauſe thy thigh to † rot, and thy belly to ſwell:

[k] Both becauſe e had committed ſo hainous a ault, and forſware erſelfe in denyg the ſame.

† *Ebr. to fall.*

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwere, [l] Amen, Amen.

[l] That is, be it ſo thou wiſheſt, as ſal.41.13. Deut. 7.15.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall [m] blot them out with the bitter water,

[m] Shall waſh the curſes, which are written, into the water in the veſſell.

24 And ſhal cauſe the woman to drink the bitter & curſed water, and the curſed water, *turned* into bitterneſſe, ſhall enter into her.

25 Then the Prieſt ſhall take the jealouſie offring out of the womans hand, and ſhall ſhake the offring before the Lord, and offer it upon the Altar.

26 And the Prieſt ſhal take *an handfull* of the offring for a ‡ memoriall thereof, and burn it upon the [n] altar, and afterward make the woman drinke the water.

‡ *Or, perfume.*

[n] Where the incenſe was offred.

27 When he hath made her drink the water, (if ſhee be defiled & have treſpaſſed againſt her husband) then ſhal the curſed water, *turned* into bitternes, enter into her, & her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhal be accurſed among her people

28 But if the woman be not defiled, but be ‡ cleane, ſhe ſhal be free, and ſhall conceive and beare.

‡ *Or, innocent.*

29 This is the Law of Jelouſie, when a wife turneth from her huſband and is defiled,

30 Or when a man is moved with a jealous mind, being jealous over his wife, then ſhall he bring the woman before the Lord, and the Prieſt ſhal do to her according to all this law,

31 And the man ſhal be [o] free from ſinne, but this woman ſhall beare her iniquitie.

[o] The man might accuſe his wife upon ſuſpition, & not be reproved.

CHAP. VI.

2 The law of the conſecration of the Nazarites. 24 The maner to bleſſe the people.

AND the Lord ſpak unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, when a man or a woman doeth ſeparate themſelves to vow a vow of a [a] Nazarite to ſeparate *himſelfe* unto the Lord,

[a] Which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

3 He ſhal abſtaine from wine and ſtrong drink, & ſhal drink no ſowr wine nor ſowre drinke, nor ſhal drink any liquor of grapes, neither ſhal eat freſh grapes, nor dryed.

4 As long as his abſtinence endureth, ſhal he eat nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is ſeparate by his vow, the * raſor ſhal not come upon his head, untill the daies be out, in the which he ſeparateth *himſelfe* unto the Lord, he ſhall be holy, and ſhal let the locks of the haire of his head grow.

* *Iudg.*13.5. 1 *Sam.*1.11.

6 During the time that he ſeparateth himſelfe unto the Lord, he ſhall come at no [b] dead body:

[b] As at burials, or mournings.

7 He ſhall not make himſelfe uncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is upon [c] his head.

[c] In that he ſuffered his haire to grow, he ſignified that he was conſecrate to God.

8 All the dayes of his ſeparation he ſhall be holy to the Lord.

9 And if any die ſuddenly by him, or he beware, then the [d] head of his conſecration

[d] Which long haire is a ſigne that he is dedicate to God.

ſhall be defiled, and he ſhall ſhave his head in the day of his cleanſing: in the ſeventh day he ſhall ſhave it.

10 And in the eight day he ſhall bring two Turtles, or two young pigeons to the Prieſt, at the doore of the Tabernacle of the Congregation.

11 Then the Prieſt ſhall prepare the one for a ſinne offering, and the other for a burnt offering, and ſhall make an atonement for him, becauſe he ſinned by [e] the dead: ſo ſhall he hallow his head the ſame day,

[e] By being preſent where the dead was.

12 And he ſhall [f] conſecrate unto the Lord the dayes of his ſeparation, and ſhall bring a lambe of a yeare old for a treſpaſſe offering, and the firſt [g] dayes ſhalbe void: for his conſecration was defiled.

[f] Beginning at the eight day, when he is purified.

[g] So that he ſhall begin his vow anew.

13 ¶ This then is the law of the Nazarite: When the time of his conſecration is out, he ſhall come to the doore of the Tabernacle of the Congregation,

14 And he ſhal bring his offering unto the Lord, an hee lamb of a yeare old without blemiſh, for a burnt offring, & a ſhe lamb of a yeare old without blemiſh, for a ſin offring, & a ram without blemiſh, for peace offrings

15 And a basket of unleavened bread, of* cakes of fine floure mingled with oyle, and wafers of unleavened bread anointed with oyle, with their meat offering, and their drink offerings:

* Levit.2.15.

16 The which the Prieſt ſhall bring before the Lord, and make his ſinne offring and his burnt offring.

17 He ſhal prepare alſo the ram for a peace offring unto the Lord, with the basket of unleavened bread, & the Prieſt ſhal make his meat offring, and his drink offring.

18 And* the Nazarite ſhal ſhave the head [h] of his conſecration at the doore of the tabernacle of the congregation, and ſhall take the haire of the head of his conſecration, and [i] put it in the fire, which is under the peace offring.

* Act. 21 24

[h] In token that his vow is ended.

[i] For the haire which was conſecrate to the Lord, might not be caſt into any prophane place.

19 Then the Prieſt ſhall take the ſodden ſhoulder of the ram, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath ſhaven his conſecration.

20 And the Prieſt ſhall * ſhake them to and fro before the Lord: this is an holy thing for the Prieſt ‡ beſides the ſhaken breaſt, and beſides the heave ſhoulder: ſo afterward the Nazarite may drinke wine.

* Exod.29.27.

‡ *Or, with the breaſt.*

21 This is the Law of the Nazarite, which he hath vowed, *and* of his offring unto the Lord for his conſecration, [k] beſides that that he is able to bring: according to the vow which he vowed, ſo ſhall he doe after the law of his conſecration.

[k] At the leaſt he ſhall doe this, if he be able to offer no more.

22 ¶ And the Lord ſpake unto Moſes, ſaying,

23 Speake unto Aaron and to his ſons, ſaying, Thus ſhall ye [l] bleſſe the children of Iſrael, and ſay unto them,

[l] That is, pray for them.

24 The Lord bleſſe thee, and keep thee,

25 The Lord make his face ſhine upon thee, and be mercifull unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they ſhall put my [m] Name upon the children of Iſrael, and I will bleſſe them.

[m] They ſhall pray in my name for them.

CHAP. VII.

2 The heads or princes of Iſrael offer at the ſetting up of the Tabernacle, 10 And at the dedication of the Altar. 89 God ſpeaketh to Moſes from the Mercie ſeat.

NOw when Moſes had finiſhed the ſetting up of the Tabernacle, and * anointed it and ſanctified it, and all the inſtruments thereof, and the altar with all the ‡ inſtruments thereof, and had anointed them, and ſanctified them,

* *Exod.* 40.18.

‡ *Or, veſſels.*

2 Then the ‡ princes of Iſrael, heads over the houſes of their fathers (they were the princes of the tribes, who were over them that were numbred) offered,

‡ *Or, captaines.*

3 And brought their offring before the Lord, ſix [a] covered charets, and twelve oxen: one charet for two princes, and for every one an oxe, and they offered them before the Tabernacle.

[a] Like horſe litters to keep the things that were caried in them from weather.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *theſe* of them, that they may be to doe the [b] ſervice of the Tabernacle of the Congregation, and thou ſhalt give them unto the Levites, to every man according unto his office.

[b] That is, to carie things, and ſtuffe in.

6 So Moſes tooke the charets and the oxen, and gave them unto the Levites:

7 Two charets and foure oxen he gave to the ſons of Gerſhon, according unto their [c] office.

[c] For their uſe to cary with.

8 And foure charets and eight oxen he gave to the ſonnes of Merari, according unto their office, under the hand of Ithamar the ſonne of Aaron the Prieſt.

9 But to the ſons of Kohath he gave none, [d] becauſe the charge of the Sanctuary belonged to them, *which* they did beare upon *their* ſhoulders.

[d] The holy things of the Sanctuary muſt be caried upon their ſhoulders, and not drawen with oxen, chap.4.15.

10 ¶ The princes alſo offered in the [e] dedication for the Altar in the day that it was anointed: then the princes offered their offring before the Altar.

[e] That is, when the firſt ſacrifice was offred thereupon by Aaron, Levit.9.1.

11 And the Lord ſaid unto Moſes, One Prince one day, and another Prince another day ſhall offer their offring, for the dedication of the Altar.

12 ¶ So then on the firſt day did ‡ Nahſhon the ſon of Amminadab of the tribe of Judah offer his offring.

‡ The offring of Nahſhon.

13 And his offring *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the ſanctuary, both full of fine floure,

mingled with oyle, for a* meat offering,

vit.2.1.

14 An *incenſe* cup of gold of ten *ſhekels*, full of incenſe,

15 A yong bullock, a ram, a lambe of a yeare old for a burnt offering,

16 An hee goat for a ſin offering,

17 And for peace offrings, two bullocks, five rams, five hee goats, five lambes of a yeare old: this was the offring of Nahſhon the ſon of Amminadab.

he offering of haneel.

18 ¶ The ſecond day ‡ Nethaneel the ſon of Zuar prince of *the tribe* of Iſſachar did offer:

19 Who offred for his offring, a ſilver charger, of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

20 An *incenſe* cup of gold of ten *ſhekels*, full of incenſe,

21 A yong bullock, a ram, a lamb of a yeare old for a burnt offring,

22 An hee goat for a ſin offring,

23 And for peace offrings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offring of Nethaneel the ſon of Zuar.

he offering of ab.

24 ¶ The third day ‡ Eliab the ſon of Helon, prince of the children of Zebulun *offered.*

25 His offering *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

26 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

27 A yong bullock, a ram, a lamb of a yeare old for a burnt offring,

28 An hee goat for a ſin offring,

29 And for peace offrings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offring of Eliab the ſon of Helon.

The offering of izur.

30 ¶ The fourth day ‡ Elizur the ſon of Shedeur, Prince of the children of Reuben *offered.*

31 His offering *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,

32 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

33 A young bullock, a ram, a lamb of a yeare old for a burnt offring,

34 An hee goat for a ſin offring,

35 And for a peace offring, two bullocks, five rams, five hee goats, and five lambs of a yeare old: this was the offring of Elizur the ſon of Shedeur.

The offering of helumiel.

36 ¶ The fift day ‡ Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon *offered.*

37 His offring *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

38 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

39 A yong bullock, a ram, a lambe of a yeare old for a burnt offring,

40 An hee goat for a ſin offring,

41 And for a peace offring, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offring of Shelumiel the ſon of Zuriſhaddai.

‡ The offering of Eliaſaph.

42 ¶ The ſixt day ‡ Eliaſaph, the ſon of Devel, prince of the children of Gad *offered.*

43 His offring *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

44 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

45 A yong bullock, a ram, a lamb of a yeare old for a burnt offring,

46 An hee goat for a ſin offring,

47 And for a peace offring, two bullocks, five rams, five he goats, five lambs of a yeare old: this was the offring of Eliaſaph the ſon of Devel.

‡ The offering of Eliſhama.

48 ¶ The ſeventh day ‡ Eliſhama the ſon of Ammiud, prince of the children of Ephraim *offered.*

49 His offring *was* a ſilver charger of an hundred and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring.

50 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

51 A yong bullock, a ram, a lamb of a yeare old for a burnt offring,

52 An hee goat for a ſin offring,

53 And for a peace offring, two bullocks, five rams, five hee goats, five lambs of a year old: this was the offring of Eliſhama the ſon of Ammiud.

‡ The offring of Gamliel.

54 ¶ The eight day *offered* ‡ Gamliel the ſon of Pedazur, Prince of the children of Manaſſeh.

55 His offring *was* a ſilver charger of an hundreth and thirtie *ſhekels* weight, a ſilver bowl of ſeventie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring.

56 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

57 A yong bullock, a ram, a lamb of a yeare old for a burnt offring,

58 An hee goat for a ſin offring,

59 And for a peace offring, two bulloks,

five rams, five hee goats, five lambes of a yeare old: this was the offering of Gamliel the ſonne of Pedazur.

‡ The offering of Abidan.

60 ¶ The ninth day ‡ Abidan the ſon of Gideoni, prince of the children of Benjamin *offered*.

61 His offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat-offering,

62 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

63 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

64 An hee goat for a ſin-offering,

65 And for a peace-offering, two bullocks, five rams, five hee goats, five lambes of a yeare old: this was the offering of Abidan the ſonne of Gideoni.

‡ The offering of Ahiezer.

66 ¶ The tenth day ‡ Ahiezer the ſonne of Ammiſhaddai, prince of the children of Dan *offered*.

67 His offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat-offering,

68 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

69 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

70 An hee goat for a ſin-offering,

71 And for a peace-offering, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Ahiezer the ſonne of Ammiſhaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ The eleventh day ‡ Pagiel the ſon of Ocran, prince of the children of Aſher *offered*.

73 His offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat offering,

74 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

75 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

76 An hee goat for a ſin-offering,

77 And for a peace-offering, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Pagiel the ſonne of Ocran.

‡ The offering of Ahira.

78 ¶ The twelfth day ‡ Ahira the ſonne of Enan, prince of the children of Naphtali *offered*.

79 His offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle of ſeventy ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyl, for a meat-offering,

80 A golden *incenſe* cup of ten *ſhekels*, full of incenſe,

81 A young bullock, a ram, a lamb of a yeare old for a burnt-offering,

82 An hee goat for a ſin-offering,

83 And for peace-offerings, two bullocks, five rams, five hee goats, five lambs of a yeare old: this was the offering of Ahira the ſonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Iſrael, when it was anointed: twelve chargers of ſilver, twelve ſilver bowles, twelve *incenſe* cups of gold,

[f] This was the offering of the princes, when Aaron did dedicate the Altar.

85 Every charger *containing* an hundreth and thirty *ſhekels* of ſilver, and every bowle ſeventy: all the ſilver veſſels *contained* two thouſand and foure hundreth *ſhekels*, after the ſhekel of the Sanctuarie.

86 Twelve *incenſe* cups of gold full of incenſe, *containing* ten ſhekels every cup, after the ſhekel of the Sanctuarie: all the gold of the *incenſe* cups *was* an hundreth and twenty *ſhekels*.

87 All the bullocks for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of a yeare old twelve, with their meat-offerings, and twelve hee goats for a ſinne-offering.

88 And all the bullocks for the peace-offerings *were* foure and twenty bullocks, the rams ſixty, the hee goats ſixty, the lambs of a yeare old ſixty: this was the dedication of the Altar, after that it was [g] anointed.

[g] By Aaron.

89 And when Moſes went into the [h] Tabernacle of the Congregation, to ſpeak with *God*, he heard the voice of one ſpeaking unto him from the Mercy ſeat, that was upon the Arke of the Teſtimony [i] between the two Cherubims, and he ſpake to him.

[h] That is, the Sanctuarie.

[i] According as he had promiſed, Exod. 25. 22.

Chap. VIII.

2 The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are received to ſervice, and when they are diſmiſſed.

AND the Lord ſpak unto Moſes, ſaying,

2 Speake unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light toward the [a] forefront of the Candleſtick.

[a] To that part which is over against the Candleſtick, Exod 25. 37.

3 And Aaron did ſo, lighting the lamps therof toward the forefront of the Candleſtick, as the Lord had commanded Moſes.

4 And this was the work of the candleſtick, *even* of gold beaten out with the hammer, both the ſhaft, and the floures thereof * was beaten out with the hammer: [b] according to the pattern, which the Lord had ſhewed Moſes, ſo made he the Candleſtick.

* Exod. 25. 18.

[b] And not ſet together of divers pieces.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe unto them, when thou purifieſt them, Sprinkle [c] water of

[c] In Ebrew, it is called the water of ſinne, becauſe it is made to purge ſin, as, chap. 19. 9.

of purification upon them, and let them ſhave all their fleſh, and waſh their clothes: ſo they ſhall be clean.

8 Then they ſhall take a young bullock, with his meat offering of fine floure, mingled with oyl, and another young bullock ſhalt thou take for a ſinne-offering.

9 Then thou ſhalt bring the Levites before the Tabernacle of the congregation, and aſſemble [d] all the congregation of the children of Iſrael.

10 Thou ſhalt bring the Levites alſo before the Lord, and the [e] children of Iſrael ſhall put their hands upon the Levites.

11 And Aaron ſhall offer the Levites before the Lord, as a ſhake offering of the children of Iſrael, that they may execute the ſervice of the Lord.

12 And the Levits ſhall put their hands upon the heads of the bullocks, and make thou the one a ſin-offering, and the other a burnt-offering unto the Lord, that thou maieſt make an atonement for the Levits.

13 And thou ſhalt ſet the Levits before Aaron and before his ſons, and offer them as a ſhake-offering to the Lord.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael, and the Levites ſhall be * mine.

15 And afterward ſhall the Levites go in, to ſerve in the Tabernacle of the Congregation, and thou ſhalt purifie them, and offer them as a ſhake-offering.

16 For they are freely given * unto me from among the children of Iſrael, for [f] ſuch as open any wombe: for all the firſt born of the children of Iſrael have I taken them unto me.

17 * For all the firſt born of the children of Iſrael are mine, both of man and of beaſt: ſince the day that I ſmote every firſt borne in the land of Egypt, I ſanctified them for my ſelf.

18 And I have taken the Levites for all the firſt born of the children of Iſrael,

19 And have given the Levites as a gift unto Aaron, and to his ſonnes from among the children of Iſrael to do the ſervice of the [g] children of Iſrael, in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come neere unto the [h] Sanctuarie.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Levites, according unto al that the Lord had commanded Moſes concerning the Levites: ſo did the children of Iſrael unto them.

21 So the Levites were purified, and waſhed their clothes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Levites in to do their ſervice in the Tabernacle of the Congregation, [i] before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Levites, ſo they did unto them.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 This alſo *belongeth* to the Levites: from five and twenty year old and upward, they ſhall go in, to execute *their* office in the ſervice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeares, they ſhall ceaſe from executing the [k] office, and ſhall ſerve no more:

26 But they ſhall miniſter [l] with their brethren in the Tabernacle of the Congregation, to keep things committed to their charge, but they ſhall do no ſervice: thus ſhalt thou do unto the Levites touching their charges.

at thou may-
this in pre-
of them all.

aning, cer-
f them in the
of the whole

ap. 3. 45.

hap. 3. 2.

at is, they that
he firſt born.

xod. 13. 2.
2. 23.

Which ſervice
raelites ſhould
do.

Becauſe the Le-
s goe into the
ctuarie in their
ne.

i In their preſence, to ſerve them.

k Such office as was painfull, as to beare burthens, and ſuch like.

l In ſinging Pſalms, inſtructing, counſelling & keeping yͤ things in order

CHAP. IX.

2 The Paſſeover is commanded again. 13 The puniſhment of him that keepeth not the Paſſeover. 15 The cloud conducteth the Iſraelites through the wilderneſſe.

AND the Lord ſpake unto Moſes in the wildernes of Sinai, in the firſt moneth of the ſecond yeare, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the * Paſſeover at the time appointed thereunto.

3 In the fourteenth day of this moneth at * even, ye ſhall keep it in his due ſeaſon: according to [a] all the ordinances of it, and according to all the Ceremonies thereof ſhall ye keep it.

4 Then Moſes ſpake unto the children of Iſrael, to celebrate the Paſſeover.

5 And they kept the Paſſeover in the fourteenth day of the firſt moneth at even in the wilderneſſe of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certain men were defiled [b] by a dead man, that they might not keep the Paſſeover the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſaid unto him, We are defiled by a dead man: wherefore are we kept back that we may not [c] offer an offering unto the Lord in the time thereunto appointed among the children of Iſrael?

8 Then Moſes ſaid unto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speake unto the children of Iſrael, and

* *Exod.* 12. 1. *Levit.* 23. 5. *Chap.* 28. 16. *Deut.* 16. 2.

* *Exod.* 12. 6. *Deut.* 16. 6.

a Even in al points as the Lord hath inſtituted it.

b By touching a corps, or being at the buriall.

c Or, celebrate yͤ Paſſeover yͤ fourteenth day of the firſt moneth.

and ſay, If any among you, or of your poſteritie, ſhall be unclean by the reaſon of a corps, or be in a long journey, [d] he ſhal keep the Paſſeover unto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the [e] ſecond moneth at even they ſhall keep it: with unleavened bread, and ſowre herbs ſhall they eat it.

e So that the uncleane, and they that are not at home, have a moneth longer granted unto them.

12 They ſhall leave none of it unto the morning, * nor break any bone of it: according to all the ordinance of the Paſſeover ſhall they keep it.

* Exod.12.46. Iohn 19.36.

13 But the man that is clean and is not in a [f] journey, and is negligent to keep the Paſſeover, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ‡ ſinne.

f When the Paſſeover is celebrated.

‡ Or, puniſhment of his ſinne.

14 And if a ſtranger dwell among you, and will keep the Paſſeover unto the Lord, as the ordinance of the Paſſeover, and as the manner thereof *is*, ſo ſhall he do: * ye ſhall have one law both for the ſtranger, and for him that was born in the ſame land.

* Exod.12.49.

15 ¶ * And when the Tabernacle was reared up, a cloud covered the tabernacle, *namely* the Tabernacle of the Teſtimonie: and at Even there was upon the Tabernacle, as the [g] appearance of fire untill morning.

* Exod.40.34.

g Like a pillar: read Exod. 13.21.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the Tabernacle, then afterward the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the † commandment of the [h] Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the Tabernacle, * they † lay ſtill.

† Ebr mouth.

h Who taught them what to doe by the cloud.

* 1.Cor.10.1.

† Ebr.camped.

19 And when the cloud taried ſtil upon the Tabernacle a long time, the children of Iſrael kept the [i] watch of the Lord, and journeyed not.

i They waited when the Lord would ſignifie either their departure, or their abode by the cloud.

20 So when the cloud abode † a few dayes upon the Tabernacle, they abode in their tents, according to the Commandement of the Lord: for they journeyed at the commandment of the Lord.

† Ebr.dayes of number.

21 And though the cloud abode upon the Tabernacle from even unto the morning, yet *if* the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeare upon the Tabernacle, abiding thereon, the children of Iſrael * abode ſtill, and journeyed not: but when it was taken up, they journeyed.

* Exod.40.36. 37.read verſ.18.

23 At the Commandment of the Lord they pitched, and at the Commandement of the Lord they journeyed, keeping the watch of the Lord at the Commandment of the Lord by the [k] hand of Moſes.

k Under the charg and governmen o Moſes.

Chap. X.

2 The uſe of the ſilver trumpets. 11 The Iſraelites depart from Sinai. 14 The Captaines of the hoſt are numbred. 30 Hobab refuſeth to goe with Moſes his ſonne in law.

And the Lord ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver: of an [a] whole piece ſhalt thou make them, that thou mayeſt uſe them for the aſſembling of the Congregation, and for the departure of the Camp.

a Or, of wor beaten out wi the hammer.

3 And when they ſhall blow with them, all the congregation ſhall aſſemble to thee before the doore of the Tabernacle of the congregation.

4 But if they blow with one, then the princes, *or* heads over the thouſands of Iſrael ſhall come unto thee.

5 But if ye blow an alarme, then the camp of them that pitch on the [b] eaſt part, ſhall go forward.

b That is, th hoſte of Iudah, a they that are und his enſigne.

6 If ye blow an alarm the ſecond time, then the hoſt of them that lie on the [c] ſouth ſide, ſhall march: *for* they ſhall blow an alarm when they remove.

c Meaning, t hoſt of Reuben.

7 But in aſſembling the Congregation, ye ſhall blow without an alarm.

8 And the ſons of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall have them as a law for ever in your generations.

d So that on the Prieſt muſt blow the Tru pets, ſo long as t Prieſthood laſted.

9 And when ye go to warre in your land againſt the enemie that vexeth you, ye ſhall blow an alarm with the trumpets, and ye ſhalbe remembred before the Lord your God, and ſhalbe ſaved from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt dayes, and in the beginning of your moneths, ye ſhall alſo blow the trumpets ‡ over your burnt ſacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

e Whē ye reio that God ha removed any plague.

‡ Or, when ye burnt offerings.

11 ¶ And in the ſecond yeare, in the ſecond moneth, *and* in the twentieth *day* of the moneth, the cloud was taken up from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‡ journeys out of the deſert of Sinai, & the cloud reſted in the wildernes of Paran.

‡ Or, in keeping order in their neyes.

13 So they [f] firſt took their journey at the commandment of the Lord, by the hand of Moſes.

f From Sinai Paran, Chap. 3

14 ¶ * In the firſt place went the ſtandard of the hoſt of the children of Judah, according to their armies: and * Naſhon the ſon of Amminadab *was* over his band.

* Chap.2.3.

* Chap.1.7.

15 And over the band of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the band of the tribe of the children of Zebulun, *was* Eliab the ſonne of Helom.

17 When the Tabernacle was taken down, then the ſonnes of Gerſhon, and the ſonnes of Merari went forward bearing [g] the Tabernacle.

ith all the ap-
anges there-

18 ¶ After, departed the ſtanderd of the hoſt of Reuben, according to their armies, and over his band *was* Elizur the ſonne of Shedeur.

19 And over the band of the tribe of the children of Simeon *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the band of the tribe of the children of Gad *was* Eliaſaph the ſonne of Devel.

21 The Kohathites alſo went forward and [h] bare the * Sanctuarie, and the [i] *former* did ſet up the Tabernacle againſt they came.

pon theis
ders.
ap. 4.4.
he Merarites
erſhonites.

22 ¶ Then the ſtanderd of the hoſt of the children of Ephraim went forward according to their armies, and over his band *was* Eliſhama the ſonne of Ammihud.

23 And over the band of the tribe of the ſons of Manaſſeh *was* Gamliel the ſonne of Pedazur.

24 And over the band of the tribe of the ſonnes of Beniamin *was* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtanderd of the hoſt of the children of Dan marched, [k] gathering all the hoſts according to their armies: and over his band *was* Ahiezer the ſon of Ammiſhaddai.

eaving none
nde, nor any of
former that
d in the way.

26 And over the band of the tribe of the children of Aſher *was* Pagiel the ſonne of Ocran.

27 And over the band of the tribe of the children of Naphtali *was* Ahira the ſonne of Enan.

28 [l] Theſe were the removings of the children of Iſrael according to their armies, when they marched.

is was the or-
of their hoſt
n they remo-

29 ¶ After, Moſes ſaid unto [m] Hobab the ſon of Revel the Midianite, the father in law of Moſes, We go into the place, of which the Lord ſaid, I wil give it you: come thou with us, and we will do thee good: for the Lord hath promiſed good unto Iſrael.

ome think ẏ
l, Jethro, Ho-
& Keni were
one: Kimhi
that Revel
Jethros fa-
: ſo Hobab
Moſes father
v, Look Exo.
. and 3.1. and
and 18.1. &
es 4.11.

30 And he anſwered him, I will not go: but I will depart to mine own countrey, and to my kinred.

31 Then he ſaid, I pray thee, leave us not: for thou knoweſt our camping places in the wildernes: therefore thou mayeſt be † our guide.

r. eyes unto us.

32 And if thou go with us, what goodneſſe the Lord ſhall ſhew unto us, the ſame will we ſhew unto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes journey: and the Ark of the Covenant of the Lord went before them in the three dayes journey, to ſearch out a reſting place for them.

ount Sinai, or
b.

34 And the cloud of the Lord *was* upon them by day, when they went out of the camp.

35 And when the Ark went forward, Moſes ſaid, * [o] Riſe up, Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.

* *Pſal.* 68.1,2.
o Declare thy might and power.

36 And when it reſted, he ſaid, Return, O Lord, to the † many thouſands of Iſrael.

† *Ebr. to the ten thouſand thouſands.*

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loath Manna. 11 The weak faith of Moſes. 16 The Lord divideth the burden of Moſes to ſeventy of the Ancients. 31 The Lord ſendeth quails. 33 Their luſt is puniſhed.

WHen the people became † murmurers, † it diſpleaſed the Lord: and the Lord heard it, therfore his wrath was kindled, & the fire of the Lord burnt among them, and * conſumed the utmoſt part of the hoſt.

† *Ebr. as uniuſt complainers.*
† *Ebr. it was evill in the eares of the Lord.*
* *Pſal.* 78.21.

2 Then the people cried unto Moſes: and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of that place ‡ Taberah, becauſe the fire of the Lord burnt among them.

‡ *Or, burning.*

4 ¶ And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſaid, Who ſhall give us fleſh to eat?

a Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12.38.
b From God.

5 We remember the fiſh which we did eat in Egypt for [c] nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garleek.

c For a ſmal price, or good cheape.

6 But now our ſoul is [d] dried away, we can ſee nothing but this MAN.

d For the greedy luſt of fleſh.

7 (The MAN alſo was as * coriander ſeed, and his colour like the colour of [e] bdelium.

* *Exod.* 16.31. *Pſal.* 78.24. *Iohn* 6.31.
e Which is, a white pearle or precious ſtone.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a caldron, and made cakes of it, and the taſt of it was like unto the taſt of freſh oyle.

9 And when the dew fell down upon the hoſt in the night, the MAN fell with it.)

10 ¶ Then Moſes heard the people weep throughout their families, every man in the doore of his tent, and the wrath of the Lord was grievouſly kindled: alſo Moſes was grieved.

11 And Moſes ſaid unto the Lord, Wherfore haſt thou ‡ vexed thy ſervant? And why have I not found [f] favour in thy ſight, ſeeing thou haſt put the charge of all this people upon me?

‡ *Or, evill intreated.*
f Or, Wherein have I diſpleaſed thee.

12 Have I [g] conceived all this people? or have I begotten them, that thou ſhouldeſt ſay unto me, Carie them in thy boſome (as a nurſe beareth the ſucking childe) unto the [h] land, for the which thou ſwareſt unto their fathers?

g Am I their father, ẏ none may have the charge of them but I?
h Of Canaan promiſed by an oath to our fathers.

13 Where ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat.

14 I am

14 I am not able to beare all this people alone, for it is too heavie for me.

15 Therfore if thou deale thus with me, I pray thee, if I have found favour in thy [i] ſight, kill me, that I behold not my miſery.

16 ¶ Then the Lord ſaid unto Moſes, Gather unto me ſeventy men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and governours over them, and bring them unto the Tabernacle of the Congregation, and let them ſtand there with thee,

17 And I will come down, and talk with thee there, [k] and take of the ſpirit, which is upon thee, and put upon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay unto the people, [l] Be ſanctified againſt to morrow, and ye ſhall eat fleſh: for you have wept in the eares of the Lord, ſaying, Who ſhal give us fleſh to eat? for we were better in Egypt: therefore the Lord will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day nor two daies, nor five daies, neither ten daies, nor twentie daies,

20 But a whole moneth, untill it come out at your noſtrils, and be lothſome unto you, becauſe ye have [m] contemned the Lord, which is [n] among you, and have wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Six hundreth thouſand footmen *are there* of the people, [o] among whom I am: and thou ſayeſt, I will give them fleſh, that they may eat a month long.

22 Shall the ſheep and the beeves be ſlain for them, to finde them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

23 And the Lord ſaid unto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe unto thee, or no.

24 ¶ So Moſes went out, and told the people the words of the Lord, and gathered ſeventy men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came down in a cloud, and ſpake unto him, and ‡ took of the Spirit that was upon him, and put it upon the ſeventy Ancient men: and when the Spirit reſted upon them, then they propheſied, and did not [p] ceaſe.

26 But there remained two of the men in the hoſt: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit reſted upon them, (for they were of them that were written, & went not out unto the Tabernacle) & they propheſied in the hoſt.

27 Then there ran a young man, & told Moſes, and ſaid, Eldad and Medad doe propheſie in the hoſt.

28 And Joſhua the ſon of Nun the ſervant of Moſes one of his [q] young men anſwered & ſaid, My lord Moſes, [r] forbid them

29 But Moſes ſaid unto him, Envieſt thou for my ſake? Yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his Spirit upon them.

30 And Moſes returned unto the hoſt, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and * brought Quailes from the Sea, and let them fall upon the camp, a daies journey on this ſide, and a dayes journey on the other ſide, round about the hoſt, & *they were* about two cubits above the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the Quailes: he that gathered the leaſt, gathered ten [ſ] Homers full, and they ſpread them abroad for their uſe round about the hoſt.

33 While the fleſh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

34 So the name of the place was called, ‡ Kibroth-hattaavah: for there they buried the people that fell a luſting.

35 From Kibroth-hattaavah the people took their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

AFterward Miriam and Aaron ‡ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married [a] a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by us? and the Lord heard *this*.

3 (But Moſes *was* a very [b] meek man, above al the men that were upon the earth)

4 And by and by the Lord ſaid unto Moſes, and unto Aaron, and unto Miriam, come out ye three unto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came down in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſaid, Heare now my words, If there be a Prophet of the Lord among you, I will be known to him by a [c] viſion, *and* will ſpeake unto him by dreame.

7 My ſervant Moſes *is* not ſo, who is faithfull in [d] all mine houſe.

8 Unto him will I ſpeake * mouth to mouth, and by viſion, & not in dark words, but he [e] ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake

---

[i] I had rather die then to ſee my grief and miſery thus daily increaſe by their rebellion.

[k] I will diſtribute my Spirit among them, as I have done to thee.

[l] Prepare your ſelves that ye be not unclean.

[m] Or, caſt him off, becauſe ye refuſed Manna which he appointed as moſt meet for you.

[n] Who leadeth & governeth you.

[o] Of whom I have the charge.

* *Iſa.* 50. 2. *and* 59. 1.

‡ *Or, ſeparated, as verſe* 17.

[p] From that day the ſpirit of propheſie did not fail them.

[q] Or, a yong m whom he had cho ſen from his you

[r] Such blinde zeale was in the A poſtles. Matt. 9.3 Luke 9. 49.

* *Exod.* 16. 13. *Pſal.*. 78. 26, 27.

[ſ] Of Homer, rea Levit. 27. 16. al it ſignifieth a heape, as Exod. 14. Jud. 15. 16.

* *Pſal.* 78. 31.

‡ *Or, graves of l*

‡ *Or, murmured.*

[a] Zipporah Mo wife was a Midia nite, and becau Midian border on Ethiopia, i ſometime in t Scripture compr hended under t name.

[b] And ſo bare w their grudgings, though he kne them.

[c] Theſe were two ordinar meanes.

[d] In all I which was hi Church.

* *Exod.* 33. 11.

[e] So farre as man was able comprehend, which he ca his back p Exod. 33. 23.

ſpeak againſt my ſervant, *even* againſt Moſes?

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the [f] Tabernacle: and behold, Miriam *was* leprous like ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 Then Aaron ſaid unto Moſes, Alas, my Lord, I beſeech thee, lay not the ſin upon us, which we have fooliſhly committed, and wherein we have ſinned.

12 Let her not, I pray thee, be as one [g] dead, of whom the fleſh is half conſumed, when he commeth out of his mothers wombe.

13 Then Moſes cried unto the Lord, ſaying, O God, I beſeech thee, heal her now.

14 ¶ And the Lord ſaid unto Moſes, If her father had [h] ſpit in her face, ſhould ſhe not have been aſhamed ſeven dayes? let her be ſhut * out of the hoſt ſeven dayes, and after ſhe ſhalbe received.

15 So Miriam was ſhut out of the hoſte ſeven dayes, and the people removed not, till Miriam was brought in again.

n the doore Tabernacle.

a child that eth out of others belly having as it ut ẏ skin.

is diſplea-

it.13.46.

CHAP. XIII.

4 Certain men are ſent to ſearch the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

THen afterward the people removed from Hazeroth, and pitched in the wilderneſſe of [a] Paran.

2 ¶ And the Lord ſpake unto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, *ſuch as are* all rulers among them.

4 Then Moſes ſent them out of the wilderneſſe of Paran at the commandement of the Lord: all thoſe men were ‡ heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſon of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſon of Hori:

7 Of the tribe of Judah, Caleb the ſon of Jephunneh:

8 Of the tribe of Iſſachar, Igal the ſon of Ioſeph:

9 Of the tribe of Ephraim, ‡ Oſhea the ſon of Nun:

10 Of the tribe of Benjamin, Palti the ſon of Raphu:

11 Of the tribe of Zebulun, Gaddiel the Son of Sodi:

12 Of the tribe of Joſeph, *to wit*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi:

13 Of the tribe of Dan, Ammiel the ſon of Gemalli:

14 Of the tribe of Aſher, Shethur the ſon of Michael:

at is, in Rith- which was ran, Chap.33.

fter the peo- ad required it oſes, as it is ut.1.22. then Lord ſpake to s ſo to doe.

r, rulers.

r, Ioſhua.

15 Of the tribe of Naphtali, Nahbi the ſon of Vophſi:

16 Of the tribe of Gad, Gevel the ſon of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: and Moſes called the name of Oſhea the ſon of Nun, Jehoſhua.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Go up this way toward the South, and go up into ‡ the mountains.

19 And conſider the land what it is, and the people that dwel therein, whether they be ſtrong or weak, either few or many.

20 Alſo what the land *is* that they dwell in, whether it be [d] good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled towns:

21 And what the land *is*: whether it be fat or lean, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the firſt ripe grapes.)

22 ¶ So they went up, and ſearched out the land, from the wilderneſſe of [e] Zin unto Rehob, to go to Hamath,

23 And they aſcended toward the South, and came unto Hebron, where were Ahiman, Sheſhai and Talmai, the ſons of [f] Anak. And Hebron was built [g] ſeven yeare before Zoan in Egypt.

24 * Then they came to the river of Eſhcol, and cut down thence a branch with one cluſter of grapes, and they bare it upon a barre between two, and *brought* of the pomegranats, and of the figs.

25 That place was called the ‡ river Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut down thence.

26 Then after fourty dayes, they turned again from ſearching of the land.

27 And they went and came to Moſes, and to Aaron, and to all the Congregation of the children of Iſrael, in the wildernes of [h] Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

28 And they told [i] him, and ſaid, We came unto the land whither thou haſt ſent us, and ſurely it floweth with * milk and honie: and here is of the fruit of it.

29 Nevertheleſſe, the people be ſtrong that dwell in the land, and the cities *are* walled and exceeding great: and moreover, we ſaw the [k] ſons of Anak there.

30 The Amalekites, dwell in the South Countrey, and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains, and the Canaanites dwell by the ſea, and by the coaſt of Jorden.

31 Then Caleb ſtilled the people ‡ before Moſes,

c Which in number were twelve, according to the twelve tribes.

‡ *Or, high countrey.*

d Plentifull or barren.

e Which was in the wilderneſſe of Paran.

f Which were a kind of giants.

g Declaring the antiquity thereof: alſo Abraham, Sara, Izhak and Iaakob were buried there.

* *Deut.1.24.*

‡ *Or, the valley of Eſhcol, that is, of grapes.*

h Called alſo Kadeſh-barnea.

i That is, Moſes.

* *Exod.33.3.*

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh.11.21,22.

‡ *Or, murmuring againſt Moſes.*

Moſes, and ſaid, Let us go up at once, and poſſeſſe it: for undoubtedly we ſhall overcome it.

32 But the men, that went up with him, ſaid, We be not able to go up againſt the people: for they are ſtronger then we.

33 So they brought up an evill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we have gone thorow to ſearch it out, is a land that [l] eateth up the inhabitants thereof: for all the people that we ſaw in it, are men of great ſtature.

34 For there we ſaw giants, the ſons of Anak, *which come* of the giants, ſo that we ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

Chap. XIV.

2 The people murmure againſt Moſes. 10 They would have ſtoned Caleb and Ioſhua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods will, are ſlain.

THen all the Congregation lifted up their voyce, and cried: and [a] the people wept that night,

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſaid unto them, Would God we had died in the land of Egypt, or in this wildernes: would God we were dead.

3 Wherefore now hath the Lord brought us into this land to fall upon the ſword? our wives, and our children ſhalbe a [b] prey: were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and return into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 And Ioſhua the ſon of Nun, and Caleb the ſon of Iephunneh, *two* of them that ſearched the land, [d] rent their clothes,

7 And ſpake unto all the aſſembly of the children of Iſrael, ſaying, The land which we walked thorow to ſearch it, is a very good land.

8 If the Lord love us, he will bring us into this land, and give it us, which is a land that floweth with milk and honie.

9 But rebell not ye againſt the Lord, neither fear ye the people of the land: for they are *but* [e] bread for us: their ſhield is departed from them, and the Lord is with us, fear them not.

10 And all the multitude ſaid, [f] Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Iſrael.

11 And the Lord ſaid unto Moſes, How long will this people provoke me, and how long wil it be, yer they beleeve me, for al the ſignes which I have ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater Nation and mightier then they.

13 But Moſes ſaid unto the Lord, * When the Egyptians ſhall heare it (for thou broughteſt this people by thy power from among them)

14 Then they ſhall ſay to the inhabitants of this land, (*for* they have heard that thou, Lord, art among this people, *and* that thou, Lord, art ſeen † face to face, and that thy cloud ſtandeth over them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as [g] one man: ſo the heathen which have heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lord was not able * to bring this people into the land, which he ſware unto them, therefore hath he ſlain them in the wildernes.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlow to anger, and of great mercy, and * forgiving iniquitie, and ſin, but not making *the wicked* innocent, and * viſiting the wickednes of the fathers upon the children in the third and fourth *generation:*

19 Be mercifull, I beſeech thee, unto the iniquitie of this people, according to thy great mercie, and as thou haſt forgiven this people from Egypt, even untill now.

20 And the Lord ſaid, I have forgiven [h] it, according to thy requeſt.

21 Notwithſtanding, as I live, all the earth ſhalbe filled with the glory of the Lord.

22 For all thoſe men which have ſeen my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and have tempted me this [i] ten times, and have not obeyed my voyce,

23 Certainly they ſhall not ſee the land, whereof I ſware unto their fathers: neither ſhall any that provoke me, ſee it.

24 But my ſervant * Caleb, becauſe he had another [k] Spirit, and hath followed me ſtill, even him will I bring into the land whither he went, & his ſeed ſhall inherite it.

25 Now the Amalekites and the Canaanites [l] remain in the valley: *wherefore* turn back to morrow, and get you into the [m] wildernes by the way of the Red ſea.

26 ¶ After, the Lord ſpake unto Moſes and to Aaron, ſaying,

27 * How long *ſhall I ſuffer* this wicked multitude to murmure againſt me? I have heard the murmuring of the children of Iſrael, which they murmure againſt me,

28 Tell them: * As I live, (ſaith the Lord) I will ſurely do vnto you, even as ye have ſpoken in mine eares.

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[l] The Giants were ſo cruell, that they ſpoiled and killed one another, and thoſe that came to them.

[a] Such as were afraid at the report of the ten Spies.

[b] To our enemies the Canaanites.

[c] Lamenting the people, and praying for them.

[d] For ſorrow, hearing their blaſphemie.

[e] We ſhall eaſily overcome them.

[f] This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

* Exod.32.

† Ebr. eye to

* Exod.13.2

[g] So that no ſhall eſcape.

* Deu. 9.28.

* Exod.34.6. Pſalm 103.8.

* Pſalm 103

* Exod.20.5. 34.7.

[h] In that he de ſtroied not th utterly, but their poſteriti certain to ente

[i] That is, ſund times and ofte

* Ioſh.14.6.

[k] A meek an obedient ſpirit, not rebellious.

[l] And lie in wa for you.

[m] For I will defend you.

* Pſal.106.26.

* Chap.26.65. 32.10.

29 Your karkeiſes ſhall fall in this wildernes, and all you that were * counted thorow all your numbers, from twentie yeare old and above, which have murmured againſt me,

eut.1.35.

30 Ye ſhall not doubtleſſe come into the land, for the which * I lifted up mine hand, to make you dwel therein, ſave Caleb the ſonne of Jephunneh, and Joſhua the ſonne of Nun.

en. 14.22.

31 But your children, (which ye ſaid ſhould be a prey) them will I bring in, and they ſhall know the land which ye have refuſed:

32 But even your carkeiſes ſhall fall in this wildernes.

33 And your children ſhall [n] wander in the wildernes fourtie yeares, and ſhal beare your [o] whoredomes, untill your carkeiſes be waſted in the wildernes.

[n] he word ſigni- to be Shep- s, or to wan- ike Shepherds d fro.

[o] our infidelitie diſobedience nſt God.

34 After the number of the dayes, in the which ye ſearched out the land, *even* fourtie dayes, * every day for a yeare ſhal ye beare your iniquitie, for * fourtie yeares, and ye [p] ſhal feele my breach of promiſe.

ech.4.6.
al.95.10.

[p] hether my iſe be true

35 I the Lord have ſaid, Certainely I will doe ſo to all this wicked company, that are gathered together againſt me: *for* in this wildernes they ſhalbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which, when they came againe, made all the people to murmure againſt him, and brought up a ſlander upon the land)

37 Even thoſe men that did bring up that vile ſlander upon the land, * ſhall die by a plague before the Lord.

. Cor. 10. 10.
3.10.17.
5.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, of thoſe men that went to ſearch the land, ſhal live.

39 ¶ Then Moſes told theſe ſayings unto all children of Iſrael, and the people ſorrowed greatly.

40 * And they roſe up early in the morning, and gate them up into the top of the mountaine, ſaying, Loe, we be ready to goe up to the place which the Lord hath promiſed: for we have [q] ſinned.

ent.1.41.

[q] hey confeſſe ſinned by re- ing againſt , but conſider hey offended oing up with- Gods com- dement.

41 But Moſes ſaid, Wherefore trangreſſe ye thus the commandement of the Lord? it will not ſo come well to paſſe.

42 Goe not up (for the Lord is not among you) leſt ye be overthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye ſhall fall by the ſword: for in as much as ye are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed [r] obſtinately to goe up to the top of the mountaine: but the Arke of the covenant of the Lord, and Moſes departed not out of the campe.

[r] hey could not ſtayed by any nes.

45 Then the Amalekites and the Canaanites which dwelt in that mountaine, came down, and ſmote them, * and conſumed them unto Hormah.

* Deut.1.44.

Chap. XV.

2 The offerings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpak unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, * When ye be come into the [a] land of your habitations, which I give unto you.

* Levit.23.10.

[a] Into the land of Canaan.

3 And will make an offering by fire unto the Lord, a burnt offering or a ſacrifice * ‡ to fulfil a vow, or a free offring, or in your feaſts, to make a * ſweet ſavour unto the Lord, of the herd, or of the flock,

* Levit.22.21.
‡ Or, ſeparate.
* Exod.29.18.

4 Then * let him that offereth his offering unto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with the fourth part of an [b] Hin of oyle.

* Levit.2.1.

[b] Reade Exod. 29.40.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be povred on a lambe, *appointed* for the burnt offring, or *any* offering.

6 And for a ram thou ſhalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a [c] drinke offering thou ſhalt offer the third part of an Hin of wine, for a ſweet ſavour unto the Lord.

[c] The liquour was ſo called, becauſe it was povred on the thing that was offered.

8 And when thou prepareſt a bullock for a burnt offering, or for a ſacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullock a meat offering of ‡ three tenth deales of fine floure, mingled with halfe an Hin of oyle.

‡ Or, three Omers.

10 And thou ſhalt bring for a drink offring halfe an Hin of wine, for an offring made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for a bullock, or for a ram, or for a lambe, or for a kid.

12 According to the number [d] that ye prepare *to offer*, ſo ſhall ye do to every one according to their number.

[d] Every ſacrifice of beaſts muſt have their meat offering & drinke offering, according to this proportion.

13 All that are born of the countrey, ſhall doe theſe things thus, to offer an offring made by fire of ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourne with you, or whoſoever be among you in your generations, and will make an offring by fire of a ſweet ſavour unto the Lord, as ye doe, ſo he ſhall doe.

15 * One ordinance *ſhall be* both for you of the Congregation, and alſo for the ſtranger that dwelleth *with you*, *even* an ordinance for ever in your generations: as you are, ſo ſhal the ſtranger be before the Lord.

* Exod. 12.49.
Chap.9.14.

16 One law and one manner ſhall ſerve

both for you and for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speake unto the children of Iſrael, and ſay unto them, When ye be come into the land, to the which I bring you,

19 And when ye ſhall eate of the bread of the land, ye ſhall offer an heave offring unto the Lord.

20 Ye ſhall offer up a cake of the firſt of your [e] dough for an heave offering:* as the heave offering of the barne, ſo ye ſhall lift it up.

e Which is made of the firſt corne ye gather.
* Levit.23.14.

21 Of the firſt of your dough ye ſhall give unto the Lord an heave offring in your generations.

22 ¶ And if ye have [f] erred, and not obſerved all theſe commandements, which the Lord hath ſpoken unto Moſes,

f As by overſight or ignorance, reade Levit. 4.2. 13.

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and henceforward among your generations:

24 And if ſo be that ought be committed ignorantly of the [g] Congregation, then all the Congregation ſhall give a bullock for a burnt offring, for a ſweet ſavour unto the Lord, with the meat offring and drink offring thereto, according to the * manner, and an hee goat for a ſinne offring.

g Some reade from the eyes of the congregation: that is, which is hid from the Congregation.
* Levit.4.2.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiven them: for it is ignorance: and they ſhall bring their offring for an offring made by fire unto the Lord, and their ſinne offring before the Lord for their ignorance.

26 Then it ſhall be forgiven all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any one perſon ſin through ignorance, then he ſhall bring a ſhee goat of a yeare old for a ſinne offring.

* Levit.4.27.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when he ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiven him.

29 He that is born among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall have both one law, who ſo doth ſinne by ignorance.

30 ¶ But the perſon that doth ought † preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhalbe cut off from among his people,

† *Ebr. with an high hand: that is, in contempt of God.*

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandement: that perſon ſhalbe utterly cut off: his [h] iniquitie ſhalbe upon him.

h He ſhall ſuſtaine the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wildernes, they found a man that gathered ſticks upon the Sabbath day.

33 And they that found him gathering ſticks, brought him unto Moſes and to Aaron, and unto all the Congregation.

34 And they put him in * ward: for it was not declared what ſhould be done unto him.

* *Levit.24.12.*

35 Then the Lord ſaid unto Moſes, This man ſhal die the death: and let all the multitude ſtone him with ſtones without the hoſte.

36 And all the congregation brought him without the hoſt, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake unto Moſes, ſaying,

38 Speake unto the children of Iſrael, and bid them that they * make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a riband of blew ſilk,

* *Deut.22.12. Matt.23.5.*

39 And ye ſhall have the fringes, that when ye looke upon them, ye may remember all the commandements of the Lord, and doe them: and that ye ſeeke not after your own heart, nor after your own eyes, after the which ye goe a [i] whoring:

i By leaving Gods commandements and following your own fantaſies.

40 That yee may remember and doe all my commandements, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company periſheth. 41 The people the next day murmure. 49 Fourteene thouſand and ſeven hundred are ſlaine for murmuring.

NOw * Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Levi ‡ went apart with Dathan, and Abiram the ſons of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben.

* *Chap.27.3. Iude 11.*
‡ *Or, tooke other with him.*

2 And they roſe up ‡ againſt Moſes, with certaine of the children of Iſrael, two hundred and fiftie captaines of the aſſembly, * famous in the Congregation, and men of renowme,

‡ *Or, before Moſes.*
* *Chap.26.9.*

3 Who gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, [a] *Ye take* too much upon you, ſeeing all the Congregation is holy, [b] every one of them, and the Lord *is* among them: wherefore then lift ye your ſelves above the congregation of the Lord?

a Or, let it ſuffice you: meaning, to have abuſed them thus long.
b All are alike holy: therefore none ought to be preferred above other: thus the wicked reaſon againſt Gods ordinance.

4 But when Moſes heard it, he fell upon his face,

5 And ſpake to Korah and unto all his company, ſaying, To morrow the Lord will ſhew who is his, and who is holy, and

who ought to approach neere unto him, and whom he hath [c] choſen, he will cauſe to come neere to him.

6 This doe *therefore*, Take you cenſers, *both* Korah and all his company,

7 And put fire therein, and put incenſe in them before the Lord to morrow: and the man whom the Lord doth chuſe, the ſame ſhall be holy: [d] *ye take* too much upon you, ye ſons of Levi.

8 Againe Moſes ſaid unto Korah, Heare, I pray you, ye ſons of Levi.

9 Seemeth it a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, to take you neere to himſelfe, to doe the ſervice of the Tabernacle of the Lord, and to ſtand before the Congregation, and to miniſter unto them?

10 He hath alſo taken thee to [e] him, and all thy brethren the ſons of Levi with thee, and ſeeke yee the office of the Prieſt alſo?

11 For which cauſe, thou and all thy company are gathered together againſt the Lord: and what is Aaron, that yee murmure againſt him?

12 ¶ And Moſes ſent to call Dathan, and Abiram the ſons of Eliab: who anſwered, We will not come up.

13 Is it a ſmall thing that thou haſt brought us out [f] of a land that floweth with milke and honie, to kill us in the wildernes, except thou make thy ſelfe lord, and ruler over us alſo?

14 Alſo thou haſt not brought us unto a land that floweth with milke and honie, neither given us inheritance of fields and vineyards: wilt thou [g] put out the eyes of theſe men? we will not come up.

15 Then Moſes waxed very angry, and ſaid unto the Lord, * Looke not unto their offering: I have not taken ſo much as an aſſe from them, neitheir have I hurt any of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company [h] before the Lord: *both* thou, they, and Aaron to morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye every man his cenſer before the Lord, two hundred and fifty cenſers: thou alſo and Aaron, every one his cenſer.

18 So they tooke every man his cenſer, and put fire in them, and layd incenſe thereon, and ſtood in the doore of the Tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the [i] multitude againſt them unto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared unto all the Congregation.

20 And the Lord ſpake unto Moſes, and to Aaron, ſaying,

21 Separate your ſelves from among this Congregation, that I may conſume them at once.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits ‡ of all fleſh, hath not one man *onely* ſinned, & wilt thou be wroth with all the Congregation?

23 And the Lord ſpake unto Moſes, ſaying,

24 Speake unto the Congregation, and ſay, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moſes roſe up, and went unto Dathan and Abiram, and the Elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye periſh [k] in all their ſinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on every ſide: and Dathan, and Abiram came out and ſtood in the doore of their tents, with their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhal know that the Lord hath ſent me to doe all theſe works: for *I have* not *done them* of mine own [l] minde.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and ſwallow them up with all that they have, and they goe down quick into ‡ [n] the pit, then ye ſhall underſtand that theſe men have provoked the Lord.

31 ¶ And aſſoone as he had made an end of ſpeaking all theſe words, even the ground clave aſunder that was under them,

32 And the earth * opened her mouth, and ſwallowed them up, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went down alive into the pit, and the earth covered them: ſo they periſhed from among the Congregation.

34 And all Iſrael that were about them, fled at the crie of them: for they ſaid, *Let us flee*, leſt the earth ſwallow us up.

35 But there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered the incenſe.

36 ¶ And the Lord ſpake unto Moſes, ſaying,

37 Speake unto Eleazar the ſonne of Aaron the Prieſt, that he take up the cenſers out of the burning, and ſcatter the fire beyond *the altar*: for they are hallowed,

38 The cenſers, *I ſay*, of theſe ſinners, *that deſtroyed* [o] themſelves: and let them make of them broad plates for a covering of the Altar:

o be the ſt, and to

e layeth the e to their rge juſtly, rewith they ngfully charged him.

o ſerve in the ngregation, as the verſe be- e,

Thus they ake contemptuouſly, preferring gypt to Canaan.

Wilt thou make em, that ſearched the land, beeve that they w not that hich they ſaw?

* Gen.4.4.5.

At the doore of e Tabernacle.

All that were of heir faction.

‡ *Or, of every creature.*

[k] With them that have committed ſo many ſinnes.

[l] I have not forged them of mine own braine.

[m] Or, ſhew a ſtrange ſight.

‡ *Or, hell.*

[n] Or, deepe and darke places of the earth.

* *Chap.*27.3. *Deut.* 11.6. *Pſal.*106.17.

[o] Which were the occaſion of their own death.

Altar: for they offered them before the Lord, therefore they ſhall be holy, and they ſhall be [p] a ſigne unto the children of Iſrael.

p Of Gods judgments againſt rebels.

39 Then Eleazar the Prieſt tooke the braſen cenſers, which they, that were burnt, had offered, and made broad plates of them for a covering of the Altar.

40 *It is* a remembrance unto the children of Iſrael, that no ſtranger which is not of the ſeed of Aaron, come neere to offer incenſe before the Lord, that he be not like [q] Korah and his company, as the Lord ſaid to him by the hand of Moſes.

q Who preſumed above his vocation.

41 ¶ But on the morrow all the multitude of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord.

42 And when the Congregation was gathered againſt Moſes, and againſt Aaron, then they ‡ turned their faces toward the Tabernacle of the Congregation: and behold, the cloude covered it, and the glory of the Lord appeared.

‡ Or, fled, to wit, Moſes and Aaron.

43 Then Moſes and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Get you up from among this Congregation: for I will conſume them quickly: then they fell upon their faces.

46 And Moſes ſaid unto Aaron, Take the cenſer and put fire therein of the [r] Altar, and put *therein* incenſe, and goe quickly unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring. Levit. 10.1.

47 Then Aaron tooke as Moſes commanded him, and ran into the mids of the Congregation, and behold the [ſ] plague was begun among the people, & he put in incenſe, and made an atonement for the people.

ſ God had begun to puniſh the people.

48 And when he ſtood betweene the dead, and them that were alive, the [t] plague was ſtaied.

t God drew backe his hand and ceaſed to puniſh them.

49 So they died of this plague fourteen thouſand and ſeven hundred, beſide them that died in the conſpiracie of Korah.

50 And Aaron went againe unto Moſes before the doore of the Tabernacle of the congregation, and the plague was ſtayed.

Chap. XVII.

2 The twelve rods of the twelve princes of the tribes of Iſrael. 8 Aarons rod buddeth, and beareth bloſſomes, 10 for a teſtimony againſt the rebellious people.

And the Lord ſpake unto [a] Moſes, ſaying,

a While he was in the doore of the Tabernacle.

2 Speake unto the children of Iſrael, and take of every one of them a rod, after the houſe of their fathers, of all their princes according to the family of their fathers, *even* twelve rods: *and* thou ſhalt write every mans name upon his rod.

3 And write Aarons name upon the rod of Levi: for every rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt put them in the Tabernacle of the Congregation, before *the Arke* of the Teſtimonie, * where I will declare my ſelfe to you.

* Exod.25.2

5 And the mans rod, whom I [b] chuſe, ſhall bloſſome: and I will make ceaſe from me the grudgings of the children of Iſrael, which grudge againſt you.

b To be th chiefe Prieſt.

6 ¶ Then Moſes ſpake unto the children of Iſrael, and all their princes gave him a rod, one rod for every Prince, according to the houſes of their fathers, *even* twelve rods, & the rod [c] of Aaron *was* among their rods.

c Though Joſe tribe was div into two, in the ſtribution of land, yet here but one, and L maketh a tribe.

7 And Moſes laid the rods before the Lord in the Tabernacle of the Teſtimonie.

8 And when Moſes on the morrow went into the Tabernacle of the Teſtimonie, behold, the rod of Aaron [d] for the houſe of Levi was budded, and brought forth buds, and brought forth bloſſomes, and bare ripe almonds.

d To declare God did chuſe houſe of Levi, ſerve him in Tabernacle.

9 Then Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked upon them, and tooke every man his rod.

10 ¶ After, the Lord ſaid unto Moſes, * Bring Aarons rod again before the Teſtimonie, to be kept for a token to the rebellious children, and thou ſhalt cauſe their [e] murmurings to ceaſe from me, that they die not.

* Heb.9.4.

e Grudging Aaron ſhould high Prieſt.

11 So Moſes did as the Lord had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake unto Moſes, ſaying, Behold, [f] we are dead, we periſh, we are all loſt:

f The Chaldete deſcribeth th their murmurin We die by ſword: the ea ſwaloweth us the peſtilence doeth conſume

13 Whoſoever commeth neere, or approcheth the Tabernacle of the Lord, ſhall die: ſhall we be conſumed and die?

Chap. XVIII.

1. 7 The office of Aaron and his ſons, 2 with the Levites. 8 The Prieſts part of the offrings. 20 God is their portion. 26 The Levites have the tithes, and offer the tenths thereof to the Lord.

And the Lord ſaid unto Aaron, thou and thy ſons, and thy fathers houſe with thee, ſhall beare [a] the iniquitie of the Sanctuary: both thou and thy ſons with thee ſhall beare the iniquitie of your Prieſts office.

a If you treſpa in any thing co cerning the cer monies of the Sa ctuary, or your o fice, you ſhal puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Levi, of the family of thy father, which ſhall bee joyned with thee, and miniſter unto thee: but thou, and thy ſons with thee *ſhall miniſter* before the Tabernacle of the Teſtimonie.

3 And they ſhall [b] keep thy charge, even the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuary, nor to the Altar, leſt they die, both they and you:

b That is, the things which a committed to thee: or which thou doeſt enjoyne them.

4 And they ſhall be joyned with thee, and keep the charge of the Tabernacle of the Congregation for all the ſervice of the Tabernacle: and no [c] ſtranger ſhall come neer unto you.

5 Therefore ſhall ye keep the charge of the Sanctuarie, and the charge of the Altar: ſo there ſhall fall no more wrath upon the children of Iſrael.

6 For loe, I have * taken your brethren the Levites from among the children of Iſrael, *which* as a gift of yours, are given unto the Lord, to doe the ſervice of the Tabernacle of the Congregation.

7 But thou, and thy ſons with thee ſhall keep your Prieſts office for all things of the Altar, and within the vaile: therefore ſhall ye ſerve: *for* I have made your Prieſts office ‡ an office of ſervice: therefore the ſtranger that commeth neer, ſhalbe ſlain.

8 ¶ Again the Lord ſpake unto Aaron, Behold, I have given thee the keeping of mine [d] offrings, of all the hallowed things of the children of Iſrael: unto thee I have given them for the anointings ſake, and to thy ſons, for a perpetuall ordinance.

9 This ſhalbe thine of the moſt holy things, *reſerved* from the [e] fire: all their offering of all their meat offring, and of all their ſin offring, and of all their treſpaſſe offering, which they bring unto me, that ſhall be moſt holy unto thee, and to thy ſons.

10 In the moſt [f] holy place ſhalt thou eat it: every male ſhall eat of it: it is holy unto thee.

11 This alſo ſhalbe thine: the heave offering of their gift, with all the ſhake offerings of the children of Iſrael: I have given them unto thee, and unto thy ſons, and to thy [g] daughters with thee, to be a duetie for ever: all the clean in thine houſe ſhall eat of it.

12 All the [h] fat of the oyle, and all the fat of the wine, & of the wheat which they ſhall offer unto the Lord for their firſt fruits, I have given them unto thee.

13 And the firſt ripe of all that is in their land, which they ſhall bring unto the Lord, ſhall be thine: all the clean in thine houſe ſhall eat of it.

14 * Every thing ſeparate from the common uſe in Iſrael, ſhall be thine.

15 All that *firſt* openeth the * matrice of any fleſh, which they ſhall offer unto the Lord, of man or beaſt, ſhall be thine: but the firſt born of man ſhalt thou redeem, and the firſt borne of the unclean beaſt ſhalt thou redeem.

16 And thoſe that are to be redeemed, ſhalt thou redeem from the age of a month, according to thy eſtimation, for the mony of five ſhekels, after the ſhekell of the Sanctuary, * which is twenty gerahs.

Which was not f the tribe of evi.

* *Chap.*3.45.

‡ *Or, a gift.*

As the firſt fruit, rſt born, and the nths.

That which was ot burned, ſhould e the Prieſts.

That is, in the anctuary beween the court nd the holieſt of l.

Read Levit.10. 4.

That is, the hiefeſt, or the eſt.

* *Levit.*27.28.

* *Exod.* 13.2. *and* 2.29. *evit.*27.29. *hap.*3.13.

* *Exod.*30.13. *evit.*27.25. *hap.*3.47. *zek.*45.12.

17 But the firſt born of a cow, or the firſt born of a ſheep, or the firſt born of a goat ſhalt thou not [i] redeem: *for* they are holy: thou ſhalt ſprinkle their blood at the Altar, and thou ſhalt burn their fat: *it is* a ſacrifice made by fire for a ſweet ſavour unto the Lord.

18 And the fleſh of them ſhall be thine, * as the ſhake breaſt, and as the right ſhoulder ſhall be thine.

19 All the heave offerings of the holy things which the children of Iſrael ſhall offer unto the Lord have I given thee, and thy ſons, and thy daughters with thee, to be a duety for ever: *it is* a perpetuall covenant [k] of ſalt before the Lord, to thee, and to thy ſeed with thee.

20 ¶ And the Lord ſaid unto Aaron, Thou ſhalt have none inheritance in their [l] land, neither ſhalt thou have any part among them; * I am thy part and thine inheritance among the children of Iſrael.

21 For behold, I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve in the tabernacle of the Congregation

22 Neither ſhall the children of Iſrael any more [m] come neer the Tabernacle of the Congregation, leſt they ſuſtain ſin, and die.

23 But the Levites ſhall doe the ſervice in the Tabernacle of the Congreation, and they ſhall bear [n] their ſin: *it is* a law for ever in your generations, that among the children of Iſrael they poſſeſſe none inheritance,

24 For the tithes of the children of Iſrael, which they ſhall offer as an offring unto the Lord, I have given the Levites for an inheritance: therefore I have ſaid unto them, Among the children of Iſrael ye ſhall poſſeſſe none inheritance.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Speak alſo unto the Levites and ſay unto them, When ye ſhall take of the children of Iſrael the tithes, which I have given you of them for your inheritance, then ſhall ye take an heave offering of that ſame for the Lord, *even* the tenth part of the tithe.

27 And your heave offring ſhall be reckoned unto you, as the [o] corn of the barn, or as the abundance of the wine preſſe.

28 So ye ſhall alſo offer an heave offering unto the Lord of all your tithes, which ye ſhall receive of the children of Iſrael, and ye ſhall give thereof the Lords heave offering to Aaron the Prieſt.

29 Ye ſhall offer of all your [p] gifts all the Lords heave offrings: of all the [q] fat of the ſame *ſhall ye offer* the holy things thereof.

30 Therefore thou ſhalt ſay unto them,

[i] Becauſe they are appointed for ſacrifice.

* *Exod.*29.26. *Levit.*7.30.

[k] That is, ſure, ſtable, and incorruptible.

[l] Of Canaan.

* *Deut.*10.9. *and* 18.2. *Ioſh.*13.14,33. *Ezek.*44.28.

[m] To ſerve therein: for the Levites are put in their place.

[n] If they faile in their office, they ſhall be puniſhed.

[o] As acceptable as the fruit of your own ground or vineyard.

[p] Which ye have received of the children of Iſrael.

[q] Read ver.12.

When ye have offred the fat thereof, then it ſhall be counted unto the Levites, as the increaſe of the corn floor, or as the increaſe of the wine preſſe.

31 And ye ſhall eat it in all [r] places, ye, and your houſholds: for it is your wages for your ſervice in the Tabernacle of the Congregation.

32 And ye ſhall [ſ] bear no ſin by the reaſon of it, when ye have offred the fat of it: neither ſhall ye pollute the holy [t] things of the children of Iſrael, leſt ye die.

Chap. XIX.

2 The ſacrifice of the red kow. 9 The ſprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord ſpake to Moſes, and to Aaron, ſaying,

2 [a] This is the ordinance of the law, which the Lord hath commanded, ſaying, Speak unto the children of Iſrael that they bring thee a red kow without blemiſh, wherein is no ſpot, upon the which never came yoke.

3 And ye ſhall give her unto Eleazar the Prieſt, that he may bring her * without the hoſte, and cauſe her to be [b] ſlain before his face.

4 Then ſhall Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeven times,

5 And cauſe the kow to be burnt in his ſight, with her * skin, and her fleſh, and her blood, and her doung ſhall he burn *her*.

6 Then ſhall the Prieſt take cedar wood, and hyſſope, and skarlet *lace*, and caſt them in the mids of the fire where the kow burneth.

7 Then ſhall the [c] Prieſt waſh his clothes, and he ſhall waſh his fleſh in water, and then come into the hoſte, and the Prieſt ſhall be unclean unto the even.

8 Alſo he that [d] burneth her, ſhall waſh his clothes in water, and waſh his fleſh in water and be unclean untill even.

9 And a man, *that is*, clean, ſhall take up the aſhes of the kow, and put them without the hoſt in a clean place: and it ſhall be kept for the Congregation of the children of Iſrael for [e] a ſprinkling water: it is a ſin offering.

10 Therefore he that gathereth the aſhes of the kow, ſhall waſh his clothes, and remain unclean untill even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that dwelleth among them, a ſtatute for ever.

11 He that toucheth the dead body of any man, ſhall be unclean even ſeven dayes.

12 He ſhall purifie himſelf [f] therewith the third day, and the ſeventh day he ſhall be clean: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the corps of any man that is dead, and purgeth not himſelf, defileth the Tabernacle of the Lord, and that perſon ſhall be [g] cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled upon him: he ſhal be unclean, and his uncleanneſſe *ſhall remain* ſtill upon him.

14 This is the law, when a man dieth in a tent, all that come into the tent, and al that is in the tent, ſhalbe unclean ſeven dayes,

15 And all the veſſels that be open, which have no † covering faſtened upon them, ſhall be unclean.

16 Alſo whoſoever toucheth one that is ſlain with a ſword in the field, or a dead perſon, or a bone of a dead man, or a grave, ſhall be unclean ſeven dayes.

17 Therefore for an unclean perſon they ſhall take of the burnt aſhes of the [h] ſin offring, and [i] pure water ſhall be put thereto in a veſſell.

18 And a [k] clean perſon ſhall take hyſſop and dip it in the water, and ſprinkle it upon the tent, and upon all the veſſels, and on the perſons that were therein, and upon him that touched the bone, or the skin, or the dead, or the grave.

19 And the clean perſon ſhall ſprinkle upon the unclean the third day, and the ſeventh day, and he ſhal purifie himſelf the ſeventh day, and [l] waſh his clothes, and waſh himſelf in water, and ſhall be clean at even.

20 But the man that is unclean and purifieth not himſelf, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuary of the Lord: and the ſprinkling water hath not been ſprinkled upon him: *therefore* ſhall he be unclean.

21 And it ſhall be a perpetuall law unto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo he that toucheth the ſprinkling water, ſhall be unclean untill even.

22 And whatſoever the unclean perſon toucheth, ſhalbe unclean: and the perſon that toucheth [m] *him*, ſhall be unclean untill the even.

Chap. XX.

1 Miriam dieth. 2 The people murmure. 8 They have water out of the rock. 14 Edom denieth the Iſraelites paſſage. 25. 28 The death of Aaron, in whoſe room Eleazar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt [a] moneth, and the people abode at Kadeſh: where [b] Miriam died, and was buried there.

2 But there was no water for the Congregation, and they [c] aſſembled themſelves againſt Moſes and againſt Aaron.

3 And

[r] As in the 11. verſe.

[ſ] Ye ſhall not be puniſhed therefore.

[t] The offerings which the Iſraelites hath offered to God.

[a] According to this law and ceremonie, ye ſhall ſacrifice the red kow.

* Heb.13.11.

[b] By another Prieſt.

* Heb.9.13.

* Exod.29.14. Levit.4.11,12.

[c] Meaning Eleazar.

[d] The inferiour Prieſt who killed her and burned her.

[e] Or, the water of ſeparation, becauſe that they ỹ were ſeparated for their uncleannes, were ſprinkled therewith and made clean, chap.8.7. It is alſo called holy water, becauſe it was ordeined to an holy uſe, chap.5 17.

[f] With the ſprinkling water.

[g] So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

† Ebr. a covering of cloth.

[h] Of the red kow burnt for ſin.

[i] Water of the fountain or river.

[k] One of ỹ Prieſts which is clean.

[l] Becauſe he had been among them that were unclean or elſe had touched the water, as verſe 21.

[m] That is unclean.

[a] This was fortie yeares after their departure from Egypt.

[b] Moſes and Aarons ſiſter.

[c] Another rebellion was in Raphidim, Exod.17. and this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren died before the Lord.

hap.11.33.

xod.17.3.

4 * Why have ye thus brought the Congregation of the Lord unto this wilderneſſe, that *both* we, and our cattell ſhould die there?

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miſerable place, *which is* no place of ſeed, nor figs, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moſes and Aaron went from the aſſembly unto the doore of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord ſpake unto Moſes, ſaying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring them water out of the rock: ſo thou ſhalt give the Congregation, and their beaſts drink.

Wherewith
n didſt miracles
gypt, and didſt
de the Sea.

9 Then Moſes took the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rock, and *Moſes* ſaid unto them, Hear now, ye rebels: [e] ſhall we bring you water out of this rock?

he puniſhment
ich followed
eof, declared ÿ
es and Aaron
eeved not the
ds promiſe, as
eareth verſe 12

11 Then Moſes lift up his hand, and with his rod he ſmote the rock twiſe, and the water came out abundantly: ſo the Congregation, and their beaſts drank.

12 ¶ Again the Lord ſpake unto Moſes, and to Aaron, Becauſe ye beleeved me not, to [f] ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring this Congregation into the land which I have given them.

hat the chil-
n of Iſrael
uld beleeve
acknowledge
power, and ſo
our me.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtrove with the Lord, and he was [h] ſanctified in them.

r, ſtrife, and
tention, Chap.
14.
y ſhewing
ſelf almightie,
mainteining
glory.

14 ¶ Then Moſes ſent meſſengers from Kadeſh unto the king of [i] Edom, *ſaying*, Thus ſaith thy brother Iſrael, Thou knoweſt all the travell that we have had,

ecauſe Iaakob,
ſrael was Eſaus
ther, who was
ed Edom.

15 How our fathers went down into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evill and our fathers.

16 But when we cried unto the Lord, he heard our voyce, and ſent an Angel, & hath brought us out of Egypt, & behold, we are in the citie Kadeſh, in thine utmoſt border.

17 I pray thee that we may paſſe through thy countrey: we will not go through the fields nor the vinyards, neither will we drink of the water of the wells: we will go by the ‡ kings way, and neither turn unto the right hand nor to the left, untill we be paſt thy borders.

r, hie way.

18 And Edom anſwered him, ‡ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

‡ Or, come not.

19 Then the children of Iſrael ſaid unto him, We will go up by the hie way: and if I and my cattell drink of thy water, I will then pay for it: I will onely (without any harme) go through on my feet.

20 He anſwered again, Thou ſhalt not go through. Then ‡ Edom came out againſt him with much people, and with a mighty power.

‡ Or, the Edomites.

21 Thus Edom denied to give Iſrael paſſage through his countrey: wherefore Iſrael [k] turned away from him.

k To paſſe by another way.

22 ¶ And when the children of Iſrael with all the Congregation departed from Kadeſh, they came unto the mount Hor.

* Chap.33.37.

23 And the Lord ſpake unto Moſes and to Aaron in the mount Hor neer the coaſt of the land of Edom, ſaying,

24 Aaron ſhalbe [l] gathered unto his people: for he ſhall not enter into the land, which I have given unto the children of Iſrael, becauſe ye ‡ diſobeied my commandement at the water of ‡ Meribah.

l Read Gen.25.8.

‡ Or, rebelled.

‡ Or, ſtriſe.

25 Take * Aaron and Eleazar his ſon, bring them up into the mount Hor.

* Chap.33.38.
Deut.32.50.

26 And cauſe Aaron to put off his garments and put them upon Eleazar his ſon: for Aaron ſhall be gathered *to his fathers*, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went up into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them upon Eleazar his ſon: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came down from off the mount.

* Deut.10.6.
and 32.50.

29 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‡ wept for Aaron thirtie dayes.

‡ Or, mourned.

Chap. XXI.

3 Iſrael vanquiſheth king Arad. 6 The fierie ſerpents are ſent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

When * king Arad the Canaanite, which dwelt toward the South, heard tell that Iſrael came by the [a] way of the ſpies, then fought he againſt Iſrael, and tooke of them priſoners.

* Chap.33.40.

a By that way which their ſpies that ſearched the dangers found to be moſt ſafe.

2 So Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt deliver *and* give this people into mine hand, then I will utterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, and delivered *them* the Canaanites: and they utterly deſtroyed them and their cities, and called the name of the place ‡ * Hormah.

‡ Or, deſtruction.
* Iudg.1.17.

4 ¶ After, they departed from the mount

Hor by the way of the red Sea, to [b] compaſſe the land of Edom: and the people were ſore grieved becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, *ſaying*, Wherefore have ye brought us out of Egypt, to die in the wilderneſſe? for *here is* neither bread nor water, and our ſoul * lotheth this light [c] bread.

6 * Wherefore the Lord ſent [d] fierie ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes and ſaid, We have ſinned: for we have ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it up ‡ for a ſign, that as many as are bitten, may look upon it, and live.

9 * So Moſes made a ſerpent of braſſe, and ſet it up for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and ‡ lived.

10 * And the children of Iſrael departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in ‡ Ije-abarim, in the wilderneſſe, which is before Moab on the Eaſtſide.

12 ¶ They removed thence, and pitched upon the river of Zared.

13 ¶ Thence they departed, and pitched on the other ſide of Arnon, which is in the wilderneſſe, and commeth out of the coaſts of the Amorites: (for Arnon *is* the border of Moab, between the Moabites and the Amorites)

14 Wherefore it ſhall be ſpoken in the book of the [e] battels of the Lord, ‡ what thing he did in the red ſea, and in the rivers of Arnon,

15 And *at* the ſtream of the rivers that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the ſame is the well where the Lord ſaid unto Moſes, aſſemble the people, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, ‡ Riſe up well, [f] ſing unto it.

18 The princes digged this well, the captains of the people digged it, even the [g] lawgiver, with their ſtaves. And from the wilderneſſe *they came* to Mattanah,

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 ¶ And from Bamoth in the valley, that is in the plain of Moab, to the top of Piſgah that looketh toward Ieſhimon.

21 ¶ Then Iſrael ſent meſſengers unto Sihon, king of the Amorites, ſaying,

22 * Let me go through thy land: we will not turn aſide unto the fields, nor into the vinyards, neither drink of the waters of the wels: we will go by the kings way, untill we be paſt thy country.

23 * But Sihon gave Iſrael no licence to paſſe through his countrey, but Sihon aſſembled all his people, and went out againſt Iſrael into the wilderneſſe: and he came to Jahoz, and fought againſt Iſrael.

24 * But Iſrael ſmote him with the edge of the ſword, and conquered his land, from Arnon unto [h] Jabok, *even* unto the children of Ammon: for the border of the children of Ammon *was* [i] ſtrong.

25 And Iſrael took all theſe cities, and dwelt in all the cities of the Amorites in Heſhbon, and in all the † villages thereof.

26 For [k] Heſhbon was the citie of Sihon the king of the Amorites, which had fought before time againſt the king of the Moabites, and had taken all his land out of his hand, *even* unto Arnon.

27 Wherefore they that ſpeake in proverbs, ſay, Come to Heſhbon, let the citie of Sihon, be built and repaired:

28 For [l] a fire is gone out of Heſhbon, *and* a flame from the citie of Sihon, and hath conſumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of [m] Chemoſh, thou art undon: he hath ſuffered his ſons to be purſued, and his daughters *to be* in captivitie to Sihon the king of the Amorites.

30 Their † Empire alſo is loſt from Heſhbon unto Dibon, and we have deſtroyed them unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſearch out Jaazer, and they tooke the towns belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went up toward Baſhan: and Og the king of Baſhan came out againſt them, he, and all his people, to fight at Edri.

34 Then the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thine hand and all his people, and his land: * and thou ſhalt doe to him as thou diddeſt unto Sihon the king of the Amorites, which dwelt at Heſhbon.

35 They ſmote him therefore, and his ſons, and all his people, untill there was none left him: ſo they conquered his land.

Chap. XXII.

5 King Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his aſſe ſpeaketh. 38 Balaam proteſteth that he will ſpeak nothing, but that which the Lord putteth in his mouth.

After

[b] For they were forbidden to deſtroy it, Deut.2.5.

* *Chap* 11.6.

[c] Meaning, Manna, which they thought did not nouriſh.

* 1 *Cor*.10.9.

[d] For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

‡ *Or, upon a pole.*

* 2 *King* 18.4. *Iohn* 3.14.

‡ *Or, recovered.*

* *Chap*.33.43.

‡ *Or, in the heaps of Abarim, or hils.*

[e] Which ſeemeth to be the book of the Iudges, or as ſome think a book which is loſt.

‡ *Or, (How God deſtroyed) Vaheb (the citie) with a whirlewind, and the valles of Arnon.*

‡ *Or, ſpring.*

[f] Ye that receive the commoditie thereof give praiſe for it.

[g] Moſes and Aaron heads of the people onely ſmote the rock with the rod or ſtaffe, which gave water as a well that were deep digged.

* *Deut*.2.26. *Iudg*.11.19.

* *Deut*.29.7.

* *Ioſh*.12.2. *Pſal*.135.11. *Amos* 2.9.

[h] The river.

[i] For the people were tall & ſtrong like giants, Deut.2.20.

† *Ebr. daughters.*

[k] For if it had been the Moabit the Iſraelites might not have poſſeſſed it, Deut. 2.9.

[l] Meaning wate

[m] Chemoſh was the idole of the Moabites, 1 King.11.33. who was not able to defend his worſhippers, which tooke the idole for their f ther.

† *Ebr. light.*

* *Deut*.3.1.and 29.7.

* *Pſal*.135.11.

AFter, the children of Iſrael departed and pitched in the plain of Moab on the [a] other ſide of Iorden from Iericho.

2 ¶ Now Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And the Moabites were ſore afraid of the people, becauſe they were many, and Moab ‡ fretted againſt the children of Iſrael

4 Therefore Moab ſaid unto the [b] Elders of Midian, Now ſhall this multitude lick up all that are round about us, as an oxe licketh up the graſſe of the field: and Balak the ſon of Zippor *was* king of the Moabites at that time.

5 * He ſent meſſengers therefore unto Balaam the ſon of Beor to Pethor (which is by the [c] river of the land of the children of his folk) to call him, ſaying, Behold, there is a people come out of Egypt, which cover the face of the earth: & lie over againſt me.

6 Come now therefore, I pray thee, *and* curſe me this people (for they are ſtronger then I) ſo it may be that I ſhall be able to ſmite them, and to drive them out of the land: for I know that he, whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhalbe curſed.

7 And the Elders of Moab, and the Elders of Midian departed, having [d] *the reward* of the ſoothſaying in their hand, and they came unto Balaam, and told him the words of Balak.

8 Who anſwered them, Tary here this night, and I will give you an anſwer, as the Lord ſhall ſay unto me, So [e] the Princes of Moab abode with Balaam.

9 Then God came unto Balaam, and ſaid, What men are theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, and covereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to overcome them in battell, and to drive them out.

12 And God [f] ſaid unto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the Princes of Balak, Return unto your land: for the Lord hath refuſed to give [g] me leave to go with you.

14 So the Princes of Moab roſe up, and went unto Balak, and ſaid, Balaam hath refuſed to come with us.

15 ¶ Balak yet ſent again moe Princes, and more honorable then they.

16 Who came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, [h] Be not thou ſtaid, I pray thee, from comming unto me.

17 For I will promote thee unto great honour, and will doe whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſaid unto the ſervants of Balak, * If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſſe or more.

19 But now, I pray you, tary heer this night, that I may wit, what the Lord will ſay unto me [i] more.

20 And God came unto Balaam by night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them: but onely what thing I ſay unto thee, that ſhalt thou doe.

21 So Balaam roſe up early, and ſadled his aſſe, and went with the Princes of Moab.

22 And the wrath of God was kindled, becauſe he [k] went: and the Angel of the Lord ſtood in the way to be againſt him, as he rode upon his aſſe, and his two ſervants *were* with him.

23 And * when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawn in his hand, the aſſe turned out of the way, and went into the field, But Balaam ſmote the aſſe, to turn her into the way.

24 [l] Again the Angel of the Lord ſtood in a path of the vineyards, *having* a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſaw the Angel of the Lord, ſhe thruſt her ſelf unto the wall, and daſht Balaams foot againſt the wall: wherefore he ſmote her again.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turn, *either* to the right hand, or to the left.

27 And when the aſſe ſaw the Angel of the Lord, ſhe ‡ lay down under Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

28 Then the Lord [m] opened the mouth of the aſſe, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me now three times?

29 And Balaam ſaid unto the aſſe, becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid unto Balaam, Am not I thine aſſe, which thou haſt ridden upon [n] ſince thy firſt time unto this day? have I uſed at any time to doe thus unto thee? Who ſaid, Nay.

31 And the Lord [o] opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then he bowed himſelf, and fell flat on his face.

32 And the Angel of the Lord ſaid unto him,

Being at Ierico, it was beyond orden: but where he Iſraelites ere, it was on his ſide.

‡ Or, *was vexed*.

Which were he heads and goernours.

* *Ioſh.* 24 9.

To wit, Euphraes, upon the hich ſtood this ty Pethor.

Thinking to ibe him with ifts to curſe the aelites.

Whom before called Elders: eaning, the gornors, and after lleth them ſervants, that is, ſubcts to their ng.

He warned him a dream, that he ould not conſent the kings wicd requeſt.

Els he ſhewed mſelf willing, vetouſnes had blinded his art.

The wicked k by all means further their ghtie enterſes, though y know that d is againſt em.

* *Chap.* 24.13.

[i] Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his own condemnation.

[k] Moved rather with covetouſnes then to obey God.

* 2 *Pet.* 2.16. *Iude* 11.

[l] The ſecond time.

‡ *Or, fell.*

[m] Gave her power to ſpeake.

[n] Since thou haſt been my maſter.

[o] For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love.

him, Wherefore haſt thou now ſmitten thine aſſe three times? behold, I came out to withſtand thee, becauſe *thy*[p] way is not ſtraight before me.

33 But the aſſe ſaw me, and turned from me now three times: for els, if ſhe had not turned from me, ſurely I had even now ſlain thee, and ſaved her aliue.

34 Then Balaam ſaid unto the Angel of the Lord, I have ſinned: for I wiſt not that thou ſtoodeſt in the way ‡ againſt me: now therefore if it diſpleaſe thee, I will turn † home againe.

35 But the Angel ſaid unto Balaam, Goe with the men: but[q] what I ſay unto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him unto a citie of Moab, which is in the[r] border of Arnon, even in the utmoſt coaſt.

37 Then Balak ſaid unto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not unto me? am I not able indeede to promote thee unto honour?

38 And Balaam made anſwere unto Balak, Loe, I am come unto thee, and can I now ſay[ſ] any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came unto the citie of ‡ Huzoth,

40 Then Balak offred bullocks, and ſheepe, and ſent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him up into the hie places of[t] Baal, that thence he might ſee the utmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeven Altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing, he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid unto Balak, Build me heer ſeven altars, and prepare me heer ſeven bullocks, and ſeven rammes.

2 And Balak did as Balaam ſaid, and[a] Balak and Balaam offred on *every* altar a bullock and a ramme.

3 Then Balaam ſaid to Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord will come *and* meet me: and whatſoever he ſheweth me, I will tell thee: ſo he ‡ went forth alone.

4 And God[b] met Balaam, and *Balaam* ſaid unto him, I have prepared ſeven altars, and have offered upon *every* altar a bullock and a ramme.

5 And the Lord[c] put an anſwere in Balaams mouth, and ſaid, Go again to Balak, and ſay on this wiſe.

6 So when he returned unto him, loe, he ſtood by his burnt offering, he, and all the princes of Moab.

7 Then he uttered his ‡ parable, and ſaid, Balak the king of Moab hath brought me from ‡ Aram out of the mountaines of the Eaſt, *ſaying*, Come, curſe Iaakob for my ſake: come, and[d] deteſt Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, *where* the Lord hath not deteſted?

9 For from the top of the rocks I did ſee him, and from the hils I did behold him: loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the[e] nations.

10 Who can tell the[f] duſt of Jaakob, and the number of the fourth part of Iſrael? Let me[g] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid to Balaam, What haſt thou done unto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaid, Muſt I not take heed to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‡ Sedeſophim to the top of Piſgah, and built ſeven altars, and offered a bullock, and a ram on *every* altar.

15 After, he ſaid unto Balak, Stand heer by thy burnt offring, and I wil meet *the Lord* yonder.

16 And the Lord met Balaam, and * put an anſwere in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid unto him, what hath the Lord ſaid?

18 And he uttered his parable, and ſaid, Riſe up, Balak, and heare: hearken unto me, thou ſonne of Zippor.

19 [h] God *is* not *as* man that he ſhould lie, neither *as* the ſon of man that he ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I have received *commandement* to bleſſe: for he hath bleſſed, and I cannot alter it.

21 He ſeeth none iniquitie in Jaakob, nor ſeeth no tranſgreſſon in Iſrael: the Lord his God *is* with him, and the[i] ioyfull ſhout of a king *is* among them.

22 God brought them out of Egypt: their ſtrength *is* as an unicorne.

23 For

[p] Both thy heart is corrupt, and thine enterpriſe wicked.

‡ *Or, before me, or, to meet me.*

† *Ebr. I will returne to me.*

[q] Becauſe his heart was evill, his charg was renewed, that he ſhould not pretend ignorance.

[r] Neere the place where the Iſraelites camped.

[ſ] Of my ſelfe I can ſpeak nothing: onely what God reveileth, that will I utter, ſeem it good or bad.

‡ *Or, of ſtreets: or a populous citie.*

[t] Where the idole Baal was worſhipped.

[a] For among the Gentiles the kings oft times uſed to ſacrifice, as did the prieſts.

‡ *Or, went up hier.*

[b] Appeared unto him.

[c] Taught him what to ſay.

‡ *Or, propheſie.*

‡ *Or, Syria.*

[d] Cauſe that all men may hate and deteſt them.

[e] But ſhall have religion and lawes apart.

[f] The infinite multitude, as the duſt of the earth.

[g] The feare of Gods iudgements cauſed him to wiſh to be ioyned to the houſhould of Abraham: thus the wicked have their conſciences wounded, when they conſider Gods iudgements.

‡ *Or, into the field of them that ſpied, to wit, leaſt the enemie ſhould approch.*

* *Chap. 22.35.*

[h] Gods enemies are compelled to confeſſe that his government is juſt, conſtant, and without change or repentance.

[i] They triumph as victorious kings over their enemies.

23 For *there is* no ſorcerie in Jaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhall be ſaid of Jaakob and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe up as a lyon, and lift up himſelfe as a yong lyon: he ſhall not lie down, till he eat of the prey, and till he drink the blood of the ſlaine.

25 ¶ Then Balak ſaid unto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid unto Balak, Told not I thee, ſaying, all that the Lord ſpeaketh, that muſt I doe?

27 ¶ Again Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam unto the top of Peor, that looketh toward Jeſhmon.

29 Then Balaam ſaid unto Balak, Make me here ſeven Altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offred a bullock and a ram on *every* altar.

CHAP. XXIV.

5 Balaam propheſieth of the great proſperitie that ſhould come unto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, *as at certaine times before, to ſet divinations, but ſet his face toward the [a] wilderneſſe.

2 And Balaam lift up his eyes, and looked upon Iſrael, which dwelt according to their tribes, and the Spirit of God came upon him.

3 * And he uttered his parable, and ſayd, Balaam the ſon of Beor hath ſaid, and the man, whoſe eyes [b] were ſhut up, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almightie, and [c] falling *in a trance* had his eyes opened:

5 ¶ How goodly are thy tents, O Jaakob, *and* thine habitations, O Iſrael!

6 As the vailleies, are they ſtretched forth, as gardens by the rivers ſide, as the ‡ aloe trees which the Lord hath planted, as the cedars beſide the waters.

7 The [d] water droppeth out of his bucket, and his ſeed *ſhall be* in many waters, and his king ſhall be higher then [e] Agag, and his kingdome ſhall be exalted.

8 God brought him out of Egypt: his ſtrength *ſhalbe* as an unicorne: he ſhall eat the nations his enemies, and bruiſe their bones, and ſhoot them through with his arrowes.

9 * He coucheth *and* lieth down as a yong lion, and as a lion: who ſhall ſtirre him up? bleſſed is he that bleſſeth thee, and *curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and [f] ſmote his hands together: ſo Balak ſaid unto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee unto thy place: I thought ſurely to promote thee unto honour, but loe, the [g] Lord hath kept thee backe from honour.

12 Then Balaam anſwered Balak. Told I not alſo thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot paſſe the commandement of the Lord, to doe *either* good or bad of mine own minde? what the Lord ſhall command, that ſame will I ſpeake.

14 And now behold, I goe unto my people: come, I will † [h] advertiſe thee what this people ſhall doe to thy folke in the latter dayes.

15 And he uttered his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes were ſhut up, hath ſaid,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almightie, and falling *in a trance* had his eyes opened:

17 I ſhal ſee him, but not now: I ſhall behold him, but not neere: there ſhall come a [i] ſtarre of Jaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the [k] coaſts of Moab, and deſtroy all the ſons of [l] Sheth.

11 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

19 He alſo that ſhall have dominion *ſhall be* of Jaakob, and ſhal deſtroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he uttered his parable, and ſaid, Amalek *was* the [n] firſt of the nations: but his latter ende *ſhall come* to deſtruction.

21 And he looked on the ‡ Kenites and uttered his parable, and ſaid, Strong is thy dwelling place, and [o] put thy neſt in the rock.

22 Neverthelesse, ‡ the Kenite ſhall be ſpoyled untill Aſſhur cary thee away captive.

23 Againe he uttered his parable, and ſaid, Alas, [p] who ſhall live when God doeth this?

24 The ſhips alſo ſhall *come* from the coaſts of [q] Shittim, and ſubdue Aſſhur, and ſhal ſubdue Eber: and [r] he alſo *ſhall come* to deſtruction.

25 Then Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

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[f] In token of anger.

[g] Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

† *Ebr. counſell.*

[h] He gave alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31, 16.

[i] Meaning Chriſt.

[k] That is, the Princes.

[l] He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

[m] Of the Edomites.

[n] The Amalekites firſt made warre againſt Iſrael, as Chap. 14. 45.

‡ *Or, Midianites.*

[o] Make thy ſelf as ſtrong as thou canſt.

‡ *Or, thou Kain ſhalt.*

[p] Some reade, Oh, who ſhal not periſh, when the enemie, *that is*, *Antichriſt*, ſhal ſet himſelfe up as God?

[q] The Grecians and Romanes.

[r] Meaning, Eber, or the Iewes for rebelling againſt God.

CHAP. XXV.

3 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

* *Chap.*33.49.

a With the women.

2 Which called the people unto the ſacrifice of their gods, and the people ate, and bowed down to their gods.

3 And Iſrael [b] coupled himſelf unto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

b Worſhipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord ſaid unto Moſes, * Take all the heads of the people, and hang them up ‡ before the Lord [c] againſt the Sun, that the indignation of the Lords wrath may be turned from Iſrael.

* *Deut.*4.3. *Ioſh.*22.17.

‡ *Or, to the Lord.*

c Openly in the ſight of all.

5 Then Moſes ſaid unto the Judges of Iſrael, Every one ſlay his [d] men that were joyned unto Baal-Peor.

d Let him ſee execution done of them that are under his charge.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, [e] who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 * And when Phinehas the ſon of Eleazar the ſon of Aaron the Prieſt ſaw it, he roſe up from the middes of the Congregation, and tooke a ‡ ſpeare in his hand,

* *Pſal.*106.30.

‡ *Or, Iavelin.*

8 And followed the man of Iſrael into the tent, and thruſt them both through: *to wit*, the man of Iſrael, and the woman, ‡ through her bellie: ſo the plague ceaſed from the children of Iſrael.

‡ *Or, in her tent. Calde and Greeke, in her ſecrets.*

9 * And there died in that plague, foure and twentie thouſand.

* 1.*Cor.* 10.8.

10 Then the Lord ſpake unto Moſes, ſaying,

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while he was [f] zealous for my ſake among them: therefore I have not conſumed the children of Iſrael in my jealouſie.

* *Pſal.* 106.30.

f He was zealous to maintaine my glory.

12 Wherefore ſay *to him*, behold, I give unto him my covenant of peace,

13 And he ſhall have it, and his ſeed after him, *even* the covenant of the Prieſts office for ever, becauſe hee was zealous for his God, and hath made an [g] atonement for the children of Iſrael.

g He hath pacified Gods wrath.

14 And the name of the Iſraelite *thus* ſlaine, which was killed with the Midianitiſh woman, *was* Zimri the ſon of Salu, prince † of the family of the Simeonites.

† *Ebr. of the houſe of the father.*

15 And the name of the Midianitiſh woman, that was ſlaine, *was* Cozbi the daughter of Zur, who *was* head over the people of his fathers houſe in Midian.

16 ¶ Againe the Lord ſpake unto Moſes, ſaying,

17 * Vex the Midianites, and ſmite them:

* *Chap.* 31.2.

18 For they trouble you with their [h] wiles, wherewith they have beguiled you as concerning Peor, and as concerning their ſiſter Cozbi the daughter of a Prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

h Cauſing you commit both cor poraill and ſpirit all fornication b Balaams counſel Chap. 31. 16. Revel. 2. 14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Iſrael in the plaine of Moab, from twentie yeare old and above. 57 The Levites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, ſave Caleb and Ioſhua.

ANd ſo after the [a] plague, the Lord ſpake unto Moſes, and to Eleazar the ſon of Aaron the Prieſt, ſaying,

a Which came for their whore dome and ido trie.

2 Take the number of all the Congregation of the children of Iſrael * from twentie year old and above thorowout their fathers houſes, all that goe forth to warre in Iſrael.

* *Chap.*1.3.

3 So Moſes and Eleazar the Prieſt ſpake unto them in the plaine of Moab, by Jorden [b] *toward* Iericho, ſaying,

b Where the ri ver is neere to Ie richo.

4 From twentie yeare old and above *ye ſhall number the people*, as the * Lord had commanded Moſes and the children of Iſrael, when they came out of the land of Egypt.

* *Chap.* 1.1.

5 ¶ * Reuben the firſt born of Iſrael: the children of ‡ Reuben *were*: Hanoch, *of whom came* the family of the Hanochites, *and* of Pallu the family of the Palluites:

* *Gen.*46.8. *Exod.*6.14. 1.*Chron.*5.1.

‡ Reuben.

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fortie thouſand, ſeven hundred and thirtie.

8 And the ſons of Pallu, Eliab:

9 And the ſons of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram, were famous in the Congregation, and * ſtrove againſt Moſes and againſt Aaron in [c] the aſſembly of Korah, when they ſtrove againſt the Lord.

* *Chap.* 16.2.

c In that rebel lion whereof Ko rah was head.

10 And the earth opened her mouth, and ſwallowed them up with Korah, when the Congregation died, what time the fire conſumed two hundred and fiftie men, who were [d] for a ſigne:

d That is, for a example that o thers ſhould n murmure and r bel againſt Go miniſters.

11 Notwithſtanding, *all* the ſons of Korah died not.

12 ¶ And the children of ‡ Simeon after their families *were*: Nemuel, *of whom came* the family of the Nemuelites: of Jamin, the family of the Jaminites: of Iachin, the family of the Jachinites:

‡ Simeon.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twentie thouſand and two hundred.

15 ¶ The ſons of ‡ Gad after their families *were*: Zephon, *of whom came* the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

d.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Arely, the family of the Arelites.

18 Theſe are the families of the ſons of Gad, according to their numbers, fourtie thouſand and five hundred.

19 ¶ The ſons of ‡ Judah, Er and Onan: but Er and Onan dyed in the land of [e] Canaan.

udah.

fore Jaakob
into Egypt,
38.3.7.10.
6.12.

20 So were the ſons of Judah after their families: of Shelah *came* the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of * Pharez *were*: of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites,

n.46.12.

22 Theſe are the families of Judah after their numbers, ſeventie and ſix thouſand and five hundred.

23 ¶ The ſons of ‡ Iſſachar after their families *were*: Tola, *of whom came* the family of the Tolaites: of Pua, the family of the Punites:

ſachar.

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and four thouſand and three hundred.

26 ¶ The ſons of ‡ Zebulun, after their families *were*: of Zered, the family of the Sardites: of Elon the family of the Elonites: of Jahleel the family of the Jahleelites.

ebulun.

27 Theſe are the families of the Zebulunites, after their numbers, theeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph, after their families *were*: ‡ Manaſſeh and Ephraim.

Manaſſeh.
*Ioſh.*17.1.

29 The ſons of Manaſſeh *were*: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead *came* the family of the Gileadites.

30 Theſe are the ſons of Gilead: *of* Jezer the family of the Jezerites: of Helek, the family of the Helekites:

31 Of Aſriel, the family of the Aſrielites: of Shechem, the family of the Shichemites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the ſon of Hepher had no ſons, but daughters: & the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

*Chap.*27.1.

34 Theſe are the families of Manaſſeh, and the number of them, two and fiftie thouſand and ſeven hundred.

35 ¶ Theſe are the ſons of ‡ Ephraim after their families: of Shuthelah *came* the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

‡ Ephraim.

36 And theſe are the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe are the families of the ſons of Ephraim after their numbers, two and thirtie thouſand and five hundred: theſe are the ſons of Joſeph after their families.

38 ¶ *Theſe are* the ſons of ‡ Benjamin after their families: of Bela *came* the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites.

‡ Benjamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard came* the family of the Ardites: of Naaman, the family of the Naamites.

41 Theſe are the ſons of Benjamin after their families, and their numbers, five and fortie thouſand and ſix hundred.

42 ¶ Theſe are the ſons of ‡ Dan after their families: of Shuham came the family of the Shuhamites: theſe are the families of Dan after their houſholds.

‡ Dan.

43 All the families of the Shuhamites *were* after their numbers, threeſcore and foure thouſand and foure hundred.

44 ¶ The ſons of ‡ Aſher after their families *were*: of Jimnah, the family of the Jimnites: of Iſui, the family of the Iſuites: of Beriah, the family of the Beriites.

‡ Aſher.

45 The ſons of Beriah *were*, of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Serah.

47 Theſe are the families of the ſons of Aſher after their numbers, three and fifty thouſand and foure hundred.

48 ¶ The ſons of ‡ Naphtali, after their families *were*: of Jahzeel, the families of the Jahzeelites: of Guny, the family of the Gunites.

‡ Naphtali.

49 Of Jezer, the family of the Izrites: of Shillem, the family of the Shilemites.

50 Theſe are the families of Naphtali according to their houſholds, & their number, five and fortie thouſand and foure hundred.

51 Theſe are the [f] numbers of the children of Iſrael: ſix hundreth and one thouſand, ſeven hundred and thirtie.

52 ¶ And the Lord ſpake unto Moſes, ſaying,

53 Vnto theſe the land ſhall be divided for an inheritance, according to the number of ‡ names.

‡ *Or, perſons.*

44 * To many thou ſhalt give the more

* *Chap.*33.54.

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[f] This is the third time that they are numbred.

inheritance, and to few thou ſhalt give leſſe inheritance: to every one according to his number ſhalbe given his inheritance.

55 Notwithſtanding, the land ſhall be *divided by lot: according to the names of the tribes of their fathers they ſhall inherit:

* Ioſh. 11. 23. and 14.2.

56 According to the lot ſhall the poſſeſſion thereof be divided between many and few.

57 ¶ *Theſe alſo *are* the numbers of the Levites, after their families: of Gerſhon *came* the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

* Exod. 6.16. 17. 18.19.

58 Theſe are the families of Levi, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Muſhites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called *Jochebed the daughter of Levi, which was born unto Levi in Egypt: and ſhe bare unto Amram Aaron, and Moſes, and Miriam their ſiſter.

* Exod.2.2. and 6.20.

60 And unto Aaron were born Nadab, and Abihu, Eleazar, and Ithamar.

61 *And Nadab and Abihu dyed, becauſe they offered ſtrange fire before the Lord.

* Levit. 10 2. Chap.3.4. 1 Chron.24.2.

62 And their numbers were three and twentie thouſand, all males from a moneth old and above: for they were not numbred among the children of Iſrael, becauſe there was none inheritance given them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes and Eleazar the Prieſt which numbred the children of Iſrael in the plaine of Moab, neere Jorden, *toward* Jericho.

64 And among theſe there was not a man of them, [g] whom Moſes and Aaron the Prieſt numbred, when they told the children of Iſrael in the wildernes of Sinai.

g Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.

65 For the Lord ſaid of them, *They ſhall die in the wilderneſſe: ſo there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

* Chap.14. 28.29. 1 Cor.10.5.6.

Chap. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promiſe is ſhewed unto Moſes. 16 Moſes prayeth for a governour to the people. 18 Ioſhua is appointed in his ſtead.

THen came the daughters of *Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the familie of Manaſſeh, the ſon of Ioſeph, (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

* Chap.26.33. and 36.11. Ioſh.17.3.

2 And ſtood before Moſes, and before Eleazar the Prieſt, and before the Princes, and all the aſſembly, at the doore of the Tabernacle of the Congregation, ſaying,

3 Our father *died in the wildernes, and he was not among the aſſembly of them that were aſſembled againſt the Lord in the companie of Korah, but died in his [a] ſin, and had no ſons.

* Chap 14.35. and 26.64.65.

a According as men die, for as much as they ſinners.

4 Wherefore ſhould the name of our father be taken away from among his familie, becauſe he hath no ſonne? give us a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [b] cauſe before the Lord.

b That is, the matter to be jud ed, to know w he ſhould dete mine, as he did all hard matters.

6 And the Lord ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right: thou ſhalt give them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father unto them.

8 Alſo thou ſhalt ſpeake unto the children of Iſrael, ſaying, If a man die and have no ſon, then ye ſhall turn his inheritance unto his daughter.

9 And if he have no daughter, ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, ye ſhal give his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye ſhall give his inheritance unto his next kinſman of his familie, and he ſhall poſſeſſe it: and *this* ſhall be unto the children of Iſrael a law of [c] judgement, as the Lord hath commanded Moſes.

c Meaning, an or dinance to judg by.

12 ¶ Againe the Lord ſaid unto Moſes, *Go up into this mount of Abarim, and behold the land which I have given unto the children of Iſrael.

* Deut. 32.49.

13 And when thou haſt ſeene it, thou ſhalt be gathered unto thy people alſo, *as Aaron thy brother was gathered.

* Chap.20.24.

14 For ye were *diſobedient unto my word in the deſert of Zin, in the ſtrife of the aſſembly, to ſanctifie me in the waters before their eyes. *That is the water of ‡ Meribah in Kadeſh in the wilderneſſe of Zin.

* Chap.20.12.

* Exod. 17.7.
‡ Or, ſtriſe.

15 ¶ Then Moſes ſpake unto the Lord, ſaying,

16 Let the Lord God of the [d] ſpirits of all fleſh appoint a man over the Congregation,

d Who as he hath created, ſo he governeth the hearts of all men.

17 Who may [e] goe out and in before them, and leade them out and in, that the Congregation of the Lord be not as ſheep, which have not a ſhepheard.

e That is, govern them, and do his duety, as 2 Chron. 1.10.

18 And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, in whom is the Spirit, and [f] put thine hands upon him,

f And ſo appoin him governour.

19 And ſet him before Eleazar the Prieſt, and before all the Congregation, and give him a charge in their ſight.

20 And [g] give him of thy glory, that all the Congregation of the children of Iſrael may obey.

g Commend him to the people as meet for the office, and appointed by God.

21 And he ſhall ſtand before Eleazar the Prieſt, who ſhall aske counſell for him *by the [h] judgement of Urim before the Lord: at his word they ſhall goe out, and at his word

* Exod.28.30.

h According to his office: ſignifying that the civill magiſtrate could execute nothing but that which he knew to be the will of God.

word they ſhall come in, *both* he, and all the children of Iſrael with him, and all the Congregation.

22 So Moſes did as the Lord had commanded him, and he tooke Joſhua, and ſet him before Eleazar the Prieſt, and before all the Congregation.

23 Then he put his hands upon him, and gave him a [i] charge, as the Lord had ſpoken by the hand of Moſes.

ow he ſhould erne himſelfe is office.

Chap. XXVIII.

4 The dayly ſacrifice. 9 The ſacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Paſſeover. 26 Of the firſt fruits.

AND the Lord ſpak unto Moſes, ſaying.

2 Command the children of Iſrael, and ſay unto them, Ye ſhal obſerve to offer unto me in their due ſeaſon mine offring, *and* [a] my bread, for my ſacrifices made by fire for a ſweet ſavour unto me.

y bread he neth all maner acrifice.

3 Alſo thou ſhalt ſay unto them, * This is the offring made by fire, which ye ſhall offer unto the Lord, two lambs of a yeare old without ſpot daily, for a continuall burnt offering.

xod.29.38.

4 One lamb ſhalt thou prepare in the morning, and the other lambe ſhalt thou prepare at even.

5 * And the tenth part of an Ephah of fine floure for a * meat offring mingled with the fourth part of an * Hin of beaten oyle.

xod.16.36.
evit.2.1.
xod.29.40.

6 *This ſhalbe*, a daily burnt offring, as was made in the mount Sinai for a ſweet ſavour: *it is* a ſacrifice made by fire unto the Lord.

7 And the drink offring thereof the fourth part of an Hin for one lambe: in the holy place cauſe to poure the drink offring unto the Lord.

8 And the other lamb thou ſhalt prepare at even: as the meat offring of the morning, and as the drink offring thereof ſhalt thou prepare *this* [b] *for* an offring made by fire of ſweet ſavour unto the Lord.

he meat of- g and drink of- g of the eve- g ſacrifice.

9 ¶ But on the Sabbath day *ye ſhall offer* two lambs of a yeare old, without ſpot, and two [c] tenth deales of fine floure for a meat offering mingled with oyle, and the drink offering thereof.

f the meaſure, hah.

10 *This is* the burnt offering of every Sabbath, beſide the [d] continuall burnt offering, and drink offring thereof.

Which was of- d every day, at rning and at ning.

11 ¶ And in the beginning of your moneths ye ſhal offer a burnt offering unto the Lord, two young bullocks, and a ram, and ſeven lambs of a yeare old, without ſpot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullock, and two tenth deales of fine floure for a meat offring, mingled with oyl for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering unto one lamb: for a burnt offring of ſweet ſavour: *it is* an offring made by fire unto the Lord.

14 And their [e] drink offerings ſhall be halfe an Hin of wine unto one bullock, and the third part of an Hin unto a ram, and the fourth part of an Hin unto a lambe: this is the burnt offring of every moneth, thorowout the moneths of the yeare.

e That is, the wine that ſhalbe poured upon the ſacrifice.

15 And one hee goat for a ſin offring unto the Lord, ſhalbe prepared, beſides the continuall burnt offring, and his drink offring.

16 * Alſo the fourteenth day of the firſt moneth *is* the Paſſeover of the Lord.

* *Exod.*12.18. *and* 23.15. *Levit.*23.5.

17 And in the fifteenth day of the ſame moneth is the feaſt: ſeven dayes ſhall unleavened bread be eaten.

18 In the * firſt day *ſhall be* an holy [f] convocation, ye ſhall doe no ſervile worke *therein.*

* *Levit.* 23.7.
f Or, ſolemne aſſembly.

19 But ye ſhall offer a ſacrifice made by fire for a burnt offring unto the Lord, two young bullocks, one ram, and ſeven lambs of a yeare old: ſee that they be without blemiſh.

20 And their meat offring *ſhall be* of fine floure mingled with oyle: three tenth deals ſhall ye prepare for a bullock, and two tenth deals for a ram:

21 One tenth deale ſhalt thou prepare for every lamb, *even* for the ſeven lambs.

22 And an hee goat for a ſin offring, to make an atonement for you.

23 Ye ſhall prepare theſe, beſide the burnt offring in the morning, which is a continuall burnt ſacrifice.

24 After this manner ye ſhall prepare thorowout all the ſeven dayes, for the † maintaining of the offring made by fire for a ſweet ſavour unto the Lord: it ſhall be done beſide the continuall burnt offring, and drink offring, thereof.

† *Ebr. bread.*

25 And in the ſeventh day ye ſhall have an holy convocation, *wherein* ye ſhall doe no ſervile work.

26 ¶ Alſo in the day of your firſt fruits, when ye bring a new meat offring unto the Lord, according to [g] your weekes ye ſhall have an holy convocation, and ye ſhall doe no ſervile worke *in it*:

g In counting ſeven weekes from the Paſſeover to Whitſuntide, as Levit. 23.15.

27 But ye ſhall offer a burnt offering for a ſweet ſavour unto the Lord, two young bullocks, a ram, and ſeven lambs of a yeare old,

28 And their meat offring of fine floure mingled with oyle, three tenth deales unto a bullock, two tenth deals to a ram,

29 And one tenth deale unto every lamb throughout the ſeven lambs,

30 And an hee goat to make an atonement for you:

31 (Ye ſhall doe *this* beſides the continuall burnt offring, and his meat offring:) † ſee they be without blemiſh, with their drink offrings.

† *Ebr. they ſhalbe to you.*

Chap. XXIX.

1 Of the three principall feaſts of the ſeventh moneth: to wit, the feaſt of trumpets. 7 The feaſt of reconciliation. 12 And the feaſt of Tabernacles.

MOreover, in the firſt *day* of the [a] ſeventh moneth ye ſhal have an holy convocation: ye ſhall do no ſervile work *therein*: * it ſhalbe a day of blowing the trumpets unto you.

[a] Which containeth part of September and part of October.

* *Levit.* 23.24.

2 And ye ſhall make a burnt offering for a ſweet ſavour unto the Lord: one young bullock, one ram, *and* ſeven lambes of a yeare old, without blemiſh.

3 And their meat offering *ſhall be* of fine floure mingled with oyle, three tenth deals unto the bullock, and two tenth deales unto the ram,

4 And one tenth deale unto one lambe, for the ſeven lambes,

5 And an hee goat for a ſin offering, to make an atonement for you,

6 Beſide the burnt offering of the [b] moneth, and his meat offering, and the continuall [c] burnt offering, and his meat offering, and the drink offerings of the ſame, according to their manner, for a ſweet ſavour: *it is* a ſacrifice made by fire unto the Lord.

[b] Which muſt be offred in the beginning of every moneth.

[c] Which is for morning and evening.

7 ¶ * And ye ſhal have in the tenth *day* of the ſeventh moneth, an holy [d] convocation: and ye ſhall * humble your ſoules, *and* ſhall not doe any work *therein*:

* *Levit.* 16.30.31. *and* 23.27.

[d] Which is the feaſt of reconciliation.

* *Levit.*16.29.

8 But yee ſhal offer a burnt offring unto the Lord for a ſweet ſavour: one young bullock, a ram, and ſeven lambs of a yeare old: ſee they be without blemiſh.

9 And their meat offering ſhall be of fine floure mingled with oile, three tenth deales to a bullock, *and* two tenth deales to a ram,

10 One tenth deale unto every lambe thorowout the ſeven lambes,

11 An hee goat for a ſin offring, (beſide the ſin offring to make the atonement, and the continuall [e] burnt offering and the meat offring thereof) and their drink offerings.

[e] That is, offred every morning and evening.

12 ¶ And in the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation: ye ſhal do no ſervile work *therein*, but ye ſhal keepe a feaſt unto the Lord ſeven dayes.

[f] Meaning, the feaſt of the Tabernacles.

13 And ye ſhall offer a burnt offring for a ſacrifice made by fire of ſweet ſavour unto the Lord, thirteen young bullocks, two rams, *and* fourteene lambs of a yeare olde: they ſhall be without blemiſh.

14 And their meat offring ſhall be of fine floure mingled with oyle, three tenth deals unto every bullock of the thirteene bullocks, two tenth deals to either of the two rams,

15 And one tenth deale unto each of the fourteene lambs,

16 And one he goat for a ſin offring, beſide the continuall burnt offering, his meat offring, and his drink offring.

17 ¶ And the ‡ ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of a yeare old without blemiſh,

‡ The ſecond of the feaſt of Tabernacles.

18 With their meat offring and their drink offerings for the bullocks, for the rams, and for the lambs according to their number, after the manner,

19 And an hee goat for a ſin offring (beſide the continuall burnt offring, and his meat offring) and their drink offerings.

20 ¶ Alſo the ‡ third day *ye ſhall offer* eleven bullocks, two rams, and fourteene lambs of a yeare old without blemiſh,

‡ The third d

21 With their meat offring and their drink offrings, for the bullocks, for the rams, and for the lambs, after their number, according to the [g] manner,

[g] According the ceremoni appointed th unto.

22 And an hee goat for a ſin offering, beſide the continuall burnt offring, and his meat offring, and his drink offring.

23 ¶ And the ‡ fourth day *ye ſhall offer* ten bullocks, two rams, *and* fourteene lambs of a yeare old without blemiſh.

‡ The fourth d

24 Their meat offring, and their drink offrings, for the bullocks, for the rams, and for the lambs according to their number, after the manner,

25 And an hee goat for a ſin offring, beſide the continuall burnt offring, his meat offering, and his drinke offring.

26 ¶ In the ‡ fifth day alſo *ye ſhall offer* nine bullocks, two rams, *and* fourteene lambs of a yeare old without blemiſh,

‡ The fifth da

27 And their meat offring, and their drink offrings for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

28 And an hee goat for a ſin offring, beſide the continuall burnt offring, and his meat offring, and his drink offring.

29 ¶ And in the ‡ ſixth day *ye ſhall offer* eight bullocks, two rams, *and* fourteene lambs of a yeare old without blemiſh,

‡ The ſixth day.

30 And their meat offring, and their drink offrings for the bullocks, for the rams, and for the lambs according to their number, after the manner,

31 And an hee goat for a ſin offring, beſide the continuall burnt offring, his meat offring, and his drink offring.

32 ¶ In the ‡ ſeventh day alſo *ye ſhall offer* ſeven bullocks, two rams, *and* fourteene lambs of a yeare old without blemiſh,

‡ The ſeventh day.

33 And their meat offring and their drink offrings for the bullocks, for the rams, and for the lambs, according to their number, after their manner,

34 And an hee goat for a ſin offring, beſide the continuall burnt offring, his meat offring, and his drink offring.

35 ¶ In the ‡ eight day, ye ſhall have * a ſolemne

‡ The eight d

* *Levit.*23.36.

ſolemn aſſembly: ye ſhall do no ſervile work *therein*,

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire for a ſweet ſavour unto the Lord, one bullock, one ram, *and* ſeven lambes of a yeare old without blemiſh,

37 Their meat offring, and their drink offerings for the bullock, for the ram, and for the lambs according to their number, after the manner,

38 And an hee goat for a ſin-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe things ye ſhal do unto the Lord in your feaſts, beſide your [h] vows, and your free offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

ſide the ſacri-
that you ſhall
or offer of
own minds.

C H A P. XXX.

3 Concerning vows. 4 The vow of the maid, 7 Of the wiſe, 10 Of the widow, or divorced.

THen Moſes ſpake unto the children of Iſrael according to all that the Lord had commanded † him.

r. Moſes.

2 Moſes alſo ſpake unto the heads of the tribes [a] concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded,

ecauſe they
ht declare
n to the Iſrae-

3 Whoſoever voweth a vow unto the Lord, or ſweareth an oath to binde him-† ſelf by a bond, he ſhall not † breake his promiſe, *but* ſhall doe according to all that proceedeth out of his mouth.

r. his ſoul.
br. violate his

4 If a woman alſo vow a vow unto the Lord, and bind her ſelf by a bond, *being* in her fathers houſe, in the time of her youth,

5 And her father heare her vow and bond, wherewith ſhe hath bound her ſelf, and her father hold his [b] peace concerning her, then all her vows ſhall ſtand, and every bond, wherewith ſhe hath bound her ſelf, ſhall ſtand.

or in ſo doing
doth approve

6 But if her father [c] diſalow her the ſame day that he heareth al her vows and bonds, wherewith ſhe hath bound her ſelf, they ſhall not be of value, and the Lord will forgive her, becauſe her father diſalowed her.

not approving
conſenting to
vow.

7 And if ſhe have an huſband when ſhe voweth or [d] pronounceth *ought* with her lips, wherewith ſhe bindeth her ſelf,

ither by oath,
olemn promiſe.

8 If her huſband heard it, and holdeth his peace concerning her, the ſame day he heareth it, then her vow ſhall ſtand, and her bonds, wherewith ſhe bindeth her ſelf, ſhal ſtand in effect.

9 But if her huſband diſallow her the ſame day that he heareth it, then ſhall he make her vow which ſhe hath made, and that that ſhe hath pronounced with her lips, wherewith ſhe bound her [e] ſelf, of none effect: and the Lord will forgive her.

or ſhe is in ſub-
ion of her huſ-
d, and can per-
n nothing
hout his con-

10 But every vow of a widow, and of her that is divorced (wherewith ſhe hath bound her ſelf) ſhal ſtand in [f] effect with her.

f For they are not under the authority of the man.

11 And if ſhe vowed in her huſbands [g] houſe, or bound her ſelf ſtraightly with an oath,

g Her husband being alive.

12 And her huſband hath heard it, and held his peace concerning her, not diſallowing her, then all her vows ſhall ſtand, and every bond, wherewith ſhe bound her ſelf, ſhall ſtand in effect.

13 But if her husband diſanulled them, the ſame day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning † her bonds, ſhall ſtand in effect: *for* her husband hath diſanulled them: and the Lord will forgive her.

† Ebr. the bonds of her ſoul.

14 *So* every vow, and every oath *or* bond, *made* to [h] humble the ſoul, her husband may eſtabliſh it, or her huſband may breake it.

h To mortifie her ſelf by abſtinence, or other bodily exercises.

15 But if her huſband hold his peace concerning her from [i] day to day, then he eſtabliſheth all her vows and all her bonds which ſhe hath made: he hath confirmed them, becauſe he held his peace concerning her the ſame day that he heard *them*.

i And warn her not the ſame day that he heareth it, as verſe 9.

16 But if he [k] break them after that he hath heard them, then ſhall he beare her iniquity.

k Not the ſame day he heard them, but ſome day after, the ſin ſhall be imputed to him, and not to her.

17 Theſe are the ordinances which the Lord commanded Moſes, between a man & his wife, *and* between the father & his daughter, *being* young in her fathers houſe.

C H A P. XXXI.

8 Five kings of Midian and Balaam are ſlain. 18 Onely the maides are reſerved alive. 27 The pray is equally divided. 50 A preſent given of Iſrael.

ANd the Lord ſpak unto Moſes, ſaying,

2 * Revenge the children of Iſrael of the Midianites, *and* afterward ſhalt thou be * gathered unto thy people.

* *Chap. 25. 17.*

* *Chap. 27. 13.*

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you unto warre, and let them go againſt Midian, to execute the vengeance of the Lord [a] againſt Midian.

a As he had commanded, Chap. 25. 17. declaring alſo that the injury done againſt his people, is done againſt him.

4 A thouſand of every tribe throughout all the tribes of Iſrael, ſhall ye ſend to the warre.

5 So there were taken out of the thouſands of Iſrael, twelve thouſand prepared unto warre, of every tribe a thouſand.

6 And Moſes ſent them to the warre, *even* a thouſand of every tribe, & *ſent* them with [b] Phinehas the ſon of Eleazar the Prieſt to the warre: and the holy inſtruments, that is, the trumpets to blow, *were* in his hand.

b For his great zeale that he bare to the Lord, chap. 25. 13.

7 And they warred againſt Midian, as the Lord had commanded Moſes, and ſlew all the males.

8 They ſlew alſo the kings of Midian among them that were ſlain: * Evi and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they ſlew [c] Balaam the ſonne of Beor with the ſword:

* *Ioſh. 13. 21.*

c The falſe prophet who gave counſell how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael took the women of Midian priſoners, and their chil-

dren, and ſpoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt al their cities, wherein they dwelt, and al their ‡ villages with fire.

11 And they took all the ſpoile and all the prey, *both* of men and beaſts.

12 And they brought the [d] captives, and that which they had taken, and the ſpoil unto Moſes and to Eleazar the Prieſt, and unto the Congregation of the children of Iſrael, into the camp in the plain of Moab, which was by Jorden, *toward* Jericho.

13 ¶ Then Moſes & Eleazar the Prieſt, and all the princes of the congregation went out of the camp to meet them.

14 And Moſes was angry with the captains of the hoſt, with the captaines over thouſands, and captaines over hundreds, which came from the warre and battell.

15 And Moſes ſaid unto them, What? have ye ſaved all the [e] women?

16 Behold, *theſe cauſed the children of Iſrael thorow the *counſel of Balaam to commit a treſpaſſe againſt the Lord, [f] as concerning Peor, and there came a plague among the congregation of the Lord.

17 Now therefore, *ſlay al the males among the [g] children, and kill all the women that have known man by carnal copulation

18 But all the women children that have not known carnall copulation, keep alive for your ſelves.

19 And ye ſhall remain without the hoſt ſeven daies, all that have killed any perſon, *and all that have touched any dead, *and* purifie both your ſelves and your priſoners the third day and the ſeventh.

20 Alſo ye ſhall purifie every garment, and all that is made of skins, and all work of goats haire, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſaid unto the men of warre, which went to the battel, This is the ordinance ‡ of the law which the Lord * commanded Moſes.

22 As for gold, and ſilver, braſſe, iron, tinne, and lead:

23 *Even* all that may abide the fire, ye ſhall make it go thorow the fire, and it ſhall be clean: yet, it ſhalbe [h] purified with * the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſſe by the [i] water.

24 Ye ſhall waſh alſo your clothes the ſeventh day, and ye ſhall be clean: and afterward ye ſhall come into the hoſt.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of perſons and of cattell, thou and Eleazar the Prieſt, and the chief fathers of the congregation.

27 And divide the prey ‡ between the ſouldiers that went to warre, and all the congregation.

‡ *Or, palaces and gorgeous buildings.*

[d] As the women and little children.

[e] As though he ſaid, Ye ought to have ſpared none.
* *Chap.* 25. 2.
* 2 *Pet.* 2. 15.

[f] For worſhiping of Peor.

* *Iudg.* 21. 11.

[g] That is, all the men children.

* *Chap.* 19. 11.

‡ *Or, contained in the law.*
* *Chap.* 19. 12.

[h] The third day, and before it be molten.
* *Chap.* 19. 9.

[i] It ſhall be waſhed.

‡ The prey is firſt divided equally among all.

28 And thou ſhalt take a tribute unto the Lord of the [k] men of warre, which went out to battell: one perſon of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Ye ſhall take it of their half, and give it unto Eleazar the Prieſt, *as* an heave-offering of the Lord.

30 But of the half of the children of Iſrael thou ſhalt take [l] one, taken out of fifty, *both* of the perſons, of the beeves, of the aſſes, & of the ſheep, *even* of all the cattel: and thou ſhalt give them unto the Levits, which have the charge of the Tabernacle of the Lord.

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the booty, *to wit*, the reſt of the prey which the men of warre had ſpoiled, was ſix hundreth ſeventy and five thouſand ſheep,

33 And ſeventy & two thouſand beeves,

34 And threeſcore & one thouſand aſſes,

35 And two and thirty thouſand perſons in all, of women that had † lien by no man.

36 And the half, *to wit*, the part of them that went out to warre touching the number of ſheep, was three hundreth ſeven and thirty thouſand, and five hundreth.

37 And the [m] Lords tribute of the ſheep was ſix hundreth and ſeventy and five:

38 And the beeves *were* ſix and thirty thouſand, whereof the Lords tribute was ſeventy and two.

39 And the aſſes *were* thirty thouſand and five hundreth, whereof the Lords tribute *was* threeſcore and one:

40 And [n] of perſons ſixteen thouſand, whereof the Lords tribute *was* two and thirtie perſons.

41 And Moſes gave the tribute of the Lords offering unto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the [o] half of the children of Iſrael, which Moſes divided from the men of warre,

43 (For the half that pertained unto the congregation, was three hundreth thirty & ſeven thouſand ſheep and five hundreth,

44 And ſix and thirtie thouſand beeves,

45 And thirtie thouſand aſſes, and five hundreth,

46 And ſixteen thouſand perſons.)

47 Moſes, I ſay, took of the half that pertained unto the [p] children of Iſrael, one taken out of fifty, *both* of the perſons, and of the cattell, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moſes.

48 ¶ Then the captaines which were over thouſands of the hoſt, the captaines over the thouſands, and the captaines over the hundreds came unto Moſes:

[k] Of thy prey th falleth to the ſoul diers.

[l] The Iſraelites which had n been at warre, of e very fiftieth pai one to the Lord and the ſouldiers one of every fiv hundreth,

† *Ebr. not known th bed of man.*

[m] This is the por tion that the ſoul diers gave to th Lord.

[n] Meaning, of th maides, or virgi which had n companied wit man.

[o] Of that pa which was given unto them in di viding the ſpoil.

[p] Which had n been at warre.

49 And ſaid to Moſes, Thy ſervants have taken the ſum of the men of warre which are under †our authority, and there lacketh not one man of us.

Ebr. under our
nds.

50 ¶We have therefore brought a preſent unto the Lord, what every man found of jewels of gold, bracelets, & chains, rings, earerings, and ornaments of the legs, to make an atonement for our ſouls before the Lord.

The captaines
this free offer-
g, acknowledge
great benefit
God in prefer-
ng his people.

51 And Moſes and Eleazar the Prieſt took the gold of them, *and* all wrought jewels,

52 And all the gold of the offering that they offred up to the Lord (of the captains over thouſands and hundreds) *was* ſixteen thouſand ſeven hundred and fifty ſhekels,

53 (*For* the men of warre had ſpoiled every man for him [r] ſelf)

nd gave no por-
n to their cap-
nes.

54 And Moſes and Eleazar the Prieſt took the gold of the captaines over the thouſands, and over the hundreds, and brought it into the Tabernacle of the congregation, for a [ſ] memoriall of the children of Iſrael before the Lord.

hat the Lord
ht remember
children of Iſ-

CHAP. XXXII.

2 The requeſt of the Reubenits and Gadites. 16 And their promiſe unto Moſes. 20 Moſes granteth their requeſt. 33 The Gadites, Reubenits, and half the tribe of Manaſſeh, conquer and build cities on this ſide Iordan.

NOw the children of [a] Reuben and the children of Gad had an exceeding great multitude of cattell: and they ſaw the land of Jazer, and the land of [b] Gilead, that it was an apt place for cattel.

euben came of
h, and Gad of
ah her hand-
d.

Which moun-
was ſo named
the heape of
es that Jaakob
e as a ſigne of
covenant be-
n him and La-
Gen. 31.47.

2 Then the children of Gad, and the children of Reuben came, and ſpake unto Moſes and to Eleazar the Prieſt, and unto the Princes of the congregation, ſaying,

3 *The land of* Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord ſmote before the congregation of Iſrael, is a land *meet* for cattel, and thy ſervants have cattel:

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jorden.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tarie here?

7 Wherefore now †diſcourage ye the heart of the children of Iſrael, to go over into the land, which the Lord hath given them?

. break.

8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

9 For * when they went up even unto the ‡ river of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not go into the land, which the Lord had given them.

p. 13. 24.
valley.

10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,

11 † None of the men that came out of Egypt * from twenty yeare old and above, ſhall ſee the land for the which I ſware unto Abraham, to Izhak, and to Jaakob, becauſe they have not ‡ wholy followed me:

† Ebr. if any of the men.
* Chap. 14.28.29.

‡ Or, perſevered and continued.

12 Except Caleb the ſonne of Jephunneh the Keneſite, and Joſhua the ſon of Nun: for they have conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wilderneſſe fourty yeares, untill all the generation that had done [c] evil in the ſight of the Lord were conſumed.

c Becauſe they murmured, neither would beleeve their report, which told the truth, as concerning ỹ land.

14 And behold, ye are riſen up in your fathers ſtead, *as* an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord, toward Iſrael.

15 For if ye turn away from following him, he will yet again leave *the people* in the wilderneſſe, and [d] ye ſhall deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, and ſaid, We will build ſheepfolds here for our ſheep, *and* for our cattel, and cities for our children.

17 But we our ſelves will be ready armed *to go* before the children of Iſrael, until we have brought them unto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited, every man his inheritance.

19 Neither will we inherit with them beyond Jorden and on that ſide, becauſe our inheritance is fallen to us on this ſide Jorden Eaſtward.

20 ¶ * And Moſes ſaid unto them, If ye will do this thing, and go armed [f] before the Lord to warre:

* Ioſh. 1. 13.
f Before the Ark of the Lord.

21 And will go every one of you in harneſſe over Jorden before the Lord, untill he hath caſt out his [g] enemies from his ſight:

g That is, the inhabitants of the land.

22 And untill the land be ſubdued before the Lord, then ye ſhall return and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [h] before the Lord.

h The Lord will grant you this land which ye require, Joſh, 1. 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord, and be ſure, that your ſinne [i] will finde you out.

i Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Build you *then* cities for your children, and folds for your ſheep, and do that ye have ſpoken.

25 Then the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth:

26 Our children, our wives, our ſheep, and all our cattel ſhall remain there in the cities of Gilead,

27 But *thy ſervants will go every one armed to warre before the Lord for to fight, as my lord ſaith.

* Ioſh. 4. 12.

28 So concerning them, Moſes [k] commanded Eleazar the Prieſt, and Ioſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

[k] Moſes gave charge that his promiſe made to the Reubenites & others, ſhould be performed after his death, ſo that they breake not theirs.

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben, will go with you over Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not go over with you armed, then they ſhal have their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] Lord hath ſaid unto thy ſervants, ſo will we do.

[l] That is, attributed to the Lord, which his meſſenger ſpeaketh.

32 We will go armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance *may be* to us on this ſide Iorden.

33 * So Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and to half the tribe of Manaſſeh the ſon of Ioſeph, the kingdome of Sihon king of the [m] Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof and coaſts, even the cities of the countrey round about.

* Deut. 3. 12. Ioſh. 13. 8. and 22. 4.

[m] The Amorites dwelled on both the ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10. 12. he ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepfolds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gave other names unto the cities which they built.

39 And the children * of Machir the ſon of Manaſſeh went to Gilead, & took it, and put out the Amorites that dwelt therein.

* Gen. 50. 23.

40 Then Moſes gave Gilead unto Machir the ſonne of Manaſſeh, and he dwelt therein.

41 * And Iair the ſonne of Manaſſeh went and took the ſmal towns thereof, and called them [n] Havoth-Iair.

* Deut. 3. 24.

[n] That is, the villages of Iair.

42 Alſo Nobah went and took Kenath, with the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 Two and fourty journeys of Iſrael are numbred. 52 They are commanded to kill the Canaanites.

These are the [a] journeys of the children of Iſrael, which went out of the land of Egypt according to their bands under the hand of Moſes and Aaron.

[a] From whence they departed, and whither they came

2 And Moſes wrote their going out by their journeys according to the commandment of the Lord: ſo theſe are the journeyes of their going out.

3 Now they * departed from Rameſes the firſt moneth, *even* the fifteenth day of the firſt moneth, on the morrow after the Paſſeover: *and* the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

* Exod. 12. 37.

4 (For the Egyptians buried all their firſt born, which the Lord had ſmitten among them: upon their [b] gods alſo the Lord did execution.)

[b] Either meanin their idols or thei men of authorit

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderneſſe.

* Exod. 13. 20.

7 And they removed from Etham and turned again unto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

[c] At the commandment of th Lord, Exod. 14.

8 And they departed from before Hahiroth, and * went through the mids of the ſea into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.

* Exod. 15. 22.

9 And they removed from Marah, and came unto * Elim, and in Elim were twelve fountaines of water, and ſeventy palm trees, and they pitched there.

* Exod. 15. 27.

10 And they removed from Elim, and camped by the red Sea.

11 And they removed from the red ſea, and lay in the * wilderneſſe of Sin.

* Exod. 16. 1.

12 And they took their journey out of the wilderneſſe of Sin, and ſet up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

14 And they removed from Aluſh, and lay in * Rephidim, where was no water for the people to drink.

* Exod. 17. 1.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

* Exod. 19. 1.

16 And they removed from the deſert of Sinai, and pitched in * Kibroth Hattaavah.

* Chap. 11. 34.

17 And they departed from Kibroth Hattaavah, and lay at * Hazeroth.

* Chap. 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

* Chap. 13. 1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched in Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and lay in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they removed from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the *wilderneſſe of Zin, which is Kadeſh. * Chap. 20. 22.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Prieſt went up into mount Hor, at the commandment of the Lord, and died there, in the fourtieth yeare after the children of Iſrael were come out of the land of Egypt, in the first day of the [d] fifth moneth. * Chap. 20. 25. Deut. 32. 50.

39 And Aaron was an hundreth, and three and twentie yeare old, when he died in mount Hor.

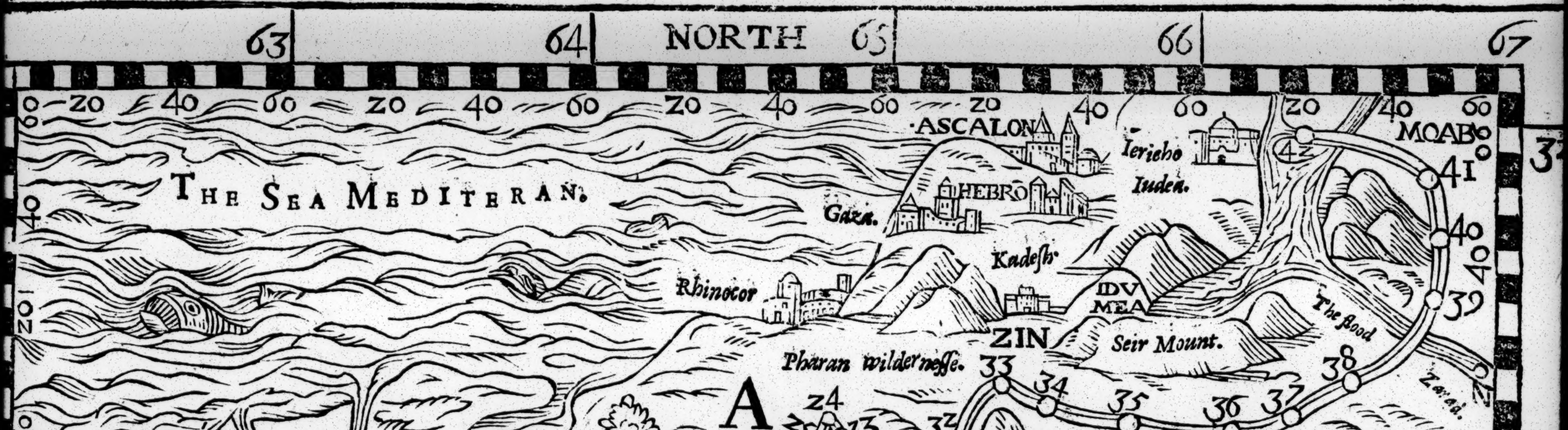
40 And *king Arad the Canaanit, which dwelt in the ſouth of the land of Canaan, hard of the coming of the children of Iſrael) * Chap. 21. 4. 10.

41 And they departed from mount *Hor, and pitched in Zalmonah. * Chap. 21. 11.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

[d] Which the Ebrews call Ab, and anſwereth to part of July, and part of Auguſt.


NORTH
SOVTH
EAST
63
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THE SEA MEDITERAN.
Rhinocor
Gaza.
ASCALON
HEBRŌ
Ierieho
Iudea.
Kadeſh
IDV MEA
ZIN
Seir Mount.
MOAB
The flood
Zarad.
Pharan wilderneſſe.
E GY PT
A R A BI
THE DESERT OF ZVR
Goſhen, or, Ramſeſh.
Heliopolis.
NILVS RIVER
ETHAM
Baalzephon
Pihahiroth.
THE RED SEA
SINWILDERNES
HOREB
SINA
EXO 32
EXO 17
Battel againſt Amalek.
Madian.

¶ *This Map deſcribeth the way which the Iſraelites went for the ſpace of fourty yeares from Egypt, through the wildernes of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth, alſo the 42 places where they pitched their tents, which are named, Num. 33. with the obſervation of the degrees, concerning the length and the breadth, and the places of their abode ſet out by numbers.*

* Chap. 21. 11.

44 *And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Jim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and lay in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

‡ Or, field.

48 And they departed from the mountaines of Abarim, and pitched in the ‡plain of Moab, by Jorden *toward* Jericho.

* Chap. 25. 1.

49 And they pitched by Jorden, from Beth-jeſhimoth unto * Abel-ſhittim in the plain of Moab.

50 ¶ And the Lord ſpake unto Moſes in the plain of Moab, by Jorden *toward* Jericho, ſaying,

* Deut. 7. 2. Ioſh. 11. 11, 12.

51 Speak unto the children of Iſrael, and ſay unto them, *When ye are come over Jorden to enter into the land of Canaan,

e Which were ſet up in their high places to worſhip.

52 Ye ſhall then drive out all the inhabitants of the land before you, and deſtroy all their [e] pictures, and break aſunder all their images of mettall, and pluck down all their high places.

53 And ye ſhall poſſeſſe the land and dwell therein: for I have given you the land to poſſeſſe it.

* Chap. 26. 53. 54.

54 And ye ſhall inherit the land by lot, according to your families: *to the more ye ſhall give the more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherit.

* Ioſh. 23. 13. Iudg. 2. 3.
‡ Or, knives.

55 But if ye will not drive out the inhabitants of the land before you, then thoſe which ye let remain of them, ſhall be *‡ pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſſe, that I ſhall do unto you, as I thought to do unto them.

Chap. XXXIV.

3 The coaſts and borders of the land of Canaan. 17 Certain men are aſsigned to devide the land.

AND the Lord ſpak unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan, this is the [a] land that ſhall fall unto your inheritance: *that is,* the land of Canaan with the coaſts thereof.

a Meaning, the deſcription of the land.

* Ioſh. 15. 1.

3 * And your South quarters ſhall be from the wilderneſſe in Zin to the borders of Edom: ſo that your South quarters ſhall be from the ſalt Sea coaſt Eaſtward:

‡ Or, aſcending up of ſcorpions.

4 And the border ſhall compaſſe you from the South to ‡ Maaleh-akrabbim, and reach to Zin, and go out from the South to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-addar, and go along to Azmon.

5 And the border ſhall compaſſe from Azmon unto the [b] river of Egypt, and ſhall go out to the Sea.

b Which was
lus, or, as ſome
think, Rhinoco
ra.

6 And your Weſt quarter ſhall be the great [c] Sea: even that border ſhall be your Weſt coaſt.

c Which is ca
Mediterraneum.

7 And this ſhalbe your North quarter: ye ſhall mark out your border from the great Sea *unto* mount [d] Hor.

d Which is a mo
tain neere Tyre
Sidon, & not
Hor in the wilde
neſſe, where Aa
died.

8 From mount Hor ye ſhall point out till it come unto Hamath, and the end of the coaſt ſhall be at Zedad,

9 And the coaſt ſhall reach out to Ziphron, and go out at Hazar-enan, this ſhall be your North quarter.

10 And ye ſhall mark out your Eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, and from the Eaſt ſide of Ain: and the ſame border ſhall deſcend and go out at the ſide of the Sea of [e] Chinnereth Eaſtward.

e Which in
Goſpel is ca
the lake of Gen
zereth.

12 Alſo that border ſhal go down to Jorden, & leave at the ſalt ſea: this ſhall be your land with the coaſts thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to give unto nine tribes, and half the tribe.

* Chap. 32. 33.
Ioſh. 14. 2, 3.

14 *For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and half the tribe of Manaſſeh, have received their inheritance.

15 Two tribes and an half tribe have received their inheritance on this ſide of Jorden *toward* Jericho full Eaſt.

16 ¶ Again the Lord ſpake to Moſes, ſaying,

* Ioſh. 19. 51.

17 Theſe are the names of the men which ſhall divide the land unto you: *Eleazar the Prieſt, and Joſhua the ſonne of Nun.

18 And ye ſhall take alſo a [f] Prince of every tribe to devide the land.

f One of the he
or chief men of
very tribe.

19 The names alſo of the men are theſe: Of the tribe of Judah, Caleb the ſonne of Jephunneh.

20 And of the tribe of the ſons of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 Alſo of the tribe of the ſons of Dan, the Prince Bukki the ſon of Jogli.

23 Of the ſons of Joſeph: of the tribe of the ſons of Manaſſeh, the Prince Hanniel the ſon of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſons of Zebulun, the Prince Elizaphan, the ſon of Parnach.

26 So of the tribe of the ſons of Iſſachar, the Prince Paltiel, the ſon of Azzan.

27 Of the tribe alſo of the ſons of Aſher, the Prince Ahihud, the ſon of Shelomi.

28 And of the tribe of the ſons of Naphtali, the Prince Pedahel, the ſon of Ammihud.

29 Theſe are they, whom the Lord commanded to [g] divide the inheritance unto the children of Iſrael, in the land of Canaan.

nd be Judges
r every piece
ground that
ld fall to any
ot, to the in-
that all things
ht be done
rly and with-
contention.

Chap. XXXV.

2 Unto the Levites are given cities and ſuburbs. 11 The cities of refuge. 16 The law of murther. 30 For one mans witneſſe ſhall no man be condemned.

And the Lord ſpake unto Moſes in the plain of Moab by Iorden, *toward* Iericho, ſaying,

2 * Command the children of Iſrael, that they give unto the [a] Levites of the inheritance of their poſſeſſion, [b] cities to dwel in: ye ſhall give alſo unto the Levites the ſuburbs of the cities round about them.

oſh.21.2.

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no inheritance
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of Canaan.
od would
them ſcatte-
hrough all the
, becauſe the
ple might be
erved by
n in the obe-
ce of God, &
aw.

3 So they ſhall have the cities to dwell in, and their ſuburbs ſhall be for their cattell, and for their ſubſtance, and for all their beaſts.

4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, from the wall of the city outward, *ſhall be* a thouſand cubits round about.

5 And ye ſhall meaſure without the citie, of the Eaſt ſide, [c] two thouſand cubits: and of the South ſide, two thouſand cubits: and of the Weſt ſide, two thouſand cubits: and of the North ſide, two thouſand cubits: and the citie *ſhall be* in the mids: this ſhall be *the meaſure* of the ſuburbs of their cities.

o that in all
e three thou-
: and in the
paſſe of theſe
thouſand
might plant
ſow.

6 And of the cities which ye ſhall give unto the Levites, * *there ſhall be* ſix cities for refuge, which ye ſhall appoint, that he which killeth may flee thither: and to them ye ſhall adde two and fortie cities moe.

Deut.4.41.
20.2. & 21.3.

7 All the cities which ye ſhall give to the Levites, *ſhall be* eight and fortie cities: them *ſhall ye give* with their ſuburbs.

8 And concerning the cities which ye ſhall give, of the poſſeſſion of the children of Iſrael: of many ye ſhall take moe, and of few ye ſhall take leſſe: every one ſhall give of his cites unto the Levites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come over Iorden into the land of Canaan,

xod,21.13.
19.2.
20.2.

11 Ye ſhall apppoint you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon unwares, may flee thither.

12 And theſe cities ſhall be for you a refuge from the [d] avenger, that he which killeth, die not, untill he ſtand before the Congregation in judgement.

[d] Meaning, from the next of the kinred, who ought to purſue the cauſe.

13 And *of* the cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall appoint three [e] on this ſide Iorden, and ye ſhall appoint three cities in the land of * Canaan which ſhall be cities of refuge.

[e] Among the Reubenites, Gadites, and half the tribe of Manaſſeh. Deut.4.41. Ioſh.20.7.

15 Theſe ſix cities ſhall be a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth † among you, that every one which killeth any perſon unwares, may flee thither.

† Ebr. among them

16 * And if one [f] ſmite another with an inſtrument of yron that he die, he *is* a murtherer, *and* the murtherer ſhal die the death.

* Exod.21.14.
[f] Wittingly, and willingly.

17 Alſo if he ſmite him by caſting a [g] ſtone, wherewith he may be ſlain, and he die, he is a murtherer, *and* the murtherer ſhall die the death.

[g] That is, with a big, and dangerous ſtone: in Ebr. with a ſtone of his hand.

18 Or if he ſmite him with an hand weapon of wood, wherewith he may be ſlain, if he die, he is a murtherer, *and* the murtherer ſhall die the death.

19 The revenger of the blood himſelfe ſhall ſlay the murtherer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him * of hate, or hurle at him by laying of wait, that he die,

* Deut.19.11.

21 Or ſmite him through enmitie with his hand, that he die, he that ſmote him ſhall die the death: *for* he is a murtherer: the revenger of the blood ſhall ſlay the murtherer when he meeteth him.

22 But if he puſhed him ‡ unadviſedly, and * not of hatred, or caſt upon him any † thing, without laying of wait,

‡ Or, ſuddenly.
* Exod.21.13.
† Ebr. inſtrument.

23 Or any ſtone (whereby he might be ſlain) and ſaw him not, nor cauſed it to fall upon him, and he die, and was not his enemie, neither ſought him any harm,

24 Then the Congregation ſhall judge between the ſlayer and the [h] avenger of blood according to theſe laws.

[h] That is, his next kinſman.

25 And the Congregation ſhall deliver the ſlayer out of the hand of the avenger of blood, and the Congregation ſhall reſtore him unto the citie of his refuge, whither he was fled: and he ſhall abide there unto the death of the [i] high Prieſt, which is anointed with the holy oyle.

[i] Under this figure is declared, that our ſins could not be remitted, but by ỹ death of the high Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fled,

27 And the revenger of blood find him without the borders of the citie of his refuge, and the revenger of blood ſlay the [k] murtherer, he ſhall be guiltleſſe,

[k] By the ſentence of the Iudge.

28 Becauſe he ſhould have remained in the citie of his refuge, untill the death of the high Prieſt: and after the death of the high

O Prieſt,

Prieſt, the ſlayer ſhall return unto the land of his poſſeſſion.

29 So theſe things ſhal be a [l] law of judgment unto you, throughout your generations in all your dwellings.

[l] A law to judge murthers done either of purpoſe or unadviſedly.

30 Whoſoever killeth any perſon, the *Iudge* ſhal ſlay the murtherer, through *witneſſes: but * one witneſſe ſhall not teſtifie againſt a perſon to cauſe him to die.

* Deut.17.6. and 19.15.
* Matt.18.16. 2 Cor.13.1.

31 Moreover ye ſhall take no recompenſe for the life of the murtherer, which is [m] worthy to die: but he ſhall be put to death.

[m] Which purpoſely hath committed murther.

32 Alſo ye ſhall take no recompenſe for him that is fled to the citie of his refuge, that he ſhould come again, and dwell in the land, before the death of the high Prieſt.

33 So ye ſhall not pollute the land wherein ye ſhall dwell: for ‡ blood defileth the land: and the land cannot be [n] cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

‡ Or, murther.

[n] So God is mindfull of the blood wrongfully ſhed, that he maketh his dumb creatures to demand vengeance thereof.

34 Defile not therefore the land which ye ſhall inhabite, for I dwell in the middes thereof: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be given from one tribe to another.

THen [a] the chief fathers of the familie of the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came, and ſpake before Moſes, and before the Princes, the chief fathers of the children of Iſrael,

[a] It ſeemeth that the tribes contended who might marrie theſe daughters to have their inheritance: and therefore the ſons of Ioſeph propoſed the matter to Moſes.

2 And ſaid, *The Lord commanded my [b] lord to give the land to inherite by lot to the children of Iſrael: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

* Chap.17.1. Ioſh.17.3.

[b] Meaning Moſes.

3 If they be married to any of the ſons of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhall be put unto the inheritance of the tribe whereof they ſhall be: ſo ſhall it be taken away from the lot of our inheritance.

4 Alſo when the [c] Jubile of the children of Iſrael commeth, then ſhall their inheritance be put unto the inheritance of the tribe whereof they ſhall be: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

[k] Signifying th at no time it cou return, for in th Iubile all things returned to thei own tribes.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph have ſaid [d] well.

[d] For the tribe could not have continued, if th inheritance whic was the maintenance thereof ſhould have bee abalienated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, ſaying, They ſhall be wives, to whom they thinke beſt, onely to the familie of the tribe of their father ſhall they marrie.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe, for every one of the children of Iſrael ſhall joyne himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth any [e] inheritance of the tribes of the children of Iſrael, ſhall be wife unto one of the familie of the tribe of her father: that the children of Iſrael may enjoy every man the inheritance of their fathers.

[e] When there is no male to inherite.

9 Neither ſhall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Iſrael ſhall ſtick to his own inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad,

11 For *Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Selophehad were married unto their fathers brothers ſons.

* Chap.27.1.

12 They were wives *to certain* of the families of the ſons of Manaſſeh the ſon of Joſeph: ſo their inheritance remained in the tribe of the family of their father.

13 Theſe are the [f] commandements and laws which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plain of Moab, by Iorden *toward* Jericho.

[f] Touching the ceremoniall and judiciall laws.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

* *That is a ſecond law: ſo called becauſe the law which God gave in mount Sinai, is here repeated, as though it were a new law: and this book is a comentarie or expoſition of the ten commandements.*

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively ſet forth in this book. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of 40 *years,* Deut.9.7. *they had*

had deſerved to have been cut off from the number of his people, and for ever to have been deprived of the uſe of his holy word and Sacraments: yet he did ever preſerve his Church even for his own mercies ſake, and would ſtill have his name called upon among them. Wherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatry, adulteries, murmurings, and rebellion, he had moſt ſharply puniſhed) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminiſhing therefrom. For by his word he would be knowen to be their God, and they his people: by his word he would govern his Church, and by the ſame they ſhould learn to obey him: by his word he would diſcerne the falſe prophet from the true, light from darkneſſe, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and aboliſh whatſoever is not agreable to his holy will, ſeem it otherwiſe never ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe up Kings and Governours, for the ſetting forth of his word, and preſervation of his Church: giving unto them an eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelves diligently in the continuall ſtudy and meditation of the ſame: that they might learn to fear the Lord, love their ſubjects, abhor covetouſneſſe and vice, and whatſoever offendeth the majeſtie of God. And as he had tofore inſtructed their fathers in all things appertaining both to his ſpirituall ſervice, and alſo for the maintenance of that ſocietie which is between men: ſo he preſcribeth heere anew, all ſuch laws and ordinances, which either concern his divine ſervice, or elſe are neceſſary for a Common weale: appointing unto every eſtate and degree their charge and duety: aſwell how to rule and live in the fear of God, as to nouriſh friendſhip toward their neighbours, and to preſerve that order which God hath eſtabliſhed among men: threatning withall, moſt horrible plagues to them that tranſgreſſe his Commandements, and promiſing all bleſſings and felicitie to ſuch as obſerve and obey them.

CHAP. I.

2 A brief rehearſall of things done before, from Horeb unto Kadeſh-barnea. 32 Moſes reproveth the people for their incredulitie. 44 The Iſraelites are overcome by the Amorites, becauſe they fought againſt the commandement of the Lord.

THeſe be the words which Moſes ſpake unto all Iſrael, on [a] this ſide Jorden in the wilderneſſe, in the plain, [b] over againſt the red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 *There are* eleven dayes journey from [c] Horeb unto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleventh moneth, in the fourtieth year, that Moſes ſpake unto the children of Iſrael, according unto all that the Lord had given him in commandement unto them,

4 After that he had ſlain [d] * Sihon the king of the Amorites which dwelt in Heſhbon, and Og, king of Baſhan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Jorden in the land of Moab [e] began Moſes to declare this Law, ſaying,

6 The Lord our God ſpake unto us in [f] Horeb, ſaying, Ye have dwelt long enough in this mount,

7 Turn you and depart, and go unto the mountain of the Amorites, and unto all places neer thereunto: in the plain, in the mountain, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and unto Lebanon: *even* unto the great River, the river ‡ Perath,

8 Behold, I have ſet the land before you: go in and * poſſeſſe that land which the Lord ſware unto your fathers, Abraham, Izhak, and Iaakob, to give unto them and to their ſeed after them.

9 ¶ And I ſpake [g] unto you the ſame time, ſaying, I am not able to bear you my ſelf alone:

10 The Lord your God hath [h] multiplied you: and behold, ye are this day as the ſtars of heaven in number:

11 (The Lord God of your fathers make you a thouſand times ſo many moe as ye are, and bleſſe you, as he hath promiſed you)

12 How can I alone [i] bear your cumbrance and your charge, and your ſtrife?

13 Bring you men of wiſedom and of underſtanding, & [k] known among your tribes, and I will make them rulers over you:

14 Then ye anſwered me and ſaid, The thing is good that thou haſt commanded *us* to doe.

15 So I took the chiefe of your Tribes, [l] wiſe and known men, and made them rulers over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your Tribes.

16 And I charged your Judges that ſame time, ſaying, Heare the *controverſies* between your brethren, and * judge righteouſly between every man and his brother, and the ſtranger that is with him.

17 Ye ſhall have no reſpect of perſon in Judgement, * but ſhall hear the ſmall as well as the great: ye ſhall not fear the face of man: for the Judgement is [m] Gods: and the

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Horeb, or Si-
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*um.*21.24.

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th, Num.

‡ *Or, Euphrates.*

* *Gen.*15.18. *and* 17.7.8.

[g] By the counſel of Iethro my father in law, Exod. 18.19.

[h] Not ſo much by the courſe of nature, as miraculouſly.

[i] Signifying how great a burden it is to govern the people.

[k] Whoſe godlineſ and uprightneſ is known.

[l] Declaring what ſort of men ought to have publique charge, read Exod. 18.21.

* *Iohn* 7.24.

* *Levit.*19.15. *Chap.*16.19. 1 *Sam.*16.7. *Prov.*24.23. *Iames.*2.2.

[m] And you are his Lieutenants.

the cauſe that is too hard for you, bring unto me, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded us: and we came to Kadeſh-barnea.

20 And[n] I ſaid unto you, Ye are come unto the mountaine of the Amorites, which the Lord our God doth giue unto us.

21 Behold, the Lord thy God hath laid the land before thee: goe up *and* poſſeſſe it, as the Lord the God of thy fathers hath ſaid unto thee: feare not, neither be diſcouraged.

22 ¶[o] Then ye came unto me every one, and ſaid, We will ſend men before us, to ſearch us out the land, and to bring us word again, what way we muſt goe up by, and unto what cities we ſhall come.

23 So the ſaying pleaſed me well, and I took twelu men of you, of every tribe one:

24 * Who departed, and went up into the mountaine, and came unto the ‡ river Eſhcol, and ſearched out the *land*.

25 And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and[p] ſaid, It is a good land, which the Lord our God doth give us.

26 Notwithſtanding, ye would not goe up, but were diſobedient unto the Commandement of the Lord your God,

27 And murmured in your tents, and ſaid, Becauſe the Lord[q] hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to deſtroy us.

28 Whither ſhall we goe up? our[r] brethren have diſcouraged our hearts, ſaying, The people *is* greater, and taller then we: the Cities *are* great, and walled up to heaven: and moreover, we have ſeene the ſonnes of the * Anakims there.

29 But I ſaid unto you, Dread not, nor be afraid of them.

30 The Lord your God,[ſ] who goeth before you, he ſhall fight for you, according to all that he did unto you in Egypt before your eyes,

31 And in the wilderneſſe, where thou haſt ſeen how the Lord thy God bare thee, as a man doth beare his ſon, in all the way which ye have gone, untill ye came unto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your words, and was wroth, and ſware, ſaying,

35 * Surely, there ſhall not one of theſe men of this froward generation, ſee that good land, which I ſware to give unto your fathers,

36 Save Caleb the ſon of Iephunneh: he ſhal ſee it, * & to him wil I give the land that he hath troden upon, and to his children, becauſe he hath conſtantly followed the Lord.

37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

38 But Ioſhua the ſon of Nun, which ſtandeth[t] before thee, he ſhall goe in thither: encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your[u] children, which ye ſaid ſhould be a prey, and your ſons, which in that day had no knowledge between good and evill, they ſhall goe in thither, and unto them will I giue it, and they ſhall poſſeſſe it.

40 But as for you, turne back, and take your iourney into the wilderneſſe by the way of the red ſea.

41 Then ye anſwered, and ſaid unto me, We haue ſinned againſt the Lord,[x] we wil go up, and fight, according to all that the Lord our God hath commanded us: and ye armed you every man to the warre, and were ready to go up into the mountaine.

42 But the Lord ſaid unto me, Say unto them, Goe not up, neither fight, (for I am[y] not among you) leſt ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled againſt the commandement of the Lord, and were preſumptuous, and went up into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as Bees uſe to doe) and deſtroyed you in Seir, *even* unto Hormah.

45 And when ye came again, ye wept before the Lord, but the Lord would not[z] hear your voyce, nor incline his eares unto you.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon king of Heſhbon is diſcomfited.

THen[a] we turned, and took our iourney into the wildernes, by the way of the red ſea, as the Lord ſpake unto me: and we compaſſed mount Seir a[b] long time.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountaine long enough: turne you Northward.

4 And warn thou the people, ſaying, Ye ſhall goe through the[c] coaſt of your brethren

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[n] So that the fault was in themſelves that they did not ſooner poſſeſſe the inheritance promiſed.

[o] Reade Num.13.1.3.

* *Num.*13.24.

‡ *Or, valley of the cluſter of grapes.*

[p] To wit, Caleb and Ioſhua: Moſes preferreth the better part to the greater, that is, two to ten.

[q] Such was the Iewes unthankefulnes, that they counted Gods eſpeciall loue, hatred.

[r] The other ten, not Caleb and Ioſhua.

* *Num.*13.29.

[ſ] Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

* *Exod.*13.21.

* *Numb.*14.23.

* *Ioſh.*14.6.

* *Num.*20.12. *and* 27.14.

* *Chap.*3.26.*and* 4.21.*and* 34.4.

[t] Which miniſtreth unto thee.

[u] Which were under twentie yeare old, as Numb. 14.31.

[x] This declareth maus nature, who wil do that which God forbiddeth, and will not doe that which he commandeth.

[y] Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

[z] Becauſe ye their ſhewed yo hypocriſie, th true repentanc rather lamentin the loſſe of yo brethren, then re penting for yo ſinnes.

[a] They obeyed after that God ha chaſtiſed them.

[b] Eight and thei ty years, as ve 14.

[c] This was t ſecond time: fo before they h cauſed the Iſra lites to retur Num.20.21.

the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed therefore.

5 Ye ſhall not provoke them: for I wil not give you of their land ſo much as a foot breadth,* becauſe I have given mount Seir unto Eſau for a poſſeſſion.

6 Ye ſhall buy meat of them for money to eat, and ye ſhall alſo procure water of them for money to drink.

7 For the Lord thy God hath [d] bleſſed thee in all the works of thine hand: he knoweth thy walking through this great wilderneſſe, and the Lord thy God hath been with thee this fourtie years, *and* thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau, which dwelt in Seir, through the way of the † plain, from Elath, and from Ezion-gaber, we turned and went by the way of the wildernes of Moab.

9 Then the Lord ſaid unto me, Thou ſhalt not ‡ vex Moab, neither provoke them to battell: for I will not give thee of their land for a poſſeſſion, becauſe I have given Ar unto the children [e] of Lot for a poſſeſſion.

10 The [f] Emims dwelt therein in times paſt, a people great and many, and tall, as the Anakims.

11 They alſo were taken for giants, as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Seir before time, whom the children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſtead: as Iſrael ſhall doe unto the land of his poſſeſſion, which the Lord hath given them.

13 Now riſe up, *ſaid I*, and get you over the river * Zered: and we went over the river Zered.

14 The [g] ſpace alſo wherein we came from Kadeſh-barnea, untill we were come over the river Zered, *was* eight and thirty years, untill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware unto them,

15 For indeed the [h] hand of the Lord was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 ¶ So when all the men of war were conſumed and dead from among the people:

17 Then the Lord ſpake unto me, ſaying,

18 Thou ſhalt go through Ar the coaſt of Moab this day:

19 And thou ſhalt come neer over againſt the children of Ammon: *but* ſhalt not lay ſiege unto them, nor move warre againſt them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion: for I have given it unto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of [i] giants: *for* giants dwelt therein afore time, whom the Ammonits called Zamzummims

21 A people *that was* great, and many, and tall, as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead unto this day:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims before them, and they poſſeſſed them, & dwelt in their ſtead unto this day.

23 And the Avims which dwelt in Hazarim *even* unto ‡ Azzah, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſtead.

24 ¶ Riſe up *therefore*, *ſaid the Lord*, take your journey, and paſſe over the river Arnon: behold, I have given into thy hand Sihon, the [k] Amorite, king of Heſhbon, and his land: begin to poſſeſſe it, and provoke him to battell.

25 This day will I [l] begin to ſend thy fear & thy dread, upon all people under the whole heaven, which ſhall hear thy fame, and ſhall tremble and quake before thee.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth unto Sihon king of Heſhbon with words of peace, ſaying,

27 ¶ * Let me paſſe thorow thy land: I will go by the high way: I will neither turn unto the right hand nor to the left.

28 Thou ſhalt ſell me meat for money, for to eat, and ſhalt give me water for money for to drink: onely I will go thorow on my feet,

29 (As the [m] children of Eſau which dwell in Seir, and the Moabites which dwel in Ar, did unto me) untill I be come over Iorden, into the land which the Lord our God giveth us.

30 But Sihon the king of Heſhbon would not let us paſſe by him: for the Lord thy God had [n] hardned his ſpirit, and made his heart obſtinate, becauſe he would deliver him into thine hand, as *appeareth* this day.

31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſſe and inherite his land.

32 * Then came out Sihon to meet us, himſelf with all his people to fight at Jahaz.

33 But the Lord our God delivered him † into our power, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities the ſame time, & deſtroyed every citie, men, & [o] women, and children: we left nothing remain.

35 Only the cattel we took to our ſelves, and the ſpoile of the cities which we took.

36 From Aroer, which is by the bank of

en.36.8.

[d] d given thee es where- thou mayeſt recompenſe: God will di- thee by his idence, as he done.

† wilderneſſe.

‡ beſiege.

[e] hich were Moabites and nonites.

[f] gnifying, that, theſe giants driven out heir ſins: ſo wicked when ſins are ripe. ot avoide s plagues.

* Gene.36.20.

* um,21,13.

[g] He ſheweth by, that as is true in his niſe: ſo his tnings are not ine.

[h] is plague and ſhment to de- all that were tie yeare old bove.

[i] Who called themſelves Rephaims: that is, preſervers, or phyſicians to heale & reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

‡ Or. Gaza.

[k] According to his promiſe made to Abraham, Gen. 15.21.

[l] This declareth that the hearts of men are in Gods hands either to be made faint or bold

* Numb.21.21,22.

[m] Becauſe neither intreatie nor examples of others could move him, he could not complaine of his juſt deſtruction.

[n] God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the ſame.

* Num.21.33.

† Ebr. before us.

[o] God had curſed Canaan, and therefore he would not that any of the wicked race ſhould be preſerved.

the river of Arnon, and *from* the citie that is upon the river, even unto Gileád: there was not one citie that eſcaped us: *for* the Lord our God delivered up all ‡ before us.

‡ *Or, into our hand.*

37 Onely unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the ‡ river Iabbok, nor unto the cities in the mountaines, nor unto whatſoever the Lord our God forbad us.

‡ *Or, foord.*

CHAP. III.

3 Og King of Baſhan is ſlaine. 11 The bigneſſe of his bed. 18 The Reubenites and Gadites are commanded to goe over Iorden armed before their brethren. 21 Ioſhua is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, albeit he deſired it.

THen we turned, and went up by the way of Baſhan: * and Og king of Baſhan [a] came out againſt us, hee and all his people to fight at Edrei.

* *Num.21.33. Chap.29.7.*

[a] Therefore beſide the commandement of ỹ Lord they had juſt occaſion of his part to fight againſt him.

2 And the Lord ſaid unto me, Feare him not, for I wil deliver him, and all his people, and his land into thine hand, and thou ſhalt doe unto him as thou diddeſt unto * Sihon king of the Amorites, which dwelt at Heſhbon.

* *Num.21.24.*

3 So the Lord our God delivered alſo into our hand, * Og the King of Baſhan, and all his people: and we ſmote him, untill none was left him *alive*,

* *Num.21.33.*

4 And we tooke all his cities the ſame time, neither was there a citie which we took not from them, *even* threeſcore cities, *and* all the countrey of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walles, gates, and bars, beſide [b] unwalled towns a great many.

[b] As villages and ſmall towns.

6 And we overthrew them, as we did unto Sihon king of Heſhbon, deſtroying every citie, *with* men, [c] women, & children.

[c] Becauſe this was Gods appointment, therefore it may not be judged cruell.

7 But all the cattell and the ſpoile of the cities we took for our ſelves.

8 Thus we took at that time out of the hand of two kings of the Amorites, the land that was on this ſide Iorden from the river of Arnon unto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plain, and al Gilead, and all Baſhan unto Salchah, and Edrei, cities of the kingdom of Og in Baſhan.

11 For onely Og king of Baſhan remained of the remnant of the giants, [d] whoſe bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubits, and four cubits the breadth of it, after the cubit of a man.

[d] The more terrible ỹ this giant was, the greater occaſion had they to glorifie God for the victory.

12 And this land *which* we poſſeſſed at that time, from Aroer, which is by the river of Arnon, and half mount Gilead, * and the cities thereof, gave I unto the Reubenites and Gadites.

* *Num.32.33.*

13 And the reſt of Gilead, and all Baſhan, the kingdom of Og, gave I unto the half tribe of Manaſſeh: *even* all the countrey of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſon of Manaſſeh took all the countrey of Argob, unto the coaſts of Geſhuri, and of Maachathi: and called them after his own name, Baſhan, * Havoth Iair unto [e] this day.

* *Numb.32.41*

[e] Meaning whe he wrote this h ſtory.

15 And I gave *part* of Gilead unto Machir.

16 And unto the Reubenites and Gadites I gave *the reſt* of Gilead, and unto the river of Arnon, halfe the river and the borders, even unto the river [f] Iabbok, *which is* the border of the children of Ammon:

[f] Which ſepera teth the Ammo nites from the Amorites,

17 The plaine alſo and Iorden, and the borders from Chinnereth even unto the Sea of the plaine, *to wit*, the ſalt Sea ‡ under the ſprings of Piſgah Eaſtward.

‡ *Or, at Aſdo piſgah.*

18 ¶ And I commanded [g] you the ſame time, ſaying, The Lord your God hath given you this land to poſſeſſe it: ye ſhall goe over armed before your brethren the children of Iſrael, all men of warre.

[g] That is, the Reubenites, Gadites, and half Manaſſeh, as N 32.21.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) ſhall abide in your cities, which I have given you,

20 Untill the Lord have given reſt unto your brethren as unto you, and that they alſo poſſeſſe the land, which the Lord your God hath given them beyond Iorden: then ſhall ye * return every man unto his poſſeſſion, which I have given you.

* *Ioſh.22.4.*

21 ¶ * And I charged Ioſhua the ſame time, ſaying, Thine eyes have ſeen all that the [h] Lord your God hath done unto theſe two kings: * ſo ſhall the Lord doe unto all the kingdoms whither thou goeſt.

* *Numb.27.18, 19,23.*

[h] So that the vi ctories came no by your own w dom, ſtrength o multitude.

* *Ioſh.1.5.and 8,25.*

22 Ye ſhall not fear them: for the Lord your God, he ſhall fight for you.

23 And I beſought the Lord the ſame time, ſaying,

24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatnes and thy mighty hand: for where is there a God in heaven or in earth, that can [i] doe like thy works, and like thy ‡ power?

[i] He ſpeaketh a cording to the common and co rupt ſpeach of them which attri bute that power unto idols that onely appertaine to God.

‡ *Or, wonders.*

25 I pray thee let me go over and ſee the good land that is beyond Iorden, that goodly [k] mountain, and Lebanon.

[k] He meaneth Zion where the Temple ſhould b built, and God ho noured.

26 But the Lord was angry with me for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeake no more unto me of this matter.

27 Get thee up into the top of Piſgah, and [l] lift up thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes, for thou ſhalt not go over this Jorden:

[l] As before he ſ by ỹ ſpirit of pro phesie the good mountain, which was Zion: ſo he his eyes were lif ed up above ỹ or der of nature to behold all ỹ ple tifull land of Ca naan.

28 But charge Ioſhua, & encourage him, and bolden him: for he ſhall go before this people, and he ſhall divide for inheritance

unto them, the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 An exhortation to obſerve the law without adding thereto or diminiſhing. 6 Therein ſtandeth our wiſedome. 9 We muſt teach it to our children. 15 No image ought to be made to worſhip. 26 Threatnings againſt them that forſake the Law of God. 37 God choſe the ſeede becauſe he loved their fathers. 43 The three cities of refuge.

NOw therefore hearken, O Iſrael, unto the ordinances and to the laws which I teach you to[a] doe, that ye may live and goe in, and poſſeſſe the land, which the Lord God of your fathers giveth you.

2 *Ye ſhall[b] put nothing unto the word which I command you, neither ſhall ye [c] take ought therefrom, that ye may keep the commandements of the Lord your God which I command you.

3 Your [d] eyes have ſeen what the Lord did becauſe of Baal-peor, for all the men that followed Paal-peor, the Lord thy God hath deſtroyed every one from among you.

4 But ye that did [e] cleave unto the Lord your God, are alive every one of you this day.

5 Behold, I have taught you ordinances, and lawes, as the Lord my God commanded me, that ye ſhould doe even ſo within the land whither ye goe to poſſeſſe it.

6 Keep them therefore, and doe them: for that is your [f] wiſedom, and your underſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhall ſay, ‡ Onely this people *is* wiſe, and of underſtanding, *and* a great nation.

7 For what nation *is ſo* great, unto whom the gods come ſo neere unto them, as the Lord our God *is* [g] *neere unto us*, in all that we call unto him for?

8 And what nation *is ſo* great, that hath ordinances and lawes ſo righteous, as all this law which I ſet before you this day?

9 But take heed to thy ſelfe, and[h] keepe thy ſoule diligently, that thou forget not the things which thine eyes have ſeene, aud that they depart not out of thine heart, all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 *Forget not* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will cauſe them heare my words, that they may learne to feare me all the dayes that they ſhall liue upon the earth, and that they may teach their children:

11 Then came you neere, and*ſtood under the Mountain, and the Mountain [i] burnt with fire unto the mids of heaven, *and there was* darkneſſe, clouds and miſt.

12 And the Lord ſpake unto you out of the mids of the fire, *and* ye heard the voyce of the words, but ſaw no ſimilitude, ſave a voyce.

13 Then he declared unto you his Covenant which he commanded you to[k] doe *even* the ten ‡ Commandements, and wrote them upon two Tables of ſtone.

14 ¶ And the Lord commanded me that ſame time, that I ſhould teach you ordinances and lawes, which ye ſhould obſerve in the land, whither ye go, to poſſeſſe it.

15 Take therefore good heed unto your † ſelves: for ye ſaw no [l] image in the day that the Lord ſpake unto you in Horeb out of the mids of the fire:

16 That ye corrupt not your ſelves, and make you a graven image *or* repreſentation of any figure: *whether it be* the likeneſſe of male or female,

17 The likeneſſe of any beaſt that is on earth, *or* the likeneſſe of any feathered fowl that flieth in the aire:

18 *Or* the likeneſſe of any thing that creepeth on the earth, *or* the likeneſſe of any fiſh that is in the waters beneath the earth,

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the Sunne and the Moone and the ſtarres, with all the hoſte of heaven, ſhouldeſt be driven to worſhip them and ſerve them, which the Lord thy God hath [m] diſtributed to all poeple under the whole heaven.

20 But the Lord hath taken you and brought you out of the [n] yron fornace: out of Egypt, to be unto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angry with me for your words, and ſware that I ſhould not goe over Iorden, and that I ſhould not goe in unto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I muſt die in this land, and ſhall not go over Iorden: but [o] ye ſhall go over, and poſſeſſe that good land.

23 Take heed unto your ſelves leſt ye forget the Covenant of the Lord your God which he made with you, and *leſt* ye make you any graven image, *or* likeneſſe of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] conſuming fire, *and* a jelous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, if ye [q] corrupt your ſelves, and make any graven image, *or* likeneſſe of any thing, and work evill in the ſight of the Lord thy God to provoke him to anger,

26 I[r] call heaven and earth to record againſt you this day, that ye ſhall ſhortly periſh from the land, whereunto ye goe over Iorden to poſſeſſe it: ye ſhall not prolong

or this doctrine ndeth not in e knowledge, in practiſe of e.

*Chap.*12.32.

Thinke not to more wiſe then m.

God will not be ved by halfes, will have full edience.

Gods indgemnts executed on other idolaought to ſerve our inſtruction, de Num.25.3,4.

And were not laters.

ecauſe al men rally deſire edome, he weth how to in unto it.

r, *ſurely.*

elping us and vering us out ll dangers, as m.7.23.

e addeth all e words to that we can er be carefull gh to keep law of God, o teach it to poſteritie.

*xod.*19.18.

e Law was n with fearemiracles, to are both that was the author thereof, and that no fleſh able to abide rigour of the

[k] God ioyneth this condition to his covenant.

‡ *Or, words*

† *Ebr, ſcules.*

[l] Signifying, that deſtruction is prepared for all them that make any image to repreſent God.

[m] He hath appointed them for to ſerve man.

[n] He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.

[o] Moſes good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doeth not envie them that muſt enjoy it.

[p] To thoſe that come not unto him with love and reverence, but rebel againſt him. Hebr. 12.29.

[q] Meaning hereby all ſuperſtition and corruption of the true ſeruice of God.

[r] Though men would abſolve you, yet the inſenſible creatures ſhal be witneſſes of your diſobedience.

your dayes therein, but ſhall utterly be deſtroyed.

27 And the Lord ſhall [f] ſcatter you among the people, and ye ſhall be left few in number among the Nations, whither the Lord ſhall bring you:

[f] So that his curſe ſhall make his former bleſſings of none effect.

28 And there ye ſhall ſerve gods, *even* the work of mans hand, wood, and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thine [t] heart, and with all thy ſoul.

[t] Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.

30 When thou art in tribulation, and all theſe things are come upon thee, † at the length if thou return to the Lord thy God, and be obedient unto his voice,

‡ *Ebr. in the latter dayes.*

31 (For the Lord thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy fathers, which he [v] ſware unto them.

[v] To certifie them the more of the aſſurance of their ſalvation.

32 For inquire now of the dayes that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *aske* from the one end of heaven unto the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath been heard.

[x] Mans negligence is partly cauſe that he knoweth not God.

33 Did ever people hear the voyce of God ſpeaking out of the mids of a fire, as thou haſt heard, and lived?

34 Or hath God aſſayed to go and take him a Nation from among Nations, by [y] tentations, by ſignes, and by wonders, and by warre, and by a mightie hand, and by a ſtretched out arme, and by great fear, according unto all that the Lord your God did unto you in Egypt before your eyes?

[y] By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know, that the Lord he is God, *and* that there is none but he alone.

[z] He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee hear his voice to inſtruct thee, and upon earth he ſhewed thee his great fire, and thou heardeſt his voyce out of the mids of the fire.

37 And becauſe [a] he loved thy fathers, therefore he choſe their ſeed after them, and hath brought thee out of Egypt in his ſight by his mightie power,

[a] Freely, and not of their deſerts.

38 To thruſt out Nations greater and mightier then thou, before thee, to bring thee in, *and* to give thee their land for inheritance: as *appeareth* this day.

39 Underſtand therefore this day, and conſider in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath: there *is* none other.

40 Thou ſhalt keep therefore his Ordinances, and his Commandements which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong thy days upon the earth, which the Lord thy God giveth thee for ever.

[b] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labour ſhall not be loſt.

41 ¶ Then Moſes ſeparated three cities on this ſide of Iorden toward the Sun riſing:

42 That the ſlaier ſhould flee thither, which had killed his neighbour at unwares, and hated him not in time paſt, might flee, I ſay, unto one of thoſe cities, and live:

43 *That is*, * Bezer in the wildernes, in the plain countrey of the Reubenits: and Ramoth in Gilead among the Gadites: and Golan in Baſhan among them of Manaſſeh.

* *Ioſh.20.8.*

44 ¶ So this is the Law which Moſes ſet before the children of Iſrael.

45 Theſe are the [c] witneſſes, and the ordinances, and the Laws which Moſes declared to the children of Iſrael after they came out of Egypt,

[c] The articles & points of the Co venant.

46 On this ſide Iorden, in the valley over againſt Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come out of Egypt:

* *Num 21.24. Chap.1.4.*

47 And they poſſeſſed his land, and the land of * Og King of Baſhan, two kings of the Amorites, which were on this ſide Iorden toward the Sun-riſing:

* *Num.21 33. Chap.3.3.*

48 From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon,

49 And all the plain by Iorden Eaſtward, even unto [d] the Sea of the plain, under the * ſprings of Piſgah.

[d] That is, the ſa ſea.

* *Chap.3.17.*

CHAP. V.

5 Moſes is the mean between God and the people. 6 The Law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wiſheth that the people would fear him. 32 They muſt neither decline to the right hand nor left.

THen Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ordinances and the Laws which † I propoſe to you this day, that ye may learn them, and take heed to obſerve them.

† *Ebr. I ſpeak in your ears.*

2 * The Lord our God made a Covenant with us in Horeb.

* *Exod.19.5.6*

3 The Lord [a] made not this covenant with our fathers *onely*, but with us, *even* with us all heer alive this day.

[a] Some read, Go made not this co venant, that is, i ſuch ample ſort, with ſuch ſign and wonders.

4 The Lord talked with you [b] face to face in the mount, out of the midſt of the fire.

[b] So plainly, th you need not to doubt thereof.

5 (At that time I ſtood between the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the ſight of the fire, and went not up into the mount) and he ſaid,

6 ¶ * I am the Lord thy God, which have brought thee out of the land of Egypt, from the houſe of ‡ bondage.

* *Exod.20.2. Levit.26.1. Pſal.97.7.9.*

‡ *Or, ſervan*

7 Thou ſhalt have none other [c] gods before my face.

[c] God bindeth to ſerve him on without ſuperſ tion and idolatr

8 Thou ſhalt make thee no graven

image, *or* any likeneſſe *of that* that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth.

9 Thou ſhalt neither bow thy ſelf unto them, nor ſerve them: for *I the Lord thy God am[d] a jealous God, viſiting the iniquitie of the fathers upon the children, even unto the third and fourth *generation* of them that hate me:

xod.34.7.
32.18.
[d] That is, of his
our, not per-
ing it to be
n to other.

10 And ſhewing mercie unto thouſands of them that [e] love me, and keep my commandements.

[e] he firſt de-
to keep the
mandements
loue God.

11 Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſſe that taketh his Name in vain.

12 Keep the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee.

13 Six dayes [f] thou ſhalt labour, and ſhalt doe all thy work:

[f] eaning, ſince
permitteth
ayes to our
urs, that we
t willingly
dedicate the
nth to ſerve
wholly.

14 But the ſeventh day *is* the Sabbath of the Lord thy God: thou ſhalt not doe any work *therein*, thou, nor thy ſon, nor thy daughter, nor thy manſervant, nor thy maid, nor thine oxe, nor thine aſſe, neither any of thy cattell, nor the ſtranger that is within thy gates: that thy man ſervant and thy maid may reſt as well as thou.

15 For, remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand and a ſtretched out arme: therefore the Lord thy God commanded thee to obſerve the Sabbath day.

16 ¶ [g] Honour thy father & thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giveth thee.

[g] ot for a ſhew,
with true obe-
ce, and due
rence.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſſe againſt thy neighbour.

21 * Neither ſhalt [h] thou covet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe, his field, nor his man ſervant, nor his mayd, his oxe, nor his aſſe, nor ought that thy neighbour hath.

Matt.5.21.
uke 18.20.
om.13.9.
om.7.7.
[h] e ſpeaketh not
y of that reſo-
vill, but that
be no mo-
or affection.

22 ¶ Theſe words the Lord ſpake unto all your multitude in the Mount out of the mids of the fire, the cloud and the darkneſſe, with a great voyce, and [i] added no more *thereto*: and wrote them upon two tables of ſtone, & delivered them unto me.

[i] aching us by
xample to be
nt with his
, and adde no-
thereto.

23 And when ye heard the voyce out of the mids of the darkeneſſe, (for the mountain did burn with fire) then ye came to me, all the chief of your tribes, and your Elders:

24 And ye ſaid, Behold, the Lord our God, hath ſhewed us his glory and his greatneſſe, and * we have heard his voyce out of the mids of the fire: we have ſeen this day that God doth talke with man, and he * liveth.

od.19.19.

* Chap.4.33.

25 Now therefore, why ſhould we die? for this great fire will conſume us: if we hear the voyce of the Lord our God any more, we ſhall die.

26 For what ‡ fleſh *was* there ever, that heard the voyce of the living God, ſpeaking out of the mids of the fire as we *have*, and lived?

‡ Or, man.

27 Go thou neer and hear all that the Lord our ~~God ſaith~~: and declare thou unto us all, that the Lord our God ſaith unto thee, * and we will hear it, and do it.

* Exod.20.19.

28 Then the Lord heard the voyce of your words, when ye ſpake unto me: and the Lord ſaid unto me, I have heard the voyce of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 Oh [k] that there were ſuch an heart in them to fear me, & to keep al my commandements alway: that it might go well with them, and with their children for ever.

[k] He requireth of us nothing but obedience, ſhewing alſo, that of our ſelves we are unwilling thereunto.

30 Go, ſay unto them, Return you into your tents.

31 But ſtand thou heer with me, and I wil tell thee all the Commandements, and the ordinances, and the laws, which thou ſhalt teach them: that they may do them in the land which I give them to poſſeſſe it.

32 Take heed therefore, that ye do as the Lord your God hath commanded you: [l] turn not aſide to the right hand nor to the left,

[l] Ye ſhall neither adde nor diminiſh, Chap.4.2.

33 *But* walk in all the wayes which the Lord your God hath commanded you, that ye may [m] live, and that it may go well with you: and that ye may prolong *your* dayes in the land which ye ſhall poſſeſſe.

[m] As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

CHAP. VI.

1 An exhortation to fear God, and keep his commandements, 5 Which is, to love him with all thine heart. 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is contained in the law.

THeſe now are the Commandements, ordinances, and ‡ laws, which the Lord your God commanded *me* to teach *you*, that ye might do them in the land whither ye go to poſſeſſe it:

‡ Or, iudgements.

2 That thou mighteſt [a] fear the Lord thy God, and keep all his ordinances, and his commandements which I command thee, thou, and thy ſon, and thy ſons ſon, all the dayes of thy life, even that thy dayes may be prolonged.

[a] A reverent fear and love of God, is the firſt beginning to keep Gods commandements.

3 Hear therefore, O Iſrael, and take heed to do it, that it may go well with thee, and that ye may increaſe mightily [b] in the land that floweth with milk & honie, as the Lord God of thy fathers hath promiſed thee.

[b] Which hath abundance of all things appertaining to mans life.

4 Hear, O Iſrael, the Lord our God, *is* Lord onely,

5 And

* Mat. 22.37. Mar. 12.29,30. Luke 10.27.

5 And *thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

* Chap. 11.18.

6 *And theſe words which I command thee this day, ſhalbe in thine heart.

c Some read, thou ſhalt whet them upon thy children: to wit, that they may print them more deeply in memorie.

7 And thou ſhalt [c] rehearſe them continually unto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up:

‡ *Or, ſignes of remembrance.*

8 And thou ſhalt bind them for a ſigne upon thine hand, and they ſhall be ‡ as frontlets between thine eyes.

d That when thou entreſt in, thou mayeſt remember them.

9 Alſo thou ſhalt write them upon the [d] poſts of thine houſe, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he ſware unto thy fathers, Abraham, Izhak, and Iaakob, to give to thee, with great and goodly cities which thou buildedſt not,

11 And houſes full of all manner of goods which thou filledſt not, and wels digged which thou diggedſt not, vineyards and olive trees which thou plantedſt not, and *when* thou haſt eaten and art full,

e Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered out of miſerie.

12 [e] Beware leſt thou forget the Lord, which brought thee out of the land of Egypt, from the houſe of bondage.

f We muſt fear God, ſerve him onely, and confeſſe his Name, which is done by ſwearing lawfully.

13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt [f] ſwear by his Name.

14 Ye ſhall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is a jealous God among you) leſt the wrath of the Lord thy God be kindled againſt thee, and deſtroy thee from the face of the earth.

g By doubting of his power, refuſing lawfull means, and abuſing his graces,

16 ¶ Ye ſhall not [g] tempt the Lord your God, as ye did tempt him in Maſſah:

17 *But* ye ſhall keep diligently the commandements of the Lord your God, and his teſtimonies, and his ordinances which he hath commanded thee,

h Heer he condemneth all mans good intentions.

18 And thou ſhalt do that which is right and good in the [h] ſight of the Lord: that thou mayeſt proſper, and that thou mayeſt go in, and poſſeſſe that good land which the Lord ſware unto thy fathers.

19 To caſt out all thine enemies before thee, as the Lord hath ſaid.

i God requireth not only, that we ſerve him all our life, but alſo that we take pain, that our poſteritie may let forth his glory.

20 When [i] thy ſon ſhall aske thee in time to come, ſaying, What mean theſe teſtimonies, and ordinances, and laws, which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaohs bondmen in Egypt: but the Lord brought us out of Egypt with a mightie hand.

22 And the Lord ſhewed ſignes and wonders great and evill upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes,

k Nothing ought to move us more to true obedience, then the great benefits which we have received of God.

23 And [k] brought us out from thence, to bring us in, and to give us the land which he ſware unto our fathers.

24 Therefore the Lord hath commanded us, to doe all theſe ordinances, *and* to fear the Lord our God, that it may go ever well with us, *and* that he may preſerve us alive as at this preſent.

l But becauſe n could fully obe the Law, we mu have our recou to Chriſt to be ſtified by faith.

25 Moreover, this ſhall be our [l] righteouſneſſe before the Lord our God, if we take heed to keep all his Commandements, as he hath commanded us.

Chap. VII.

1 The Iſraelits may make no covenant with the Gentiles. 5 They muſt deſtroy the idoles. 8 The election dependeth on the free love of God. 19 The experience of the power of God ought to confirm us. 25 To avoid all occaſion of idolatrie.

* Chap. 31.8.

WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſſe it, *and ſhall root out many nations before thee: the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier then thou,

a Into thy pow

* Exod. 23.32. and 34.12.

2 And the Lord thy God ſhall give them [a] before thee, then thou ſhalt ſmite them: thou ſhalt utterly deſtroy them: thou ſhalt make no * covenant with them, nor have compaſſion on them,

3 Neither ſhalt thou make marriages with them, neither give thy daughter unto his ſon, nor take his daughter unto thy ſon.

‡ *Or, any of them.*

4 For ‡ they will cauſe thy ſon to turn away from me, and to ſerve other gods: then will the wrath of the Lord wax hot againſt you, and deſtroy thee ſuddenly.

b God would have his ſervice pure without all idolatrous ceremonies and ſuperſtitions, Chap. 12

5 But thus ye ſhall deal with them, [b] Ye ſhall overthrow their altars, and break down their pillars, and ye ſhall cut down their groves, and burn their graven images with fire,

* Chap. 14.2. and 26.18,19. * Exod. 19.5. 1 Pet. 2.9.

6 * For thou art an holy people unto the Lord thy God, * the Lord thy God hath choſen thee, to be a precious people unto himſelf, above all people that are upon the earth.

7 The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were moe in number then any people: for ye were the feweſt of all people:

c Freely fin no cauſe in you more then in others ſo to doe.

8 But becauſe the Lord [c] loved you, and becauſe he would keep the othe which he had ſworn unto your fathers, the Lord hath brought you out by a mightie hand, and delivered you out of the houſe of bondage from the hand of Pharaoh king of Egypt,

d And ſo pu ference betwe him and idoles.

9 That thou mayeſt know, [d] that the Lord thy God, he is God, the faithful God which keepeth covenant and mercie unto them that love him and keep his commandements, *even* to a thouſand generations,

e Meaning, m feſtly, or in this life.

10 And rewardeth [e] them to their face that hate him, to bring them to deſtruction:

he will not deferre to reward him that hateth him, to his face.

11 Keep thou therefore the commandements, and the ordinances, and the laws, which I command thee this day to doe them.

12 ¶ For if ye hearken unto theſe laws, and obſerve and doe them, then the Lord thy God ſhall keep with thee the covenant, and the [f] mercy which he ſware unto thy fathers.

s covenant
unded upon
ee grace:
ore in re-
enſing their
ence, he hath
to his mer-
not to their
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13 And he will love thee, and bleſſe thee, and multiplie thee: he will alſo bleſſe the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thyne oyle, *and* the increaſe of thy kine, and the flocks of thy ſheep in the land, which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: * there ſhall be neither male nor female barren among you, nor among your cattell.

d.23.26.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evill diſeaſes of * Egypt (which thou knoweſt) upon thee, but will ſend them upon all that hate thee.

d.9.14. and

16 Thou ſhalt therefore conſume all people which the Lord thy God ſhall give thee: [g] thine eye ſhall not ſpare them, neither ſhalt thou ſerve their gods, for that ſhall be thy * deſtruction.

e ought not
mercifull
e God com-
eth ſeveritie.
d.23.33.

17 If thou ſay in thine heart, Theſe nations are moe then I, how can I caſt them out?

18 Thou ſhalt not fear them, *but* remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 The great ‡ tentations which thine eies ſaw, and the ſignes, and wonders, and the mightie hand and ſtretched out arme, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people, whoſe face thou feareſt.

plagues, or
*as Chap.*29.3.
15.25. *and*

20 * Moreover, the Lord thy God will ſend [h] hornets among them untill they that are left, and hide themſelves from thee, be deſtroyed.

ed.23.28.
4.12.
here is not ſo
a creature,
h I will not
to fight on
ide againſt
.

21 Thou ſhalt not fear them: for the Lord thy God *is* among you, a God mighty and dreadfull.

22 And the Lord thy God will root out theſe nations before thee by litle and litle: thou mayſt not conſume them at once, leſt the [i] beaſts of the field increaſe upon thee.

hat it is your
nodity, that
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is promiſe ſo
as you would

23 But the Lord thy God ſhall give them before thee, and ſhall deſtroy them with a mightie deſtruction, untill they be brought to nought.

24 And he ſhall deliver their Kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, untill thou haſt deſtroyed them.

25 The graven images of their gods ſhall ye * burn with fire, *and* * covet not the ſilver and gold, *that is* on them, nor take it unto thee, leſt thou [k] be ſnared therwith: for it is an abomination *before* the Lord thy God.

* *Chap.*12.3.
*Exod.*23.24.
* *Ioſh.*7.1.21.
k And be intiſed to idolatry.

26 Bring not therefore abomination into thine houſe, leaſt thou be accurſed like it, *but* utterly abhorre it, and count it moſt abominable: for it is * accurſed.

* *Chap.*13.17.

Chap. VIII.

2 God humbleth the Iſraelites to trie what they have in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulneſſe of Gods benefits cauſeth deſtruction.

YE ſhall keep all the commandements which I command thee this day, for [a] to do them: that ye may live, and be multiplied, and go in, and poſſeſſe the land which the Lord ſware unto your fathers.

a Shewing that it is not enough to hear the word, except we expreſſe it by example of life.

2 And thou ſhalt remember all the way which the Lord thy God led thee this fourtie year in the wildernes, for to humble thee, and to [b] prove thee, to know what was in thine heart, whether thou wouldeſt keep his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging againſt Gods viſitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou kneweſt not, neither did thy fathers know it, that he might teach thee that man liveth not by [c] bread onely, but by every *word* that proceedeth out of the mouth of the Lord, doth a man live.

c Man liveth not by meat onely, but by the power of God, which giveth it ſtrength to nouriſh us.

4 Thy rayment waxed not old upon thee, neither did thy foot [d] ſwell thoſe fourtie years.

d As they that go bare footed.

5 Know therefore in thine heart, that as a man nurtureth his ſon, ſo the Lord thy [e] God nurtureth thee.

e So that his afflictions are ſignes of his fatherly love toward us.

6 Therefore ſhalt thou keep the commandements of the Lord thy God, that thou maieſt walk in his wayes, and fear him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water and fountains, and ‡ depths, that ſpring out of valleys and mountains:

‡ *Or, meeres.*

8 A land of wheat and barley, and of vineyards, and figtrees, and pomegranats: a land of oyle olive, and of honie:

9 A land wherein thou ſhalt eat bread without ſcarcitie, neither ſhalt thou lack any thing therein: a land [f] whoſe ſtones *are* yron, and out of whoſe mountains thou ſhalt dig braſſe.

f Where there are mines of mettall.

10 And when thou haſt eaten and filled thy ſelf, thou ſhalt [g] bleſſe the Lord thy God for the good land, which he hath given thee.

g For to receive Gods benefits, and not to be thankful, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his laws, and his ordinances, which I command thee this day:

12 Leſt *when* thou haſt eaten and filled thy ſelf, and haſt built goodly houſes and dwelt *therein*,

13 And thy beaſts, and thy ſheep are increaſed, and thy ſilver and gold is multiplied, and all that thou haſt is increaſed,

14 Then thine heart [h] be lifted up and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage,

h By attributing Gods benefits to thine own wiſdom and labor, or to good fortune.

15 Who was thy guid in the great and terrible wilderneſſe (*wherein were* fierie ſerpents, and ſcorpions, and drought, where *was* no water, * who brought forth water for thee out of the rock of flint:

* *Num.*20.11.

16 Who fed thee in the wilderneſſe with * MAN, which thy fathers knew not) to humble thee, and to prove thee, that he might do thee good at thy latter end.

* *Exod.*16.15.

17 *Beware* leſt thou ſay in thine heart, My power: and the ſtrength of mine own hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giveth thee power to get ſubſtance to eſtabliſh his covenant which he ſware unto thy fathers, as *appeareth* this day.

i If things concerning this life proceed onely of Gods mercie: much more ſpirituall gifts and life everlaſting.

19 And if thou forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I [k] teſtifie unto you this day that ye ſhall ſurely periſh.

k Or, take to witneſſe the heaven, and the earth, as Chap.4.26.

20 As the nations which the Lord deſtroyeth before you, ſo ye ſhall periſh, becauſe ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

4 God doth them not good for their own righteouſneſſe, but for his own ſake. 7 Moſes putteth them in remembrance of their ſins. 17 The two tables are broken. 26 Moſes prayeth for the people.

Hear O Iſrael, thou ſhalt paſſe over Jorden [a] this day, to go in *and* to poſſeſſe nations greater and mightier then thy ſelf, *and* cities great and walled up to heaven,

a Meaning, ſhortly.

2 A people great and tall, *even* the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt [b] heard *ſay*, Who can ſtand before the children of Anak?

b By the report of the ſpies, Num. 13.29.

3 Underſtand therefore that this day the Lord thy God is he which [c] goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaid unto thee.

c To guid thee & governe thee.

4 Speak not thou in thine heart (after that the Lord thy God hath caſt them out before thee) ſaying, For my [d] righteouſneſſe the Lord hath brought me in, to poſſeſſe this land: but for the wickedneſſe of thoſe nations the Lord hath caſt them out before thee.

d Man of himſelf can deſerve nothing but Gods anger, and if God ſpare any, it commeth of his great mercie.

5 *For* thou entreſt not to inherite their land for thy righteouſneſſe, or for thy upright heart: but for the wickedneſſe of thoſe nations, the Lord thy God doth caſt them out before thee, and that he might perform the word which the Lord thy God ſware unto thy fathers, Abraham, Izhak, and Iaakob.

6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſſe it for thy righteouſneſſe: for thou art a [e] ſtiffenecked people.

e Like ſtubb oxen, which not endure th maſters yoke.

7 ¶ Remember *and* forget not, how thou provokedſt the Lord thy God to anger in the wilderneſſe: [f] ſince the day that thou diddeſt depart out of the land of Egypt, untill ye came unto this place, ye have rebelled againſt the Lord.

f He proveth the length of time, that their bellion was m great and intol rable.

8 Alſo in Horeb ye provoked the Lord to anger, ſo that the Lord was wroth with you, *even* to deſtroy you.

9 When I was gone up into the mount, to receive the tables of ſtone, the tables, *I ſay*, of the covenant, which the Lord made with you: and * I abode in the mount fourtie dayes and fourtie nights, *and* I neither ate bread nor yet drank water:

* *Exod.*24.18. *and* 34.28.

10 * Then the Lord delivered me two Tables of ſtone, written with the [g] finger of God, and in them *was contained* according to all the words which the Lord had ſaid unto you in the mount out of the mids of the fire, in the day of the aſſembly.

* *Exod.*31.18,

g That is mira louſly, and no the hand of me

11 And when the fourtie dayes and fourtie nights were ended, the Lord gave me the two tables of ſtone, the tables, *I ſay*, of the covenant.

12 And the Lord ſaid unto me, * Ariſe, get thee down quickly from hence: for thy people which thou haſt brought out of Egypt, have [h] corrupt *their wayes*: they are ſoon turned out of the way, which I commanded them: they have made them a molten image.

* *Exod.*32.7.

h So ſoon as m declineth from the obedience God, his wayes corrupt,

13 Furthermore, the Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it is a ſtiffnecked people.

14 [i] Let me alone, that I may deſtroy them, and put out their name from under heaven, and I will make of thee a mightie nation, and greater then they be.

i Signifying the prayers of faithfull are a b to ſtay Gods a ger, that he co ſume not all.

15 So I returned, and came down from the mount (and the mount burned with fire, and the two Tables of the covenant *were* in my two hands,)

16 Then I looked, and behold, ye had ſinned againſt the Lord your God: *for* ye had made you a molten calf, *and* had turned quickly out of the [k] way which the Lord had commanded you.

k That is, from the Law: where he declareth w is the cauſe of perdition.

17 Therefore I took the two Tables, and caſt them out of my two hands, and brake them before your eyes.

8 And I fel down before the Lord, fourty daies, and fourty nights, as before: I neither ate bread, nor drank water, becauſe of all your ſinnes, which ye had committed,

in doing wickedly in the ſight of the Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation , wherewith the Lord was moved againſt you , *even* to deſtroy you) yet the Lord heard me at that time alſo.

20 Likewiſe the Lord was very angry with Aaron , *even* to [l] deſtroy him : but at that time I prayed alſo for Aaron.

hereby he
veth what
ger they are
at have au-
itie, and reſiſt
wickednes.

21 And I tooke your ſin, *I meane* the calf which ye had made, & burnt him with fire, and ſtamped him, and ground him ſmall, even unto verie duſt : and I caſt the duſt thereof into the river, that deſcended out of the [m] mount.

oreb, or Sinai.

22 Alſo * in Taberah , and in * Maſſah, * and in Kibroth-hattaavah ye provoked the Lord to anger.

*Numb.*11.1.3.
*xod.*17.7.
*umb.*11.34.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying , Goe up, and poſſeſſe the land which I have given you, then ye [n] rebelled againſt the commandement of the Lord your God, and beleeved him not, nor hearkened unto his voyce.

At the returne
he ſpies.

24 Ye have been rebellious unto the Lord, ſince the day that I knew you.

25 Then I fell down before the Lord [o] fourtie dayes and fourtie nights, as I fell down *before*, becauſe the Lord had ſaid, that he would deſtroy you.

Whereby is ſig-
ied that God re-
reth earneſt
ntinuance in
yer.

26 And I prayed unto the Lord, and ſai O Lord God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatnes, whom thou haſt brought out of Egypt by a mighty hand.

27 [p] Remember thy ſervants Abraham, Izhak, and Jaakob : looke not to the ſtubburnes of this people , nor to their wickedneſſe, nor to their ſin,

The godly in
eir prayers
ound on Gods
omiſe, and con-
ſſe their ſins.

28 Leſt the countrey , whence thou broughteſt them , ſay , * becauſe the Lord was not able to bring them into the Land which he promiſed them, or becauſe he hated them, he caried them out, to ſlay them in the wilderneſſe.

*Numb.*14.16.

29 Yet they are thy people , and thine inheritance, which thou broughteſt out by thy mightie power , and by thy ſtretched out arme.

Chap. X.

5 The ſecond tables put in the Arke. 8 The tribe of Levi is dedicated to the ſervice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.

IN the ſame time the Lord ſaid unto me, * Hew thee two Tables of ſtone like unto the firſt, and come up unto me into the Mount, and make thee an Arke of wood,

* *Exod.*34.1.

2 And I will write upon the Tables , the words that were upon the firſt Tables, which thou brakeſt, and thou ſhalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of ſtone like unto the firſt , and went up into the mountaine, and the two Tables in mine hand.

a Which wood is of long continuance.

4 Then he wrote upon the Tables according to the firſt writing (the ten commandements , which the Lord ſpake unto you in the Mount , out of the mids of the fire, in the day of the [b] aſſembly) and the Lord gave them unto me.

b When you were aſſembled to receive the law.

5 And I departed, and came down from the Mount , and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael tooke their journey from Beeroth of the children of Jaakan to [c] Moſera , where Aaron died, and was buried, and Eleazar his ſon became Prieſt in his ſtead.

c This mountaine was alſo called Hor, Num. 20.28.

7 ¶ From thence they departed unto Gudgodah , and from Gudgodah to Jotbath, a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Levi to beare the Arke of the Covenant of the Lord, *and* to ſtand before the Lord, to [d] miniſter unto him , and to bleſſe in his Name unto this day.

d That is, to offer ſacrifices, and to declare the Law to the people.

9 Wherefore Levi hath no part nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hath promiſed him.

e So God turned the curſe of Iaakob, Gen. 49.7. unto bleſſing.

10 And I taried in the mount , as at the firſt time, fourtie dayes and fourtie nights, and the Lord heard me at that time alſo, *and* the Lord would not deſtroy thee.

11 But the Lord ſaid unto me, Ariſe, go forth in the journey before the people, that they may goe in and poſſeſſe the land, which I ſware unto their fathers to give unto them.

12 ¶ And now, Iſrael, what doth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walk in all his wayes, and to love him , and to ſerve the Lord thy God, with all thine heart , and with all thy ſoule?

f For all our ſins and tranſgreſſions, God requireth nothing but to turn to him and obey him.

13 That thou keep the Commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth ?

14 Behold, heaven, and the Heaven of heavens *is* the Lords thy God , and the * earth, with all that therein is.

* *Pſal.* 24. 1.

15 [g] Notwithſtanding, the Lord ſet his delight in thy fathers to love them , and did chuſe their ſeed after them, *even* you above all people, as *appeareth* this day.

g Although he was Lord of heaven & earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the fore-skin of your heart , and harden your necks no more.

h Cut off al your evill affections, Ierem. 4.4.

17 For the Lord your God is God of gods , and Lord of lords, a great God, mightie and terrible, which accepteth no * perſons, nor taketh reward:

* 2 *Chron.* 19.7. *Iob* 34. 19. *Rom.* 2.11.

18 Who doth right unto the fatherleſſe and widow,and loveth the ſtranger, giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt feare the Lord thy God: thou ſhalt ſerve him, and thou ſhalt cleave unto him, and [i] ſhalt ſweare by his Name.

* Chap.6. 13. Matt.4.10.

[i] Read Chap.6. 13.

21 He is thy praiſe, and he is thy God, that hath done for thee theſe great & terrible things, which thine eyes have ſeene.

22 Thy father went down into Egypt * with ſeventie perſons, and now the Lord thy God hath made thee, as the * ſtarres of the heaven in multitude.

* Gen.46. 27. Exod. 1.5.

* Gen.15.5.

Chap. XI.

1 An exhortation to love God, & keep his law. 10 The praiſes of Canaan. 18 To meditate continually the word of God. 19 To teach it unto the children. 26 Bleſſing and curſing.

THerefore thou ſhalt love the Lord thy God, and ſhalt keep that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And [a] conſider this day (*for I ſpeake not* to your children, which have neither knowen nor ſeene) the chaſtiſement of the Lord your God, his greatneſſe, his mightie hand, and his ſtretched out arme,

[a] Ye which have ſeene Gods graces with your eyes, ought rather to be mooved then your children which have onely heard of them.

3 And his ſignes, and his acts, which he did in the mids of Egypt unto Pharaoh the King of Egypt and unto all his land:

4 And what he did unto the hoſte of the Egyptians, unto their horſes, and to their charets, when he cauſed the waters of the red Sea to overflow them, as they purſued after you, and the Lord deſtroyed them unto this day:

5 And [b] what he did unto you in the wildernes, untill ye came unto this place:

[b] As well concerning his benefits, as his corrections.

6 And what he did unto Dathan and Abiram the ſons of Eliab the ſon of Reuben, when the earth opened her mouth, and ſwallowed them with their houſholds and their tents, and all their ſubſtance that † they had in the mids of all Iſrael.

† Ebr. was at their feet.

7 For your eies have ſeen all the great acts of the Lord which he did.

8 Therefore ſhall ye keep [c] all the commandements, which I command you this day, that ye may be ſtrong, and goe in and poſſeſſe the land whither ye go to poſſeſſe it

[c] Becauſe ye have felt both his chaſtiſements, and his benefits.

9 Alſo that ye may prolong *your* dayes in the land, which the Lord ſware unto your fathers, to give unto them and to their ſeed, *even* a land that floweth with milk and honie.

10 ¶ For the land whither thou goeſt to poſſeſſe it, is not as the land of Egypt, from whence ye came, where thou ſowedſt thy ſeed, and wateredſt it with thy ‡ [d] feet as a garden of herbes:

‡ Or, labour.

[d] As by making gutters for the water to come out of the river Nilus to water the land.

11 But the land whither ye go to poſſeſſe it, *is* a land of mountaines and valleyes, *and* drinketh water of the raine of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes upon it, from the beginning of the yeare even unto the end of the yeare.

13 ¶ If ye ſhall hearken therefore unto my Commandements, which I command you this day, that ye love the Lord your God and ſerve him with all your heart, and with all your ſoule,

14 I alſo will give raine unto your land in due time, [e] the firſt raine and the latter, that thou mayeſt gather in thy wheat, and thy wine, and thyne oyle.

[e] In the ſeed time, and towa harveſt.

15 Alſo I wil ſend graſſe in thy fields for thy cattell, that thou mayeſt eat and have enough:

16 *But* beware leſt your heart [f] deceive you, and leſt ye turne aſide, and ſerve other gods, and worſhip them,

[f] By deviſing to your ſelves fooliſ devotions, according to your ow fantaſies.

17 And *ſo* the anger of the Lord be kindled againſt you, and he ſhut up the heaven, that there be no raine, and that your land yeeld not her fruit, & ye periſh quickly from the good land, which the Lord giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart and in your ſoule, and * bind them for a ſigne upon your hand, that they may be as a frontlet betweene your eyes.

* Chap.6.6.8.

19 And ye ſhall * teach them your children, ſpeaking of them, when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up.

* Chap.4. 10. a 6.6.7.

20 And thou ſhalt write them upon the poſts of thine houſe, and upon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lord ſware unto your fathers to give them, as long as [g] the heavens are above the earth.

[g] As long as the heavens endure. 2.Pet.3.10.12.

22 ¶ For if ye keep diligently all theſe commandements, which I command you to do: *that is,* to love the Lord your God, to walke in all his wayes, and to cleave unto him,

23 Then will the Lord caſt out all theſe nations before you, and ye ſhall poſſeſſe great nations and mightier then you.

24 * All the places wheron the ſoles of [h] your feet ſhall tread, ſhall be yours: your coaſt ſhalbe from the wildernes and from Lebanon, and from the river, *even* the river Perath unto the uttermoſt [i] Sea.

* Ioſh.1.3.

[h] This was accompliſhed in Davids, and Salomons time.

[i] Called Mediterraneum.

25 No man ſhall ſtand againſt you: *for* the Lord your God ſhall caſt the feare and dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 *The bleſſing, if ye obey the commandements of the Lord your God which I command you this day:

hap.28.2. and

28 And the* curſe, if ye will not obey the commandements of the Lord your God, but turn out of the way, which I command you this day, to goe after gods, which ye have not[k] knowen.

hap.28.15.

He reproveth malice of men ich leave that ich is certaine, follow that ich is uncer- ne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goeſt to poſſeſſe it, then thou ſhalt put the* bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

Chap.27.13. .8.33.

30 Are they not beyond Jorden on that part [l] where the Sun goeth down in the land of the Canaanites, which dwell in the plaine over againſt Gilgal, beſide the ‡grove of Moreh?

leaning, in Sa- ria.

Or, plaine.

31 For ye ſhall paſſe over Jorden, to go in to poſſeſſe the land, which the Lord your God giveth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heed therefore that yee *doe all the commandements and the lawes, which I ſet before you this day.

Chap.5.32.

Chap. XII.

2 To deſtroy the Idolatrous places. 5. 8 To ſerve God where he commandeth, and as he commandeth, and not as men fantaſie. 19 The Levites muſt be nouriſhed. 31 Idolaters burnt their children to their gods. 22 To adde nothing to Gods word.

These are the ordinances and the lawes, which ye ſhall obſerve and doe in the land, (which the Lord God [a] of thy fathers giveth thee to poſſeſſe it) as long as ye live upon the earth.

Whereby they e admoniſhed to k none other od.

2 *Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhal poſſeſſe, ſerved their gods upon the high mountaines, and upon the hils, and under every greene tree.

Chap.7.5.

3 *Alſo ye ſhall overthrow their altars, and break down their pillars, and burn their[b] groves with fire: and ye ſhall hew down the graven images of their gods, and aboliſh their names out of that place.

Iudg.2.2.

Wherein they crificed to their oles.

4 Yee ſhall[c] not doe ſo unto the Lord your God,

Ye ſhall not rve the Lord ith ſuperſtitions.

5 But ye ſhall ſeeke the place which the Lord your God ſhall* chuſe out of all your tribes, to put his Name there, *and* there to dwel, and thither ſhalt thou come,

1 King.8.29. Chron.8.5. and 12.16.

6 And ye ſhall bring thither your burnt offrings, and your ſacrifices, and your tithes, and the[d] offring of your hands, and your vowes, and your free offerings, and the firſt born of your kine & of your ſheep.

Meaning the ſt fruits.

7 And there ye ſhall eat [e] before the Lord your God, and ye ſhall rejoyce in all that ye put your hand unto, *both* ye, and your houſholds, becauſe the Lord thy God hath bleſſed thee.

Where his Arke ll be.

8 Ye ſhall not doe after all theſe things that we doe [f] heere this day: *that is*, every man whatſoever ſeemeth him good in his own eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerved more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Jorden, and dwell in the land, which the Lord your God hath given you to inherite, and *when* he hath given you[g] reſt from all your enemies round about, and ye dwel in ſafetie,

g It had not been inough to conquer, except God had maintained them in reſt under his protection.

11 When there ſhall be a place which the Lord your God ſhall chuſe, to cauſe his name to dwell there: thither ſhall ye bring all that I command you: your burnt offerings, & your ſacrifices, your tithes, & the offring of your hands, and all your ‡ſpeciall vowes which ye vow unto the Lord:

‡ *Or, that which ye chuſe out for your vowes.*

12 And ye ſhall rejoyce before the Lord your God, ye, and your ſons, and your daughters, and your ſervants, and your maidens, and the Levite that is within your gates: *for he hath no part nor inheritance with you.

* Chap.10.9.

13 Take heed that thou offer not thy burnt offrings in every place that thou ſeeſt:

14 But in the place which the Lord ſhal [h] chuſe in one of thy tribes, there thou ſhalt offer thy burnt offrings, and there thou ſhalt doe all that I command thee.

h As was declared ever by the placeing of the Arke, as in Shiloh 243 years, or as ſome write, more then 300 yeares, and in other places till the Temple was built.

15 Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates, whatſoever thine heart deſireth, according to the [i] bleſſing of the Lord thy God which he hath given thee: *both* the unclean and the clean may eat thereof, [k] as of the Roe buck, and of the Hart.

i As God hath given thee power and ability.

k Every one might eat at home as well the beaſt appointed for ſacrifice as the other.

16 Onely ye ſhall not eat the blood, *but* poure it upon the earth as water.

17 ¶ Thou maieſt not eat within thy gates the [l] tithe of thy corn, nor of thy wine, nor of thine oyle, nor the firſt born of thy kine, nor of thy ſheepe, neither any of thy vowes which thou voweſt, nor thy free offrings, nor the offrings of thine hands.

l Meaning, whatſoever was offred to the Lord might not be eaten, but where he had appointed.

18 But thou ſhalt eat it before the Lord thy God, in the place which the Lord thy God ſhall chuſe, thou, and thy ſon, and thy daughter, and thy ſervant, and thy maid, and the Levite that is within thy gates: and thou ſhalt rejoyce before the Lord thy God, in all that thou putteſt thine hand to.

19 Beware that thou forſake not the Levite as long as thou liveſt upon the earth.

20 ¶ Then the Lord thy God ſhall inlarge thy border, as *he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, (becauſe thine heart longeth to eat fleſh) thou maieſt eat fleſh, whatſoever thine heart deſireth.

* Gen. 28. 14. Chap.19.8.

21 If the place which the Lord thy God hath choſen to put his Name there, be far from thee, then thou ſhalt kil of thy bulocks,

and of thy ſheep which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates, whatſoever thine heart deſireth.

22 Even as the roe buck, and the Hart is eaten, ſo ſhalt thou eat them: *both* the uncleane and the cleane ſhal eat of them alike.

23 Onely be † ſure that thou eate not the blood: for the blood [m] is the life, and thou maieſt not eat the life with the fleſh.

† *Ebr. be ſtrong, or conſtant.*

[m] Becauſe the life of beaſts is in their blood.

24 *Therefore* thou ſhall not eat it, *but* poure it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do that which is right in the ſight of the Lord:

26 But thine [n] holy things which thou haſt, and thy vowes thou ſhalt take up, and come unto the place which the Lord ſhall chuſe.

[n] That which thou wilt offer in ſacrifice.

27 And thou ſhalt make thy burnt offerings of the fleſh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings ſhall be poured upon the Altar of the Lord thy God, and thou ſhalt eat the fleſh.

28 Take heed, and heare all theſe words which I command thee, that it may goe [o] well with thee, and with thy children after thee for ever, when thou doeſt that which is good and right in the ſight of the Lord thy God.

[o] God by promiſe bindeth himſelfe to doe good to them that obey his word.

29 ¶ When the Lord thy God ſhal deſtroy the nations before thee, whither thou goeſt to poſſeſſe them, and thou ſhalt poſſeſſe them and dwell in their land,

30 Beware, leſt thou be taken in [p] a ſnare after them, after that they be deſtroyed before thee, and leſt thou aske after their gods, ſaying, How did theſe nations ſerve their gods, that I may do ſo likewiſe?

[p] By following their ſuperſtitions and idolatries, and thinking to ſerve me thereby.

31 Thou ſhalt not do ſo unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have [q] burned both their ſons and their daughters with fire to their gods.

[q] They thought nothing too deare to offer to their idoles.

32 *Therefore* whatſoever I command you, take heede you do it: * thou ſhalt put nothing thereto, nor take ought therefrom.

* *Chap.* 4.2. *Ioſh.* 1.7. *Prov.* 30.6. *Reve.* 22.18.

Chap. XIII.

5 The intiſers to idolatry muſt be ſlaine, ſeeme they never ſo holy, 6 So neere of kinred or friendſhip, 12 Or great in multitude or power.

If there ariſe among you a prophet or a dreamer of [a] dreames, (and give thee a ſigne or wonder,

[a] Which ſaith that he hath things reveiled unto him in dreames.

2 And the ſigne and the wonder, which he hath told thee, come to paſſe) ſaying, [b] Let us go after other gods, which thou haſt not knowen, and let us ſerve them,

[b] He ſheweth whereunto the falſe prophets tend.

3 Thou ſhalt not hearken unto the words of that prophet, or unto that dreamer of dreames: for the Lord your God [c] proveth you, to know whether ye love the Lord your God with all your heart, and with all your ſoule.

[c] God ordaineth all theſe things that his may be knowen.

4 Ye ſhall walke after the Lord your God and feare him, and ſhall keep his commandements, and hearken unto his voice, and ye ſhal ſerve him, and cleave unto him.

5 But that prophet, or that dreamer of dreames, he ſhal [d] be ſlaine, becauſe he hath ſpoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the houſe of bondage) to thruſt thee out of the way, wherein the Lord thy God commanded thee to walke: ſo ſhalt thou take the evil away forth of the mids of thee.

[d] Being convict by teſtimonies, and condemned by the Iudges.

6 ¶ If [e] thy brother, the ſon of thy mother, or thine own ſon, or thy daughter, or the wife, *that lieth* in thy boſom, or thy friend, which is as thine own [f] ſoule, intiſe thee ſecretly, ſaying, Let us go and ſerve other gods, (which thou haſt not knowen, thou *I ſay*, nor thy fathers)

[e] All naturall af- fections muſt gi place to Gods ho nour.

[f] Whom thou loveſt as thy life.

7 *Any* of the gods of the people which are round about you, neer unto thee or farre off from thee, from the one end of the earth unto the other:

8 Thou ſhalt not conſent unto him, nor heare him, neither ſhall thine eye pity him, nor ſhew mercy, nor keep him ſecret:

9 But thou ſhalt even kill him: [g] thine hand ſhall be firſt upon him to put him to death, and then the hands of all the people.

[g] As the witnes i charged, Chap. 17.7.

10 And thou ſhalt ſtone him with ſtones, that he die (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage)

11 That * all Iſrael may heare and feare, and do no more any ſuch wickedneſſe as this among you.

* *Chap.* 17.13.

12 ¶ If thou ſhalt heare ſay (concerning any of thy cities which the Lord thy God hath given thee to dwell in)

13 † Wicked men are gone out from among you, and have drawen away the inhabitans of their city, ſaying, Let us go and ſerve other gods, which ye have not knowen

† *Ebr. children of Belial.*

14 Then [h] thou ſhalt ſeek, and make ſearch and inquire diligently: and if *it be* true, *and* the thing certain, that ſuch abomination is wrought among you,

[h] Which art appointed to ſee faults puniſhed.

15 Thou ſhalt even ſlay the inhabitants of that citie with the edge of the ſword: deſtroy it utterly, & all that is therein, and the cattell thereof with the edge of the ſword.

16 And [i] thou ſhalt gather all the ſpoyle of it into the mids of the ſtreets thereof, and burn with fire the city and all the ſpoyle thereof every whit, unto the Lord thy God: and it ſhall be an heap for ever: it ſhall not be built again.

[i] Signifying, that no idolatry is ſo execrable, nor more grievouſly to be puniſhed, then of them which once profeſſed God.

17 And there ſhall cleave nothing of the

[k] damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and ſhew thee mercy, and have compaſſion on thee, and multiply thee, as he hath ſworn unto thy fathers:

18 When thou ſhalt obey the voyce of the Lord thy God, and keep all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

f the ſpoyle of t idolatrous & ſed citie, read. ap. 7.26. and h.7.11.

Chap. XIV.

1 The manners of the Gentiles in marking themſelves for the dead, may not be followed. 4 What meats are cleane to be eaten, and what not. 29 The tithes for the Levite, ſtranger, fatherleſſe, and widow.

Yee are the children of the Lord your God. * Yee ſhall not cut your ſelves, nor make you *any* baldneſſe between your eyes for the dead.

2 * For thou art an holy people unto the Lord thy God, and the Lord hath choſen thee to be a [a] precious people unto himſelfe above all that are upon the earth.

3 ¶ Thou ſhalt eat no manner of abomination.

4 [b] Theſe are the beaſts which ye ſhall eat, the beefe, the ſheep, and the goat,

5 The hart, and the roe buck, and the bugle, and the wild goat, and the unicorn, and the wild oxe, and the chamois.

6 And every beaſt that parteth the hoofe, and cleaveth the clift into two clawes, and *is* of the beaſts that cheweth the cud, that ſhall ye eat.

7 But theſe ye ſhal not eat, of them that chew the cud, and of them that divide and cleave the hoofe *only*: the camel, nor the hare, nor the conie: for they chew the cud, but divide not the hoofe: *therefore* they ſhall be uncleane unto you:

8 Alſo the ſwine, becauſe he divideth the hoofe, and cheweth not the cud, ſhall be uncleane unto you: ye ſhall not eat of their fleſh, nor touch their dead carkeiſes.

9 ¶ * Theſe ye ſhall eat, of all that are in the waters: all that have fins and ſcales ſhall ye eat.

10 And whatſoever hath no fins nor ſcales ye ſhall not eat: it ſhall be uncleane unto you.

11 ¶ Of all cleane birds ye ſhall eat:

12 But theſe are they, whereof ye ſhall not eat: the Eagle, nor the goſhawke, nor the oſprey,

13 Nor the glead, nor the kite, nor the vulture, after their kind,

14 Nor all kind of ravens,

15 Nor the oſtrich, nor the nightcrow, nor the ‡ ſeameaw, nor the hawke after her kind,

16 Neither the little owle, nor the great owle, nor the redſhanke,

17 Nor the pellicane, nor the ſwan, nor the cormorant:

Levit. 19.28.

Chap. 7. 6. *and* 18.19.

[a] Therefore thou ghteſt not to low the ſuperions of the entiles.

[b] This ceremoll law inſtrud the Iewes to ke a ſpirituall reneſſe, even in eir meat and ink.

Levit. 11.9.

‡ *Or, cuckow.*

18 The ſtork alſo, and the heron in his kind, nor the lapwing, nor * the bat.

19 And every creeping thing that flieth, ſhall be uncleane unto you: it ſhall not be eaten.

20 *But* of all clean fowles ye may eat.

21 Ye ſhall eat of nothing that [c] dieth alone, but thou ſhalt give it unto the [d] ſtranger that is within thy gates, that he may eat it: or thou maieſt ſell it unto a ſtranger: for thou art an holy people unto the Lord thy God. Thou ſhalt not * ſeeth a kid in his mothers milk.

22 Thou ſhalt [e] give the tithe of all the increaſe of thy ſeed, that commeth forth of the field yeare by yeare.

23 And thou ſhalt eat before the Lord thy God (in the place which he ſhall chuſe to cauſe his Name to dwell there) the tithe of thy corn, of thy wine, and of thine oyle, and the firſt born of thy kine, and of thy ſheep, that thou maieſt learn to feare the Lord thy God alway.

24 And if the way be too long for thee, ſo that thou art not able to carie it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſet his Name, [f] when the Lord thy God ſhall bleſſe thee;

25 Then ſhalt thou make it in money, and ‡ take the money in thine hand, and go unto the place which the Lord thy God ſhall chuſe.

26 And thou ſhalt beſtow the money for whatſoever thine heart deſireth: whether it be oxe, or ſheep, or wine, or ſtrong drink, or whatſoever thine heart deſireth: [g] and ſhalt eat it there before the Lord thy God, and rejoyce, *both* thou, and thine houſhold.

27 And the Levite that is within thy gates, ſhalt thou not forſake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeares thou ſhalt [h] bring forth all the tithes of thine increaſe of the ſame yeare, and lay it up within thy gates.

29 Then the Levite ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſſe, and the widow, which are within thy gates, and ſhall eat, and be filled, that the Lord thy God may bleſſe thee in all the work of thine hand which thou doeſt.

* *Levit.* 11.19.

[c] Becauſe their blood was not ſhed, but remaineth in them.

[d] Which is not of thy religion.

* *Exod.*23.19. *and* 34.26.

[e] The tythes were ordained for the maintenance of the Levites, which had none inheritance.

[f] When he ſhall give thee abilitie.

‡ *Or, bind up.*

[g] After the Prieſt hath received the Lords part.

[h] Beſide the yearely tithes that were given to the Levites, theſe were laid up in ſtore for the poore.

CHAP. XV.

1 The yeare of releaſing of debts. 5 God bleſſeth them that keep his commandements. 7 To helpe the poore. 12 The freedome of ſervants. 19 The firſt born of the cattell muſt be offered to the Lord.

At the terme of ſeven yeares thou ſhalt make a freedome.

2 And this is the manner of the freedom: every [a] creditour ſhall quit the lone of his hand which he hath lent to his neighbour: he

[a] He ſhall only releaſe his debtors, which are not able to pay for that yeare.

he ſhall not aske it again of his neighbour, nor of his brother: for *the yeare* of the Lords freedome is proclaimed.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 [b] Save when there ſhall be no poore with thee: for the Lord ſhall bleſſe thee in the land, which the Lord thy God giveth thee, for an inheritance to poſſeſſe it:

b For if thy debtor be rich, he may be conſtrained to pay.

5 So that thou hearken unto the voice of the Lord thy God to obſerve and doe all theſe commandements, which I command thee this day.

6 For the Lord thy God hath bleſſed thee, as hee hath promiſed thee: and * thou ſhalt lend unto many nations, but thou thy ſelf ſhalt not borrow, and thou ſhalt reigne over many nations, and they ſhal not reigne over thee.

* *Chap.* 28.12.

7 ¶ If one of thy brethren with thee be poore ‡ within any of thy gates in thy land, which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

‡ *Or, any of thy cities.*

8 * But thou ſhalt open thine hand unto him, and ſhalt lend him ſufficient for his need which he hath.

* *Matt.*5.42. *Luke* 6.34.

9 Beware that there be not a wicked thought in thine heart, to ſay, the ſeventh yeare, the yeare of freedome is at hand: therefore † it grieveth thee to looke on thy poore brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, ſo that ſin be in thee:

† *Ebr. thine eye is evill.*

10 Thou ſhalt give him, and let it not grieve † thine heart to give unto him: for becauſe of this the Lord thy God ſhal bleſſe thee in all thy works, and in all that thou putteſt thine hand to.

† *Ebr. let not thine heart be evill.*

11 [c] Becauſe there ſhal be ever *ſome* poore in the land, therefore I command thee, ſaying, Thou ſhalt [d] open thine hand unto thy brother, to thy needy, and to thy poore in thy land.

c To trie your charitie, Matt. 26. 11.

d Thou ſhalt be liberall.

12 ¶ * If thy brother an Ebrew ſell himſelf to thee, or an Ebreweſſe, and ſerve thee ſix yeares, even in the ſeventh yeare thou ſhalt let him goe free from thee:

* *Exod.*21.2. *Iere.*34.14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him goe away empty,

14 *But* ſhalt [e] give him a liberall reward of thy ſheep, and of thy corne, and of thy wine: thou ſhalt give him of that wherewith the Lord thy God hath bleſſed thee.

e In token that thou doeſt acknowledge the benefit which God hath given thee by his labours.

15 And remember that thou waſt a ſervant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to day.

16 And if he ſay unto thee, I will not go away from thee, becauſe he loveth thee and thine houſe, & becauſe he is wel with thee,

17 * Then ſhalt thou take a naule, and pierce his eare thorow againſt the doore, & he ſhall be thy ſervant for [f] ever: and unto thy maide ſervant thou ſhalt doe likewiſe.

* *Exod.*21 6.

f To the yeare of Jubile, Levit. 25.40.

18 Let it not grieve thee, when thou letteſt him go out free from thee: for he hath ſerved thee ſix years, *which is* the double worth of [g] an hired ſervant: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.

g For the hired ſervant ſerved bu three yeares, and he ſix.

19 ¶ * All the firſt born males that come of thy cattell, and of thy ſheep, thou ſhalt ſanctifie unto the Lord thy God. [h] Thou ſhalt do no work with thy firſt born bullock, nor ſheare thy firſt born ſheep.

* *Exod.*34.19.

h For they are the Lords.

20 Thou ſhalt eat it before the Lord thy God yeare by yeare, in the place which the Lord ſhal chuſe, *both* thou, & thine houſhold

21 * But if there be any blemiſh therein, *as if it be* lame, or blind, or have any evill fault, thou ſhalt not offer it unto the Lord thy God,

* *Levit.*22.20. *chap.*17.1.

22 *But* ſhalt eat it within thy gates: the uncleane, and the cleane *ſhall eat it* alike, [i] as the Roe buck, and as the Hart.

i Thou ſhalt as well eat them, as the roe buck, and other wild beaſts.

23 Only thou ſhalt not eat the blood thereof, *but* pour it upon the ground as water.

CHAP. XVI. †

1 Of Eaſter, 10 Whitſuntide, 13 And the feaſt of Tabernacles. 18 What officers ought to be ordained. 21 Idolatry forbidden.

Thou ſhalt keep the moneth of [a] Abib, and thou ſhalt celebrate the Paſſeover unto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Read Exod. 13.4.

2 Thou ſhalt therefore [b] offer the Paſſeover unto the Lord thy God, of ſheep and bullocks * in the place where the Lord ſhal chuſe to cauſe his Name to dwell.

b Thou ſhalt eat the Eaſter lamb.

* *Chap.*12.5.

3 Thou * ſhalt eat no leavened bread with it: *but* ſeven dayes ſhalt thou eat unleavened bread therewith, *even* the bread of [c] tribulation: for thou cameſt out of the land of Egypt in haſte, that thou mayeſt remember the day when thou cameſt out of the land of Egypt, all the dayes of thy life.

* *Exod.* 12. 14,15.

c Which ſignified that affliction which thou hadſt in Egypt.

4 And there ſhall be no leaven ſeene with thee in all thy coaſts ſeven dayes long: neither ſhall there remaine the night any of the fleſh untill the morning which thou offeredſt the firſt day at even.

5 Thou mayeſt [d] not offer the Paſſeover within any of thy gates, which the Lord thy God giveth thee:

d This was chiefly accompliſhed when the Temple was built.

6 But in the place which the Lord thy God ſhall chuſe to place his Name, there thou ſhalt offer the [e] Paſſeover at even, about the going downe of the Sunne, in the ſeaſon that thou cameſt out of Egypt.

e Which was inſtituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this lamb was a figure.

7 And thou ſhalt roſte and eat it in the place which the Lord thy God ſhall chuſe,

and ſhalt return on the morrow, and go unto thy tents.

8 Six dayes ſhalt thou eat unleavened bread, and the ſeventh day *ſhall be* a ſolemn aſſembly to the Lord thy God: thou ſhalt do no work *therein*.

9 ¶ Seven weeks ſhalt thou [f] number unto thee, and ſhalt begin to number the ſeven weeks, when thou beginneſt to put the ſickle to the corn:

10 And thou ſhalt keep the feaſt of weeks unto the Lord thy God, ‡ *even* a free gift of thine hand, which thou ſhalt give unto the Lord thy God, as the Lord thy God hath bleſſed thee.

11 And thou ſhalt rejoyce before the Lord thy God, thou and thy ſon, and thy daughter, and thy ſervant, and thy maide, and the Levite that is within thy gates, and the ſtranger, and the fatherleſſe, and the widow, that are among you, in the place which the Lord thy God ſhal chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: therefore thou ſhalt obſerve and do theſe ordinances.

13 ¶ Thou ſhalt [g] obſerve the feaſt of the Tabernacles ſeven dayes, when thou haſt gathered in thy corn, and thy wine.

14 And thou ſhalt rejoyce in thy feaſt, thou, and thy ſon, and thy daughter, and thy ſervant, and thy maid, and the Levit, and the ſtranger, and the fatherleſſe, and the widow, that are within thy gates.

15 Seven dayes ſhalt thou keep a feaſt unto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the works of thine hands, thou ſhalt in any caſe be glad.

16 ¶ *Three times in a yeare ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the unleavened bread, and in the feaſt of the weeks, and in the feaſt of the Tabernacles: and they ſhall not appeare before the Lord empty.

17 Every man *ſhall give* according to the gift of his [h] hand, and according to the bleſſing of the Lord thy God, which he hath given thee.

18 ¶ [i] Judges and officers ſhalt thou make thee in all thy cities, which the Lord thy God giveth thee, throughout thy tribes: and they ſhall judge the people with righteous judgement.

19 Wreſt not thou the law, nor reſpect any perſon, neither take reward: for the reward blindeth the eyes of the wiſe, and perverteth the words of the juſt.

20 That which [k] is juſt and right ſhalt thou follow, that thou mayeſt live, and poſſeſſe the land which the Lord thy God giveth thee.

ginning at the morning after he Paſſeover, t. 23.15. d. 13.4.

‡ as thou art awillingly.

hat is, the 15 of the ſeventh eth. Levit. 23. 34.

xod. 23.15. 34. 23.

h According to the ability that God hath given him.

e gave authorito that people a time to chuſe mſelves magites.

The magiſtrate ſt conſtantly ow the tenour he Law, and in hing decline m juſtice.

21 ¶ Thou ſhalt plant thee no grove of any trees neere unto the altar of the Lord thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee up no ‡ pillar, which thing the Lord thy God hateth.

‡ Or, image.

CHAP. XVII.

2 The puniſhment of the Idolater. 9 Hard controverſies are brought to the Prieſt and the Iudge. 12 The contemner muſt dy. 15 The election of the King. 16 and 17 what things he ought to avoid. 18 And what he ought to imbrace.

THou ſhalt offer unto the Lord thy God no bullock nor ſheep, wherein is *[a] blemiſh *or* any evill favoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giveth thee, man or [b] woman that hath wrought wickedneſſe in the ſight of the Lord thy God, in tranſgreſſing his covenant

3 And hath gone and ſerved other gods, and worſhipped them: as the Sun, or the Moon, or any of the hoſt of heaven, which I have not [c] commanded,

4 And it be told unto thee, and thou haſt heard it, then ſhalt thou inquire diligently: and if *it be* true, *and* the thing certain, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *whether it be* man or woman, and ſhalt ſtone them with ſtones, till they die.

6 *At the mouth † of two or three witneſſes ſhall he that is worthy of death, dy: *but* at the mouth of one witnes, he ſhall not dy.

7 The hands of the [d] witneſſe ſhalbe firſt upon him, to kill him: and afterward the hands of all the [e] people: ſo thou ſhalt take the wicked away from among you.

8 ¶ If there riſe a matter too hard for thee in judgement between blood & blood, between plea and plea, between plague and plague, in the matters of controverſie within thy gates, then ſhalt thou ariſe, and go up unto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come unto the Prieſts of the Levites, and unto the [f] judge that ſhall be in thoſe dayes, and ask, and they ſhall ſhew thee the ſentence of judgement,

10 And thou ſhalt do according to that thing which they of that place (which the Lord hath choſen) ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee.

11 According to the law which they ſhal teach thee, and according to the judgement which they ſhall tell thee, ſhalt [g] thou do: thou ſhalt not decline from the thing which they ſhall ſhew thee, *neither* to the right hand, nor to the left.

*Chap. 15.21.

[a] Thou ſhalt not ſerve God for faſhion ſake, as hypocrites do.

[b] Shewing that the crime cannot be excuſed by the frailty of the perſon.

[c] Whereby he condemneth all religion and ſerving of God, which God hath not commanded.

*Num. 35. 30. Chap. 19. 15. Matth. 18. 16. 2 Cor. 13. 1.

† Ebr. of two witneſſes or three witneſſes.

[d] Whereby they declared that they teſtified the truth.

[e] To ſignifie a common conſent to maintain Gods honour and true religion.

[f] Who ſhall give ſentence as the prieſts counſel him by the law of God.

[g] Thou ſhalt obey their ſentence, that the controverſie may have an end.

12 And that man that will doe preſumptuouſly, not hearkning unto the Prieſt, (that ſtandeth before the Lord thy God to [h] miniſter there) or unto the Iudge, that man ſhall die, and thou ſhalt take away evil from Iſrael.

13 So all the people ſhall heare and feare, and doe no more preſumptuouſly.

14 ¶ When thou ſhalt come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſſe it, and dwell therein, if thou ſay, I will ſet a king over me, like as all the nations that are about me,

15 *Then* thou ſhalt make him king over thee, whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a King over thee: thou ‡ ſhalt not ſet a [i] ſtranger over thee, which is not thy brother.

16 In any wiſe he ſhal not prepare him many horſes, nor bring the people againe to [k] Egypt, for to increaſe the number of horſes, ſeeing the Lord hath ſaid unto you, Ye ſhall henceforth goe no more againe that way.

17 Neither ſhall he take him many wives, leſt his heart [l] turne away, neither ſhall he gather him much ſilver and gold.

18 And when he ſhall ſit upon the throne of his kingdome, then ſhall he write him this [m] Law repeated in a booke, by the [n] Prieſts of the Levites,

19 And it ſhall be with him, and he ſhal reade therein all the dayes of his life, that he may learn to feare the Lord his God, *and* to keep all the words of this Law, and theſe ordinances, for to doe them:

20 That his heart be not lifted up above his [o] brethren, and that he turne not from the commandement, to the right hand or to the left, *but* that he may prolong his daies in his kingdome, he, and his ſonnes in the mids of Iſrael.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite comming from another place. 9 To avoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20. The ſalſe prophet ſhall be ſlaine. 22 How he may be knowen.

THe Prieſts of the Levites, *and* all the tribe of Levi * ſhal have no part nor inheritance with Iſrael, * *but* ſhall eat the offerings of the Lord made by fire, and his [a] inheritance.

2 Therefore ſhall they have no inheritance among their brethren: *for* the Lord is their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhal be the Prieſts dutie of the people, that they which offer ſacrifice, whether *it be* bullock or ſheep, ſhall give unto the Prieſt the [b] ſhoulder, and the two cheekes, and the maw.

4 The firſt fruits *alſo* of thy corn, of thy wine, and of thine oyle, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand and miniſter in the Name of the Lord, him, and his ſonnes for ever.

6 ¶ Alſo when a Levite ſhall come out of any of thy cities of all Iſrael, where he remained, and come with [c] all the deſire of his heart unto the place, which the Lord ſhall chuſe,

7 He ſhall then miniſter in the Name of the Lord his God, as all his brethren the Levites, which remaine there before the Lord.

8 They ſhall have like portions to eat [d] beſide that which cometh of his ſale of his patrimony.

9 When thou ſhalt come into the land which the Lord thy God giveth thee, thou ſhalt not learn to doe after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſon or his daughter to [e] * goe thorow the fire, *or* that uſeth witchcraft, *or* a regarder of times, or a marker of the flying of fowles, or a ſorcerer,

11 Or * a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that * asketh counſell at the dead.

12 For all that doe ſuch things *are* abomination unto the Lord, and becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

13 Thou ſhalt be [f] upright therefore with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſſe, hearken unto thoſe that regard the times, and unto ſorcerers: † as for thee, the Lord thy God hath not † ſuffered thee ſo.

15 ¶ * The Lord thy God will raiſe up unto thee a [g] Prophet like unto me, from among you, *even* of thy brethren: unto him ye ſhall hearken,

16 According to all that thou deſireſt of the Lord thy God in Horeb, in the day of the aſſembly, when thou ſaideſt, * Let me heare the voyce of my Lord God no more, nor ſe this great fire any more, that I die not.

17 And the Lord ſaid unto me, They have well ſpoken.

18 * I will raiſe them up a Prophet from among their brethren like unto thee, and will put my words in his [h] mouth, and he ſhall ſpeak unto them all that I ſhall command him.

19 And whoſoever will not hearken unto my words, which he ſhall ſpeake in my name, I will [i] require it of him.

20 But the Prophet that ſhall preſume to ſpeak a word in my Name, which I have not commanded him to ſpeak, or that ſpeaketh in the name of other gods, even the ſame Prophet ſhall die.

21 And

[h] So long as he is the true miniſter of God, and pronounceth according to his word.

‡ *Or, mayeſt not.*

[i] Who is not of thy nation, leſt he change true religion into idolatry and bring thee to ſlavery.

[k] To revenge their injuries, and to take them of their beſt horſes. 1.King.10.28.

[l] From the law of God.

[m] Meaning, the Deuteronomie.

[n] He ſhall cauſe it to be written by them, or he ſhall write it by their example.

[o] Whereby is meant that kings ought ſo to love their ſubiects, as nature bindeth one brother to love another.

* *Num.*18.20.
* *Chap.*10.9.
1 *Cor.*9.13.

[a] That is, the Lords part of his inheritance.

[b] The right ſhoulder, Num.18.18.

[c] Meaning, ſerve God un nedly, and no ſeek eaſe.

[d] Not conſtrain to live of himſel

[e] Signifying were purged this ceremonie paſſing betwe two fires.

* *Levit.*18.21.

* *Levit* 20.27.

* 1 *Sam.*28.7.

[f] Without hyp criſie, or mixt of falſe religon.

† *Ebr.but thou ſo.*

† *Ebr.given or pointed.*

* *Acts* 7.37.

[g] Meaning, a co tinuall ſucceſſi of Prophets, Chriſt the end all Prophets co

* *Exod.*20.19.

* *Ioſh.*1.45. 3.21. *and* 7.37.

[h] Which promi is not onely m to Chriſt, but to that teach in h name, Iſa.59.21.

[i] By executing puniſhment up him.

21 And if thou think in thine heart, How ſhall we know the word which the Lord hath not ſpoken ?

22 When a prophet ſpeaketh in the name of the Lord, if the thing [k] follow not nor come to paſſe, that is the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly : thou ſhalt not *therefore* be afraid of him.

nder this ſure he compriſ- all the other ns.

CHAP. XIX.

1 The franchiſed towns. 14 Not to remove thy neighbours bounds. 16 The puniſhment of him that beareth falſe witneſſe.

WHen the Lord thy God * ſhall root out the nations, whoſe land the Lord thy God giveth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

hap. 12. 29.

2 * Thou ſhalt ſeparate three cities for thee in the mids of the land which the Lord thy God giveth thee to poſſeſſe it.

od. 21. 13. . 35. 9, 11. 20. 2.

3 Thou ſhalt [a] prepare thee the way, and divide the coaſts of the land, which the Lord thy God giveth thee to inherit, into three parts, that every [b] manſlayer may flee thither.

ke an open & y way.

hich killeth nſt his will, & no hatred in heart,

4 ¶ This alſo is the cauſe wherefore the manſlayer ſhall flee thither, and live : who ſo killeth his neighbour ignorantly, and hated him not in time paſſed :

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand ſtriketh with the axe to cut down the tree, if the head ſlip from the helve, and hit his neighbour that he dieth, the ſame [c] ſhall flee unto one of the cities, and live,

at murther be committed up- urther.

um. 35. 12.

6 Leſt the * avenger of the blood follow after the manſlaier while his heart is chafed, and overtake him, becauſe the way is long, and ſlay him, although he be not ‡ worthy of death, becauſe he hated him not in time paſſed.

, cannot be iud- o death.

7 Wherefore I command thee, ſaying, Thou ſhalt appoint out three cities for thee

8 And when the Lord thy God [d] enlargeth thy coaſts, (as he hath ſworn unto thy fathers) and giveth thee all the land which he promiſed to give unto thy fathers,

hen thou go- ver Jorden to eſſe the whole of Canaan.

9 (If thou keep all theſe commandements to do them, which I command thee this day : *to wit*, that thou love the Lord thy God, and walk in his wayes for ever) * then thou ſhalt adde three cities moe for thee beſides thoſe three.

ſh. 20. 7.

10 That innocent blood be not ſhed within thy land, which the Lord thy God giveth thee to inherit, [e] leſt blood be upon thee.

ſt thou be pu- ed for inno- t blood.

11 ¶ But if a man hate his neighbour, and lay wait for him, and riſe againſt him, and ſmite any man that he die, and flee unto any of theſe cities,

12 Then the [f] Elders of his citie ſhall ſend and fet him thence, and deliver him into the hands of the avenger of the blood, that he may die.

f The magiſtrates.

13 Thine [g] eie ſhall not ſpare him, but thou ſhalt put away *the cry* of innocent blood from Iſrael, that it may go well with thee.

g Then whoſoever pardoeth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remove thy neighbours mark, which they of old time have ſet in thine inheritance, that thou ſhalt inherit in the land, which the Lord thy God giveth thee to poſſeſſe it.

15 ¶ * One witneſſe ſhall not riſe againſt a man for any treſpaſſe, or for any ſin, or for any fault that he offendeth in, * *but* at the mouth of two witneſſes, or at the mouth of three witneſſes ſhal the matter be ſtabliſhed

* *Chap.* 17. 6. *Matth.* 18. 16. *Iohn* 8. 17. * 2 *Cor* 13. 1. *Heb.* 10. 28.

16 ¶ If a falſe witneſſe riſe up againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtrive together, ſhall ſtand before the [h] Lord, *even* before the Prieſts and the Judges, which ſhall be in thoſe dayes,

h Gods preſence is where his true miniſters are aſſembled.

18 And the Judges ſhall make diligent inquiſition : and if the witneſſe be found falſe, *and* hath given falſe witneſſe againſt his brother,

19 * Then ſhall ye do unto him as he had thought to do unto his brother : ſo thou ſhalt take evill away forth of the mids of thee.

* *Prov.* 19. 5. *Dan.* 13. 62.

20 And the reſt ſhall heare *this*, and feare, and ſhall henceforth commit no more any ſuch wickedneſſe among you.

21 Therefore thine eye ſhal have no compaſſion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* *Exod.* 21. 23. *Levit.* 24. 20. *Matth.* 5. 38.

CHAP. XX.

3 The exhortation of the Prieſt when the Iſraelites go to battell. 5 The exhortation of the officers ſhewing who ſhould go to battell. 10 Peace muſt firſt be proclaimed. 19 The trees that beare fruit muſt not be deſtroyed.

WHen [a] thou ſhalt go forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, *and* people moe then thou, be not afraid of them : for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning, upon juſt occaſion : for God permitteth not his people to fight, when it ſeeeth good to them.

2 And when ye are come neere unto the batrell, then the Prieſt ſhall come forth to ſpeak unto the people,

3 And ſhall ſay unto them, Heare, O Iſrael : ye are come this day unto battell againſt your enemies : * let not your hearts be faint, neither feare, nor be amaſed, nor adread of them.

* *Chap.* 28. 7.

4 For the Lord your God [b] goeth with you to fight for you againſt your enemies, *and* to ſave you.

b Is preſent to defend you with his grace and power.

5 ¶ And let the officers ſpeake unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicate it ? let him go and return to his houſe, leſt he dy in the battell, and another man dedicate it.

c For when they entred firſt to dwel in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace.

6 And what man *is there* that hath planted a vineyard, and hath not [d] eaten of the fruit? let him go and return again unto his houſe, leſt he die in the battel, and another eat the fruit.

d The Ebrew word ſignifieth to make common or prophane, Levit. 19. 25.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return again unto his houſe, leſt he die in battel, and another man take her.

8 And let the Officers ſpeake further unto the people, and ſay, *Whoſoever is afraid and faint harted, let him go and return unto his houſe, leſt his brethrens heart faint like his heart.

* *Iudg.* 7. 3.

9 And after that the officers have made an end of ſpeaking unto the people, they ſhall make captaines of the army to govern the people.

10 ¶ When thou comeſt neere unto a citie to fight againſt it, * thou ſhalt offer it peace.

* *Num.* 21. 22. *Chap.* 2. 26.

11 And if it anſwer thee again [e] peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and ſerve thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre againſt thee, then ſhalt thou beſiege it,

13 And the Lord thy God ſhall deliver it into thine hands, & thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, & the children, *and the cattel, and all that is in the city, *even* all the ſpoile thereof, ſhalt thou take unto thy ſelf, and ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee.

* *Ioſh.* 8. 2.

15 Thus ſhalt thou do unto all the cities, which are a great way off from thee, which are not of the cities of theſe [f] nations here.

f For God had appointed ẏ the Canaanites ſhould be deſtroyed, & made the Iſraelites executers of his will, Chap. 7. 1.

16 But of the cities of this people, which the Lord thy God ſhal give thee to inherit, thou ſhalt ſave no perſon alive,

17 But ſhalt utterly deſtroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they have done unto their gods, and *ſo* ye ſhould ſin againſt the Lord your God.

19 ¶ When thou haſt beſieged a city long time, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe into them: for thou maieſt eat of them: therefore thou ſhalt not cut them down to further thee in the ſiege, (for the [g] tree of the field is mans *life*)

g Some reade, For man *ſhall be in ſtead* of the tree of the field, to come out in the ſiege againſt thee.

20 Onely thoſe trees, which thou knoweſt are not for meat, thoſe ſhalt thou deſtroy and cut down, and make forts againſt the city that maketh warre with thee, untill thou ſubdue it.

Chap. XXI.

2 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The diſobedient childe. 23 The body may not hang all night.

IF one be found [a] ſlain in the land which the Lord thy God giveth thee to poſſeſſe it, lying in the field, *and* it is not known who hath ſlain him,

a This law de reth how hom a thing murthe ſeeing that for man, a whole co trey ſhould be nished, except medy be found

2 Then thine Elders and thy Judges ſhall come forth, and meaſure unto the cities that are round about him that is ſlain.

3 And let the Elders of that city, which is next unto the ſlain man, take out of the drove an heifer that hath not been put to labour, nor hath drawn in the yoke.

4 And let the Elders of that city bring the heifer unto a ‡ ſtony [b] valley, which is neither eared nor ſowen, and ſtrike off the heifers neck there in the valley.

‡ *Or, rough.*

b That the blo ſhed of the in cent beaſt in a litarie place m make them a the fact.

5 Alſo the Prieſts the ſonnes of Levi (whom the Lord thy God hath choſen to miniſter, and to bleſſe in the Name of the Lord) ſhall come forth, and by their word ſhall all ſtrife and plague be tried.

6 And all the Elders of that city that came neere to the ſlain man, ſhall waſh their hands over the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen it.

8 [c] O Lord, be mercifull unto thy people Iſrael, whom thou haſt redeemed, & lay no innocent blood to the charge of thy people Iſrael, and the blood ſhal be forgiven them.

c This was prayer which Prieſt made in audience of people.

9 So ſhalt thou take away *the cry* of innocent blood from thee, when thou ſhalt do that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt go to warre againſt thine enemies, and the Lord thy God ſhall deliver them into thine hands, and thou ſhalt take them captives,

11 And ſhalt ſee among the captives a beautifull woman, and haſt a deſire unto her, and wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [d] and ſhe ſhall ſhave her head, and pare her nailes,

d Signifying her former muſt be change before ſhe co be joyned to people of God.

13 And ſhe ſhall put off the garment that ſhe was taken in, and ſhe ſhall remain in thine houſe, [e] and bewail her father and her mother a moneth long: and after that ſhalt thou go in unto her, and marrie her, and ſhe ſhall be thy [f] wife.

e As having nounced pare and countrey.

f This onely permitted in warres: otherw the Iſraelits co not marrie ſt gers.

14 And if thou have no favour unto her, then thou mayeſt let her go whither ſhe will, but thou ſhalt not ſell her for money, nor make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one loved and another [g] hated, and they have born him children, both the loved & alſo the hated:

g This decla that the plura of wives c me o corrupt affectio ted: if the firſt born be the ſon of the hated,

16 Then when the time cometh, that he appointeth his ſonnes to be heires of that which he hath, he may not make the ſon of the beloved firſt-born ‡ before the ſon of the hated, which is the firſt-born:

hile the ſonne
ated liveth.

17 But he ſhall acknowledge the ſon of the hated for the firſt-born, and give him [h] double portion of all that he hath: for he is the firſt of his ſtrength, and to [i] him belongeth the right of the firſt-born.

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18 ¶ If any man have a ſon that is ſtubborn and diſobedient, which will not hearken unto the voice of his father, nor the voice of his [k] mother, and they have chaſtened him, and he would not obey them,

it is the mo-
duty alſo to
ct her chil-

19 Then ſhall his father and his mother take him, and bring him out unto the Elders of his city, and unto the gate of the place where he dwelleth,

20 And ſhall ſay unto the Elders of his city, This our ſon is ſtubborn and diſobedient, *and* he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his city ſhall [l] ſtone him with ſtones unto death: ſo thou ſhalt take away evill from among you, that all Iſrael may heare it, and feare.

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22 ¶ If a man alſo have committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhall not remain [m] all night upon the tree, but thou ſhalt bury him the ſame day: for the * curſe of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

r Gods law
death is ſa-
, and nature
eth cruelty.
.3. 13.

Chap. XXII.

1 He commandeth to have care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the dam and her young birds. 8 Why they ſhould have battlements. 9 Not to mix divers kindes together. 13 Of the wife not being found a virgine. 23 The puniſhment of adulterie.

THou *ſhalt not ſee thy brothers ox nor his ſheep go aſtray, and [a] withdraw thy ſelf from them, *but* ſhalt bring them again unto thy brother.

d. 23.4.
ough thou
it not.

2 And if thy brother be not [b] neere unto thee, or if thou know him not, then thou ſhalt bring it into thine houſe, and it ſhal remain with thee, untill thy brother ſeek after it: then ſhalt thou deliver it to him again.

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3 In like manner ſhalt thou do with his [c] aſſe, and ſo ſhalt thou do with his raiment, and ſhalt ſo do with all loſt things of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thy ſelf *from them*.

h more art
ound to do
neighbours

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor his oxe fal down by the way, and withdraw thy ſelf from them, *but* ſhalt lift them up with him.

5 ¶ The [d] woman ſhall not weare that which pertaineth unto the man, neither ſhal a man put on womans raiment: for all that do ſo, *are* abomination unto the Lord thy God.

[d] For that were to alter the order of nature, and to deſpite God.

6 ¶ If thou find a birds neſt in the way, in any tree, or on the ground, *whether they by* yong or egges, and the damme ſitting upon the yong, or upon the egges, [e] thou ſhalt not take the damme with the yong,

[e] If God deteſt crueltie done to little birds, how much more to man, made according to his image?

7 *But* ſhalt in any wiſe let the damme go, and take the yong to thee, that thou maieſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a new houſe, thou ſhalt make a battlement on the roofe, that thou lay not blood upon thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with divers kinds of ſeeds, leſt thou defile the increaſe of the ſeed, which thou haſt ſowen, and the fruit of the vineyard.

[f] The tenor of this Law, is to walk in ſimplicity, & not to be curious of new inventions.

10 ¶ Thou ſhalt not plow with an oxe and an aſſe together.

11 ¶ Thou ſhalt not weare *a garment* of divers ſorts, as of woollen and linnen together.

12 ¶ *Thou ſhalt make thee fringes upon the foure quarters of thy veſture, wherewith thou covereſt thy ſelfe.

* *Num.* 15. 38.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] ſlanderous things unto her charge, and bring up an evill name upon her, and ſay, I tooke this wife, and when I came to her, I found her not a maid,

[g] That is, be an occaſion that ſhe is ſlandered.

15 Then ſhall the father of the maid and her mother, take and bring the ſignes of the maides virginitie unto the Elders of the citie to the gate,

16 And the maides father ſhall ſay unto the Elders, I gave my daughter unto this man to wife, and he hateth her:

17 And loe, he layeth ſlanderous things unto her charge, ſaying, I found not thy daughter a maid: loe, theſe *are the tokens* of my daughters virginitie: and they ſhall ſpread the [h] veſture before the Elders of the city.

[h] Meaning, the ſheet, wherein the ſignes of her virginity were.

18 Then the Elders of the city ſhal take that man and chaſtiſe him,

19 And ſhall condemn him in an hundreth *ſhekels* of ſilver, and give them unto the father [i] of the maide, becauſe he hath brought up an evill name upon a maide of Iſrael: and ſhe ſhall be his wife, and he may not put her away all his life.

[i] For the fault of the childe redoũdeth to the ſhame of the parents: therefore he was recompenſed! when ſhe was faultleſſe.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then ſhall they bring forth the maid to the doore of her fathers houſe, & the men of her city ſhall ſtone her with ſtones to death: for ſhe hath wrought folly in Iſrael, by playing the whore in her fathers houſe:

ſo thou ſhalt put evill away from among you.

* Levit. 20. 10.

22 ¶ *If a man be found lying with a woman married to a man, then they ſhall die even both twain: *to wit*, the man that lay with the wife, and the wife: ſo thou ſhalt put away evill from Iſrael.

23 ¶ If a maid be betrothed unto an husband, and a man find her in the town and ly with her,

‡ Or, defiled.

24 Then ſhal ye bring them both out unto the gates of the ſame city, & ſhall ſtone them with ſtons to death: the maid becauſe ſhe cried not, *being* in the city, & the man, becauſe he hath ‡humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed maid in the field, & force her, & lie with her, then the man that lay with her, ſhall die alone:

‡ Or, no ſinne worthy of death.

k Meaning, that the innocent cannot be puniſhed.

26 And unto the maid thou ſhalt do nothing, becauſe there is in the maid no ‡cauſe of death: for as when a man riſeth againſt his neighbour and woundeth him to death, ſo [k] is this matter.

27 For he found her in the fields: the betrothed maid cryed, and there was no man to ſuccour her.

* Exod. 22. 16.

28 ¶ * If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, ſhall give unto the maids father fifty *ſhekels* of ſilver: and ſhe ſhall be his wife, becauſe he hath humbled her: he cannot put her away all his life.

l He ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden Levit. 18.

30 ¶ No man ſhall [l] take his fathers wife, nor ſhall uncover his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to avoid when they go to warre. 15 Of the fugitive ſervant. 17 To flee all kinde of whoredome. 19 Of uſury. 21 Of vows. 24 Of the neighbours vine and corn.

a Either to beare office, or to marrie a wife.

NOne that is hurt by burſting, or that hath his privie member cut off, [a] ſhall enter into the congregation of the Lord.

b This was to cauſe them to live chaſtly, that their poſteritie might not be rejected.

2 [b] A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhal he not enter into the congregation of the Lord.

* Neh. 13. 1.

3 * The Amonites and the Moabites ſhall not enter into the congregation of the Lord: even to their tenth generation ſhall they not enter into the congregation of the Lord for ever,

c Hereby he condemneth all, that further not ẏ children of God in their vocation.

* Num. 22. 5, 6.

4 Becauſe they [c] met you not with bread and water in the way, when ye came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neverthele ſſe, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curſe to a bleſſing unto thee, becauſe the Lord thy God loved thee.

d Thou ſhalt h nothing to do w them.

6 Thou [d] ſhalt not ſeek their peace, nor their proſperitie all thy daies for ever.

7 ¶ Thou ſhalt not abhorre an Edomit, for he is thy brother: neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

e If the fath have renounced their idolatry, received circu ciſion.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the congregation of the Lord.

9 ¶ When thou goeſt out with the hoſt againſt thine enemies, keep thee then from all wickedneſſe.

10 ¶ If there be among you any that is unclean by that which cometh to him by night, he ſhall go out of the hoſt, and ſhall not enter into the hoſt,

11 But at even he ſhall waſh *himſelf* with water, and when the ſunne is down, he ſhal enter into the hoſt.

f For the nece ty of nature.

12 ¶ Thou ſhalt have a place alſo without the hoſt whither thou ſhalt [f] reſort,

g Meaning her that his peo ſhould be pu both in ſoul body.

13 And thou ſhalt have a paddle among thy weapons, and when thou wouldeſt ſit down without, thou ſhalt dig therewith, and returning thou ſhalt [g] cover thine excrements.

14 For the Lord thy God walketh in the mids of thy camp to deliver thee, & to give *thee* thine enemies before thee: therefore thine hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.

h This is mea the heathen, fled for their ſters cruelty, embraced the religion.

15 ¶ Thou ſhalt not [h] deliver the ſervant unto his maſter, which is eſcaped from his maſter unto thee.

† Ebr. gates.

16 He ſhall dwell with thee, *even* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vex him.

17 ¶ There ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore-keeper of the ſons of Iſrael.

i Forbidding by that any ga gotten of things ſhould applyed to the vice of God, M 1. 7.

18 Thou ſhalt neither bring the [i] hire of a whore, nor the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God.

* Exod. 22. 25. Levit. 25. 36.

19 ¶ * Thou ſhalt not give to uſury to thy brother: *as* uſury of money, uſury of meat, uſury of any thing that is put to uſurie.

k This was mitted for a for the hardn of their heart.

20 Unto a [k] ſtranger thou mayeſt lend upon uſury, but thou ſhalt not lend upon uſury unto thy brother, that the Lord thy God may [l] bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

l If thou ſhew charitie to thy ther, God will clare his love ward thee.

21 ¶ When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not be ſlack to pay it: for the Lord thy God will ſurely require it of thee, and *ſo* it ſhould be ſinne unto thee.

22 But when thou abſtaineſt from vowing, it ſhall be no ſinne unto thee.

23 That which is gone out of thy lips,

thou ſhalt [m] keep and perform, as thou haſt vowed it willingly unto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

he vow be
and godly.

24 ¶ When thou commeſt unto [n] thy neighbours vineyard, then thou maieſt eat grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſell.

ng hired for
our.

bring home
e houſe.

25 When thou commeſt into thy neighbours corn, * thou maieſt pluck the eares with thine hand, but thou ſhalt not move a ſickle to thy neighbours corn.

th.12.1.

CHAP. XXIV.

1 Divorcement is permitted. 5 He that is newly married is exempted from war. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe and widow.

WHen a man taketh a wife, and marrieth her, if ſo be ſhe find no favour in his eyes, becauſe he hath ſpied ſome filthineſſe in her, [a] then let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe.

eby God ap-
th not that
divorcement,
ermitteth it
oid further
venience,
19.7.

2 And when ſhe is departed out of his houſe, and gone her way, and marrie with another man,

3 And if the latter huſband hate her, and write her a letter of divorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which took her to wife:

4 *Then* her firſt huſband which ſent her away, may not take her again to be his wife, after that ſhe is [b] defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſin, which the Lord thy God doeth give thee to inherite.

eeing that by
itting her, he
ed her to be
ean and defi-

5 ¶ When a man taketh a new wife, he ſhall not go a warfare, [c] neither ſhall be charged with any buſineſſe, but ſhalbe free at home one yeare, and rejoyce with his wife which he hath taken.

hat they might
n to know one
thers conditi-
, and ſo after-
d live in godly
ce.

6 ¶ No man ſhall take the nether nor the upper [d] milſtone to pledge: for this gage is *his* living.

Nor any thing
ereby a man
teth his living.

7 ¶ If any man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that theefe ſhall die: ſo ſhalt thou put evill away from among you.

8 ¶ Take heed of the * plague of leproſie, that thou obſerve deligently, and doe according to all that the Prieſts of the Levites ſhall teach you: take heed you doe as I commanded them.

*Levit.*13.2.

9 Remember what the Lord thy God did unto * Miriam by the way after that ye were come out of Egypt.

*Num.*12.10.

10 ¶ When thou ſhalt aske again of thy neighbour any thing lent, thou ſhalt not goe [e] into his houſe to fet his pledge.

As though thou
uldeſt appoint
at to have, but
lt receive what
may ſpare.

11 But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores unto thee.

12 Furthermore, if it be a poor body, thou ſhalt not ſleep with his pledge,

13 *But* ſhalt reſtore him the pledge when the ſun goeth down, that he may ſleep in his raiment, and bleſſe thee: and it ſhall be righteouſneſſe unto thee [f] before the Lord thy God.

[f] Though he would be unthankfull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hired ſervant that is needie and poore, *neither* of they brethren, nor of the ſtranger that is in they land within thy gates.

15 * Thou ſhalt give him his hire for his day, neither ſhall the Sun go down upon it: for he is poore, and therewith ſuſtaineth his life: leſt he cry againſt thee unto the Lord, and it be ſin unto thee.

* *Levit.*19.13.

16 ¶ * The fathers ſhal not be put to death for the children, nor the children put to death for the fathers, but every man ſhal be put to death for his own ſin.

* 2 *King* 14.6.
2 *Chron.*25.4.
*Iere.*31.29.30.
Ezek. 18.20.

17 ¶ Thou ſhalt not pervert the right of the [g] ſtranger, *nor* of the fatherleſſe, nor take a widowes raiment to pledge.

[g] Becauſe the world did leaſt eſteem theſe ſorts of people, therefore God hath moſt care over them.

18 But remember that thou waſt a ſervant in Egypt, and how the Lord thy God delivered thee thence. Therefore I command thee to do this thing.

19 ¶ * When thou cutteſt down thine harveſt in thy field, and haſt forgotten a ſheaf in the field, thou ſhalt not go again to fet it, *but* it ſhalbe for the ſtranger, for the fatherleſſe, & for the widow: that the Lord thy God may bleſſe thee in all the works of thine hands.

* *Levit.*19. 9. *and* 23.22.

20 When thou ‡ beateſt thine Olive tree, thou ſhalt not go over the boughs again, *but* it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

‡ *Or, gathereſt thine olives.*

21 When thou gathereſt thy ‡ vineyard, thou ſhalt not gather the grapes clean after thee, *but* they ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

‡ *Or, the grapes of thy vineyard.*

22 And remember that thou waſt [h] a ſervant in the land of Egypt: therefore I command thee to do this thing.

[h] God judged them not mindfull of his benefit, except they were beneficiall unto others.

CHAP. XXV.

3 The beating of the offendours. 5 To raiſe up ſeed to the kinſman. 11 In what caſe a womans hand muſt be cut off. 13 Of juſt weights and meaſures. 19 To deſtroy the Amalekites.

WHen there ſhall be ſtrife between men, and they ſhall come unto judgement, [a] and ſentence ſhall be given upon them, and the righteous ſhalbe juſtified, and the wicked condemned.

[a] Whether there be a plaintife or none, the Magiſtrates ought to trie out faults and puniſh according to the crime.

2 Then if ſo be the wicked be worthy to be beaten, the Judge ſhall cauſe him to lie down, [b] and to be beaten before his face, according to his treſpaſſe, unto a certain number.

[b] When ÿ crime deſerveth not death.

3 [c] Fortie *ſtripes* ſhall he cauſe him to have and not paſt, leaſt if he ſhould exceed

[c] The Iews of ſuperſtition afterward took one away.

and beat him above that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

4 ¶ * Thou ſhalt not muzzle the oxe that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and have no ſonne, the wife of the dead ſhall not marrie without: *that is,* unto a ſtranger, but his [d] kinſman ſhall goe in unto her, and take her to wife, and doe the kinſmans office to her.

6 And the firſt borne which ſhe beareth, ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſwoman, then let his kinſwoman goe up to the gate unto the Elders, and ſay, My kinſman refuſeth to raiſe up unto his brother a name in Iſrael: he will not doe the office of a kinſman unto me.

8 Then the Elders of his city ſhall cal him, and commune with him: if he ſtand and ſay, I will not take her,

9 Then ſhall his kinſwoman come unto him in the preſence of the Elders, and looſe his ſhooe from his foote, and ſpit in his face, and anſwer, and ſay, ſo ſhall it be done unto that man, that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhooe is put off.

11 ¶ [e] When men ſtrive together, one with another, if the wife of the one come neer, for to rid her husband out of the hands of him that ſmiteth him, and put forth her hand, and take him by his privities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

13 ¶ Thou ſhalt not have in thy bag two maner of † weights, a great and a ſmall,

14 Neither ſhalt thou have in thine houſe divers † meaſures, a great and a ſmall:

15 *But* thou ſhalt have a right and juſt weight: a perfect & a juſt meaſure ſhalt thou have, that thy dayes may be lengthned in the land, which the Lord thy God giveth thee.

16 For all that doe ſuch things, *and* all that doe unrighteouſly, *are* abomination unto the Lord thy God.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of you, al that were feeble behind thee, when thou waſt fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath given thee reſt from all thine enemies round about in the land, which the Lord thy God giveth thee for an inheritance to poſſes it, *then* thou ſhalt put out the [f] remembrance of Amalek from under heaven: forget not.

* 1 *Cor.*9.9. 1.*tim.*5.18.

* *Ruth.*4.3. *matth.*22.24. *marke* 12.19. *luke* 20.21.

[d] Becauſe the Ebrew word ſignifieth not the natural brother, and the word that ſignifieth a brother, is taken alſo for a kinſeman: it ſeemeth that it is not meant that the naturall brother ſhould marry his brothers wife, but ſome other of the kinred, that was in that degree which might marrie.

[e] This law importeth that godly ſhamefaſtneſſe be preſerved: for it is an horible thing to ſee a woman paſt ſhame.

† *Ebr. ſtone and ſtone.*

† *Ebr. Ephah and ephah: reade Exod.*16.36.

* *Exod.*17.8.

[f] This was partly accompliſhed by Saul, about 450 yeares afterwards.

CHAP. XXVI.

3 The offering of the firſt fruits. 5 What they muſt proteſt when they offer them. 12 The tithe of the thirdyeare. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Alſo when thou ſhalt come into the land which the Lord thy God giveth thee for inhertance, and ſhalt poſſeſſe it, and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a basket, and go unto the place, which the Lord thy God ſhall chuſe to [b] place his Name there.

3 And thou ſhalt come unto the Prieſt, that ſhall be in thoſe dayes, and ſay unto him, I acknowledge this day unto the Lord thy God, that I am come unto the countrey which the Lord ſware unto our fathers for to give us.

4 Then the Prieſt ſhall take the basket out of thine hand, and ſet it downe before the altar of the Lord thy God.

5 And thou ſhalt anſwere and ſay before the Lord thy God, A [c] Syrian *was* my father, who being readie to periſh *for hunger*, went downe into Egypt, and ſojourned there with a ſmall companie, and grew there unto a nation great, mightie, [d] and full of people.

6 And the Egyptians vexed us, and troubled us, and laded us with cruell bondage.

7 But when we [e] cried unto the Lord God of our fathers, the Lord heard our voyce, and looked on our adverſitie, and on our labour, and on our oppreſſion.

8 And the Lord brought us out of Egypt in a mightie hand, and a ſtretched out arme, with great terribleneſſe, both in ſignes and wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milke and honie.

10 And now, loe, I [f] have brought the firſt fruits of the land which thou, O Lord, haſt given me, aud thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath given unto thee and to thine [g] houſhold, thou and the Levite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third yeare, *which is* the yeare of tithing, and haſt given it unto the Levite, to the ſtranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be ſatisfied,

13 Then thou ſhalt [h] ſay before the Lord thy God, I have brought the halowed thing out

[a] By this cere nie they ackno ledged that t received the l of Canaana as free gift of Go

[b] To be calle upon, ſerved worſhipped ritually, Chap. 5.

[c] Meaning J kob, who ſer twentie yeares Syria.

[d] Onely by Go mercie, and by their fathe deſervings.

[e] Alledging promiſes made our fathers, Ab ham, Izhak & J kob.

[f] In token of thankful heart, mindfull of h benefit.

[g] Signifying, th God giveth us no goods for our ſelves onely, bu for their uſes alſo which are committed to our charge.

[h] Without hypo criſie.

out of mine houſe, and alſo have given it unto the Levites and to the ſtrangers, to the fatherleſſe, and to the widow, according to all thy * commandements which thou haſt commanded me: I have [i] tranſgreſſed none of thy commandements, nor forgotten *them*.

14 I have not eaten thereof [k] in my mourning, nor ſuffered ought to periſh [l] through uncleanneſſe, nor given ought thereof for the dead, *but* have hearkened unto the voice of the Lord my God: I have done [m] after all that thou haſt commanded me.

15 Look down from thine holy habitation, *even* from heaven, and bleſſe thy people Iſrael, and the land which thou haſt given us (as thou ſwareſt unto our fathers) the land that floweth with milke and honie.

16 ¶This day the Lord thy God doth command thee to do theſe ordinances, and lawes: keep them therefore, and doe them with [n] all thine heart, and with all thy ſoule.

17 Thou haſt ſet up the Lord this day to be thy God, and to walk in his wayes, and to keep his ordinances, and his commandements, and his Lawes, and to hearken unto his voyce.

18 [o] And the Lord hath ſet thee up this day, to be a * precious people unto him (as he hath promiſed thee) and that thou ſhouldeſt keep all his Commandements,

19 And to make thee * high above all Nations (which he hath made) in praiſe, and in name, and in glory, * and that thou ſhouldeſt be an holy people unto the Lord thy God, as he hath ſaid.

Chap. XXVII.

2 They are commanded to write the Law upon ſtones for a remembrance, 5 Alſo to build an Altar. 13 The curſings are given on mount Ebal.

THen Moſes with the Elders of Iſrael [a] commanded the people, ſaying, Keep all the Commandements, which I command you this day.

2 And when ye ſhall paſſe * over Iorden unto the land which the Lord thy God giveth thee, thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter,

3 [b] And ſhalt write upon them all the words of this Law, when thou ſhalt come over, that thou mayeſt goe into the land which the Lord thy God giveth thee: a land that floweth with milk & honie, as the Lord God of thy fathers hath promiſed thee.

4 Therefore when ye ſhall paſſe over Iorden, ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 * And there ſhalt thou build unto the Lord thy God an Altar, *even* an Altar of ſtones: thou ſhalt lift none [c] yron *inſtrument* upon them.

6 Thou ſhalt make the Altar of the Lord thy God of whole ſtones, and offer burnt offering thereon unto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there, and reioyce before the Lord thy God:

8 And thou ſhalt write upon the ſtones all the words of this Law, [d] well and plainely.

6 ¶And Moſes and the Prieſts of the Levites ſpake unto all Iſrael, ſaying, Take heed and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [e] ſhalt hearken therefore unto the voyce of the Lord thy God, and doe his Commandements and his Ordinances, which I command thee this day.

11 ¶And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim, to bleſſe the people when ye ſhall paſſe over Iorden: Simeon, and Levi, and Iudah, and Iſſachar, and [f] Joſeph, and Beniamin.

13 And theſe ſhall ſtand upon mount Ebal, to [g] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Levites ſhall anſwere and ſay unto all the men of Iſrael with a lowd voyce,

15 ¶ Curſed be the man that ſhall make any carved or molten [h] image, *which is* an abomination unto the Lord, the work of the hands of the Craftesman, and putteth it in a ſecret place: And all the people ſhall anſwere, and ſay: So be it.

16 Curſed be he that [i] curſeth his father, and his mother: And all the people ſhall ſay: So be it.

17 Curſed be he that removeth his neighbours [k] marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [l] blind goe out of the way: And all the people ſhall ſay: So be it.

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, and the widow: And all the people ſhall ſay: So be it.

20 Curſed be he that lyeth with his fathers wife: for he hath uncovered his fathers [m] skirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhal ſay: So be it.

23 Curſed be he that lyeth with his [n] mother in law: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

Q 2 25 * Cur-

Chap.14.27.
[i] Of malice and
ntempt.

Or for any ne-
ſitie.
y putting them
any prophane

As farre as my
ull nature
ld ſuffer: for
, as David and
l ſay, there is
one juſt, Pſal.
.rom.3,10.

With a good
ſimple con-
nce.

ignifying, that
e is a mutuall
d between
and his peo-

hap.7.6.and

ap.4.7.and

hap.7.6.and

Gods mini-
, and charged
the ſame.

ſh.4.1.

od would that
Lawe ſhould
up in the
ers of the land
naan, that all
looked there-
might know
the land was
cate to his
ce.

od.20,25.
.31.
e altar ſhould
be curiouſly
ght, becauſe
uld continue
or a time: for
would have
one altar in
n.

[d] That every one may well read it, and underſtand it.

[e] This condition God hath bound thee unto, that if thou wilt be his people, thou muſt keep his lawes.

[f] Meaning, Ephraim and Manaſſeh.

[g] Signifying, that if they would not obey God for love, they ſhould be made to obey for feare.

[h] Vnder this he containeth all the corruptiō of Gods ſervice, and the tranſgreſſion of the firſt Table.

[i] Or contemneth: and this appertaineth to the ſecond Table.

[k] He condemneth all injuries and extortions.

[l] Meaning, that helpeth not, and counſelleth not his neighbour.

[m] In committing villany againſt him Levit. 20.11. and ezek. 22.10. and chap. 22.30.

[n] Meaning, his wives mother.

[o] For God that ſeeth in ſecret, will revenge it.

25 *Curſed be he that taketh a reward to put to death innocent blood: And all the people ſhall ſay: ſo be it.

* Ezek.22.12.

26 *Curſed be he that confirmeth not all the words of this Law, to doe them: And all the people ſhall ſay: ſo be it.

* Galat.3.10.

CHAP. XXVIII.

1 The promiſes to them that obey the commandements. 15 The threatnings to the contrary.

IF *thou ſhalt obey diligently the voice of the Lord thy God, and obſerve and doe all his commandements, which I command thee this day, then the Lord thy God will [a] ſet thee on high above all the Nations of the earth.

* Levit.26.3.

[a] He will make thee the moſt excellent of all people.

2 And all theſe bleſsings ſhall come on thee, and [b] overtake thee, if thou ſhalt obey the voice of the Lord thy God.

[b] When thou thinkeſt they ſelfe forſaken,

3 Bleſſed ſhalt thou be in the [c] Citie, and bleſſed alſo in the field.

[c] Thou ſhalt live wealthily.

4 Bleſſed ſhall be the fruit [d] of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flocks of thy ſheepe.

[d] Thy children and ſucceſsion.

5 Bleſſed ſhall be thy basket and thy dough.

6 Bleſſed ſhalt thou be, When thou [e] commeſt in, and bleſſed alſo when thou goeſt out.

[e] All thine enterpriſes ſhall have good ſucceſſe.

7 The Lord ſhal cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeven wayes.

[f] Meaning, many waies.

8 The Lord ſhall command the bleſsing *to be* with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hand to and will bleſſe thee in the land which the Lord thy God giveth thee.

[g] God will bleſſe us if we doe our duety, and not be idle.

9 The Lord ſhall make thee an holy people unto himſelfe, as he hath ſworne unto thee, if thou ſhalt keepe the commandements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lord is [h] called upon over thee, and they ſhall be afraid of thee.

[h] In that he is thy God, and thou art his people.

11 And the Lord ſhall make thee plenteous in goods: in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers, to give thee.

12 The Lord ſhall open unto thee his good treaſure, *even* the [i] heaven to give rain unto thy land in due ſeaſon, and to bleſſe all the work of thine hands: and *thou ſhalt lend unto many nations, but ſhalt not borrow thy ſelfe.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſsings from heaven.

* Chap.15.6.

13 And the Lord ſhall make thee the head, and not the ‡ taile, and thou ſhalt be above onely, and ſhalt not be beneath, if thou obey the commandements of the Lord thy God which I command thee this day, to keepe and to doe *them.*

‡ Or, the loweſt.

14 But thou ſhalt not decline from any of the words, which I command you this day, *either* to the *right hand or to the left, to go after other gods to ſerve them.

* Ioſh.23.6.

15 ¶ *But if thou wilt not obey the voyce of the Lord thy God, to keep and to doe all his commandements and his ordinances, which I command thee this day, then all theſe curſes ſhall come upon thee, and overtake thee.

* Levit.26.14. Lamen.2.17. Mal.2.2.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy basket be, and thy ‡ dough.

‡ Or, ſtore.

18 Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend upon thee curſing, trouble, and ‡ ſhame, in all that which thou ſetteſt thine hand to doe, untill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy works whereby thou haſt forſaken me.

‡ Or, rebuke.

21 The Lord ſhall make the peſtilence cleave unto thee, untill he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 *The Lord ſhall ſmite thee with a conſumption, and with the fever, and with a burning ague, and with fervent heat, and with the ſword, and with ‡ blaſting, and with the mildeaw, and they ſhall purſue thee untill thou periſh.

* Levit.26.16.

‡ Or, drought.

23 And thine heaven that is over thine head, ſhall be [k] braſſe, and the earth that is under thee, yron.

[k] It ſhall give no more moi then if it of braſſe.

24 The Lord ſhall give thee for the raine of thy land, duſt and aſhes: *even* from ‡ heaven ſhall it come downe upon thee, untill thou be deſtroyed.

‡ Or, out of the as duſt raiſed winde.

25 *And* the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeven wayes before them, and ſhalt be [l] ſcattered through all the kingdomes of the earth.

[l] Some reade, ſhalt be a terr and feare, they ſhall h how God ha plagued thee.

26 And thy [m] carkeis ſhall be meat unto all fowles of the ayre, and unto the beaſts of the earth, and none ſhall fray them away.

[m] Thou ſhalt curſed both in life and in death: for the riall is a teſtim of the reſurre which ſigne thy wickedne thou ſhalt la

27 The Lord will ſmite thee with the botch of Egypt, and with the emeroides, and with the ſcab, and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noon daies, as the [n] blind gropeth in darkeneſſe, and ſhalt not proſper in thy wayes: thou ſhalt never but be oppreſſed with wrong, & be powled evermore, and no man ſhall ſuccour *thee.*

[n] In things evident and thou ſhalt diſcretion an judgement.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not †eat the fruit.

br. make it mon.

31 Thine oxe ſhall be ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſſe ſhal be violently taken away before thy face, and ſhall not be reſtored to thee: thy ſheep ſhall be given unto thine enemies, and no man ſhall reſcue *them* for thee.

32 Thy ſons and thy daughters ſhall be given unto another people, and thine eyes [o] ſhall ſtill look for them, even till they fall out, and there ſhall be no power in thine hand.

vhen they ſhal rn from their ivitie.

33 The fruit of thy land and all thy labours ſhall a people, which thou knoweſt not, eat, and thou ſhalt never but ſuffer wrong, and violence alway:

34 So that thou ſhalt be mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhal ſmite thee in the knees, and in the thighs, with a ſore botch, that thou canſt not be healed: even from the ſole of thy foot unto the top of thine head.

36 The Lord ſhall bring thee and thy [p] King (which thou ſhalt ſet over thee) unto a nation, which neither thou nor thy fathers have known, and there thou ſhalt ſerve other gods: *even* wood and ſtone,

s he did Ma- eh, Ioachim, echias, and rs.

37 And thou ſhalt * be a wonder, a proverbe and a common talke among all people, whither the Lord ſhall cary thee.

er.24.9. and 9. ing.9.7.

38 * Thou ſhalt carie out much ſeed into the field, and ſhalt gather but little in: for the graſhoppers ſhall deſtroy it.

Mich.6.15. .1,6.

39 Thou ſhalt plant a vineyard, and dreſſe it, but ſhalt neither drink of the wine, nor gather *the grapes*: for the worms ſhall eat it.

40 Thou ſhalt have Olive trees in all thy coaſts, but ſhalt not anoint thy ſelf with the oyle: for thine olives ſhall ‡ fall.

r, be ſhaken be- they be ripe.

41 Thou ſhalt beget ſons and daughters, but ſhalt not have them: for they ſhall go into captivitie.

42 All thy trees and fruit of thy land ſhall the [q] graſhopper conſume.

Vnder one kind conteineth all vermine, ich deſtroy the its of the land: this is an evi- t token of ds curſe.

43 The ſtranger that is among you, ſhall climbe above thee up on high, and thou ſhalt come down beneath alow.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee and overtake thee, till thou be deſtroyed, becauſe thou obeyedſt not the voyce of the Lord thy God, to keep his commandements, and his ordinances, which he commanded thee:

46 And they ſhal be upon [r] thee for ſignes and wonders, and upon thy ſeed for ever,

Gods plagues ll be evident nes that he is ended with e.

47 Becauſe thou ſervedſt not the Lord thy God with joyfulneſſe and with a good heart, for the abundance of all things.

48 Therefore thou ſhalt ſerve thine enemies which the Lord ſhall ſend upon thee, in hunger and in thirſt, and in nakedneſſe, and in need of all things: and he ſhall put a yoke of yron upon thy neck, untill he have deſtroyed thee.

49 The Lord ſhall bring a nation upon thee from farre, *even* from the end of the world, flying *ſwift* as an Eagle: a nation whoſe tongue thou ſhalt not underſtand:

50 A nation of a ‡ fierce countenance, which will not regard the perſon of the old, nor have compaſſion of the yong.

‡ *Or, barbarous, cruell, or impudent.*

51 The ſame ſhall eat the fruit of thy cattel, and the fruit of thy land untill thou be deſtroied, and he ſhall leave thee neither wheat, wine, nor oyle, *neither* the ‡ increaſe of thy kine, nor the flocks of thy ſheep, untill he have brought thee to nought.

‡ *Or, firſt born of thy bullocks.*

52 And he ſhall beſiege thee in all thy cities, untill thine high and ſtrong wals fall down, wherein thou truſtedſt in all the land: and he ſhall beſiege thee in all thy ‡ cities throughout all thy land, which the Lord thy God hath given thee.

‡ *Or, gates.*

53 * And thou ſhalt eat the fruit of thy body: *even* the fleſh of thy ſons and thy daughters, which the Lord thy God hath given thee, during the ſiege and ſtraitneſſe wherein thine enemies ſhall incloſe thee:

* *Levit.26.29. 2 King.6.29. Lamen.4.10.*

54 *So that* the man (that is tender and exceeding dainty among you) * ſhall be grieved at his brother, and at his wife *that lieth* in his boſom, and at the remnant of his children, which he hath yet left,

* *Chap.15.9.*

55 For fear of giving unto any of them of the fleſh of his children, whom he ſhall eat, becauſe he hath nothing left him in that ſiege and ſtraitneſſe, wherewith thine enemy ſhall beſiege thee in all thy cities.

56 The tender and daintie [ſ] woman among you, which never would venter to ſet the ſole of her foot upon the ground (for her ſoftneſſe and tenderneſſe) ſhalbe grieved at her huſband *that lieth* in her boſom, and at her ſon, and at her daughter,

ſ As came to paſſe in the dayes of Ioram King of Iſrael, 2 King 6.29. and when the Romans beſieged Ieruſalem.

57 And at her [t] after birth (that ſhall come out from between her feet) and at her children, which ſhe ſhall bear: for when all things lack, ſhe ſhall eat them ſecretly, during the ſiege and ſtraitnes, wherewith thine enemy ſhall beſiege thee in thy cities.

t Hunger ſhall ſo bite her, that ſhe ſhalbe ready to eat her child before it be delivered.

58 ¶ If thou wilt not keep and do [v] all the words of this law (that are written in this book) and fear this glorious and fearful name, THE LORD THY GOD,

v For he that offendeth in one, is guilty of all, Iam.2.10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore diſeaſes, and of long durance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, whereof thou waſt afraid, and they ſhall cleave unto thee.

61 And every ſickneſſe, and every plague, which is not [x] written in the book of this law, will the Lord heap upon thee, untill thou be deſtroied.

[x] Declaring that God hath infinit means to plague the wicked, beſides them that are ordinary or written.

62 And ye ſhall be left few in number, where ye were as the * ſtars of heaven in multitude, becauſe thou wouldeſt not obey the voyce of the Lord thy God.

* Chap.10.22.

63 And as the Lord hath rejoyced over you, to do you good, and to multiply you, ſo he will rejoice over you, to deſtroy you, and bring you to nought, and ye ſhall be rooted out of the land, whither thou goeſt to poſſeſſe it.

64 And the Lord ſhall [y] ſcatter thee among all people from the one end of the world unto the other, and there thou ſhalt ſerve other gods, which thou haſt not knowen nor thy fathers, *even* wood and ſtone.

[y] Signifying ÿ it is a ſingular gift of God to be in a place whereas we may worſhip God purely, and declare our faith and religion.

65 Alſo among theſe nations thou ſhalt find no reſt, neither ſhall the ſole of thy foot have reſt: for the Lord ſhall give thee there a trembling heart, and *looking to return* til thine eyes fall out, and a ſorowfull mind.

66 And thy life ſhall ‡ hang before thee, and thou ſhalt fear both night and day, and ſhalt have none aſſurance of thy life.

‡ *Or, thou ſhalt be in doubt of thy life.*

67 In the morning thou ſhalt ſay, Would God it were evening, and at evening thou ſhalt ſay, would God it were morning, for the fear of thine heart which thou ſhalt fear, and for the ſight of thine eyes, which thou ſhalt ſee.

68 And the Lord ſhall bring thee into Egypt again with [z] ſhips by the way, whereof I ſaid unto thee, thou ſhalt ſee it no more againe: and there ye ſhall ſell your ſelves unto your enemies for bondmen and bondwomen, and there *ſhalbe* no buyer.

[z] Becauſe they were unmindful of that miracle, when the Sea gave place to them for to paſſe thorow.

CHAA. XXIX.

2 The people are exhorted to obſerve the commandements. 10 The whole people from the higheſt to the loweſt are comprehended under Gods covenant. 19 The puniſhment of him that flattereth himſelfe in his wickedneſſe. 24 The cauſe of Gods wrath againſt his people.

These are the [a] words of the Covenant, which the Lord commanded Moſes to make with the children of Iſrael in the land of Moab beſide the Covenant which he had made with them in [b] Horeb.

[a] That is, the articles or conditions.

[b] At the firſt giving of the Law which was forty yeares before.

2 ¶ And Moſes called all Iſrael, and ſaid unto them, Ye have ſeene all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his ſervants, and unto all his land.

3 The [c] great tentations which thine eyes have ſeene, thoſe great miracles and wonders:

[c] The proofes of my powet.

4 Yet the Lord hath not [d] given you an heart to perceive, and eyes to ſee, and eares to heare, unto this day.

[d] He ſheweth that it is not in mans power to underſtand the myſteries of God, if it be not given him from above.

5 And I have led you fourty yeares in the wilderneſſe: your clothes are not waxed old upon you, neither is thy ſhooe waxed old upon thy foot,

6 Ye have eaten no [e] bread, neither drunk wine, nor ſtrong drink, that ye might know how that I am the Lord your God.

[e] Made by ma arte, but Mann which is called th bread of Angels

7 After, ye came unto this place, and Sihon King of Heſhbon, and Og King of Baſhan came out againſt us unto battell, and we ſlew them,

8 And took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh.

9 * Keep therefore the words of this covenant and doe them, that ye may proſper in all that ye ſhall doe.

* *Chap.*4.6. 1 *kings* 2.3.

10 Ye ſtand this day every one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *even* all the men of Iſrael:

[f] Who knowet your hearts, an therefore ye ma not think to di ſemble with hi

11 Your children, your wives, and thy ſtranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

[g] Alluding to them, that whe they made a ſur covenant, divide a beaſt in twain and paſt betwee the parts divive Gen.15.10.

13 For to eſtabliſh thee this day a people unto himſelfe, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworne unto thy fathers, Abraham, Izhak, and Jaakob.

14 Neither make I this covenant, and this oath with you onely,

15 But *as well* with him that ſtandeth heer with us this day before the Lord our God, as with him [h] that is not heer with us this day.

[h] Meaning, th poſterity.

16 For ye know, how we have dwelt in the land of Egypt, and how we paſſed through the mids of the nations, which ye paſſed by.

17 And ye have ſeen their abominations and their idoles (wood, and ſtone, ſilver, and gold) which where among them,

18 That there ſhould not be among you man, nor woman, nor family, nor tribe, which ſhould turne his heart away this day from the Lord our God, to goe and ſerve the gods of theſe Nations, *and* that there ſhould not be among you [i] *any* root that bringeth forth * gall and wormwood,

[i] Such ſinne, as th bitter fruit ther of might choa and deſtroy you.

* *Acts*.8.23.

19 So that when he heareth the words of this curſe, he ‡ bleſſe himſelfe in his heart, ſaying, I ſhall have peace, although I walk according to the ſtubbornnes of mine owne heart, thus adding [k] drunkennes to thirſt.

‡ *Or, flatter.*

[k] For as he tha thirſtie, deſire to drink much, he that follow his apperit, ſe eth by all mea and yet cannot ſatisfied.

20 The Lord will not be mercifull unto

him, but then the wrath of the Lord and his jealouſie ſhall ſmoke againſt that man; and every curſe that is written in this book, ſhal light upon him, and the Lord ſhall put out his name from under heaven,

21 And the Lord ſhall ſeparate him unto evill out of all the tribes of Iſrael, according unto all the curſes of the Covenant, that is written in the book of this Law.

22 So that the [l] generation to come, *even* your children, that ſhall riſe up after you, and the ſtranger, that ſhall come from a far land, ſhall ſay, when they ſhall ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhall ſmite it:

[l] ...ds plagues ...n them that ...ll againſt him, ...e ſo ſtrang, ...all ages ſhalbe ...iſhed.

23 (*For* all that land *ſhall* burn with brimſtone and ſalt: it ſhall not be ſowen, nor bring forth, nor any graſſe ſhall grow therein, like as in the overthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lord overthrew in his wrath and in his anger.)

*...en.19.24.25.

24 Then ſhall all Nations ſay, * Wherefore hath the Lord done thus unto this land? how fierce is this great wrath?

*...Kings 9.8. ...22.8.

25 And they ſhall anſwere, Becauſe they have forſaken the Covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and ſerved other gods, and worſhipped them: *even* gods which they knew not, and ‡ which had given them nothing.

‡ *...which had not ...them a land to ...ſe.*

27 Therefore the wrath of the Lord waxed hote againſt this land, to bring upon it every curſe that is written in this book.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as *appeareth* this day.

29 The [m] ſecret things *belong* to the Lord our God, but the things revealed *belong* unto us, and to our children for ever, that we may do all the words of this Law.

[m] ...oſes heerby ...oveth their ...oſitie, which ... thoſe things are onely ...n to God, and ... negligence ...regard not ... which God ...reveiled unto ..., as the Law.

CHAP. XXX.

1 Mercie ſhewed when they repent. 6 The Lord doeth circumciſe the heart. 11 All excuſe of ignorance is taken away. 15. 19 Life and death is ſet before them. 20 The Lord is their life which obey him.

NOw when all theſe things ſhall come upon thee, *either* the bleſſing or the curſe which I have ſet before thee, and thou ſhalt [a] turn into thine heart, among all the nations whither the Lord thy God hath driven thee,

[a] ... calling to re...brance both ...ercies and ...lagues.

2 And ſhalt return unto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy ſoul,

[b] ... true repen...e is none hy...iſie.

3 Then the Lord thy God will cauſe thy captives to return, and have compaſſion upon thee, and will return to gather thee, out of all the people, where the Lord thy God had ſcattered thee:

4 Though thou wereſt caſt unto the utmoſt part of [c] heaven, from thence will the Lord thy God gather thee, and from thence will he [d] take thee:

[c] Even to the worlds end.

[d] And bring thee into thy country.

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and he will ſhew thee favour, and will multiplie thee above thy fathers.

6 And the Lord thy God will [e] circumciſe thine heart, and the heart of thy ſeed, that thou mayeſt love the Lord thy God with al thine heart, and with all thy ſoul, that thou mayeſt live.

[e] God will purge all thy wicked affections which thing is not in thine own power to doe.

7 And the Lord thy God will lay all theſe curſes upon thine enemies, and on them that hate thee, and that perſecute thee.

8 [f] Return thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

[f] If we will have God to work in us with his holy Spirit, we muſt turn again to him by repentance.

9 And the Lord thy God will make thee plenteous in every work of thin hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne again, and [g] reioyce over thee to doe thee good, as he reioyced over thy fathers.

[g] He meaneth not that God is ſubject to theſe paſſions, to rejoyce or to be ſad. but he uſeth this maner of ſpeech to declare the love that he beareth unto us.

10 Becauſe thou ſhalt obey the voyce of the Lord thy God in keeping his commandements, and his ordinances, which are written in the book of this law, when thou ſhalt returne unto the Lord thy God with all thine heart and with all thy ſoule.

11 ¶ For this commandement which I command thee this day, is [h] not hid from thee, neither is it farre off.

[h] The law is ſo evident that none can pretend ignorance.

12 It is not in heaven, that thou ſhouldeſt ſay, * Who ſhall goe up for us to heaven, and bring it us, and cauſe us to heare it, that we may doe it?

* Rom.10.6.

13 Neither is it beyond the [i] ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it us, and cauſe us to hear it, that we may do it?

[i] By heaven and the ſea, he meaneth places moſt far diſtant.

14 But the [k] word is very neer unto thee: *even* in thy mouth and in thine heart, for to [l] do it.

[k] Even the law & the Goſpel.

[l] By faith in Chriſt.

15 Behold, I have ſet before thee this day life and good, death and evill:

16 In that I command thee this day, [m] to love the Lord thy God, to walke in his wayes, and to keep his commandements, and his ordinances, and his laws, that thou mayeſt [n] live and be multiplied, and that the Lord thy God may bleſſe thee in the land, whither thou goeſt to poſſeſſe it.

[m] So that to love and obey God, is only life and felicity.

[n] He addeth theſe promiſes to ſignifie, that it is for our profit that we love him, and not for his.

17 But if thine heart turn away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerve them,

18 I pronounce unto you this day, that

ye ſhall ſurely periſh, ye ſhall not prolong your dayes in the land, whither thou paſſeſt over Jorden to poſſeſſe it.

19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore [o] chuſe life, that *both* thou and thy ſeed may live,

20 By loving the Lord thy God, by obeying his voyce, and by cleaving unto him: for he is thy life, and the length of thy dayes: that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, Abraham, Izhak, and Jaakob, to give them.

CHAP. XXXI.

1. 7 Moſes preparing himſelfe to die, appointeth Ioſhua to rule the people. 9 He giveth the Law to the Levites, that they ſhould reade it to the people. 19 God giveth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Ioſhua. 29 Moſes ſheweth them that they will rebell after his death.

THen Moſes went and ſpak theſe words unto all Iſrael,

2 And ſaid unto them, I am an hundred and twenty yeare old this day: I [a] can no more goe out and in: alſo the Lord hath ſaid unto me, * Thou ſhalt not goe over this Iorden.

3 The Lord thy God he will go over before thee: he will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. * Ioſhua, he ſhall goe before thee, as the Lord hath ſaid.

4 And the Lord ſhal do unto them, as he did to *Sihon and to Og kings of the Amorits, & unto their land, whom he deſtroyed.

5 And the Lord ſhal give them [b] before you that ye may doe unto them according unto every * commandement, which I have commanded you.

6 ‡ Pluck up your hearts therefore, and be ſtrong: dread not, nor be afraid of them: for the Lord thy God himſelfe doeth goe with thee: he will not fail thee, nor forſake thee.

7 ¶ And Moſes called Ioſhua, and ſaid unto him in the ſight of all Iſrael, Be [c] of a good courage and ſtrong: for thou ſhalt go with this people unto the land which the Lord hath ſworne unto their fathers, to give them, and thou ſhalt give it them to inherit.

8 And the Lord himſelfe doeth [d] goe before thee: he will be with thee: he wil not fail thee, neither forſake thee: feare not *therefore*, nor be diſcomforted.

9 ¶ And Moſes wrote this Law, and delivered it unto the Prieſts the ſonnes of Levi (which bare the Arke of the Covenant of the Lord) and unto all the Elders of Iſrael,

10 And Moſes commanded them, ſaying, * Every ſeventh yeare * when the yeare of freedome *ſhalbe* in the feaſt of the Tabernacles:

11 When all Iſrael ſhall come to appeare [e] before the Lord thy God, in the place which he ſhall chuſe, thou ſhalt read this law before all Iſrael that they may heare it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obſerve all the words of this Law,

13 And that their children which [f] have not knowen it, may heare it, and learne to feare the Lord your God, as long as ye live in the land, whither ye goe over Iorden to poſſeſſe it.

14 ¶ Then the Lord ſaid unto Moſes, Behold, thy dayes are come, that thou muſt die: call Ioſhua, and ſtand ye in the Tabernacle of the Congregation that I may give him a ‡ charge. So Moſes and Ioſhua went, and ſtood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloud ſtood over the door of the Tabernacle.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of a ſtrang land (whither they go *to dwell* therein) and will forſake me, and break my covenant which I have made with them.

17 Wherefore my wrath will wax hot againſt them at that day, and I will forſake them, and will [h] hide my face from them: then they ſhalbe conſumed, and many adverſities and tribulations ſhall come upon them: ſo then they will ſay, Are not theſe troubles come upon me, becauſe God is not with me?

18 But I will ſurely hide my face in that day, becauſe of all the evill which they ſhall commit, in that they are turned unto other gods.

19 Now therefore write ye this [i] ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be my witneſſe againſt the children of Iſrael.

20 For I will bring them into the land (which I ſware unto their fathers) that floweth with milk and hony, and they ſhal eat, and fill themſelves, and wax fat: [k] then ſhall they turn unto other gods, and ſerve them, and contemne me, and break my covenant.

21 And then when many adverſities and tribulations ſhall come upon them, this ſong ſhall [l] anſwere them to their faces as a witneſſe: for it ſhall not be forgotten out of the mouths of their poſterity: for I know their imagination, which they go about even now, before I have brought them into the land which I ſware.

22 ¶

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* Chap.4.26.

[o] That is, love & obey God: which thing is not in mans power, but Gods ſpirit only worketh it in his elect.

[a] I can no longer execute mine office.

* Num.20.12. Chap.3.26.

* Num.27.18.

* Num.21.24.

[b] Into your hands.

* Chap.7.2.

‡ Or, Be of good courage.

[c] For he that muſt governe the people, hath need to be valiant to repreſſe vice, and conſtant to maintain vertue.

[d] Signifying, that man can never be of good courage, except he be perſwaded of Gods favour and aſſiſtance.

* Nehem.8.2. * Chap.15.1.

[e] Before the a of the covena which was th ſigne of Gods p ſence and the f gure of Chriſt.

[f] Which were not born when Law was given.

‡ Or, commande ment.

[g] In a cloud th was faſhioned l a pillar.

[h] That is, I w take my favou from them, as turn his face to ward us, is to ſ us his favour.

[i] To preſerve and your chil from idolatry, remembring Gods benefits.

[k] For this is nature of fleſh longer to o God, then it der the rod.

[l] That theſe are come up them, becau they forſook

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And *God* gave Ioſhua the ſon of Nun a charge, and ſayd, *Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land, which I ſware unto them, and I will be with thee.

24 ¶ And when Moſes had made an end of writing the words of this Law in a book untill he had finiſhed them,

25 Then Moſes commanded the Levits, which bare the Arke of the covenant of the Lord, ſaying,

26 Take the book of this Law, and put ye it in the ſide of the Arke of the covenant of the Lord your God, that it may be there for a [m] witnes againſt thee.

27 For I know thy rebellion and thy ſtiffe neck: behold, I being yet alive with you this day, ye are rebellious againſt the Lord: how much more then after my death?

28 Gather unto me all the Elders of your tribes, and your [n] officers, that I may ſpeak theſe words in their audience, and call heaven and earth to record againſt them.

29 For I am ſure that after my death ye will utterly be corrupt and turn from the way, which I have commanded you: therefore evill wil come upon you at the length, becauſe ye will commit evill in the ſight of the Lord, by provoking him to anger through the [o] work of your hands.

30 Thus Moſes ſpake in the audience of all the Congregation of Iſrael the words of this ſong, untill he had ended them.

CHAP. XXXII.

The ſong of Moſes, containing 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and ſpeaketh of the vocation of the Gentiles. 46 Moſes commandeth to teach the law to the children. 49 God forewarneth Moſes of his death.

HEarken, ye [a] heavens, and I will ſpeak: and let the earth hear the words of my mouth.

2 My [b] doctrine ſhall drop as the rain, *and* my ſpeech ſhall ſtill as the dew, as the ſhowre upon the herbes, and as the great rain upon the graſſe.

3 For I will publiſh the name of the Lord: give ye glory unto our God.

4 Perfect is the work of the [c] mightie God: for all his wayes *are* judgement. God is true, and without wickednes: juſt, and righteous is he.

5 They have corrupted themſelves toward him by their vice, not being his children, *but* a froward & crooked generation.

6 Do ye ſo reward the Lord, O fooliſh people and unwiſe? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of old: conſider the yeares of ſo many generations: aske thy father, and he will ſhew thee: thine Elders, and they will tell thee.

8 When the moſt high *God* divided to the nations their inheritance, when he ſeparated the ſons of Adam, he appointed the borders of the [e] people, according to the number of the children of Iſrael.

9 For the Lords portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in the land of the wilderneſſe, in a waſt and roaring wilderneſſe: he led him about, he taught him, *and* kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, [f] fluttereth over her birds, ſtretcheth out her wings, taketh them, *and* beareth them on her wings,

12 *So* the Lord alone led him, and there was no ‡ ſtrange god with him.

13 He caried him up to the high places of the [g] earth, that he might eat the fruits of the fields, and he cauſed him to ſuck [h] hony out of the ſtone, and oyle out of the hard rock:

14 Butter of kine, and milk of ſheep with fat of the lambs, and rams fed in Baſhan, and goats, with the fat of the grains of wheat, and the red † liquour of the grape haſt thou drunk.

15 ¶ But *he that ſhould have been* upright, when he waxed fat, ſpurned with his heel: thou art fat, thou art groſſe, thou art laden with fatneſſe: therefore he forſook God *that* made him, and regarded not the ſtrong God of his ſalvation.

16 They provoked him with [k] ſtrange *gods*: they provoked him to anger with abominations.

17 They offred unto devils, not to God, *but* to gods whom they knew not: [l] new *gods* that came newly up, whom their fathers feared not.

18 Thou haſt forgotten the mightie God, *that* begate thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angrie, for the provocation of his [m] ſons and of his daughters.

20 And he ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

21 They have moved me to jealouſie with *that which is* not God: they have provoked me to anger with their vanities: *and I wil move them to jealouſie with *thoſe which are* no [n] people: I will provoke them to anger with a fooliſh nation.

22 For fire is kindled in my wrath, and ſhal burn unto the bottom of hell, and ſhal conſume the earth with her increaſe, & ſet on fire the foundations of the mountains.

ſt.1.6.

[m] f thine infide-, when ſhalt turn y from the do-e contained ein.

[n] s governours, ges, and magi-es.

[o] By idolatry, and ſhipping ima-, which are the k of your ds.

[a] s witneſſes of s peoples in-titude.

[b] He deſireth that may ſpeak to ds glory, and the people, as green graſſe, y receive the w of his do-ine.

[c] he Ebrew rd is rock, no-g that God on-s mighty, faith-, and conſtant his promiſe.

[d] Not according he common ation, but he h made thee a v creature by ſpirit.

[e] When God by his providence divided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for al his people Iſrael.

[f] To teach them to flie.

‡ *Or, god of ſtrange nation.*

[g] Meaning, of the land of Canaan, which was high in reſpect of Egypt.

[h] That is, abundance of all things even in the very rocks.

† *Ebr. blood.*

[i] He ſheweth what is the principall end of our vocation.

[k] By changing his ſervice for their ſuperſtitions.

[l] Scripture calleth new whatſoever man inventeth, be the errour never ſo old.

[m] He calleth them Gods children, not to honour them, but to ſhew them from what dignitie they are fallen.

* *Rom.10,19.*

[n] Which I have not favoured, nor given my laws unto them.

23 I will ſpend plagues upon them: I will beſtow mine arrowes upon them,

24 *They ſhall be* burnt with hunger, and conſumed with heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the venime of ſerpents *creeping* in the duſt.

25 The ſword ſhall [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the ſuckling with the man of gray hair.

[o] They ſhall be ſlain both in the field and at home.

26 I have ſaid, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men,

27 Save that I feared the fury of the enemie, leſt their aduerſaries ſhould [p] wax proud, & leſt they ſhould ſay, Our high hand and not the Lord hath done all this:

[p] Reioycing to ſee the godly afflicted, and attributing that to themſelves which is wrought by Gods hand,

28 For they are a nation void of counſell, neither is there *any* underſtanding in them.

29 Oh that they were wiſe, *then* they would underſtand this: they would [q] conſider their latter end.

[q] They would conſider the felicity, that was prepared for them, if they had obeyed God.

30 How ſhould * one chaſe a thouſand, and two put tenne thouſand to flight, except their ſtrong God had ſold them, and the Lord had ‡ ſhut them up?

* *Ioſh.*23.10.

‡ *Or, delivered them to their enemie.*

31 For their God *is* not as our God, even our enemies being judges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their cluſters *be* bitter.

33 Their [r] wine *is* the poyſon of dragons, and the cruell gall of aſpes.

[r] The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.

34 Is not this laid in ſtore with me, *and* ſealed up among my treaſures?

35 * Vengeance and recompenſe are mine: their foot ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come upon them, make haſte.

* *Rom.*12.29. *hebr.*10.30.

36 For the Lord ſhall judge his people, and ‡ repent toward his ſervants, when he ſeeth that their power is gone, and none [ſ] ſhut up *in hold* nor left *abroad*.

‡ *Or, change his minde.*

[ſ] When neither ſtrong nor weak in a maner remain.

37 When men ſhal ſay, Where are their gods, their mightie God in whom they truſted,

38 Which did eate the fat of their ſacrifices, *and* did drink the wine of their drink offring? let them ariſe up and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kil, and give life: I wound, and I make whole: neither is there *any* that can deliver out of mine hand.

* 1 *Sam.*2.6.

40 For I [t] lift up mine hand to heaven, and ſay, I live for ever.

[t] That is, I ſweare, read Gen. 14.22.

41 If I whet my glittering ſword, and mine hand take hold on judgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eat fleſh) for the blood of the ſlain, and of the captives, when I begin to take vengeance of the enemy.

43 * Ye nations, praiſe his people: for he will aveng the [v] blood of his ſervants, and wil execute vengeance upon his adverſaries, and will be mercifull unto his land, *and* to his people.

* *Rom..*15.10

[v] Whether the blood of Gods people be ſhed their ſinnes, triall of their fa he promiſeth revenge it.

44 ¶ Then Moſes came and ſpak all the words of this ſong in the audience of the people, he and ‡ Hoſhea the ſon of Nun,

‡ *Or, Ioſhua.*

45 When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

46 Then he ſaid unto them, * Set your hearts unto all theſe words which I teſtifie againſt you this day, that ye may command them unto your children, that they may obſerve and doe all the words of this Law.

* *Chap.*6.6.*and* 11.18.

47 For it is no [x] vain word concerning you, but it is your life, and by this word ye ſhal prolong your dayes in the land, whither ye go over Jorden to poſſeſſe it.

[x] For I will p forme my prom unto you, Iſa. 10.

48 * And the Lord ſpake unto Moſes the ſelfe ſame day, ſaying,

* *Num.*27.12.

49 Go up unto this mountain of Abarim, unto the mount Nebo, which is in the land of Moab, that is over againſt Jericho: and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt up unto, and thou ſhalt be * gathered unto thy people, * as Aaron thy brother died in mount Hor, and was gathered unto his people,

* *Gene.*25.8.
* *Numb.*20.25. 28.*and* 33.38.

51 Becauſe ye * treſpaſſed againſt me among the children of Iſrael, at the waters ‡ of Meribah, at Kadeſh in the wilderneſſe of Zin: for ye [y] ſanctified me not among the children of Iſrael.

* *Numb.*20.12. 13.*and* 27.14.

‡ *Or, of ſtrife.*

[y] Ye were no earneſt and co ſtant to mainta mine honour.

52 Thou ſhalt therfore ſee the land before thee, but ſhalt not go thither, *I mean*, into the land which I give the children of Iſrael.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no god like to the God of Iſrael: 29 Nor any people like unto his.

NOw this is the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

[a] This bleſſing conteineth no only a ſimple pra er, but an aſſuran of the effect thereof.

2 The Lord came from Sinai, and roſe up from Seir unto them, & appeared cleareley from mount Paran, and he came with ten [b] thouſands of Saints, *and* at his right hand a fierie Law for them.

[b] Meaning, infini Angels.

3 Though he love the people, *yet* [c] all thy Saints are in thine hands: and they are humbled at thy [d] feet, to receive thy words.

[c] Ebr. his ſaint that is, the chi dren of Iſrael.

[d] As thy diſci ples.

4 Moſes commanded us a Law for an [e] inhertance of the Congregation of Jaakob.

[e] To vs and o ſucceſſours.

5 Then ‡ he was among the ‡ righteous *people, as* King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let [f] Reuben live, and not die, though his men be a ſmall number.

7 ¶ And thus *he bleſſed* Judah, and ſaid, Hear, O Lord, the voice of Judah, and bring him unto his people: his hands ſhall be [g] ſufficient for him, if thou help him againſt his enemies.

8 ¶ And of Levi he ſaid, Let thy *Thummin and thine Urim be with thine holy one, whom thou didſt prove in Maſſah, *and* didſt cauſe him to ſtrive at ‡ the waters of Meribah.

9 Who ſaid unto his father and to his mother, [h] I have not ſeen him, neither knew he his brethren, nor knew his own children: for they obſerved thy word, and kept thy Covenant.

10 They ſhall teach Jaakob thy judgments, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering upon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the work of his hands: [i] ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ Of Benjamin he ſaid, The beloved of the Lord ſhall [k] dwel in ſafetie by him: *the Lord* ſhall cover him all the day long, and dwell between his ſhoulders.

13 ¶ And of Ioſeph he ſaid, Bleſſed of the Lord is *his* land for the ſweetneſſe of heaven, for the dew, and for the ‡ depth lying beneath.

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moon,

15 And for *the ſweetneſſe* of the top of the ancient mountains, and for the ſweetneſſe of the old hils,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the [l] buſh, ſhall come upon the head of Joſeph, and upon the top of the head of him that was * ſeparated *from* his brethren.

17 His beautie *ſhall be like* his firſt born bullock, and his ‡ horns *as* the horns of an unicorn: with them he ſhall ſmite the people together, *even* the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoyce, Zebulun, in thy [m] going out, and *thou* Iſſachar in thy tents.

19 They ſhall call the people unto the ‡ mountain: there they ſhall offer the ſacrifices of righteouſneſſe: for [n] they ſhall ſuck of the abundance of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that inlargeth Gad: he dwelleth as a lion, that catcheth for his prey the arme with the head.

21 And he looked to himſelf at the beginning, becauſe there was a portion of the [o] Lawgiver hid: yet he ſhall come with the heads of the people, to execute the juſtice of the Lord, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and filled with the bleſſing of the Lord, poſſeſſe the [p] Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher *ſhall be* bleſſed with children: he ſhall be acceptable unto his brethren, and ſhall dip his foot in oyle.

25 Thy ſhooes *ſhall be* [q] yron and braſſe, and thy ſtrength *ſhal continue* as long as thou liveſt.

26 ¶ There is none like God, ‡ O righteous *people*, which rideth upon the heavens for thine help, & on the clouds in his glory.

27 The eternall God *is* thy refuge, and under *his* armes thou art for ever: he ſhall caſt out the enemie before thee, and wil ſay, Deſtroy *them*.

28 Then Iſrael [r] the fountain of Iaakob ſhall dwell alone in ſafetie in a land of wheat, and wine: alſo his heavens ſhal drop the dew.

29 Bleſſed art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thine help, and which is the ſword of thy glory? therefore [ſ] thine enemies ſhal be in ſubjection to thee, and thou ſhalt tread upon their high places.

Chap. XXXIV.

1 Moſes ſeeth all the land of Canaan. 5 He dieth. 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes room. 10 The praiſe of Moſes.

THen Moſes went from the plain of Moab up into mount [a] Nebo unto the top of Piſgah that is over againſt Jericho: and the Lord ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Judah, unto the utmoſt [b] ſea:

3 And the South, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the Lord ſaid unto him, * This is the land which I ſware unto Abraham, to Izhak and to Iaakob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither.

5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And

‡ Or, Moſes.
‡ Or, Iſrael.

euben ſhalbe of the tribes Gods people, gh for his ſin. honour be diſhed, and his lie but ſmall. ignifying, that hould hardly in Iaakobs iſe, Gen.

xod. 28.30.

e preferred s glory to all all affection, d. 32.29.

declareth that iniſters of have many ies, & there- have need to ayed for.

eauſe ÿ temould be built on, which in the tribe jamin, he eth that God d dwell with here.

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ich was God ring unto , Exod. 3.2.

49.26.

ſtrength.

thy proſpe- oyages up- Sea, Gen.

mount Zion.

tribe of in.

[o] So that the portion of the Gadits, and others on this ſide Iorden was Gods, though it was not ſo knowns.

[p] Meaning, neer the Sea.

[q] Thou ſhalt be ſtrong, or thy country full of mettall. It ſeemeth that Simeon is left out becauſe he was under Judah, and his portion of his inheritance, Ioſh. 19.9.

[r] Who was plentifull in iſſue as a fountain.

[ſ] Thine enemies for fear ſhall lie & fain to be in ſubjection.

[a] Which was a part of mount Abarim, Num. 27. 12.

* Chap. 3.27.

[b] Called Mediterraneum.

* Gen. 12.7. and 13.15.

6 And [c] he buried him in a valley in the land of Moab over againſt Beth-peor, but no man knoweth of his ſepulchre unto [d] this day.

7 Moſes was now an hundreth & twentie year old when he died, his eye was not dim, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in the plain of Moab thirtie dayes: ſo the daies of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſon of Nun was full of the ſpirit of wiſedom: for Moſes had put his hands upon him. And the children of Iſrael were obedient unto him, and did as the Lord had commanded Moſes.

10 But there aroſe not a Prophet ſince in Iſrael like unto Moſes (whom the Lord knew [f] face to face.)

11 In all the miracles and wonders which the Lord ſent him to doe in the land of Egypt before Pharaoh and before all his ſervants, and before all his land.

12 And in all that mightie [g] hand and all that great fear, which Moſes wrought in the ſight of all Iſrael.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iews might not have occaſion thereby to commit Idolatrie.

[e] Heerby appeareth the favour of God that leaveth not his Church deſtitute of a governour.

[f] Vnto whom Lord did reve himſelf ſo plai as Exod.33.11.

[g] Meaning the power of God working by Mo in the wildern

THE BOOKE OF
JOSHVA.

THE ARGUMENT.

IN this book the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes that a Prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18.15. ſo he ſheweth himſelf heer true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, he raiſeth up Ioſhua to be ruler and governour over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt Gods promiſes heerafter. And becauſe that Ioſhua might be confirmed in his vocation, and the people alſo might have none occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithfull miniſter. So he overcommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtory doth repreſent Ieſus Chriſt the true Joſhua, who leadeth us into eternall felicity, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are conteined 2576 years. For from Adam unto the flood are 1656. from the flood unto the departure of Abraham out of Caldea, 423. and from thence tō the death of Joſeph, 290. So that Geneſis conteineth 2369. Exodus, 140. the other three books of Moſes, 40. Joſhua, 27. So the whole maketh 2576 years.

CHAP. I.

2 The Lord encourageth Ioſhua to invade the land. 4 The borders and limits of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his word. 11 Ioſhua commandeth the people to prepare themſelves to paſſe over Iorden, 12 and exhorteth the Reubenits to execute their charge.

NOw after the [a] death of Moſes the ſervant of the Lord, the Lord ſpake unto Ioſhua the ſon of Nun, Moſes miniſter, ſaying,

2 Moſes my ſervant is dead: now therefore ariſe, go over this Iorden, thou and all this people, unto the land which I give them, *that is*, to the children of Iſrael.

3 *Every place that the ſole of your foot ſhall tread upon, have I given you, as I ſaid unto Moſes.

4 *From the [b] wildernes and this Lebanon even unto the great river, the river ‡ Perath: all the land of the [c] Hittites, even unto the great [d] ſea toward the going down of the Sun, ſhall be your coaſt,

5 There ſhall not a man be able to withſtand thee all the daies of thy life: as I was with Moſes, *ſo* will I be with thee: *I will not leave thee, nor forſake thee.

6 *Be ſtrong and of a good courage: for unto this people ſhalt thou divide the land for an inheritance, which I ſware unto their fathers to give them.

7 Only be thou ſtrong, and ‡ of a moſt valiant courage, that thou mayeſt obſerve & doe according to all the Law which Moſes my

[a] The beginning of this book dependeth on the laſt chapter of Deut. which was written by Ioſhua as a preparation to his hiſtorie.

* *Chap.* 14.9.

* *Deut.* 11.2

[b] Of Zin, c Kadeſh and P ran.

‡ *Or, Euphr*

[c] Meaning, t whole land o naan.

[d] Called Me terraneum.

* *Heb.* 13.5.

* *Deut.* 31.2

‡ *Or, grow* *and ſtronger.*

my ſervant hath commanded thee: * thou ſhalt not turn away from it to the right hand nor to the left, that thou mayeſt [e] proſper whitherſoever thou goeſt.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou mayeſt obſerve and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‡ have good ſucceſſe.

9 Have not I commanded thee, ſaying, Be ſtrong and of a good courage, feare not, nor be diſcouraged? for I the Lord thy God *will be* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſt, and command the people, ſaying, Prepare you victuailes: for [g] after three dayes ye ſhal paſſe over this Jorden, to goe in to poſſeſſe the land, which the Lord your God giveth you to poſſeſſe it.

12 ¶ And unto the Reubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Joſhua, ſaying,

13 * Remember the word, which Moſes the ſervant of the Lord commanded you, ſaying, The Lord your God hath given you reſt, and hath given you this [h] land.

14 ¶ Your wives, your children, and your cattell ſhall remaine in the land which Moſes gave you ‡ on this ſide Jorden: but ye ſhall goe over before your brethren armed, all that be men of warre, and ſhall helpe them,

15 Untill the Lord have given your brethren reſt, as well as to you, and untill they alſo ſhall poſſeſſe the land, which the Lord your God giveth them: then ſhall ye return unto the land of your poſſeſſion, and ſhall poſſeſſe it, which *land* Moſes the Lords ſervant [i] gave you on this ſide Jorden toward the ſunne riſing.

16 Then they anſwered Joſhua, ſaying, All that thou haſt commanded us, we will doe, and witherſoever thou ſendeſt us, we will goe.

17 As we obeyed Moſes in all things, [k] ſo will we obey thee: onely the Lord thy God be with thee, as he was with Moſes.

18 Whoſoever ſhall rebell againſt thy commandement, and will not obey thy words in all that thou commandeſt him, let him be put to death: onely be ſtrong and of good courage.

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CHAP. II.

1 Ioſhua ſendeth men to ſpie Iericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſigne for her deliverance. 21 The ſpies return to Ioſhua with comfortable tidings.

THen Joſhua the ſon of Nun ſent out of [a] Shittim two men to ſpie ſecretly, ſaying, Go, view the land, and *alſo* Jericho: and they went, and * came into an ‡ harlots houſe, named Rahab, and lodged there.

2 Then report was made to the king of Jericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpie out the countrey.

3 And the king of Jericho ſent unto Rahab, ſaying, [b] Bring forth the men that are come to thee, *and* which are entred into thine houſe: for they be come to ſearch out all the land.

4 (But the woman had taken the two men, and hid them) Therefore ſaid ſhe thus, There came men unto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke the men went out, whither the men went I wote not: follow ye after them quickly, for ye ſhall overtake them.

6 (But ſhe had brought them up to the [c] roofe of the houſe, and hid them with the ſtalks of flaxe, which ſhe had ſpread abroad upon the roof.)

7 And certaine men purſued after them, the way to Jorden, unto the foords, and as ſoon as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were aſleepe, ſhee came up unto them upon the roofe,

9 And ſaid unto the men, I know that the Lord hath given you the land, and that the [d] feare of you is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard, how the Lord * dried up the water of the red ſea * before you, when ye came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other ſide Iorden, unto * Sihon and to Og, whom ye utterly deſtroyed:

11 And when we heard it, our hearts ‡ did faint, and there remained no more ‡ courage in any becauſe of you: for [e] the Lord your God, he is the God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſweare unto me by the Lord, that as I have ſhewed you mercie, ye will alſo ſhew mercy unto my fathers houſe, and give me a true token,

13 And that ye will ſave alive my father and my mother, and my brethren, and my ſiſters, and all that they have: and that ye will deliver our ‡ ſoules from death.

14 And the men anſwered her, [f] Our life for you to die, if ye utter not this our buſineſſe: and when the Lord hath given us the land, we will deale mercifully and truely with thee.

15 Then ſhe let them down by a cord thorow the window: for her houſe *was* upon the town wal, and ſhe dwelt upon the wal.

* *Heb.11.31.*
Iames 2.25.
‡ *Or, taverners houſe, or hoſteſſe.*

b Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policie reſiſt his working.

c Meaning, upon the houſe: for then their houſes were flat above, ſo that they might doe their buſineſſe thereupon.

d For ſo God promiſed, Deut. 28. 7. chap.5.1.

* *Exod.14.21.22.*
* *Chap.4.23.*

* *Num.21.24.*

‡ *Or, melted.*
‡ *Or, ſpirit.*
e Herein appeareth the great mercy of God, that in this common deſtruction, he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.

‡ *Or, lives.*

f We warrant you, on paine of our lives.

16 And ſhe ſaid unto them, Goe you into the [g] mountaine, leſt the purſuers meet with you, and hide your ſelves there three dayes, untill the purſuers be returned: then afterward may ye goe your way.

[g] Which was neere unto the citie.

17 And the men ſaid unto her, [h] We wil be blameleſſe of this thine othe, which thou haſt made us ſweare.

[h] We ſhall be diſcharged of our othe, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be delivered.

18 Behold, when we come into the land, thou ſhalt bind this cord of red threed in the window, whereby thou letteſt us down, and thou ſhalt bring thy father and thy mother, and thy brethren, and all thy fathers houſhold home to thee.

19 And whoſoever then doeth go out at the doores of thine houſe into the ſtreet, [i] his blood ſhall be upon his head, and we will be guiltleſſe: but whoſoever ſhall be with thee in the houſe, his blood ſhal be on our head, if any hand touch him:

[i] He ſhalbe guiltie of his own death.

20 And if thou utter this our [k] matter, we will be quit of thine othe, which thou haſt made us ſweare.

[k] So that others ſhould think to eſcape by the ſame meanes.

21 And ſhe anſwered, according unto your words, ſo be it: then ſhe ſent them away, and they departed, and ſhe bound the ‡ red cord in the window.

‡ *Or, ſcarlet coloured.*

22 ¶ And they departed, and came into the mountain, and there abode three dayes, untill the purſuers were returned: and the purſuers ſought them throughout all the way, but found them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed [l] over, and came to Joſhua the ſon of Nun, and told him all things that came unto them.

[l] To wit, the river Jorden.

24 Alſo they ſaid unto Joſhua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the countrey faint becauſe of us.

Chap. III.

3 Ioſhua commandeth them to depart when the Arke remooveth. 7 The Lord promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

THen Joſhua roſe very earely, and they removed from Shittim, and came to [a] Jorden, he, and all the children of Iſrael, and lodged there, before they went over:

2 And after [b] three dayes the officers went throughout the hoſte,

[a] Which according to the Ebrewes was in March, and about 40. dayes after Moſes death.
[b] Which time was given for to prepare them victuails, Chap. 1. 11.

3 And commanded the people, ſaying, When ye ſee the Arke of the Covenant of the Lord your God, and the Prieſts of the Levites bearing it, ye ſhal depart from your place, and goe after it.

4 Yet there ſhall be a ſpace betweene you and it, about ‡ two thouſand cubites by meaſure: ye ſhall not come neere unto it, that ye may know the way, by the which ye ſhall goe: for ye have not gone this way in times paſt.

‡ *Or, a mile.*

5 (Now Joſhua had ſaid unto the people, * Sanctifie your ſelves: for to morow the Lord will doe wonders among you.)

* *Levit. 20.7. Numb. 11.18. Chap. 7.13. 1 Sam. 16.5.*

6 Alſo Joſhua ſpake unto the Prieſts, ſaying, Take up the Arke of the Covenant, and go over before the people: ſo they tooke up the Arke of the covenant, and went before the people.

7 ¶ Then the Lord ſaid unto Joſhua, This day wil I begin to magnifie thee in the ſight of all Iſrael, which ſhal know, that * as I was with Moſes, ſo will I be with thee.

* *Chap. 1.5.*

8 Thou ſhalt therefore command the Prieſts that beare the Ark of the covenant, ſaying, When ye are come to the brink of the waters of Jorden, ye ſhall ſtand ſtill [c] in Jorden.

[c] Even in the channell, wh the ſtreame had run, as verſe 17.

9 ¶ Then Joſhua ſaid unto the children of Iſrael, Come hither, and heare the words of the Lord your God.

10 And Joſhua ſaid, [d] Hereby ye ſhall know that the living God is among you, and that he will certainely caſt out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

[d] By this mir in dividing the water.

11 Behold the Arke of the covenant of the Lord of all the world paſſeth before you into Jorden.

12 Now therefore take from among you [e] twelve men out of the tribes of Iſrael, out of every tribe a man.

[e] Which ſhould ſet up twelve ſtones in remembrance of the benefit.

13 And as ſoone as the ſoles of the feet of the Prieſts (that beare the Arke of the Lord God the Lord of all the world) ſhall ſtay in the waters of Jorden, the waters of Jorden ſhall be cut off: for the waters that come from above, * ſhall ſtand ſtil upon an heape.

* *Pſal. 114.3.*

14 ¶ Then when the people were departed from their tents to goe over Jorden, the Prieſts bearing the * Arke of the Covenant *went* before the people.

* *Acts 7.45.*

15 And as they that bare the Arke came unto Jorden, and the feet of the Prieſts that bare the Arke were dipped in the brink of the water, (* for Jorden uſeth to fill all his [f] banks all the time of harveſt.)

* *1 Chron. 12.15.*

[f] Becauſe the river was accuſtomed at this time to be full, th miracle is ſo muc the greater.

16 Then the waters that came down from above, ſtayed *and* roſe up on an heap, and departed farre from the citie of Adam, that was beſide Zaretan: but the *waters* that came down toward the Sea of the wilderneſſe, *even* the ſalt Sea, failed, *and* were cut off: ſo the people went right over againſt Iericho.

17 But the Prieſts that bare the Arke of the Covenant of the Lord, ſtood dry within Jorden [g] ready prepared, and all the Iſraelites went over drie, untill all the people were gone cleane over through Jorden.

[g] Either, tary till the peop were paſt, or, as ſome reade, fu as though th had been upo drie land.

Chap.

CHAP. IV.

2 God commanded Ioſhua to ſet up twelve ſtones in Iorden. 18 The waters returne to their old courſe. 20 Other twelve ſtones are ſet up in Gilgal. 21 This miracle muſt be declared to the poſteritie.

AND when all the people were wholly gone* over Jorden, (after the Lord had ſpoken unto Joſhua, ſaying,

ut.27.2.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the mids of Jorden, out of the place where the Prieſts ſtood in a[a] readines, twelve ſtones, which ye ſhall take away with you, and leave them in the [b] lodging where you ſhall lodge this night)

Chap 3.17.

aning, the where they d campe.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Goe over before the Arke of the Lord your God, even through the mids of Jorden, and take up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your [c] children ſhall aske their fathers in time to come, ſaying, What *meane* you by theſe ſtones?

d comman- hat not one- our ſelves by his erfull works, at our po- e may know uſe thereof, glorifie his

7 Then ye may anſwere them, That the waters of Jorden were cut off before the Arke of the covenant of the Lord: *for* when it paſſed through Jorden, the waters of Jorden were cut off: therefore theſe ſtones are a memoriall unto the children of Iſrael for ever.

8 Then the children of Iſrael did even ſo as Joſhua had commanded, and tooke up twelve ſtones out of the mids of Jorden as the Lord had ſaid unto Joſhua, according to the number of the tribes of the children of Iſrael, and caried them away with them unto the lodging, and laid them down there.

9 And Joſhua ſet up [d] twelve ſtones in the mids of Jorden, in the place where the feet of the Prieſts, which bare the Arke of the covenant ſtood, and there have they continued unto this day.

eſides the e ſtones h were ca- y the tribes, t up in Gil-

10 ¶ So the Prieſts, which bare the Ark, ſtood in the mids of Jorden, untill every thing was finiſhed that the Lord had commanded Joſhua to ſay unto the people, according to all that Moſes charged Joſhua: then the people haſted and went over.

11 When all the people were cleane paſſed over, the Ark of the Lord went over alſo, and the Prieſts [e] before the people.

aning in the nce or ſight e people. mb. 32. 27.

12 *And the ſons of Reuben, and the ſons of Gad, and halfe the tribe of Manaſſeh went over before the children of Iſrael armed, as Moſes had charged them.

13 Even fourtie thouſand prepared for warre, went before the [f] Lord unto battell, into the plaine of Jericho.

[f] That is, before the Arke.

14 That day the Lord magnified Joſhua in the ſight of all Iſrael, and they ‡ feared him, as they feared Moſes, all the dayes of his life.

‡ *Or, reverenced him.*

15 And the Lord ſpake unto Joſhua, ſaying,

16 Command the Prieſts that beare the [g] Arke of the Teſtimonie, to come up out of Jorden.

[g] Becauſe the Arke teſtified Gods preſence, and the tables of the law conteined therein ſignified Gods will toward his people.

17 Joſhua therefore commanded the Prieſts, ſaying, Come ye up out of Jorden.

18 And when the Prieſts that bare the Arke of the covenant of the Lord were come up out of the mids of Jorden, and aſſoone as the ſoles of the Prieſts feet were ſet on the drie land, the waters of Jorden returned unto their place, and flowed over all the bankes thereof, as they did before.

19 ¶ So the people came up out of Jorden the tenth *day* of the [h] firſt moneth, & pitched in Gilgal, in the Eaſtſide of Jericho.

[h] Called Abib or Niſan, conteining part of March and part of April.

20 Alſo the twelve ſtones, which they tooke out of Jorden, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aske their fathers in time to come, and ſay, What *meane* theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came over this Jorden on drie land:

23 For the Lord your God dried up the waters of Jorden before you, untill ye were gone over, as the Lord your God did the red Sea, *which he dried up before us, till we were gone over,

* *Exod.* 14.21. 22.

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

[i] Gods benefits ſerve for a further condemnation to the wicked, and ſtirre up his to reverence him, and obey him.

CHAP. V.

1 The Canaanites are afraid of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The Paſſeover is kept. 12 Manna ceaſeth. 13 The Angell appeareth unto Ioſhua.

NOw when all the kings of the [a] Amorites, which were beyond Jorden Weſtward, and all the kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Jorden before the children of Iſrael untill they were gone over, their heart fainted: and there was no courage in them any more, becauſe of the children of Iſrael.

[a] The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide toward Moab.

2 ¶ That ſame time the Lord ſaid unto Joſhua, *make thee ſharpe knives, [b] *and* return, and circumciſe the ſons of Iſrael the ſecond time.

* *Exod.*4.25.
[b] For now they had left it of, about 40. yeares.

3 Then Ioſhua made him ſharpe knives, and circumciſed the ſons of Iſrael in the [c] hill of the foreskins.

[c] Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe why Ioſhua circumci-

cumciſed: all the people, *even* the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that were born in the wilderneſſe by the way after they came out of Egypt, were [d] not circumciſed.

6 For the children of Iſrael walked fortie yeares in the wildernes, till all the people of the men of war that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lord: unto whom the Lord ſware, that hee would not ſhew them the land, * which the Lord had ſworn unto their fathers, that he would give us, *even* a land that floweth with milke and honie.

7 So their ſons whom he raiſed up in their ſtead, Joſhua circumciſed: for they were uncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the camp till they [e] were whole.

9 After, the Lord ſaid unto Joſhua, This day I have taken away the [f] ſhame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeover the fourteenth day of the moneth at even in the plaine of Jericho.

11 And they did eate of the corn of the land, on the morrow after the Paſſeover, unleavened bread, and parched corn in the ſame day.

12 And the MAN ceaſed on the morrow after they had eaten of the corn of the land, neither had the children of Iſrael MAN any more, but did eate of the fruit of the land of Canaan that yeare.

13 ¶ And when Joſhua was by Jericho, he lift up his eyes, and looked: and behold, there ſtood a * man againſt him, having a ſword drawen in his hand: and Joſhua went unto him, and ſaid unto him, Art thou on our ſide, or on our adverſaries?

14 And he ſaid, Nay, but *as* a captaine of the hoſte of the Lord am I now come: then Joſhua fell on his face to the earth, and [g] did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

15 And the captaine of the Lords hoſte ſaid unto Joſhua, * Looſe thy ſhoe of thy foot: for the place whereon thou ſtandeſt, is holy: and Joſhua did ſo.

[d] For they looked dayly to remove at the Lords commandement, which thing they that were new circumciſed could not doe without great danger.

* Numb.14.23.

[e] For their ſore was ſo grievous that they were not able to remove.

[f] By bringing you into this promiſed land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

* Exod.23.23.

[g] In that that Joſhua worſhippeth him, he acknowledgeth him to be God, and in that, ye he calleth himſelf the Lords captaine, he declareth himſelfe to be Chriſt.

* *Exod.*3.5. *Ruth.*4.7. *Acts* 7.33.

CHAP. VI.

3 The Lord inſtructeth Ioſhua what he ſhould do as touching Iericho. 6 Ioſhua commandeth the Prieſts and warriours what to doe. 20 The walles fall. 22 Rahab is ſaved. 24 All is burnt ſave gold and mettall. 26 The curſe of him that buldeth the citie.

NOw Jericho was [a] ſhut up, and [b] cloſed, [c] becauſe of the children of Iſrael: none might goe out nor enter in.

2 And the Lord ſaid unto Joſhua, Behold, I have given into thine hand Jericho and the king thereof, *and* the ſtrong men of warre.

3 All ye therefore *that be* men of warre, ſhall compaſſe the citie, in going round about the citie [d] once: thus ſhall you do ſix dayes:

4 And ſeven Prieſts ſhall beare ſeven trumpets of [e] rams hornes before the Arke: and the ſeventh day yee ſhall compaſſe the citie ſeven times, and the Prieſt ſhall blow with the trumpets.

5 And when they make a long *blaſt* with the rams horns, and ye heare the ſound of the trumpet, all the people ſhal ſhout with a great ſhout: then ſhall the wall of the citie fall down flat, and the people ſhall aſcend up, every man ſtraight before him.

6 ¶ Then Joſhua the ſon of Nun called the Prieſts and ſaid unto them, Take up the Arke of the covenant, and let ſeven Prieſts beare ſeven trumpets of rams horns before the Arke of the Lord.

7 But he ſaid unto the people, [f] Go and compaſſe the citie: and let him that is armed go forth before the Arke of the Lord.

8 ¶ And when Joſhua had ſpoken unto the people, the ſeven Prieſts bare the ſeven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the covenant of the Lord followed them.

9 ¶ And the men of armes went before the Prieſts, that blew the trumpets: then the [g] gathering *hoſt* came after the Arke, as they went and blew the trumpets.

10 (Now Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, neither make any noyſe with your voice, neither ſhall a word proceed out of your mouth, untill the day that I ſay unto you, Shout, then ſhall ye ſhout)

11 So the Arke of the Lord compaſſed the citie, and went about it [h] once: then they returned into the hoſt, and lodged in the campe.

12 And Joſhua roſe earely in the morning, and the Prieſts bare the Arke of the Lord:

13 Alſo ſeven Prieſts bare ſeven trumpets of rams horns, & went before the Ark of the Lord, and going, blew with the trumpets: & the men of armes went before them, but the [i] gathering *hoſt* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſte: thus they did ſix dayes.

15 And when the ſeventh day came, they roſe early, even with the dauning of the day, and

[a] That none could goe out.
[b] That none could come in.
[c] For feare of th Iſraelites.

[d] Every day on

[e] That the co queſt might be aſſigned to mans power, b to the mercie God, which w moſt weak thin can overcome that which ſee eth moſt ſtron

[f] This is chie meant by the R benites, Gadi and halfe the tr of Manaſſeh.

[g] Meaning, th rereward whe was the ſtand of the tribe o Dan, Num. 10.

[h] For that day.

[i] The tribe of Dan, was ſo call becauſe it marched laſt, and thered up wh ſoever was le of others.

and compaſſed the citie after the ſame manner [k] ſeven times: only that day they compaſſed the citie ſeven times.

[k] Beſides every
y once, for the
ace of ſix dayes.

16 And when the Prieſts had blowen the trumpets the ſeventh time, Ioſhua ſaid unto the people, Shout: for the Lord hath given you the citie.

17 And the city ſhalbe [l] an execrable thing, *both* it, and all that are therein, unto the Lord: only Rahab the harlot ſhall live, ſhe, and all that are with her in the houſe: for * ſhe hid the meſſengers that we ſent.

[l] That is, appoin-
d wholly to be
ſtroyed.

* Chap.2.4.

18 Notwithſtanding, be ye ware of the execrable thing, leſt ye make your ſelves execrable, and in taking of the execrable thing, make alſo the hoſte of Iſrael * execrable, and trouble it.

* Levit.27.21.
mb.21.2.
ut.13.15.17.

19 But all ſilver, and gold, and veſſels of braſſe, and yron ſhall be [m] conſecrate unto the Lord, *and* ſhall come into the Lords treaſurie.

[m] And therefore
not be put to
private uſe,
muſt be firſt
lten, and then
e for the Ta-
nacle.

20 So the people ſhouted, when they had blowen trumpets: for when the people had heard the ſound of the trumpet, they ſhouted with a great ſhout: and the * wall fell down flat: ſo the people went up into the city, every man ſtraight before him: and they tooke the city.

* Hebr.11.30.

21 And they utterly deſtroyed all that was in the citie, both man and woman, young, and old, and oxe, and ſheep, and aſſe, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the countrey, Go into the harlots houſe, and bring out thence the woman, & all that ſhe hath, * as ye ſware to her.

* hap.2.14.
.11.31.

23 So the yong men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhee had: alſo they brought out all her family, and put them [n] without the hoſte of Iſrael.

[n] or it was not
ull for ſtran-
to dwell a-
g the Iſrae-
till they were
ed.

24 After they burnt the city with fire, and all that was therein: onely the ſilver and the gold, and the veſſels of braſſe and yron, they put unto the treaſure of the [o] houſe of the Lord.

[o] eaning, the
ernacle.

25 So Joſhua ſaved Rahab the harlot, and her fathers houſhold, and all that ſhee had, and ſhe [p] dwelt in Iſrael even unto this day, becauſe ſhe had hid the meſſengers, which Joſhua ſent to ſpie out Jericho.

[p] r ſhe was
d to Salmon
e of the tribe
dah, Mat.1.5.

26 ¶ And Joſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth up, and buildeth this citie Jericho: [q] he ſhall lay the foundation thereof in his eldeſt ſon, and in his yongeſt ſon ſhall he ſet up the gates of it.

[q] ſhall build it
deſtruction
his ſtock,
thing was
d in Hiel of
l, 1 King.

27 So the Lord was with Joſhua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Iſraelites to flight. 6 Ioſhua prayeth to the Lord. 16 Ioſhua enquireth out him that ſinned, and ſtoned him, and all his.

BUt the children of Iſrael committed a treſpaſſe in the [a] excommunicate thing: for * Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah of the tribe of Judah, took of the excommunicate thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

[a] In taking that which was commanded to be deſtroyed.

* Chap. 22.20. 1 Chron.2.7.

2 And Joſhua ſent men from Jericho to [b] Ai, which is beſide Bethaven, on the Eaſtſide of Beth-el, and ſpake unto them, ſaying, Goe up, and view the countrey. And the men went up, and viewed Ai,

[b] This was a citie of the Amorites: for there was another ſo called among the Ammonites, Iere.49.3. The firſt Ai is called Aiath, Iſa.10.28.

3 And returned to Joſhua, and ſaid unto him, Let not all the people goe up, *but* let as it were two or three thouſand men goe up, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them upon a thirtie and ſix men: for they chaſed them from before the gate unto Shebarim, and ſmote them in the going down: wherfore the hearts of the people melted away like water.

[c] God would by this overthrow, make them more earneſt to ſearch out and puniſh the ſin committed.

6 ¶ Then Joſhua rent his clothes, and fell to the earth upon his face before the Arke of the Lord, untill the eventide, he, and the Elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou brought this people over Jorden, to deliver us into the hand of the Amorites, and to deſtroy us? would God we had bin content to dwell on the [d] other ſide Jorden.

[d] This infirmity of his faith, ſheweth how we are inclined of nature to diſtruſt.

8 O Lord, what ſhall I ſay, when Iſrael turn their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhal compaſſe us, and deſtroy our name out of the earth: and what wilt thou doe unto thy mightie [e] Name?

[e] When thine enemies ſhall blaſpheme thee, and ſay, that thou waſt not able to defend us from them.

10 ¶ And the Lord ſaid unto Joſhua, Get thee up: wherfore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have tranſgreſſed my covenant, which I commanded them: for they have even taken of the excommunicate thing, and have alſo ſtollen, and diſſembled alſo, and have put it even with their own ſtuffe.

12 Therefore the children of Iſrael cannot ſtand before their enemies, *but* have turned their backs before their enemies, becauſe they be execrable: neither will I be with you any more, except ye [f] deſtroy the excommunicate from among you.

[f] Then, to ſuffer wickedneſſe unpuniſhed, is to refuſe God willingly.

13 Up *therefore*, ſanctifie the people, and ſay, Sanctifie your ſelves againſt to morrow: for thus ſaith the Lord God of Iſrael, *There is* an execrable thing among you, O

Iſrael, *therefore* ye cannot ſtand againſt your enemies, untill ye have put the [g] execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribs, and the tribe which the Lord taketh, ſhall come according to the families: and the family which the Lord ſhall take, ſhall come by the houſholds: and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And he that is [h] taken with the excommunicate thing, ſhall be burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Ioſhua roſe up earely in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and tooke the family of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his houſhold, man by man, and Achan the ſon of Carmi, the Son of Zabdi, the ſon of Zerah, of the tribe of Judah was taken.

19 Then Joſhua ſaid unto Achan, my ſon, I beſeech thee, give glorie to the Lord God of Iſrael, and [i] make confeſſion unto him, and ſhew me now what thou haſt done: hide it not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed, I have ſinned againſt the Lord God of Iſrael, and thus, and thus have I done.

21 I ſaw among the ſpoile a goodly [k] Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, and I coveted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the ſilver under it.

22 ¶ Then Joſhua ſent meſſengers, which ran unto the tent, and behold, it was hid in his tent, and the ſilver under it.

23 Therefore they tooke them out of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them before the Lord.

24 Then Joſhua tooke Achan the ‡ ſon of Zerah, and the ſilver, and the garment, and the [l] wedge of gold, and his [m] ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and all Iſrael with him brought them unto the valley of Achor.

25 And Joſhua ſaid, [n] In as much as thou haſt troubled us, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt upon him a great heap of ſtones unto this day: and *ſo* the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The ſiege, 19 and winning of Ai. 29 The King thereof is hanged. 30 Ioſhua ſetteth up an altar. 32 He writeth the Law upon ſtones, 35 And readeth it to all the people.

AFter, the Lord ſayd unto Joſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, goe up to Ai: behold, I have given into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou ſhalt doe to Ai, and to the king thereof, as thou diddeſt unto * Jericho and to the King thereof: neverthelesſe the ſpoile thereof and * the cattell thereof ſhall ye take unto you for a prey: thou ſhalt lie in wait againſt the citie on the [a] back ſide thereof.

3 ¶ Then Joſhua aroſe, and all the men of warre to go up againſt Ai: and Joſhua choſe out thirtie thouſand ſtrong men, *and* valiant, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye [b] ſhall lie in wait againſt the city on the backe ſide of the citie: go not very far from the city, but be ye all in a readineſſe.

5 And I and all the people that are with me, will approach unto the city: and when they ſhall come out againſt us, as they did at the firſt time, then wil we flee before them.

6 For they will come out after us, till we have brought them out of the city: for they will ſay, They flee before us as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe up from lying in wait, and ‡ deſtroy the city: for the Lord your God will deliver it into your hand.

8 And when ye have taken the city, ye ſhall ſet it on fire: according to the commandement of the Lord ſhall ye do: behold, I have charged you.

9 ¶ Joſhua then ſent them forth, & they went to lie in wait, and abode between Bethel & Ai, on the Weſt ſide of Ai: but Joſhua lodged that night [c] among the people.

10 And Joſhua roſe up earely in the morning, and [d] numbred the people: and he and the Elders of Iſrael went up before the people *againſt* Ai.

11 Alſo all the men of warre that were with him, went up and drew neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley between them and Ai:

12 And he tooke about five thouſand men, [e] and ſet them to lie in wait between Beth-el and Ai, on the Weſt ſide of the city.

13 And the people ſet all the hoſt that was on the North ſide againſt the city, and

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[g] Meaning, the man that tooke of the thing forbidden.

[h] That is found guilty, either by lots, or by the judgement of Urim, Numb. 27.21.

[i] By declaring the trueth: for God is glorified when the trueth is confeſſed.

[k] Such a rich garment as the ſtates of Babylon did weare.

‡ Or, nephew.

[l] Some reade, a plate: others a rod, and ſome a tongue.

[m] This judgement only apperteineth to God, and to whom he will reveale it: to man he hath commanded not to puniſh the child for the fathers fault. Deut.24.16.

[n] He declareth that this is Gods judgement, becauſe he had offended, and cauſed others to be ſlaine.

* Deut.1.21.29. and 7.18.

* Chap.6.21.

* Deut.20.14.

[a] Meaning, on the Weſt ſide, as ver.

[b] God would not deſtroy Ai by miracle, as Ie cho, to the inte that other natio might feare the power and polic of his people.

‡ Or, drive out inhabitants of citie.

[c] With the re of the army.

[d] That is, vie ed or muſtred them, and ſe them in aray.

[e] He ſent th few, that the ther which ambuſh migh be diſcovere

the liers in wait on the Weſt, againſt the city: *and* Joſhua went the ſame night into the [f] mids of the valley.

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14 ¶ And when the king of Ai ſaw it, then the men of the city haſted and roſe up early, and went out againſt Iſrael to battel, he and all his people at the time appointed, before the plain: for he knew not that *any* lay in wait againſt him on the backſide of the city.

15 Then Joſhua and all Iſrael [g] *as* beaten before them, fled by the way of the wilderneſſe.

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16 And all the people of the city were called together, to purſue after them: and they purſued after Joſhua, and were drawn away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 Then the Lord ſaid unto Joſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will give it into thine hand: and Joſhua ſtretched out the ſpeare that he had in his hand, toward the city.

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19 And they that lay in wait, aroſe quickly out of their place, and ran as ſoone as he had ſtretched out his hand, and they entred into the city, and took it, and haſted, and ſet the city on fire.

20 And the men of Ai looked behinde them, and ſaw it: for lo, the ſmoke of the city aſcended up ‡ to heaven, and they had no ‡ power to flee this way or that way: for the people that fled to the wilderneſſe, turned back upon the purſuers.

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place.

21 When Joſhua and all Iſrael ſaw that they that lay in wait, had taken the city, and that the ſmoke of the citie mounted up, then they turned again and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the city againſt them: ſo were they in the mids of Iſrael, theſe *being* on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remain nor eſcape.

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ent. 7.2.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, *that is*, in the wilderneſſe, where they chaſed them, and when they were all fallen on the edge of the ſword, untill they were conſumed, all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

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25 And all that fell that day, both of men and women, were twelve thouſand, even all the men of Ai.

26 For Joſhua drew not his hand back again which he had ſtretched out with the ſpeare, untill he had utterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattel and the ſpoile of this city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua.

* *Num.* 31.22.26. *as verſe* 2.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, & a wildernes unto this day.

[l] That it could never be built again.

29 And the king of Ai he hanged on a tree, unto the evening. And aſſoon as the Sun was down, Joſhua commanded [m] that they ſhould take his carkeis down from the tree, and caſt it at the entring of the gate of the city, and * lay thereon a great heape of ſtones, *that remaineth* unto this day.

[m] According as it was commanded, Deut. 21.23.

* *Chap.* 7.25.26.

30 ¶ Then Joſhua built an Altar unto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſervant of the Lord had commanded the children of Iſrael, as it is written in the * book of the Law of Moſes, an altar of whole ſtone, over which no man had lift an iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.

* *Exod.* 20.25. *Deut.* 27.5.

32 Alſo he wrote there upon the ſtones, a [n] rehearſall of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

[n] Meaning, the ten commandements, which are the ſum of the whole law.

33 And all Iſrael (and their Elders, and officers, and their Judges ſtood on this ſide of the Ark, and on that ſide, before the Prieſts of the Levites, which bare the ark of the covenant of the Lord) as well the ſtranger, as he that is born in the countrey: half of them *were* over againſt mount Gerizim, and half of them over againſt mount Ebal, * as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſſe the people of Iſrael.

* *Deut.* 11.29. *and* 27.12.13.

34 Then afterward he read all the words of the law, the bleſſings and curſings, according to all that is written in the book of the law.

35 There was not a word of all that Moſes had commanded, which Joſhua read not before all the congregation of Iſrael, * as well *before* [o] the women and the children, as the ſtranger that was converſant among them.

* *Deut.* 31.12.13.

[o] So neither yong nor old, man nor woman, were exempted from hearing the word of the Lord.

Chap. IX.

1 Divers kings aſſemble themſelves againſt Ioſhua. 3 The craft of the Gibeonites. 15 Ioſhua maketh a league with them. 23 For their craft they are condemned to perpetuall ſlaverie.

AND when all the kings that [a] were beyond Jorden, in the mountaines and in the valleys, and by all the coaſts of the [b] great ſea over againſt Lebanon (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebuſites) heard thereof,

[a] In reſpect of the plain of Moab.

[b] The main ſea called Mediterraneum.

2 They gathered themſelves together, to fight againſt Joſhua, and againſt Iſrael with one † accord.

† *Ebr. one mouth.*

3 ¶ * But the inhabitants of Gibeon

* 2 *Sam.* 21.1.

heard what Joſhua had done unto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and feigned themſelves ambaſſadours, and took old ſacks upon their aſſes, and old bottels for wine, both rent and [c] bound up,

5 And old ſhooes and clouted upon their feet: alſo the raiment upon them *was* old, and all their proviſion of bread was dried, and moulded.

6 So they came unto Joſhua into the hoſt to Gilgal, and ſaid unto him, and unto the men of Iſrael, we be come from a far countrey: now therfore make a league with us.

7 Then the men of Iſrael ſaid unto the [d] Hivites, It may be that thou dwelleſt among us, how then can I make a league with thee?

8 And they ſaid unto Joſhua, We are thy ſervants. Then Joſhua ſaid unto them, Who are ye? and whence come ye?

9 And they anſwered him, From a very farre countrey thy ſervants are come for [e] the Name of the Lord thy God: for we have heard his fame, and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Jorden, to Sihon king of Heſhbon, and to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey ſpake to us, ſaying, Take victuals † with you for the journey, &go to meet them, and ſay unto them, We are your ſervants: now therefore make ye a league with us.

12 This our [f] bread we took it hot with us for victuall out of our houſes, the day we departed to come unto you: but now behold, it is dried, and it is moulded.

13 Alſo theſe bottels of wine which we filled, *were* new, and lo, they be rent, and theſe our garments and our ſhooes are old, by reaſon of the exceeding great journey.

14 ¶ And the [g] men accepted *their tale* concerning their victuals, and counſelled not with the mouth of the Lord.

15 So Joſhua made peace with them, and made a league with them, that he would ſuffer them to live: alſo the princes of the congregation ſware unto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Iſrael took their [h] journey, and came unto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.

18 And the children of Iſrael ſlew them not, becauſe the Princes of the congregation had ſworn unto them by the Lord God of Iſrael: wherefore all the congregation [i] murmured againſt the princes.

19 Then all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them.

20 *But* this we will do to them, and let them live, leſt the wrath be upon us, becauſe of the [k] oath which we ſware unto them.

21 And the princes ſaid unto them again, Let them live, but they ſhall hew wood, and draw water unto all the congregation, as the princes appoint them.

22 Joſhua then called them, and talked with them, and ſaid, Wherefore have ye beguiled us, ſaying, We are very farre from you, when ye dwell among us?

23 Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for [l] the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was told thy ſervants, that the Lord thy God had * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraid for our lives at the preſence of you, and have done this thing:

25 And behold, now we are in thine hand: do as it ſeemeth good and right in thine eyes to do unto us.

26 Even ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua appointed them that ſame day *to be* hewers of wood, and drawers of water for the congregation, and for the [n] Altar of the Lord unto this day, in the place which he ſhould chuſe.

CHAP. X.

1 Five kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The five kings are hanged. 29 Many moe cities and kings are deſtroyed.

NOw when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai and had deſtroyed it, (* *for* as he had done to Jericho, and to the king thereof, ſo he had done to * Ai, and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

2 Then they feared exceedingly: for Gibeon was a great city, as one of the roiall cities: for it was greater then Ai, and all the men thereof *were* mighty.

3 Wherefore [a] Adoni-zedek king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto

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[c] Becauſe they were all worn.

[d] For the Gibeonites and the Hivites were all one people.

[e] Even the idolaters for feare of death will pretend to honour the true God, and receive his religion.

† *Ebr. in your hand.*

[f] The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.

[g] Some think that the Iſraelites ate of their victuales, &ſo made a league with them.

[h] From Gilgal.

[i] Fearing leſt fo their fault ŷ plag of God ſhoul have light up them all.

[k] This doth establiſh raſh oaths, but ſhewe Gods mercy toward his, whic would not puniſ them for this fau

[l] For the uſes o the Tabernacle,& of the Temple when it ſhall b built.

* *Deut. 7.1.*

[m] Who were minded to put them to death for feare of Gods wrath.

[n] That is, for the ſacrifices of the Temple, as verſ. 23.

* *Chap. 6.15,21.*

* *Chap. 8.3,28,29.*

[a] That is, Lord of juſtice: ſo tyrants take to themſelves glorious names, when indeed, they be very enemies againſt God and all juſtice.

Japia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for they have made peace with Joſhua and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon, gathered themſelves together, and went up, they with all their hoſts, and beſieged Gibeon, and made [b] warre againſt it.

6 And the men of Gibeon ſent unto Joſhua, *even* to the hoſt to Gilgal, ſaying, Withdraw not thine hand from thy ſervants: come up to us quickly, and ſave us, and help us: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he, and all the people of warre with him, and al the men of might.

8 ¶ And the Lord ſaid unto Joſhua, [c] Feare them not: for I have given them into thine hand: none of them ſhall ſtand againſt thee.

9 Joſhua therefore came unto them ſuddenly: *for* he went up from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, *and* were in the going down to Beth-horon, the Lord caſt down great ſtones from heaven upon them, untill Azekah, and they died: *they were* more that died with the [d] hailſtones, then they whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the Lord, in the day when the Lord gave the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moon in the valley of Ajalon.

13 And the Sun abode, and the Moon ſtood ſtill, untill the people avenged themſelves upon their enemies: (is not this written in the book of [e] Jaſher?) ſo the Sunne abode in the mids of the heaven, and haſted not to go down for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [f] fought for Iſrael.

15 ¶ After, Joſhua returned, and all Iſrael with him unto the camp to Gilgal:

16 But the five kings fled and were hid in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 Then Joſhua ſaid, Roule great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 But ſtand ye not ſtill: follow after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath given them into your hand.

20 And when Joſhua and the children of Iſrael had made an end of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the camp to Joſhua at Makkedah in [g] peace: no man moved his tongue againſt the children of Iſrael.

22 After, Joſhua ſaid, Open the mouth of the cave, and bring out theſe five kings unto me forth of the cave.

23 And they did ſo, and brought out thoſe five kings unto him forth of the cave, *even* the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And when they had brought out thoſe kings unto Joſhua, Joſhua called for all the men of Iſrael, and ſaid unto the chief of the men of warre, which went with him, Come neere, ſet your feet upon the [h] necks of theſe kings: and they came neere and ſet their feet upon their necks.

25 And Joſhua ſaid unto them, Feare not, nor be faint-hearted, *but* be ſtrong and of a good courage: for thus will the Lord do to all your enemies, againſt whom ye fight.

26 So then Joſhua ſmote them, and ſlew them, and hanged them on five trees, and they hanged ſtill upon the trees untill the evening.

27 And at the going down of the ſunne, Joſhua gave commandement, that they ſhould take * them down off the trees, and caſt them into the cave (wherein they had been hid) and they laid great ſtones upon the caves mouth, *which remain* untill this day.

28 ¶ And that ſame day Joſhua took ‡ Makkedah, and ſmote it with the edge of the ſword, and the king thereof deſtroyed he with them, and ‡ all the ſouls that were therein, he let none remain: for he did to the king of Makkedah * as he had done to the king of Jericho.

29 Then Joſhua went from Makkedah, and all Iſrael with him unto Libnah, and fought againſt Libnah.

30 And the Lord gave ‡ it alſo & the king thereof into the hand of Iſrael: & he ſmote it with the edge of the ſword, and all the

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† *Ebr. cut off all their train, or tail.*

[g] Or, in ſafety, ſo that none gave them ſo much as an evill word.

[h] Signifying, what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelves were not ſpared.

* *Deut. 21. 23. Chap. 8. 29.*

‡ Joſhua taketh Makkedah.

‡ *Or, every perſon.*

* *Chap. 6. 21.*

‡ Libnah is taken.

‡ Or, perſons.

‡ ſouls that were therein: he let none remain in it: for he did unto the king thereof, as he had done unto the king of Jericho.

‡ Lachiſh is taken.

31 ¶ And Joſhua departed from Libnah, and all Iſrael with him unto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lord gave ‡ Lachiſh into the hand of Iſrael, which took it the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that were therein, according to all as he had done to Libnah.

‡ The king of Gezer is ſlain.

33 ¶ Then Horam king of ‡ Gezer came up to help Lachiſh: but Joſhua ſmote him and his people untill none of his remained.

‡ Eglon is taken.

34 ¶ And from Lachiſh Joſhua departed unto ‡ Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it,

35 And they took it the ſame day, and ſmote it with the edge of the ſword, and all the ſouls that were therein he utterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Joſhua went up from Eglon, and all Iſrael with him unto Hebron, and they fought againſt it.

‡ Hebron is taken.

37 And when they had taken ‡ it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that were therein: he left none remaining, according to all as he had done to Eglon: for he deſtroyed it utterly, and all the ſouls that were therein.

38 ¶ So Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

‡ Debir is taken.

39 And when he had taken ‡ it, and the king thereof, and all the cities thereof, they ſmote them, with the edge of the ſword, and utterly deſtroyed all the ſouls that were therein, he let none remain: as he did to Hebron, ſo he did to Debir, and to the king thereof, as he had alſo done to Libnah, and to the king thereof.

40 ¶ So Joſhua ſmote all the hill countreys, and the ſouth countries, and the valleyes, and the [i] hill ſides, and all their kings, and let none remain, but utterly deſtroyed every ſoul, as the Lord God of Iſrael had commanded.

[i] Some read, Aſhedoth, which ſignifieth the diſcents of the hills.

41 And Joſhua ſmote them from Kadeſhbarnea even unto Azzah, & al the countrey of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at [k] one time, becauſe the Lord God of Iſrael fought for Iſrael.

[k] In one battell.

43 Afterward, Joſhua and all Iſrael with him returned unto the camp in [l] Gilgal.

[l] Where the Arke was, there to give thanks for their victories.

Chap. XI.

2 Divers kings, and cities, and countreys overcome by Ioſhua. 15 Ioſhua did all that Moſes had commanded him. 20 God hardeneth the enemies hearts that they might be deſtroyed.

AND when Jabin king of Hazor had heard this, then he [a] ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

[a] The more yͤ Gods power appeareth, the more the wicked rage againſt it.

2 And unto the kings that were by the North in the mountaines and plaines toward the South ſide of [b] Cinneroth, and in the vallies, and in the borders of Dor Weſtward,

[b] Which the E-vangeliſts call the lake of Geneze eth, or Tiberias.

3 *And* unto the Canaanites, *both* by Eaſt, and by Weſt, and unto the Amorites, and Hittites, and Perizzites, and Jebuſites in the mountaines, and unto the Hivites under [c] Hermon in the land of Mizpeh.

[c] Which was mo Sihon, as Deut. 4. 48.

4 And they came out, and all their hoſts with them, many people as the ſand that is on the ſea ſhoare for multitude, with horſes and charets exceeding many.

5 So all theſe kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaid unto Joſhua, Be not afraid for them: for to morrow about this time will I deliver them all ſlain before Iſrael: thou ſhalt [d] hough their horſes, and burn their charets with fire.

[d] That neith they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

7 Then came Joſhua and all the men of war with him againſt them by the waters of Merom ſuddenly, and fell upon them.

8 And the Lord gave them into the hand of Iſrael: and they ſmote them, and chaſed them unto great Zidon, and unto [e] Miſrephothmaim, and unto the valley of Mizpeh Eaſtward, and ſmote them untill they had none remaining of them.

[e] Which ſignifieth hot waters, or according to ſome brine pits.

9 And Joſhua did unto them as the Lord bad him: he houghed their horſes, and burnt their charets with fire.

10 ¶ At that time alſo Joſhua turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before time was the head of all thoſe kingdomes.

11 Moreover, they ſmote all the [f] perſons that were therein with the edge of the ſword, utterly deſtroying *all*, leaving none alive, and he burnt Hazor with fire.

[f] Both men, women and children.

12 So all the cities of thoſe kings, and all the kings of them did Joſhua take, & ſmote them with the edge of the ſword, *and* utterly deſtroyed them, * as Moſes the ſervant of the Lord had commanded.

* *Num.* 33. 52. *Deut.* 7. 2.

13 But Iſrael burnt none of the cities that ſtood ſtill in their [g] ſtrength, ſave Hazor onely, that Joſhua burnt.

[g] Which were ſtrong by ſituation, and not hurt by warre.

14 And all the ſpoil of theſe cities and the cattel the children of Iſrael took for their prey, but they ſmote every [h] man with the edge of the ſword untill they had deſtroyed them, not leaving one alive.

[h] All mankinde.

15 ¶ As the Lord * had commanded Moſes his ſervant, ſo did Moſes * command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord had commanded Moſes.

* *Exod.* 34. 11.
* *Deut.* 7. 2.

16 So Joſhua took all this land of the

mountaines, and all the South, and all the land of Goſhen, and the low countrey, and the plain, and the [i] mountain of Iſrael, and the low countrey of the ſame,

at is, Samaria.

17 From the mount [k] Halak, that goeth up to Seir, even unto ‡ Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

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18 Joſhua made warre long time with all thoſe kings,

19 Neither was there any city that made peace with the children of Iſrael, * ſave thoſe Hivites that inhabited Gibeon: all *other* they took by battell.

ap. 9. 3.

20 For it came of the Lord, to [l] harden their hearts, that they ſhould come againſt Iſrael in battell, to the intent that they ſhould deſtroy them utterly, *and* ſhew them no mercie, but that they ſhould bring them to nought: as the Lord had commanded Moſes.

at is, to give
n over to thē-
s: and there-
they could not
rebell againſt
, and ſeek their
deſtruction.

21 ¶ And that ſame ſeaſon came Joſhua, and deſtroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountains of Iſrael: Joſhua deſtroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael: onely in Azzah, [m] in Gath, and in Aſhdod were they left.

ut of ÿ which
e Goliath,
m. 17. 4.

23 So Joſhua took the whole land, according to all that the Lord had ſaid unto Moſes: and Joſhua gave it for an inheritance unto Iſrael * according to their portions through their tribes: then the land was at reſt without warre.

um. 26. 53, 55.

CHAP. XII.

1. 7 What kings Ioſhua and the children of Iſrael killed on both ſides of Iorden. 24 Which were in number thirty and one.

AND theſe are the kings of the land, which the children of Iſrael ſmote and poſſeſſed their land, on the [a] other ſide Jorden toward the riſing of the ſunne, from the river Arnon, unto mount Hermon, and all the plain Eaſtward.

om Gilgal
re Joſhua
ped.

2 * Sihon king of the Amorites, that dwelt in Heſhbon, having dominion from Aroer, which is beſide the river of Arnon, and from the middle of the river, and from half Gilead unto the river Jabbok, in the border of the children of Ammon.

um. 21. 24.
. 3. 6.

3 And from the plain unto the ſea of Cinneroth Eaſtward, and unto the ſea of the ‡ plain, even the ſalt ſea Eaſtward, the way to Beth-jeſhimoth, and from the ſouth under the ‡ ſprings of * Piſgah.

wilderneſſe.

hill ſides.
eut. 3, 17.
4. 49.

4 ¶ They *conquered* alſo the coaſt of Og king of Baſhan of the * remnant of the giants, which dwelt at Aſhteroth, & at Edrei,

eut. 3. 11.
. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, even the border of Sihon king of Heſhbon.

6 Moſes the ſervant of the Lord, and the children of Iſrael ſmote them: * Moſes alſo the ſervant of the Lord gave *their land* for a poſſeſſion unto the Reubenites, and unto the Gadites, and to half the tribe of Manaſſeh.

* *Num.* 32. 29.
Deut. 3. 12.
Chap. 13. 8.

7 ¶ Theſe alſo are the kings of the countrey, which Joſhua and the children of Iſrael ſmote on this ſide Jorden, Weſtward, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak that goeth up to Seir, and Joſhua gaue it unto the tribes of Iſrael for a poſſeſſion, according to their portions:

b Reade Chap. 11, verſe 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‡ hill ſides, & in the wildernes, and in the South, *where were* the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hivites, & the Jebuſites.

‡ *Or, in Aſhdoth.*

9 ¶ * The king of Jericho *was* one: * the king of Ai, which is beſide Beth-el, one:

* *Chap.* 6. 2.
* *Chap.* 8. 29.

10 The * king of Jeruſalem, one: the king of Hebron, one:

* *Chap.* 10. 23.

11 The king of Jarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: the * king of Gezer, one:

* *Chap.* 10. 33.

13 The * king of Debir, one: the king of Geder, one:

* *Chap.* 10. 39.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

* *Chap.* 10. 29, 30.

16 The * king of of Makkedah, one: the king of Beth-el, one:

* *Chap.* 10. 28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Laſharon, one:

19 The king of Madon, one: the * king of Hazor, one:

* *Chap.* 11. 10.

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Jokneam ‡ of Carmel, one:

‡ *Or, neere unto Carmel.*

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

* *Gen.* 14. 1.

24 The king of Tirzah, one: all the kings *were* thirty and one.

CHAP. XIII.

3 The borders and coaſts of the land of Canaan. 8 The poſſeſſion of the Reubenites, Gadites, and of half the tribe of Manaſſeh. 14 The Lord is the inheritance of Levi. 22 Balaam was ſlain.

NOw when Joſhua was old, & [a] ſtricken in yeares, the Lord ſaid unto him,

a Being almoſt an hundred and ten yeares old.

Thou

† *Ebr. come into yeares.*
b After that the enemies are overcome.

Thou art old and †grown in age, and there remaineth exceeding much land to be [b]poſſeſſed:

‡ *Or, borders.*

2 This is the land that remaineth, all the ‡ regions of the Philiſtims, and all Geſhuri,

† *Ebr. Shihor.*
† *Ebr. upon the face of Egypt.*

3 From † Nilus which is † in Egypt, even unto the borders of Ekron northward: this is counted of the Canaanites, even five lordſhips of the Philiſtims, the Azzithites, and the Aſhdodites, the Eſhkelonites, the Gittites, and the Ekronites, and the Avites:

† *Ebr. Mearah.*

4 From the South, all the land of the Canaanites, and the † cave that is beſide the Sidonians, unto Aphek, *and* to the borders of the Amorites:

‡ *Or, the plain of Gad.*

5 And the land of the Giblites, and all Lebanon, toward the ſun riſing from ‡ Bahal-gad under mount Hermon, untill one come to Hamath.

c Reade Chap. 11. 8.

6 All the inhabitants of the mountaines from Lebanon unto [c] Miſrephothmain, *and* all the Sidonians, I will caſt them out from before the children of Iſrael: onely divide thou it by lot unto the Iſraelites, to inherit, as I have commanded thee.

7 Now therefore divide this land to inherit, unto the nine tribes, and to the half tribe of Manaſſeh.

* *Num. 32. 33. Deut. 3. 13. Chap. 22. 4.*

8 *For* with *half* thereof the Reubenites and the Gadites have received their inheritance, * which Moſes gave them beyond Jorden Eaſtward, even as Moſes the ſervant of the Lord had given them,

‡ *Or, valley.*

9 From Aroer that is on the brink of the river Arnon, and from the city that is in the mids of the ‡ river, and all the plain of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites, and of the Maachathites, and all mount Hermon, with all Baſhan unto Salcha:

* *Deut. 3. 11. Chap. 12. 4.*

12 All the kingdome of Og in Baſhan, which reigned in Aſhtaroth and in Edrei: (who remained of the * reſt of the giants) for theſe did Moſes ſmite, and caſt them out.

d Becauſe they deſtroyed not all as God had commanded, they that remained were ſnares and pricks to hurt them. Num. 33, 55. Chap. 23. 13. Judg. 2. 3.

13 But the children of Iſrael [d] expelled not the Geſhurites nor the Maachathites: but the Geſhurites & the Maachathites dwel among the Iſraelites even unto this day.

e Levi ſhal live by the ſacrifices, Num. 18. 21.

14 Onely unto the tribe of Levi he gave none inheritance, *but* the ſacrifices of the Lord God of Iſrael are [e] his inheritance, as he ſaid unto him.

15 ¶ Moſes then gave unto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coaſt was from Aroer, that is on the brink of the river Arnon, and from the city that is in the mids of the river, and all the plain which is by Medeba:

‡ *Or. high places of Baal.*

17 Heſhbon with all the cities thereof, that are in the plain: Dibon and ‡ Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and Mephaath:

‡ *Or. the valley.*

19 Kiriathaim alſo, and Sibmah, and Zereth-ſhahar in the mount of ‡ Emek:

* *Deut. 3. 17.*

20 And Beth-peor, and * Aſhdoth-piſgah, and Beth-jeſhimoth:

* *Num. 31. 8.*

21 And all the cities of the plain: and all the kingdome of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

f So ỹ both they which obeyed wicked counſel & the wicked counſeller periſhed by the juſt judgemen of God.

22 And [f] Balaam the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain.

23 And the border of the children of Reuben was Jorden with the coaſts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Alſo Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coaſts were Jazer, and all the cities of Gilead, and half the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heſhbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir:

g That is, in th land of Moab.

27 And in the valley Beth-aram, & Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon king of Heſhbon, unto Jorden and the borders even unto the Sea coaſt of Cinnereth, [g] beyond Jorden Eaſtward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Alſo Moſes gave *inheritance* unto the half tribe of Manaſſeh: and this belonged to the half tribe of the children of Manaſſeh according to their families.

30 And their border was from Mahanaim, *even* all Baſhan, *to wit*, all the kingdome of Og king of Baſhan, and all the townes of Jair which are in Baſhan, threeſcore cities.

* *Num. 32. 39.*
h Meaning, his phews and po rity.

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Baſhan, * *were given* unto the [h] children of Machir the ſonne of Manaſſeh, to half of the children of Machir after their families.

32 Theſe are the heritages, which Moſes did diſtribute in the plain of Moab beyond Jorden, *toward* Jericho Eaſtward.

Chap.18.7.
Numb.18.20.

33 * But unto the tribe of Levi Moſes gave none inheritance: *for* the Lord God of Iſrael is their inheritance, *as he ſaid unto them.

Chap. XIV.

2 The land of Canaan was divided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was given him.

Numb.34.17.

THeſe alſo are the *places* which the children of Iſrael inherited in the land of Canaan, * which Eleazar the Prieſt, and Joſhua the ſon of Nun and the chiefe fathers of the tribes of the children of Iſrael, diſtributed to them,

Numb. 26.55. nd 33.54.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moſes, to give to the nine tribes, and the halfe tribe.

3 For Moſes had given inheritance unto [a] two tribes and an halfe tribe, beyond Jorden: but unto the Levites he gave none inheritance among them.

As Reuben and ad, and halfe the be of Manaſſeh, um.32.33. So though Le- lacked, yet re there ſtill elve tribes by is meanes.

4 For the children of Joſeph were [b] two tribes, Manaſſeh & Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell in, with the ſuburbes of the ſame for their beaſts and their ſubſtance.

Numb. 35.2. ap.21.2.3.

5 * As the Lord had commanded Moſes, ſo the children of Iſrael did when they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt what the Lord ſaid unto Moſes the man of God, concerning [c] me and thee in Kadeſh-barnea.

c Which was, that they two onely ſhould enter into the land, Numb. 14. 24.

7 Fortie yeare old was I, when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea to eſpie the land, and I brought him word againe, as *I thought* in mine heart.

8 But my [d] brethren that went up with me, diſcouraged the heart of the people: yet I followed ſtill the Lord my God.

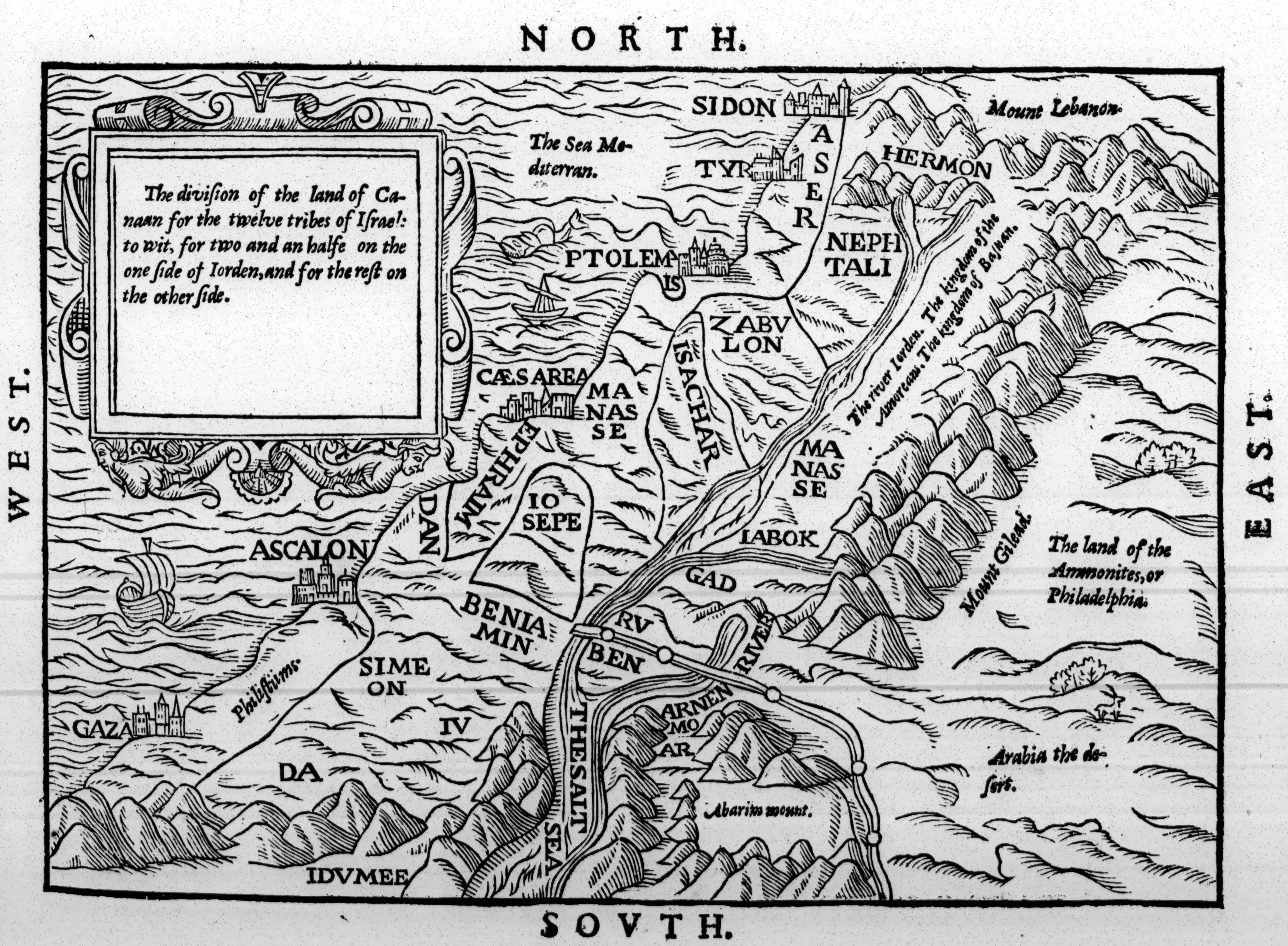
d Which were the ten other ſpies.

9 Wherefore Moſes ſware the ſame day, ſaying, Certainely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever, becauſe thou haſt followed conſtantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promiſed: this is the fourtie and fift yeare ſince the Lord ſpake this thing unto Moſes, while the children of Iſrael wandered in the wilderneſ: and now loe, I am this day foureſcore and five yeare old:

11 And yet am as * ſtrong at this time, as I was when Moſes ſent me: as ſtrong as I was then, ſo ſtrong am I now, *either* for warre, or † for governement.

† *Ebr. to goe out, and come in.*



The diviſion of the land of Canaan for the twelve tribes of Iſrael: to wit, for two and an halfe on the one ſide of Iorden, and for the reſt on the other ſide.

NORTH.
WEST.
EAST.
SOVTH.
SIDON
Mount Lebanon.
The Sea Mediterran.
TYR
ASER
HERMON
PTOLEMAIS
NEPHTALI
ZABVLON
ISACHAR
The river Iorden.
The kingdom of the Amorites.
The kingdom of Baſan.
CÆSAREA
MANASSE
EPHRAIM
MANASSE
DAN
IOSEPE
IABOK
ASCALON
The land of the Ammonites, or Philadelphia.
Mount Gilead.
GAD
BENIAMIN
RVBEN
RIVER
ARNEN
Philiſtims.
SIMEON
MOAR
GAZA
IV
THE SALT SEA
Arabia the deſert.
DA
Abarim mount.
IDVMEE

12 Now therefore give me this mountaine whereof the Lord ſpake in that day (for thou heardeſt in that day, how the ‡ Anakims *were* there, and the Cities great and walled) [a] if ſo be the Lord wil be with me, that I may drive them out, as the Lord ſaid.

‡ Or, giants.

[a] This he ſpake of modeſtie, and not of doubting.

13 Then Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe he followed conſtantly the Lord God of Iſrael.

* Chap. 21. 12.

15 And the name of * Hebron *was* before time, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the land ceaſed from warre.

* Chap. 15. 13.

[f] Either for his power or perſon.

Chap. XV.

1 The lot of the children of Iudah, and the names of the Cities and villages of the ſame. 13 Calebs portion. 18 The requeſt of Achſah.

THis then was the lot of the tribe of the children of Judah by their families: *even* * to the border of Edom, and the wilderneſſe of * Zin, Southward on the South coaſt.

* Num. 34. 3.

* Num. 33. 36.

2 And their South border was the ſalt Sea coaſt, from the [a] point that looketh Southward.

[a] The Ebrew word ſignifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the ſea.

3 And it went out on the South ſide toward Maaleth-akrabbim, and went along to Zin, and aſcended up on the South ſide unto Kadeſh-barnea, and went along to Hezron, and went up to Adar, and fet a compaſſe to Karkaa.

4 From thence went it along to Azmon, and reached unto the River of Egypt, and the end of that coaſt was on the Weſt ſide: this ſhall be your South coaſt.

5 Alſo the Eaſt border ſhalbe the ſalt Sea, unto the [b] end of Jorden: and the border on the North quarter from the point of the Sea, *and* from the end of Jorden.

[b] Meaning, the mouth of the river where it runneth into the ſalt Sea.

6 And this border goeth up to Beth-hogla, and goeth along by the North ſide of Beth-arabah: ſo the border from thence goeth up to the [c] ſtone of Bohan the ſon of Reuben.

[c] Which was a marke to part their countreyes.

7 Againe this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Adummin, which is on the South ſide of the River: alſo this border goeth up to the waters of ‡ En-ſhemeſh, and endeth at * En-rogel.

‡ Or, the fountaine of the Sun.

* 1 King. 1. 9.

8 Then this border goeth up to the valley of the ſon of Hinnom, on the Southſide of the Jebuſites: the ſame is Jeruſalem: alſo this border goeth up to the top of the mountaine that lyeth before the valley of Hinnom Weſtward, which is by the ende of the valley of the † giants Northward.

† Ebr. Rephaim.

9 So this border compaſſeth from the top of the mountain unto the fountain of the water of Nephtoah, & goeth out to the Cities of mount Ephron: and this border draweth to Baalah, which is ‡ Kiriath-iearim

‡ Or, the Citi woods.

10 Then this border compaſſeth from Baalah Weſtward unto mount Seir, and goeth along unto the ſide of mount Iearim, which is Cheſalon on the Northſide: ſo it commeth downe to Beth-ſhemeſh, and goeth to Timnah.

11 Alſo this border goeth out unto the ſide of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth unto Jabneel: and the ends of this coaſt are to the [d] Sea.

[d] Meaning, ward Syria.

12 And the Weſt border *is* to the great Sea: ſo this border ſhall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh did Joſhua give a part among the children of Judah, as the Lord commanded him, *even* * Kiriath-arba of the father of Anak, which is in Hebron.

* Cap. 14. 15.

14 And Caleb [e] drove thence three ſons of Anak, Seſhai, and Ahiman, and Talmai, the ſons of Anak.

[e] This was do after the death Ioſhua, Iudg. 1. 10. 20,

15 And he went up thence to the inhabitants of Debir: and the name of Debir beforetime *was* Kiriath-ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, even to him wil I give Achſah my daughter to wife.

17 And Othniel, the ſon of Kenaz, the ‡ brother of Caleb tooke it: and he gave him Achſah his daughter to wife.

‡ Or, couſi

18 And as ſhe went in *to him*, ſhe moved him to aske of her father a field: [f] and ſhee lighted off her aſſe, and Caleb ſaid unto her, What wilt thou?

[f] Becauſe her husband taried too long.

19 Then ſhe anſwered, ‡ Give me a bleſſing: for thou haſt given me the South countrey: [g] give me alſo ſprings of water. And he gave her the ſprings above and the ſprings beneath.

‡ Or, grant m this petition.

[g] Becauſe her countrey was barren, ſhe deſired of her father field that had ſprings, Iudg. 1. 14. 15.

20 This ſhall be the inheritance of the tribe of the children of Judah according to their families.

21 And the utmoſt cities of the tribe of the children of Judah, toward the coaſts of Edom Southward *were* Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dibonah, & Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kirioth, Heſron (which is Hazor)

26 Aman, and Shemah, and Moladah,

27 And Hazar, Gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beerſheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, [h] and Hormah,

31 And Ziklag, and Madmanna, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *theſe* cities *are* twentie and nine with their villages.

33 ¶ In the low countrey *were* Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: foureteene cities with their villages.

37 Zenam, and Hadaſhah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Aczib, and Mareſhah: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron, even unto the Sea, al that lieth about Aſhdod with their villages.

47 Aſhdod with her townes, and her villages: Azzah with her townes and her villages, unto the [i] River of Egypt, and the great Sea, *was their* coaſt.

48 ¶ And in the mountaines *were* Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kiriath-ſannah (which is Debir)

50 And Anab, and Aſhtemoth, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Izreel, and Jokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kiriath-baal, which is Kiriath-jearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the [l] citie of ſalt, and En-gedi: ſix cities with their villages.

63 Neverthelesse, the Jebuſites that were the inhabitants of Ieruſalem, could not the children of Judah caſt [m] out, but the Jebuſites dwel with the children of Judah at Jeruſalem unto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dwelled among them.

AND the lot fell to the [a] children of Joſeph from Jorden by Jericho unto the water of Iericho Eaſtward, *and* to the wildernes that goeth up from Jericho by the mount Beth-el:

2 And goeth out from Beth-el to * Luz, and runneth along unto the borders of Archiataroth,

3 And goeth down Weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the endes [b] thereof are at the Sea.

4 So the children of Joſeph, Manaſſeh and Ephraim [c] tooke their inheritance.

5 ¶ Alſo the borders of the children of Ephraim according to their families, even the borders of their inheritance on the Eaſtſide were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the Sea unto Michmethah on the Northſide, and this border returneth Eaſtward unto Taanath-ſhiloh, and paſſeth it on the Eaſtſide unto Janohah,

7 And goeth down from Janohah to Ataroth, and Naarath, and commeth to Jericho, [d] and goeth out at Jorden.

8 And this border goeth from Tappuah Weſtward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephramites unto this day, and ſerved under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries: 14 Manaſſeh and Ephraim require a greater portion of heritage.

THIS was alſo the lot of the tribe of Manaſſeh: for he was the * firſt born of Joſeph, *to wit*, of Machir the firſt born of Manaſſeh, *and* the father of Gilead: now becauſe he was a man of warre, he had Gilead and Baſhan.

[h] Which before was called Zephath, Iudg.1.17.

† *Ebr. daughters.*

[i] Meaning Nilus, as Chap.23.3.

[k] Which is alſo called Kiriath-ſepher, verſe 15.

* *Chap.14.15.*

[l] Of this citie the ſalt Sea hath his name.

[m] That is, utterly, though they ſlew the moſt part, and burnt their citie, Iudge 1.8.

[a] That is, to Ephraim and his children: for Manaſſes portion followeth.

* *Iudg.1.26.*

[b] Of their inheritance.

[c] Severally, firſt Ephraim, and then Manaſſeh.

[d] For ſo farre the coaſts reach.

[e] Becauſe Ephraims tribe was farre greater then Manaſſeh, therefore he had moe cities.

* *Gen.41.51. and 46.20. and 50.23. Num.32.39.*

2 And alſo * of the [a] reſt of the ſons of Manaſſeh by their families, *even* of the ſons of Abiezer, and of the ſons of Helek, and of the ſons of Azriel, and of the ſons of Shechem, and of the ſons of Hepher, and of the ſons of Shemida: theſe were the males of Manaſſeh, the ſon of Ioſeph according to their families.

3 ¶ * But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The Lord commanded Moſes to give us an inheritance among our [b] brethren: therefore according to the commandement of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide of Jorden,

6 Becauſe the daughters of Manaſſeh did inherit among his ſons: and Manaſſehs other ſons had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth down unto the ‡ river Kanah Southward to the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the North ſide of the river, and the ends of it are at the [e] Sea.

10 The South pertaineth to Ephraim, and the North to Manaſſeh, and the Sea is his border: and they met together in [f] Aſher Northward, and in Iſſachar Eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her towns, and Ibleam, and her townes, and the inhabitants of Dor, with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the ſame, *even* three countries:

12 Yet the children of Manaſſeh [g] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

13 Neverthleſſe, when the children of Iſrael were ſtrong, they put the Canaanites under tribut, but caſt them not out wholly.

14 Then the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me but one lot, and one portion to inherite, ſeeing I am a great people, foraſmuch as the Lord hath [h] bleſſed me hitherto?

15 Joſhua then anſwered them, If thou be much people, get thee up to the wood, & cut *trees* for thy ſelfe there in the land of the Perizzites, and of the giants, [i] if mount Ephraim be too narrow for thee.

16 Then the children of Joſeph ſaid, The mountain will not be enough for us: and all the Canaanites that dwell in the low countrey have charets of yron, aſwell they in Beth-ſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Joſhua ſpake unto the houſe of Joſeph, to Ephraim, and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not have one lot.

18 Therefore the mountaine ſhall be thine: for it is a wood, and thou ſhalt cut it downe: and the ends of it ſhall be thine, [k] and thou ſhalt caſt out the Canaanites, though they have yron charets, *and* though they be ſtrong.

CHAP. XVIII.

1 The Tabernacle ſet in Shilo. 4 Certaine are ſent to divide the land to the other ſeven tribes. 11 The lot of the children of Benjamin.

AND the whole congregation of the children of Iſrael, came together at Shiloh: for they ſet up the [a] Tabernacle of the congregation there, after the land was ſubject unto them.

2 Now there remained among the children of Iſrael ſeven tribes, to whom [b] they had not divided their inheritance.

3 Therefore Joſhua ſaid unto the children of Iſrael, How long are ye ſo ſlack to enter and poſſeſſe the land which the Lord God of your fathers hath given you?

4 Give from among you for *every* tribe three men, that I may ſend them, and that they may riſe, and walke thorow the land, and diſtribute it according to [c] their inheritance, and returne to me.

5 And that they may divide it unto them into ſeven parts, (Judah ſhall abide in his coaſt at the South, and the houſe of Joſeph ſhall [d] ſtand in their coaſts at the North)

6 Ye ſhall deſcribe the land therefore into ſeven parts, and ſhall bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

7 But the Levites ſhall have no part among you: for the [f] Prieſthood of the Lord is their inheritance: alſo Gad and Reuben, and halfe the tribe of Manaſſeh have received their inheritance beyond Jorden Eaſtward, which Moſes the ſervant of the Lord gave them.

8 ¶ Then the men aroſe and went their way: and Joſhua charged them that went to

* *Num.*26.29.

[a] For the other halfe tribe had their portion beyond Iorden.

* *Num.*26.33. *and* 27.1, *and* 36.2.11.

[b] Among them of our tribe.

[c] In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

[d] Meaning, the citie it ſelfe.

‡ *Or, the brooke of reedes.*

[e] That is, toward the maine Sea.

[f] In the tribe of Aſher, and tribe of Iſſachar.

[g] For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

[h] According to my father Iaakobs propheſie, Geneſ. 48.19.

[i] If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

[k] So that thou ſhalt enlarge thy portion thereby.

[a] For they had now removed it from Gilgal, and ſet it up in Shiloh.

[b] As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

[c] That is, into ſeven portions, to every tribe one.

[d] For theſe had their inheritance already appointed.

[e] Before the Arke of the Lord.

[f] That is, the ſacrifices and offerings, Chap.13.14.

to deſcribe the land, ſaying, depart, and go thorow the land, and [g] deſcribe it, and returne to me, that I may here caſt lots for you before the Lord in Shiloh.

9 So the men departed, and paſſed thorow the land, and deſcribed it by cities into ſeven parts in a booke, and returned to Ioſhua into the campe at Shiloh.

10 ¶ Then Ioſhua [h] caſt lots for them in Shiloh before the Lord, and there Ioſhua divided the land unto the children of Iſrael, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coaſt of their lot lay [i] between the children of Iudah, and the children of Ioſeph.

12 And their coaſt on the North ſide was from Iorden, and the border went up to the ſide of Iericho on the North part, and went up thorow the mountaines Weſtward, and the ends thereof are in the wilderneſſe of Beth-aven:

13 And this border goeth along from thence to Luz, *even* to the South ſide of Luz (the ſame is [k] Beth-el) and this border deſcendeth to Atroth-addar, neere the mount, that lieth on the South ſide of Beth-horon the nether.

14 So the border turneth, and compaſſeth the corner of the Sea Southward, from the mount that lieth before Beth-horon South-ward: and the ends thereof are at Kiriath-baal (which is Kiriath-jearim) a citie of the children of Iudah: this is the Weſt quarter.

15 And the South quarter *is* from the end of Kiriath-jearim, and this border goeth out ‡ Weſtward, and commeth to the fountaine of waters of Nephtoah.

16 And this border deſcendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‡ giants North-ward, and deſcendeth into the valley of Hinnom by the ſide of ‡ Iebuſi South-ward, and goeth down to En-rogel,

17 And compaſſeth from the North, and goeth forth to [l] En-ſhemeſh, & ſtretcheth to Geliloth, which is toward the going up unto Adummim, and goeth down to the * ſtone of Bohan the ſon of Reuben.

18 So it goeth along to the ſide over againſt the plaine North-ward, and goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth-hoglah North-ward: and the ends thereof, *that is*, of the border, reach to the point of the ſalt Sea Northward, *and* to the [m] end of Iorden Southward: this is the South coaſt.

20 Alſo Iorden is the border of it on the Eaſt ſide: this is the inheritance of the children of Benjamin by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

25 And Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebuſi, (which is [n] Ieruſalem) Gibeath, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Iſſachar, 24 Of Aſher, 32 Of Naphtali, 40 Of Dan. 49 The poſſeſsion of Ioſhua.

AND the ſecond lot came out to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beerſheba, and Sheba, and Moladah,

3 And Hazur-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Aſhan: foure cities with their villages.

8 And all the villages that were round about theſe cities, unto Baalathbeer, *and* ‡ Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſts of their inheritance came to Sarid,

11 And their border goeth up [c] Weſtward, even to Maralah, and reacheth to Dabbaſheth, and meeteth with the river that lieth before Iokneam,

12 And turneth from Sarid Eaſtward toward

[g] By writing the names of every countrey and citie.

[h] That every one ſhould be content with Gods appointment.

[i] Their inheritance bordered upon Iudah and Ioſeph.

[k] Which was in the tribe of Ephraim: another Bethel was in the tribe of Benjamin.

‡ Or, to the ſea.

‡ Or, Rephaim.

‡ Or, Ieruſalem.

[l] Which is in the tribe of Ephraim.

* Chap. 15. 6.

[m] To the very ſtrait, where the river runneth into the ſalt ſea.

[n] Which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Iudah.

[a] According to Iaakobs propheſie, that he ſhould be ſcattered among the other tribes. Gen. 49. 7.

‡ Or, Ramath-negeb.

[b] But this large portion was given them by Gods providence to declare their increaſe in time to come.

[c] Meaning, toward the great Sea.

toward the ſunne riſing unto the border of Chiſloth-tabor, and goeth out to Daberah, and aſcendeth to Japhia,

13 And from thence goeth along Eaſtward toward the ſunne riſing to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the Northſide to Hannathon, and the ends thereof are in the valley of Jiphtah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

[d] There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, *even* for the children of Iſſachar, according to their families.

18 And their coaſt was Izreelah, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Harabbith, and Kiſhion, and Abez,

21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.

[e] There was another city of this name in the tribe of Iudah: for under divers tribes certain cities had all one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimath, and Beth-ſhemeſh, and the ends of their coaſt reach to Jorden: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: *that is*, the cities and their villages.

24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the Sunne riſing to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Jiphtah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

[f] Ioyneth to the tribe of Zebulun, which lay more Eaſt-ward.

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the ends thereof are at the Sea from Hebel to Achzib,

[g] Which was Tyrus a ſtrong citie in the ſea.

30 Ummah alſo and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: *that is*, theſe cities and their villages.

32 ¶ The ſixt lot came out to the children of Naphtali, *even* to the children of Naphtali, according to their families.

33 And their coaſt was from [h] Heleph, *and* from Allon in Zaanannim, and Adami-nekeb, and Jabneel, even to Lakum, and the ends thereof are at Jorden.

[h] Theſe cities were in the countrey of Zaanannim.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Judah ‡ by Jorden toward the Sun riſing.

‡ *Or, even unto Iorden.*

35 And the ſtrong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

[i] Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeth, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, Beth-ſhemeſh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border that lieth before [k] Japho.

[k] Called Ioppe.

47 But the coaſts of the children of Dan fel out *too little* for them: therefore the children of Dan went up to [l] fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

[l] According as Iaakob had propheſied, Gen. 49. 17.

* *Iudg.* 18. 29.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, theſe cities and their villages.

49 ¶ When they had made an end of dividing the land by the coaſts thereof, then the children of Iſrael gave an inheritance unto Joſhua the ſon of Nun among them.

50 According to the word of the Lord they gave him the citie which he asked, *even* * Timna-ſerah in mount Ephraim: and he built the citie and dwelt therein.

* *Chap.* 24. 30.

51 * Theſe are the heritages which Eleazar the Prieſt, and Joſhua the ſon of Nun, and the chiefe fathers of the tribes of the children of Iſrael divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: ſo they made an ende of dividing the countrey.

* *Num.* 34. 17.

CHAP. XX.

2 The Lord commandeth Ioſhua to appoint Cities of refuge. 3 The uſe thereof, 7 and their names.

THe Lord alſo ſpak unto Joſhua, ſaying,

2 Speake to the children of Iſrael, and ſay, *Appoint you cities of refuge, whereof I ſpake unto you by the hand of Moſes,

3 That the ſlayer that killeth any perſon [a] by ignorance, *and* unwittingly, may flee thither, and they ſhall be your refuge from the avenger of blood.

4 And he that doeth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the city, and ſhall ſhew his cauſe † to the Elders of the city: and they ſhall receive him into the city unto them, and give him a place, that he may dwell with them.

5 And if the [b] avenger of blood purſue after him, they ſhall not deliver the ſlayer into his hand, becauſe he ſmote his neighbour ignorantly, neither hated he him before time:

6 But he ſhall dwell in that city untill he ſtand before the congregation in [c] Judgement,* *or* untill the death of the high Prieſt that ſhall be in thoſe dayes: then ſhall the ſlayer return, and come unto his own city, and unto his own houſe, *even* unto the city from whence he fled.

7 ¶ Then they appointed Kedeſh in ‡ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountain of Judah.

8 And on the other ſide Jorden *toward* Jericho Eaſtward, they appointed * Bezer in the wilderneſſe upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golon in Baſhan out of the [d] tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourned among them, that whoſoever killed any perſon ignorantly, might flee thither, and not die by the hand of the avenger of blood, untill he ſtood before the [e] congregation.

Chap. XXI.

The cities given to the Levites, 41 in number eight and forty. 44 The Lord according to his promiſe gave the children of Iſrael reſt.

THen came the ‡ principall fathers of the Levites unto Eleazar the Prieſt, and unto Joſhua the ſon of Nun, and unto the chief fathers of the tribes of the children of Iſrael,

2 And ſpake unto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded [a] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattell.

3 So the children of Iſrael gave unto the Levites, out of their inheritance at the commandement of the Lord theſe cities with their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Prieſt, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin [c] thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities.

6 Alſo the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan thirteen cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the childrens of [d] Aaron, *being* of the families of the Kohathites, *and* of the ſons of Levi, (for theirs was the firſt lot)

11 So they gave them Kiriath-arba of the father of Anak (which is Hebron) in the mountain of Judah, with the ſuburbs of the ſame round about it.

12 (But the land of the city, and the villages thereof, gave they to * Caleb the ſon of Jephunneh to be his poſſeſſion.)

13 ¶ Thus they gave to the [e] children of Aaron the Prieſt, a citie of refuge for the ſlayer, *even* Hebron with her ſuburbs, and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa, and her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin *they gave* Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron Prieſts, *were* thirteen cities with the ſuburbs.

20 ¶ But to the families of the children of Kohath of the Levites, [g] which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

ed. 21. 13. ... 35. 6. 11. 14. ... 19. 2.

[a] At unwares, and ...ing him no ...ge.

† *...br. in the eares ...e Elders.*

[b] That is, the ...eſt kinſman of ... that is ſlain.

[c] Till his cauſe were proved.

* *Num. 35. 25.*

‡ *...r. Galile.*

* *Deut. 4. 43. 1 Chron. 6. 78.*

[d] Out of the half tribe of Manaſſeh beyond Jorden.

[e] Before the judg...

‡ *Or, the chief of the ...*

* *Num. 35. 2.*

[a] By Moſes, by whoſe miniſtery God ſhewed his power.

[b] He meaneth the that were Prieſts: for ſome were bu... Levites.

[c] Every tribe gave moe or fewer cities, according as their inheritance was great or little. Num. 35. 8.

[d] For Aaron came of Kohath, and therefore ẏ prieſts office remained in that family.

* *Chap. 14. 14. 1 Chron. 6. 56.*

[e] That is, ẏ Prieſt of the family of the Kohathites, of whom Aaron was chief.

[f] The ſuburbs were a thouſand cubits from the wall of the cities round about. Num. 35. 4.

[g] That were not Prieſts.

21 They gave them the city of refuge for the ſlayer, [h] Shechem with her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

25 And out of the [i] half tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their ſuburbs.

27 ¶ Alſo unto the children of Gerſhon of the families of the Levites, *they gave* out of the half tribe of Manaſſeh, the city of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbs, and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Daberch with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkah with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the ſlayer, Kedeſh in ‡ Galil with her ſuburbs, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ Alſo unto the families of the children of Merari the [l] reſt of the Levites, *they gave* out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad, *they gave* for a city of refuge for the ſlayer, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, *and* Jazer with her ſuburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Levites) were by their lot, twelve cities.

41 *And* all the cities of the Levites [n] within the poſſeſſion of the children of Iſrael *were* eight and fourty with their ſuburbs.

42 Theſe cities lay every one *ſeverally* with their ſuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gave unto Iſrael all the land, which he had ſworn to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lord gave them reſt round about according to all that he had ſworn unto their fathers: and there ſtood not a man of all their enemies before them: *for* the Lord delivered all their enemies into their hand.

45 * There failed nothing of al the good things, which the Lord had ſaid unto the houſe of Iſrael, *but* all came to paſſe.

[h] Hebron & Shechem were the two cities of refuge under the Kohathites.

[i] Which dwelt in Canaan.

[k] Golan and Kedeſh were the cities of refuge under the Gerſhonites.

‡ *Or, Galile.*

[l] They are here called the reſt, becauſe they are laſt numbred, and Merari was the yongeſt brother, Gen. 46.11.

[m] Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jorden, chap. 20.8.

[n] Thus according to Jaakobs prophecſie, they were ſcattered throughout ẏ countrey, which God uſed to this end, that his people might be inſtructed in the true religion by them.

* *Chap.* 23.14,15.

Chap. XXII.

1 Reuben, Gad, and the half tribe of Manaſſeh are ſent again to their poſſeſſion. 10 They build an altar for a memoriall. 15 The Iſraelites reprove them. 22 Their anſwer for defence of the ſame.

Then [a] Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord [b] commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not forſaken your brethren this long ſeaſon unto this day, but have diligently kept the commandement of the Lord your God.

4 And now the Lord hath given reſt unto your brethren as he promiſed them: therefore now return ye and go to your tents, to the land of your poſſeſſion, which Moſes the ſervant of the Lord * hath given you beyond Jorden.

5 But take diligent heed, to do the commandement and law, which Moſes the ſervant of the Lord commanded you: *that is,* * that ye [c] love the Lord your God, & walk in all his wayes, and keep his commandements, and cleave unto him, and ſerve him with all your heart, and with all your ſoul.

6 So Joſhua [d] bleſſed them, and ſent them away, and they went unto their tents.

7 ¶ Now unto *one* half of the tribe of Manaſſeh Moſes had given *a poſſeſſion* in Baſhan: and unto the *other* half thereof gave Joſhua among their brethren on this ſide Jorden Weſtward: therefore when Joſhua ſent them away unto their tents, and bleſſed them,

8 Thus he ſpake unto them, ſaying, Return with much riches unto your tents, and with a great multitude of cattell, with ſilver and with gold, with braſſe and with iron, and with great abundance of raiment: divide the ſpoile of your enemies with your [e] brethren.

[a] After that the Iſraelites enjoyed the land of Canaan

[b] Which was to go armed before their brethren. Num.32. 29.

* *Num.* 32.33. *Chap.* 13.8.

* *Deut.* 10.12.

[c] He ſheweth wherein conſiſteth the fulfilling of the law.

[d] He commended them to God, and prayed for them.

[e] Which remained at home and went not to the warre, Num. 31.27. 1 Sam. 30.24.

9 ¶ So the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to go unto the countrey of Gilead to the land of their poſſeſſion, which they had obtained, according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the †borders of Jorden (which are in the land Canaan) then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, built[f] there an altar by Jorden, a great altar to ſee to.

† *Ebr. Geliloth, which countrey alſo was called Canaan, becauſe the Amorites dwelling there, were called Canaanites.*

[f] That is, beyond Iorden: for ſometime the whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh have built an altar in the forefront of the land of Canaan upon the borders of Jorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole congregation of the children of Iſrael gathered them together at Shiloh to go up[g] to warre againſt them.

[g] Such now was their zeale, ẏ they would rather loſe their lives, then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh into the land of Gilead, Phinehas the ſon of Eleazar the Prieſt,

14 And with him ten princes, of every chief houſe a prince, according to all the tribes of Iſrael: for every one *was* chief of their fathers houſhold among the ‡ thouſands of Iſrael.

‡ *Or, multitude.*

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and ſpake with them, ſaying,

16 Thus ſaith[h] the whole congregation of the Lord, What tranſgreſſion is this that ye have tranſgreſſed againſt the God of Iſrael, to turn away this day from the Lord, in that ye have built you an altar for to rebell this day againſt the Lord?

[h] Not onely of the princes, but alſo of the common people.

17 Have we too little for the wickednes *of Peor, whereof we are not [i]cleanſed unto this day, though a plague came upon the congregation of the Lord?

* *Num. 25. 4.*

[i] Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatry.

18 Ye alſo are turned away this day from the Lord: and ſeeing ye rebell to day againſt the Lord, even to morrow he will be wroth with all the congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion be[k] unclean, come ye over unto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſſion among us: but [l]rebell not againſt the Lord, nor rebel not againſt us in building you an altar, beſide the altar of the Lord our God.

[k] In your judgement.

[l] To uſe any other ſervice then God hath appointed, is to rebell againſt God, 1 Sam. 15. 23.

20 Did not Acan the ſon of Zerah treſpaſſe grievouſly in the execrable thing, and wrath fell on * all the congregation of Iſrael? and this man alone [m]periſhed not in his wickedneſſe.

* *Chap. 7. 1. 5.*

[m] Signifying, that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh anſwered and ſaid unto the heads over the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelf ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord *we have done it*, ſave thou us not this day.

23 If we have built us an altar to return away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord [n]himſelf require it:

[n] Let him puniſh us.

24 And if we have not *rather* done it for feare of *this* thing, ſaying, In time to come your children might ſay to our children, What have ye to do with the Lord God of Iſrael?

25 For the Lord hath made Jorden a border between us and you, ye children of Ruben, and of Gad: therefore ye have no part in the Lord: ſo ſhall your children make our children [o]ceaſe from fearing the Lord.

[o] Or, to turn back from the true God.

26 Therefore we ſaid, We will now go about to make us an altar, not for burnt offering, nor for ſacrifice,

27 But it ſhall be a *witneſſe between us and you, and between our generations after us, to execute the ſervice of the Lord before him in our burnt offerings, and in our ſacrifices, and in our peace offerings, and that your children ſhould not ſay to our children in time to come, Ye have no part in the Lord.

* *Gen. 31. 48. Chap. 24. 27. Verſe 34.*

28 Therefore ſaid we, If ſo be that they ſhould *ſo* ſay to us or to our [p]generations in time to come, then will we anſwer, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering nor for ſacrifice, but it is a witnes between us and you.

[p] They ſignifie a wonderfull care ẏ they bare toward their poſterity, that they might live in the true ſervice of God.

29 God forbid, that we ſhould rebell againſt the Lord, and turn this day away from the Lord, to build an altar for burnt offering, *or* for meat offering, or for ſacrifice, ſave the Altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the princes of the congregation and heads over the thouſands of Iſrael which were with him, heard the words, that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † they were well content.

† *Ebr. it was good in their eyes.*

31 And Phinehas the ſon of Eleazar the Prieſt ſaid unto the children of Reuben, and to the children of Gad, & to the children of Manaſſeh, This day we perceive that

the Lord is [q] among us, becauſe ye have not done this treſpaſſe againſt the Lord: now ye [r] have delivered the children of Iſrael out of the hand of the Lord.

32 ¶ Then Phinehas the ſonne of Eleazar the Prieſt with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them anſwer.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‡ bleſſed God, and † minded not to go againſt them in battell, for to deſtroy the land wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ‡ *Ed*: for it ſhall be a witneſſe between us, that the Lord *is* God.

Chap. XXIII.

2 Ioſhua exhorteth the people that they joyne not themſelves unto the Gentiles, 7 that they name not their idols. 14 The promiſe, if they feare God, 15 And threatnings, if they forſake him.

AND a long ſeaſon after that the Lord had given reſt unto Iſrael from al their enemies round about, and Joſhua was old, and † ſtricken in age,

2 Then Joſhua called all Iſrael, *and* their Elders, and their Heads, and their Judges, and their officers, and ſaid unto them, I am old, *and* ſtricken in age.

3 Alſo ye have ſeen all that the Lord your God hath done unto all theſe nations [a] before you, how the Lord your God himſelf hath fought for you.

4 Behold, I have ‡ divided unto you by lot theſe nations that remain, to be an inheritance according to your tribes, from Jorden, with all the nations that I have deſtroied, even unto the great ſea † Weſtward.

5 And the Lord your God ſhall expell [b] them before you, and caſt them out of your ſight, and ye ſhall poſſeſſe their land, as the Lord your God hath ſaid unto you.

6 Be ye therefore of a valiant courage, to obſerve and do all that is written in the book of the law of Moſes, * that ye turn not therefrom to the right hand nor to the left,

7 Neither company with theſe nations: *that is*, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cauſe to ſweare *by them*, neither ſerve them, nor bow unto them:

8 But ſtick faſt unto the Lord your God, as ye have done unto this day.

9 For the Lord hath caſt out before you great nations and mighty, and no man hath ſtood before your face hitherto.

10 * One man of you ſhall chaſe a thouſand: for the Lord your God he fighteth for you, as he hath promiſed you.

[q] By preſerving us and governing us.

[r] Whom if ye had offended, he would have puniſhed with you.

‡ Or. praiſed.

† Ebr. ſaid.

‡ Or. witneſſe, as verſe 27.

† Ebr. come into yeares.

[a] Your eyes bearing witneſſe.

‡ Or. overthrown theſe nations.

† Ebr. at the ſunne ſet.

[b] Which yet remain and are not overcome, as chap. 13. 2.

* Deut. 5. 32. and 28. 14.

[c] And not yet ſubdued.

* Pſal. 16. 4.

[d] Let not the judges admit an oath, which any ſhall ſweare by their idols.

* Levit. 26. 8. Deut. 32. 30.

11 Take good heed therefore unto your † ſelves, that ye love the Lord your God.

12 Elſe, if ye go back, and cleave unto the reſt of theſe nations: *that is*, of them that remain with you, and ſhall ‡ make marriages with them, and ‡ go unto them, and they to you,

13 Know ye for certain, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhalbe a ſnare and deſtruction unto you, & a whip on your ſides, and thorns in your [e] eies, until ye periſh out of this good land, which the Lord your God hath given you.

14 And behold, this day do I [f] enter into the way of all the world, and ye know in all your [g] hearts & in all your ſoules, that * nothing hath failed of all the good things which the Lord your God promiſed you, *but* all are come to paſſe unto you: nothing hath failed thereof.

15 Therefore as all ‡ good things are come upon you, which the Lord your God promiſed you, ſo ſhall the Lord bring upon you every ‡ evill thing, untill he have deſtroyed you out of this good land, which the Lord your God hath given you.

16 When ye ſhall [h] tranſgreſſe the covenant of the Lord your God, which he commanded you, and ſhall go and ſerve other gods, & bow your ſelves to them, then ſhal the wrath of the Lord wax hot againſt you, and ye ſhall periſh quickly out of the good land which he hath given you.

Chap. XXIV.

2 Ioſhua rehearſeth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed between God and the people. 29 Ioſhua dieth. 32 The bones of Ioſeph are buried. 33 Eleazar dieth.

AND Joſhua aſſembled *again* all the [a] tribes of Iſrael to Shechem, and called the Elders of Iſrael, and their heads, and their Judges, and their officers, and they preſented themſelves before [b] God.

2 Then Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, * Your fathers dwelt beyond the [c] flood in old time, *even* Terah the father of Abraham, and the father of Nahor, and ſerved other gods.

3 And I took your father Abraham from beyond the flood, & brought him through all the land of Canaan, and multiplied his ſeed, and * gave him Izhak.

4 And I gave unto Izhak, * Jaakob and Eſau: and I gave unto * Eſau mount Seir, to poſſeſſe it: but * Jaakob and his children went down into Egypt.

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had *ſo* done among them, I brought you out.

6 So I * brought your fathers out of Egypt, and ye came unto the ſea, and the Egypti-

† Ebr. ſouls.

‡ Or, be of thei finitie.

‡ Or. have con ſation with them.

* Exod. 23. 33. Num. 33. 55. Deut. 7. 16.

[e] Meaning, th ſhall be a conti all grief unto y and to the cauſe your deſtructio

[f] I die accord to the courſe nature.

[g] Moſt certainly.

* Chap. 21. 45.

‡ Or. promiſe.

‡ Or, threatning chap. 24. 20

[h] He ſheweth no evil can co unto man, exc he offend God diſobedience.

[a] That is, the tribes and the

[b] Before the which was broug to Shechem, w they went to b Joſephs bones.

* Gen. 11. 31.

[c] Euphrates in Meſopotamia, Gen. 11. 26.

* Gen. 21. 2.

* Gen. 25. 26.

* Gen. 36. 8.

* Gen. 46. 6.

* Exod. 3. 10.

* Exod. 12. 37.

Egyptians purſued after your fathers with charets and horſmen unto * the Red ſea.

Exod. 14.9.

7 Then they cried unto the Lord, and he put ‡ a darkneſſe between you and the Egyptians, and brought the ſea upon them, and covered them: ſo your eyes have ſeen what I have done in Egypt: alſo ye dwelt in the wilderneſſe [d] a long ſeaſon.

r, a cloud.

Even fourtie
ares.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jorden, * and they fought with you: but I gave them into your hand, and ye poſſeſſed their countrey, and I deſtroyed them out of your ſight.

Num. 21.29.

9 * Alſo Balak the ſonne of Zippor king of Moab aroſe and warred againſt Iſrael, and ſent to call Balaam the ſonne of Beor for to curſe you.

Num. 22.5.
eut. 23.4.

10 But I would not heare Balaam: therefore he bleſſed you, and I delivered you out of his hand.

11 And ye went over Jorden, and came unto Jericho, and the [e] men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

Becauſe it was
e chief city, un-
r it he contain-
h all the coun-
y: elſe they of
e city fought
t, Chap. 3.14.
d 6.1,2.

12 And I ſent * hornets before you, which caſt them out before you, *even* the two kings of the Amorites, *and* not with thy ſword, nor with thy bow.

Exod. 23.28.
eut. 7.20.
ap. 11.20.

13 And I have given you a land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the Vineyards and Olive trees, which ye planted not.

14 Now therefore [f] feare the Lord, and ſerve him in uprightneſſe and in truth, and put away the gods, which your fathers ſerved beyond the flood and in Egypt, and ſerve ye the Lord.

This is the true
e of Gods bene-
s, to learn there-
to feare & ſerve
im with an up-
ght conſcience.

15 And † if it ſeem evill unto you to ſerve the Lord, chuſe you this day whom ye will ſerve, whether the gods which your fathers ſerved (that were beyond the flood) or the gods of the Amorites, in whoſe land ye dwell: [g] but I and mine houſe will ſerve the Lord.

Ebr. if it be evill in
ur ſight.

This teacheth us
at if all the world
ould go from
od, yet every
ne of us particu-
rly is bound to
leave unto him.

16 Then the people anſwered and ſaid, God forbid, that we ſhould forſake the Lord, to ſerve other gods.

17 For the Lord our God, he brought us and our fathers out of the land of Egypt, from the houſe of bondage, & he did thoſe great miracles in our ſight, and preſerved us in all the way that we went, and among all the people thorow whom we came.

18 And the Lord did caſt out before us all the people, even the Amorites which dwelt in the land: *therefore* wil we alſo ſerve the Lord, [h] for he is our God.

[h] How much more are we bound to ſerve God in Chriſt by whom we have received the redemption of our ſouls?

19 And Joſhua ſaid unto the people, Ye cannot ſerve the Lord: for he is an holy God: he is a jealous God: he will not pardon your iniquitie nor your ſinnes.

20 If ye forſake the Lord and ſerve ſtrange gods, * then he will return and bring evill upon you, and conſume you, after that he hath done you good.

* *Chap.* 23.15.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord.

22 And Joſhua ſaid unto the people, Ye are witneſſes [i] againſt your ſelves, that ye have choſen you the Lord, to ſerve him: and they ſaid, *We are* witneſſes.

[i] If you do the contrary, your own mouthes ſhal condemn you.

23 Then put away now, *ſaid he*, the ſtrange [k] gods which are among you, and bow your hearts unto the Lord God of Iſrael.

[k] Out of your hearts, and otherwiſe.

24 And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey.

25 So Joſhua [l] made a covenant with the people the ſame day, and gave them an ordinance and law in Shechem.

[l] By joyning God and the people together: alſo he repeated the promiſe and threatnings out of the law.

26 And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and pitched it there under an ‡ oke that was in the Sanctuary of the Lord.

‡ *Or, elme.*

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſſe unto us: for it [m] hath heard all the words of the Lord which he ſpake with us: it ſhall be therefore a witneſſe againſt you, leſt ye deny your God.

[m] Rather then mans diſſimulation ſhould not be puniſhed, the dumbe creatures ſhall cry for vengance.

28 Then Joſhua let the people depart, every man unto his inheritance.

29 And after theſe things Joſhua the ſon of Nun, the ſervant of the Lord died, being an hundred and ten yeares old.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaaſh.

* *Chap.* 19.50.
Judges 2.9.

31 And Iſrael [n] ſerved the Lord all the dayes of Joſhua, and all the dayes of the Elders that overlived Joſhua, and which had known all the works of the Lord that he had done for Iſrael.

[n] Such are the people commonly as their rulers are.

32 And the * bones of Joſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcell of ground which Jaakob bought of * the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver, and the children of Joſeph had them in their inheritance.

* *Gen.* 50.25.
Exod. 13.19.

* *Gen.* 33.19.

33 Alſo Eleazar the ſon of Aaron died, whom they buried in † the hill of Phinehas his ſonne, which was given him in mount Ephraim.

† *Ebr. Gibeath Phinehas.*

THE BOOKE OF JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath then mans ingratitude, yet is there nothing ſo diſpleaſant and hainous that can turn back Gods love from his Church. For now when the Iſraelites were entred into the land of Canaan, and ſaw the truth of Gods promiſe performed, in ſtead of acknowledging his great benefits, and giving thanks for the ſame, they fell to moſt horrible oblivion of Gods graces, contrary to their ſolemn promiſe made unto Joſhua, and ſo provoked his vengeance (as much as in them ſtood) to their utter deſtruction. Whereof as they had moſt evident ſignes by the mutability of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants: he pulled them from liberty, and caſt them into ſlavery, to the intent they might feel their own miſeries, and ſo call unto him and be delivered) So to ſhew that his mercies endure for ever, he raiſed up from time to time ſuch as ſhould deliver them, and aſſure them of his favour and grace, if they would turn to him by true repentance. And theſe deliverers the Scripture calleth Judges, becauſe they were executers of Gods judgments, not choſen of the people, nor by ſucceſſion, but raiſed up as it ſeemed beſt to God for the governance of his people. They were fourteen in number, beſide Joſhua, and governed from Joſhua unto Saul the firſt king of Iſrael. Joſhua and theſe unto the time of Saul ruled 377 yeares. In this book are many notable points declared, but two eſpecially: Firſt, the battell that the Church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that Common-wealth is in, when as God giveth not a magiſtrate to retaine his people to the pureneſſe of Religion and his true ſervice.

CHAP. I.

1 After Ioſhua was dead. Iudah was conſtituted captain. 6 Adoni-bezek is taken. 14 The requeſt of Achſah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not deſtroyed.

After that Joſhua was dead, the children of Iſrael [a] asked the Lord, ſaying, [b] Who ſhall go up for us againſt the Canaanites, to fight firſt againſt them?

[a] By the judgemēt of Urim, read Exo. 28. 30. Num. 27. 21. 1. Sam. 28.6.

[b] Who ſhalbe our captain?

2 And the Lord ſaid, Judah ſhall go up: behold, I have given the land into his hand.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will go with thee into thy lot: ſo Simeon went with him.

[c] For the Tribe of Simeon had their inheritance within the tribe of Judah, Joſh. 19. 1.

4 Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they ſlew of them in Bezek ten thouſand men.

5 And they found ‡ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites, and the Perizzites.

‡ *Or, the lord of Bezek.*

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off the thumbs of his hands and of his feet,

[d] This was Gods juſt judgement, as the tyrant himſelf confeſſeth, that as he had done, ſo did he receive. Levit. 24. 19, 20.

7 And Adoni-bezek ſaid, Seventy kings having the thumbs of their hands, and of their feet cut off, gathered *bread* under my table: as I have done, ſo God hath rewarded me, ſo they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it and ſmitten it with the edge of the ſword, and had ſet the [e] city on fire.)

[e] Which was a- terward built a- gain, and poſſeſſed by the Jebuſite 2. Sam. 5.6.

9 ¶ Afterward alſo the children of Judah went down to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Judah went againſt the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlew [f] Sheſhai, and Ahiman and Talmai.

* *Ioſh.* 15. 14.

[f] Theſe three were giants, and the children of Ana

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, even to him will I give Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs younger brother took it, to whom he gave Achſah his daughter to wife.

14 And when ſhe came *to him*, ſhe moved him to ask of her father a field, [g] and ſhe

[g] Reade Joſh. 15. 18.

ſhe lighted off her aſſe, and Caleb ſaid unto her, What wilt thou?

15 And ſhee anſwered him, Give me a bleſsing: for thou haſt given me a South countrey, give me alſo ſprings of water: and Caleb gave her the ſprings above and the ſprings beneath.

16 ¶ And the children of [h] Keni, Moſes father in law, went up out of the citie of the palme trees with the children of Judah, into the wildernes of Judah, that lieth in the South of Arad, and went and dwelt among the people.

[h] This was one the names of oſes father in w, reade Num. 0.29.

17 But Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it, and called the name of the citie * Hormah.

* *Numb.* 21.3.

18 Alſo Judah tooke [i] Azzah with the coaſts thereof, and Askelon with the coaſts thereof, and Ekron with the coaſts thereof.

[i] Theſe cities, and hers, were afterrds poſſeſſed of e Philiſtims, Sam. 6.17.

19 And the Lord was with Judah, and he poſſeſſed the mountaines: for he could not drive out the inhabitants of the valleyes, becauſe they had charets of iron.

20 And they gave Hebron unto Caleb, as * Moſes had ſaid, and he expelled thence the three ſons of Anak.

* *Numb.* 14.24. *ſh.* 14.13. *and* .14.

21 But the children of Benjamin did not caſt out the Jebuſites, that [k] inhabited Jeruſalem: therefore the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

[k] For after that e tribe of Iudah d burnt it, they ilt it againe.

22 ¶ They alſo that were of the houſe of Joſeph, went up to Beth-el, and the Lord *was* with them,

23 And the houſe of Joſeph cauſed to view Beth-el (and the name of the citie before time *was* * Luz)

* *Gen.* 28.19.

24 And the ſpies ſaw a man come out of the citie, and they ſaid unto him, Shew us, we pray thee, the way into the citie, * and we will ſhew thee mercie.

* *Ioſh.* 2.14.

25 And when he had ſhewed them the way into the citie, they ſmote the citie with the edge of the ſword, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof unto this day.

27 ¶ * Neither did Manaſſeh deſtroy Beth-ſhean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled ſtill in that land.

* *Ioſh.* 17.11.

[l] Wherefore God rmitted the Canites to dwell l in the land, de chap. 3.4.

28 Neverthelesſe when Iſrael was ſtrong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* *Ioſh.* 16.10.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

[m] That is, the tribe of Zebulun, as is alſo to be underſtood of the reſt.

31 ¶ Neither did Aſher caſt out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them [n] out.

[n] But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neverthelesſe the inhabitants of Beth-ſhemeſh, and of Beth-anath became tributaries unto them.

34 And the Amorites ‡ drove the children of Dan into the mountaine: ſo that they ſuffered them not to come downe to the valley.

‡ *Or, afflicted them.*

35 And the Amorites ‡ dwelt ſtill in mount Heres in Aijalon, and in Shaalbim, and when the [o] hand of Joſephs family prevailed, they became tributaries:

‡ *Or, would dwell.*

[o] Meaning, when he was ſtronger then they.

36 And the coaſt of the Amorites was from Maaleh-akrabbim, *even* from [p] Selah and upward.

[p] Which was a citie in Arabia, or as ſome read, from the rock.

CHAP. II.

1 The Angel rebuketh the people becauſe they had made peace with the Canaanites. 11 The Iſraelites fell to idolatrie after Ioſhuahs death. 14 They are delivered into the enemies hands. 16 God delivereth them by Iudges. 22 Why God ſuffered idolaters to remaine among them.

AND an [a] Angel of the Lord came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I had ſworn unto your fathers, and ſaid, I will never breake my covenant with you.

[a] That is, meſſenger, or prophet, as ſome thinke, Phinehas.

2 * Ye alſo ſhall make no covenant with the inhabitants of this land, * *but* ſhall breake down their altars: but ye have not obeyed my voyce. Why have ye done this?

* *Deut.* 7.2.

* *Deut.* 12.3.

3 Wherefore, I ſaid alſo, I will not caſt them out before you, but they ſhalbe * *as thorns* unto your ſides, and their gods ſhall be your ‡ deſtruction.

* *Ioſh.* 23.13.

‡ *Or, ſnare.*

4 And when the Angel of the Lord ſpake theſe words unto all the children of Iſrael, the people lift up their voyce, and wept.

5 Therefore they called the name of that place, ‡ Bochim, and offered ſacrifices there unto the Lord.

‡ *Or, weeping.*

6 ¶ Now when Joſhua had [b] ſent the people away, the children of Iſrael went every man into his inheritance, to poſſes the land.

[b] After that he had divided to every man his portion by lot, Ioſh. 24.28.

7 And the people had ſerved the Lord all the dayes of Joſhua, and all the dayes of the Elders that outlived Joſhua, which had ſeen all the great [c] works of the Lord that he did for Iſrael.

[c] Meaning, the wonders and miracles.

8 But Joſhua the ſon of Nun the ſervant of the Lord dyed, when he was an hundred and ten yeares old:

9 And they buried him in the coaſts of his inheritance, in [d] Timnath-heres in mount Ephraim, on the North ſide of mount Gaaſh.

[d] Heres by turning the letters backeward is Sereh, as Ioſh. 24.30.

10 And ſo all that generation was gathered unto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the works, which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord and ſerved [e] Baalim,

[e] That is, all manner of idoles.

12 And forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they forſooke the Lord, and ſerved * Baal, and [f] Aſhtaroth.

* *Chap.*10.6.
[f] Theſe were Idoles, which had the forme of an ewe or ſheepe, among the Sidonians.

14 And the wrath of the Lord was hot againſt Iſrael, and he delivered them into the hands of ſpoilers, that ſpoiled them, and he * ſold them into the hands of their enemies round about them, ſo that they could no longer ſtand before their enemies.

* *Pſal.*44.12. *Iſa.*50.1.

15 [g] Whitherſoever they went out, the [h] hand of the Lord was ſore againſt them, as the Lord had ſaid, and as the Lord had ſworn unto them: ſo he puniſhed them ſore

[g] In all their enterpriſes.
[h] The vengeance.

16 ¶ Notwithſtanding, the Lord raiſed up ‡ Judges, which † delivered them out of the hands of their oppreſſours.

‡ *Or, magiſtrates.*
† *Ebr. ſaved.*

17 But yet they would not obey their Judges: for they went a whoring after other gods and worſhipped them, *and* turned quickly out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not ſo.

[i] Meaning, from the true religion.

18 And when the Lord had raiſed them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the dayes of the Judge (for the Lord † had compaſsion on their gronings, [k] becauſe of them that oppreſſed them and tormented them)

† *Ebr. repented.*
[k] Seeing their crueltie.

19 Yet * when the Judge was dead, they returned, and † did worſe then their fathers, in following other gods to ſerve them and worſhip them: they ceaſed not from their own inventions, nor from their rebellious way.

* *Chap.*3.12.
† *Ebr. corrupt themſelves.*

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my covenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them, any of the [l] nations, which Joſhua left when he died,

[l] As the Hivites, Iebuſites, Amorites &c.

22 That through them I may [m] prove Iſrael, whether they will keep the way of the Lord, to walke therein, as their fathers kept it, or not.

[m] So that both outward enemies, and falſe prophets, are but a triall to prove our faith, Deut. 13.3. and chap.3.1.

23 So the Lord left thoſe nations, and drove them not out immediatly, neither delivered them into the hand of Joſhua.

CHAP. III.

1 The Canaanites were left to trie Iſrael. 9 Othniel delivereth Iſrael. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philiſtims.

THeſe now are the nations which the Lord left, that he might prove Iſrael by them (*even* as many *of Iſrael* as had not knowen all the [a] warres of Canaan,

[a] Which were atchieved by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Iſrael to know, and to teach them warre, which doubtleſſe their predeceſſours knew [b] not.)

[b] For they truſted in God, and he fought for them.

3 Five princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon untill one come to Hamath.

4 And theſe remained to prove Iſrael by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites,

6 And they tooke [c] their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

[c] Contrary to Gods commandement, Deut. 7.3.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lord, and forgate the Lord their God, and ſerved Baalim, and [d] Aſheroth.

[d] Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim King of ‡ Aram-naharaim, and the children of Iſrael ſerved Chuſhan-riſhathaim eight yeares.

‡ *Or, Meſopotamia.*

9 ¶ And when the children of Iſrael cried unto the Lord, the Lord ſtirred up a ſaviour to the children of Iſrael, and he ſaved them, *even* Othniel the ſon of Kenaz, Calebs yonger brother.

10 And the [e] Spirit of the Lord came upon him, and he judged Iſrael, and went out to war: and the Lord delivered Chuſhan-riſhathaim king of ‡ Aram into his hand, and his hand prevailed againſt Chuſhan-riſhathaim.

[e] He was ſtirred up by the Spirit of the Lord.
‡ *Or, Syria.*

11 So the land had reſt [f] fortie yeares, and Othniel the ſon of Kenaz died.

[f] That is, 32. under Ioſhua, and eight under Othniel.

12 ¶ Then the children of Iſrael againe committed wickednes in the ſight of the Lord: & the Lord [g] ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had com-

[g] So that the enemies of Gods people have power over them but by Gods appointment.

committed wickedneſſe before the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of palme trees.

14 So the children of Iſrael ſerved Eglon king of Moab eighteen yeares.

15 But when the children of Iſrael cryed unto the Lord, the Lord ſtirred them up a ſaviour, Ehud the ſon of Gera the ſon of ‡ Jemini, a man ‡ lame of his right hand: and the children of Iſrael ſent a preſent by him unto Eglon king of Moab.

Or, Benjamin.
Or, left handed.

16 And Ehud ‡ made him a dagger with two edges of a cubite length, and did gird it under his raiment upon his right thigh,

Or, cauſed a
ger to be made.

17 And he preſented the gift unto Eglon King of Moab (and Eglon *was* a very fat man)

18 And when he had now preſented the preſent, he ſent away the people that bare the preſent,

19 But he turned againe from the [h] quarries, that were by Gilgal, and ſaid, I have a ſecret errand unto thee, O king. Who ſaid, Keep [i] ſilence: and all that ſtood about him, went out from him.

Or as ſome
de, from the
ces of idoles.

ill all be de-
ed.

20 Then Ehud came unto him, (and he ſate alone in a ſummer parler, which he had) and Ehud ſaid, I have a meſſage unto thee from God. Then he aroſe out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thruſt it into his belly,

22 So that the haft went in after the blade, and the fat cloſed about the blade, ſo that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‡ porch, and ſhut the doores of the parler upon him, and locked them.

, hall.

24 And when he was gone out, his ſervants came: who ſeeing that the doores of the parler were locked, they ſayd, Surely † he doth his eaſment in his ſummer chamber.

br. he covereth
ete.

25 And they taried till they were aſhamed: and ſeeing he opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they taried) and was paſſed the quarries, and eſcaped unto Seirath.

27 And when he came *home*, ‡ he blew a trumpet in mount Ephraim, & the children of Iſrael went down with him from the mountaine, and he went before them.

, cauſed the
et to be
, Num. 10.

28 Then ſaid he unto them, Follow me: for the Lord hath delivered your enemies, *even* Moab into your hand. So they went down after him, and tooke the paſſages of Jorden toward Moab, and ſuffred not a man to paſſe over.

29 And they ſlew of the Moabites the ſame time about ten thouſand men, all ‡ fed men, and al *were* warriours, and there eſcaped not a man.

‡ *Or, ſtrong and big bodied.*

30 So Moab was † ſubdued that day, under the hand of Iſrael: and the [k] land had reſt foureſcore yeares.

† *Ebr. humbled.*

k Meaning, the Iſraelites.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtims ſixe hundreth men with an oxe [l] goad, and he alſo delivered Iſrael.

l So that it is not the number, nor the meanes ẏ God regardeth when he will get the victorie.

Chap. IV.

1 Iſrael ſinne, and are given into the hands of Iabin. 4 Deborah judgeth Iſrael, and exhorteth Barak to deliver the people. 15 Siſera flieth, 17 and is killed by Iael.

And the children of Iſrael † began again to doe wickedly in the ſight of the Lord when Ehud was dead.

† *Ebr. added, or continued to doe evill.*

2 And the Lord ſold them into the hand of [a] Jabin king of Canaan, that reigned in Hazor, whoſe chiefe captaine *was called* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

a There was an other Iabin, whom Ioſhua killed, and burnt his citie Hazor. Ioſh. 11. 13.

b That is, in a wood, or ſtrong place.

3 Then the children of Iſrael cried unto the Lord: (for he had nine hundred charets of yron, and twentie yeares he had vexed the children of Iſrael very ſore.)

4 ¶ And at that time Deborah a Propheteſſe the wife of Lapidoth [c] judged Iſrael.

c By the Spirit of propheſie, reſolving of controverſies, and declaring the will of God.

5 And this Deborah dwelt under a palme tree, between Ramah and Beth-el in mount Ephraim, and the children of Iſrael came up to her for judgement.

6 Then ſhe ſent and called Barak the ſon of Abinoam out of Kedeſh of Naphtali, and ſaid unto him, Hath not the Lord God of Iſrael [d] commanded, *ſaying*, Go, & draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali and of the children of Zebulun?

d And revealed unto me by the ſpirit of propheſie.

7 And I will draw unto thee to the * ‡ river Kiſhon, Siſera, the captaine of Jabins armie with his charets, and his multitude, and will deliver him into thine hand.

* *Pſal. 83. 9. 10.*
‡ *Or, valley.*

8 And Barak ſaid unto her, [e] If thou wilt goe with me, I will goe: but if thou wilt not go with me, I will not goe.

e Fearing his own weakenes and his enemies power, he deſireth the Propheteſſe to goe with him to aſſure him of Gods will from time to time.

9 Then ſhe anſwered, I wil ſurely go with thee, but this journey that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ‡ he went up on his feet with ten thouſand men, and Deborah went up with him.

‡ *Or, he led after him 10000. men.*

11 (Now Heber the Kenite, which was of the ‡ children of * Hobab the father in law of Moſes, was departed from the † Kenites,

‡ *Or, poſteritie.*
* *Numb. 10. 29.*
† *Ebr. from Kain.*

nites, and piched his tent[f] untill the plaine of Zaanaim, which is by Kedeſh.)

12 Then they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera called for all his charets, *even* nine hundred charets of yron, & all the people that were with him from Haroſheth of the Gentiles, unto the river Kiſhon.

14 Then Deborah ſaid unto Barak, [g] Up: for this is the day that the Lord hath delivered Siſera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the Lord deſtroyed Siſera and all his charets, and all his hoſte with the edge of the ſword before Barak, ſo that Siſera lighted down off his charet, and fled away on his feet.

16 But * Barak purſued after the charets, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword: there was not a man left.

17 Howbeit Siſera fled away on his feet to the tent of Iael the wife of [h] Heber the Kenite: (for peace *was* between Jabin the king of Hazor, and betweene the houſe of Heber the Kenite.)

18 And Jael went out to meet Siſera, & ſaid unto him, Turn in, my lord, turn in to mee: feare not. And when he had turned in unto her into her tent, ſhe covered him with a ‡ mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drinke: for I am thirſtie. And ſhe opened a * bottle of milke, and gave him drinke, and covered him.

20 Againe he ſaid unto her, Stand in the doore of the tent, and when any man doeth come and inquire of thee, ſaying, Is [i] any man heere? thou ſhalt ſay, Nay.

21 Then Jael Hebers wife tooke a [k] naile of the tent, & took an hammer in her hand, and went ſoftly upon him, and ſmote the naile into his temples, and faſtened it into the ground, (for he was faſt aſleep, and wearie) and *ſo* he died.

22 And behold, as Barak purſued after Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man, whom thou ſeekeſt: and when he came into her *tent*, behold, Siſera lay [l] dead, and the naile in his temples.

23 So God brought down Iabin the king of Canaan that day before the children of Iſrael.

24 And the hand of the children of Iſrael † proſpered, and prevailed againſt Jabin the king of Canaan, untill they had deſtroyed Jabin king of Canaan.

[f] Meaning, that he poſſeſſed a great part of that countrey.

[g] She ſtill incourageth him to this enterpriſe, by aſſuring him of Gods favour and ayd.

* Pſal.83.10.

[h] Whoſe [illegible]ceſtors were ſtrangers, but worſhipped the true God, and therefore were joyned with Iſrael.

‡ Or, blanket.

* Chap. 5.25.

[i] To wit, Siſera.

[k] That is, the pinne or ſtake, whereby it was faſtened to the ground.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

† Ebr. went and was ſtrong.

CHAP. V.

1 The ſong of thankeſgiving of Deborah and Barak, after the victorie.

THen ſang Deborah, and Barak the ſon of Abinoam the ſame day, ſaying,

2 Praiſe ye the Lord for the avenging of Iſrael, *and* for the [a] people that offered themſelves willingly.

3 Heare, ye Kings, hearken ye Princes: I, *even* I will ſing unto the Lord: I will ſing praiſe unto the Lord God of Iſrael.

4 Lord, * when thou wenteſt out of Seir, when thou departedſt out of the field of * Edom, the earth trembled, and the heavens rained, the clouds alſo dropped water.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Iſrael.

6 In the dayes of * Shamgar the ſon of Anath, in the dayes of * Jael, the high wayes were [b] unoccupied, and the travailers walked thorow by-wayes.

7 The townes were not inhabited: they decayed, *I ſay*, in Iſrael, untill I Deborah came up, which roſe up a [c] mother in Iſrael.

8 They choſe new gods: then *was* warre in the gates. Was there a [d] ſhield or ſpeare ſeene among fourtie thouſand of Iſrael?

9 Mine heart *is ſet* on the governours of Iſrael, and on them that are willing among the people: praiſe ye the Lord.

10 Speake ye that ride on [e] white aſſes, ye that dwell [f] by Middin, and that walk by the way.

11 For the noyſe of the archers *appeaſed* among the [g] drawers of water: there ſhall they rehearſe the righteouſnes of the Lord, his righteouſneſſe of his townes in Iſrael: then did the people of the Lord goe down to the gates.

12 Up Deborah, up, ariſe, *and* ſing a ſong: ariſe Barak, and lead [h] thy captivitie captive, thou ſon of Abinoam.

13 For they that remaine, have dominion over the mightie of the people: the Lord hath given me dominion over the ſtrong.

14 Of Ephraim [i] their roote *aroſe* againſt Amalek: *and* after thee, Benjamin *ſhall fight* againſt thy people, *O Amalek*: of Machir came rulers, & of Zebulun they that handle the pen of the [k] writer.

15 And the Princes of Iſſachar were with Deborah, and [l] Iſſachar, and alſo Barak: he was ſet on his feet in the valley: for the diviſions of Reuben *were* great [m] thoughts of heart.

16 Why abodeſt thou among the ſheepefolds, to heare the bleatings of the flocks? for the diviſions of Reuben *were* great thoughts of heart.

17 [n] Gilead abode beyond Jorden: and why

[a] To wit, the tribes of Zeb and Naphtali.

* Deut.4.11.

* Deut.2.2.

* Pſal.97.5.

* Exod.19.18.

* Chap.3.31.

* Chap.4.18.

[b] For feare of enemies.

[c] Miraculouſly ſtirred up of to pitie them, deliver them.

[d] They had heart to reſiſt enemies.

[e] Ye govern

[f] As in dange your enemies.

[g] For now y may draw wa without feare your enemies.

[h] To wit, th that kept thy ple in captivi

[i] Ioſhua, fought againſt malek, and S deſtroyed hi

[k] Even the ned did help fight.

[l] Even the tribe.

[m] They led, that the not over Jo to helpe the

[n] She repr all them th not to helpe brethren in neceſſitie.

why doth Dan remaine in ſhips? Aſher ſate on the Sea ſhoare, and taried in his [o] decayed places.

her by bea- f the Sea, or ning.

18 *But* the people of Zebulun and Naphtali have jeoparded their lives unto the death in the high places of the field.

19 The Kings came *and* fought: then fought the Kings of Canaan in Taanach by the water of Megiddo: they received no gaine of [p] money.

hey wan no- g, but loſt al.

20 They fought from heaven, *even* the ſtats in their courſes, fought againſt Siſera.

21 The river Kiſhon [q] ſwept them away, that ancient river the river Kiſhon, O my ſoule, thou haſt marched valiantly.

a beſome the filth of houſe.

22 Then were the horſe-hooves broken with the oft beating together of their mightie *men*.

23 Curſe yee [r] Meroz: (ſaid the Angel of the Lord) curſe the inhabitants thereof, becauſe they came not to helpe the Lord, to helpe the Lord againſt the mightie.

was a citie e Tabor, e they ht.

24 Iael the wife of Heber the Kenite ſhalbe bleſſed above *other* women: bleſſed ſhall ſhe be above women *dwelling* in tents.

25 He asked water, *and* ſhe gave him milke: ſhe brought forth [ſ] butter in a lordly diſh.

me reade, ned milke in at cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer ſmote ſhe Siſera: ſhe ſmote off his head, after ſhe had wounded, and pearced his temples.

27 He bowed him down at her feet, he fell down, & lay ſtill: at her feet he bowed him down, and fell: and when he had ſunke down, he lay there † dead.

br. deſtroyed.

28 The mother of Siſera looked out at a window, and cryed thorow the latteſſe, Why is his charet ſo long a comming? why tarie the ‡ wheeles of his charets?

, feeto.

29 Her wiſe ladies anſwered her, Yea, [t] ſhe anſwered her ſelfe with her own words,

hat is, ſhee forted her .

30 Have they not gotten, *and* they divide the ſpoile? every man hath a maid or two. Siſera hath a prey of divers coloured *garments*, a prey of ſundry colours made of needle work: of divers colours of needle work on both ſides, [v] for the chiefe of the ſpoile.

ecauſe he was fe of the ar- .

31 So let all thine enemies periſh, O Lord: but they that love him, ſhall be as the [x] Sunne when he riſeth in his might. And the land had reſt fourtie yeares.

hall grow dai- ore and more Gods favour.

Chap. VI.

1 Iſrael is oppreſſed of the Midianites for their wickedneſſe. 24 Gideon is ſent to be their deliverer. 73 He asketh a ſigne.

AFterward the children of Iſrael committed wickedneſſe in the ſight of the Lord, and the Lord gave them into the hands of Midian ſeven yeares.

2 And the hand of Midian prevailed againſt Iſrael, [a] *and* becauſe of the Midianites the children of Iſrael made them dennes in the mountains, and caves, and ſtrong holds.

[a] For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Iſrael had ſowen, then came up the Midianites, the Amalakites, and they of the ‡ Eaſt, and came upon them,

‡ Or, of Kedem.

4 And camped by them, and deſtroyed the fruit of the earth, even till thou come unto [b] Azah, and left no food for Iſrael, neither ſheepe, nor oxe, nor aſſe.

[b] Even almoſt the whole countrey.

5 For they went up, and their cattell, and came with their tents as graſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

6 So was Iſrael exceedingly impoveriſhed by the Midianites: therefore the [c] children of Iſrael cryed unto the Lord.

[c] This is the end of Gods puniſhments, to call his to repentance, that they may ſeeke for helpe of him.

7 ¶ And when the children of Iſrael cryed unto the Lord becauſe of the Midianites,

8 The Lord ſent unto the children of Iſrael a Prophet, who ſaid unto them, Thus ſaith the Lord God of Iſrael, I have brought you up from Egypt, and have brought you out of the houſe of bondage,

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that opreſſed you, and have caſt them out before you, and given you their land.

10 And I ſaid unto you, I am the Lord your God: * feare not the gods of the Amorites, in whoſe land you dwell: but yee have not obeyed my voyce.

* 2 *King.* 17.35. 38. *Ierem.* 10.2.

11 ¶ And the Angel of the Lord came, and ſate under the oake which was in Ophrah, that pertained unto Joaſh the father of the Ezrites, and his ſon Gideon threſhed wheat by the wine-preſſe, ‡ to hide it from the Midianites.

‡ *Or, to prepare his flight.*

12 Then the Angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou valiant man.

13 To whom Gideon anſwered, [d] Ah my Lord, if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and ſaid, Did not the Lord bring us out of Egypt? but now the Lord hath forſaken us, and delivered us into the hand of the Midianites.

[d] This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

14 And the [e] Lord looked upon him, and ſaid, Goe in this thy [f] might, and thou ſhalt ſave Iſrael out of the hands of the Midianites: have not I ſent thee?

[e] That is, Chriſt appearing in viſible forme.

[f] Which I have given thee.

15 And he anſwered him, Ah, my Lord, whereby ſhall I ſave Iſrael? behold, my ‡ father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

‡ Or, familie.

16 Then the Lord ſaid unto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if

I have found favour in thy ſight, then ſhew me [g] a ſigne, that thou talkeſt with me.

g So that we ſee how the fleſh is enemie unto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, untill I come unto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tary until thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and unleavened bread of an [h] Ephah of floure, and put the fleſh in a basket, and put the broth in a pot, and brought it out unto him under the oake, and preſented it.

h Of Ephah, reade Exod. 16. 36.

20 And the Angel of God ſaid unto him, Take the fleſh and the unleavened bread, and lay them upon this ſtone, and poure out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put forth the end of the ſtaffe that he helde in his hand, and touched the fleſh and the unleavened bread: and there aroſe up fire [i] out of the ſtone, and conſumed the fleſh and the unleavened bread: ſo the Angel of the Lord departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1 Kings 18. 38.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I have ſeene an Angel of the Lord face to face, *I ſhall die.*

* *Exod.* 33. 20. *Chap.* 13. 22.

23 And the Lord ſaid unto him, Peace be unto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there unto the Lord, and called it, ‡ Jehovah-ſhalom: unto this day it is in Ophrath, of the father of the Ezrites.

‡ *Or, the Lord of peace.*

25 ¶ And the ſame night the Lord ſaid unto him, Take thy fathers young bullock, and another bullock [k] of ſeven yeares old, and deſtroy the altar of Baal that thy father hath, and cut down the grove that is by it,

k That is as the Chalde text writeth, fed ſeven yeares.

26 And build an Altar unto the Lord thy God upon the top of this rock, in a plaine place: and take the ſecond bullock, and offer a burnt offering with the wood of the [l] grove, which thou ſhalt cut down.

l Which groweth about Baals altar.

27 Then Gideon tooke ten men of his ſervants, and did as the Lord bade him: but becauſe he feared to doe it by day for his fathers houſhold, and the men of the citie, he did it by night.

28 ¶ And when the men of the city aroſe earely in the morning, behold, the altar of Baal was broken, and the grove cut down that was by it, and the [m] ſecond bullock offered upon the altar that was made.

m Meaning, the fat Bull which was kept to be offred unto Baal.

29 Therefore they ſaid one to another, Who hath done this thing? and when they enquired and asked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: for he hath deſtroyed the altar of Baal, and hath alſo cut down the grove that was by it.

31 And Joaſh ſaid unto all that ſtood by him, Will ye plead Baals cauſe? or will ye ſave him? [n] he that will contend for him, let him die ere the morning. If he be God, let him plead for himſelf againſt him that hath caſt down his altar.

n Thus we o to juſtifie th that are zealo Gods cauſe, though all th multitude be against us.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himſelfe becauſe he hath broken down his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came upon Gideon, * and he blew a trumpet, and [o] Abiezer was joyned with him.

† *Ebr. clad* Gid

* *Numb.* 10. 3 *Chap.* 3. 27.

o The familie Abiezer, whe he was.

35 And he ſent meſſengers thorowout all Manaſſeh, which alſo was joyned with him, and he ſent meſſengers unto Aſher, and to Zebulun, and to Naphtali, and they came up to meet them.

36 Then Gideon ſaid unto God, [p] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

p This reque proceeded n of infidelitie, that he migh confirmed in vocation.

37 Behold, I will put a fleece of wool in the threſhing place: if the dew come on the fleece onely, and it be drie upon all the earth, then ſhall I be ſure, that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe up earely on the morow, and thruſt the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

39 Againe, Gideon ſaid unto God, Be not angry with me, that * I may ſpeake once more: let me prove once againe, I pray thee, with the fleece: let it now be drie onely upon the fleece, and let dew be upon all the ground.

* *Gen.* 18. 32.

40 And God did ſo that ſame night: for it was [q] drie upon the fleece onely, and there was dew on all the ground.

q Whereby he was aſſured th it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to ſend away a great part of his companie. 22 The Midianites are diſcomfited by a wonderous ſort. 25 Oreb and Zeeb are ſlaine.

THen * Jerubbaal (who is Gideon) roſe up earely, and all the people that were with him, and pitched beſide † the well of Harod, ſo that the hoſt of the Midianites was on the Northſide of them in the valley by the hill of † Moreh.

* *Chap.* 8. 35.

† *Ebr. En-har*

† *Ebr. Hammor*

2 And the Lord ſaid unto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands, leſt Iſrael make their [a] vaunt againſt mee, and ſay, Mine hand hath ſaved me.

a God will no that any crea deprive him o his glory.

3 Now therefore proclaime in the audience of the people, and ſay, * Who ſo is timerous or fearefull, let him return, and depart early from mount Gilead. And there retur-

* *Deut.* 20. 8.

returned of the people, which were at mount Gilead, two and twenty thouſand: ſo ten thouſand remained.

4 And the Lord ſaid unto Gideon, The people are yet too many: bring them down unto the water, and I will [b] trie them for thee there: and of whom I ſay unto thee, This man ſhall go with thee, the ſame ſhall go with thee: and of whomſoever I ſay unto thee, This man ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water. And the Lord ſaid unto Gideon, as many as lap the water with their tongues, as a dog lappeth, them put by themſelves, and every one that ſhall bow down his knees to [c] drinke, *put apart*.

6 And the number of them that lapped *by putting* their hands to their mouths, *were* three hundred men: but all the remnant of the people kneeled down upon their knees to drink water.

7 ¶ Then the Lord ſaid unto Gideon, By theſe three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other*[d] people go every man unto his place.

8 ¶ So the people took victuales† with them, and their trumpets: and he ſent al the reſt of Iſrael, every man unto his tent, and ‡ received the three hundred men: and the hoſt of Midian was beneath him in a valley.

9 ¶ And the ſame night the Lord ſaid unto him, Ariſe, [e] get thee down unto the hoſt: for I have delivered it into thine hand.

10 But if thou feare to go down, *then* go thou, and Phurah thy ſervant down to the hoſt,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine hands be ſtrong to go down unto the hoſt. Then went he down and Phurah his ſervant unto the outſide of the ſouldiers that were in the hoſt.

12 ¶ And the Midianites, and the Amalekites and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels *were* without number, as the ſand which is by the ſea ſide for multitude.

13 And when Gideon was come, behold, a man told a dreame unto his neighbour, and ſaid, Behold, I dreamed a dreame, and lo, a [f] cake of barly bread tumbled from above into the hoſt of Midian, and came unto a tent, and ſmote it, that it fel, and overturned it, that the tent fell down.

14 And his fellow anſwered, and ſaid, This is nothing elſe ſave the ſword of Gideon the ſonne of Joaſh a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt.

15 ¶ When Gideon heard the dreame told, and the interpretation of the ſame, he [g] worſhipped, and returned unto the hoſt of Iſrael, and ſaid, Up: for the Lord hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men into three bands, and gave every man a trumpet in his hand with empty pitchers, and ‡ lamps [h] within the pitchers.

17 And he ſaid unto them, look on me, and do likewiſe, when I come to the ſide of the hoſt: even as I do, ſo do you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on every ſide of the hoſt, and ſay, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came unto the outſide of the hoſt, in the beginning of the middle watch, and they raiſed up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The [k] ſword of the Lord and of Gideon.

21 And they ſtood, every man in his place round about the hoſt: and al the hoſt ‡ ran, and cryed, and fled.

22 And the three hundred blew with trumpets, and * the Lord ſet every mans ſword upon his [l] neighbour, & upon all the hoſt: ſo the hoſt fled to Beth-haſhittah in Zererah, *and* to the border of Abel-meholah, unto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphtali, and out of Aſher, and out of all Manaſſeh, purſued after the Midianites.

24 And Gideon ſent meſſengers unto all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the [m] waters unto Beth-barah, and Jorden. Then all the men of Ephraim gathered together and took the waters unto Beth-barah, and Jorden.

25 And they took two * princes of the Midianites, Oreb and Zeeb, and ſlew Oreb upon the rock Oreb, and ſlew Zeeb at [n] the winepreſſe of Zeeb, and purſued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jorden.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 Who appeaſeth them. 4 He paſſeth the Iorden. 16 He revengeth himſelf on them of Succoth and Penuel. 27 He maketh an Ephod which was the cauſe of idolatry. 30 Of Gideons ſonnes, and of his death.

THen the men of Ephraim ſaid unto him, [a] Why haſt thou ſerved us thus that thou calledſt us not, when thou wenteſt to fight with the Midianites? and they chode with him ſharply.

2 To whom he ſaid, What have I now

---

[b] ill give thee of to know hat ſhall go hee.

[c] them depart neet for this riſe.

[d] at is, the one ty thouſand ſeven hun- Look verſe 6.

† on their hands.

‡ , encouraged.

[e] us the Lord ers meanes ſtrengthen that he faint ſo great an priſe.

* p. 6. 33.

[f] me reade, a bling noiſe of bread: ng, that one o reputation d make their army to trē-

[g] gave God s, as it is in halde text.

‡ Or, firebrands.

[h] Theſe weake meanes God uſed, to ſignifie that the whole victory came of him.

[i] That is, the victory ſhall be the Lords & Gideons his ſervant.

[k] Shall deſtroy ỹ enemies.

‡ Or, broke their aray.

* Iſa. 9. 4.

[l] The Lord cauſed the Midianites to kill one another.

[m] Meaning, the paſſages, or ỹ fords that they ſhould not eſcape.

* Pſal. 83. 11, Iſa. 10. 26.

[n] Theſe places had their names of the acts ỹ were done there.

[a] They began to cavill becauſe he had the glory of ỹ victory.

done in compariſon of [b] you? is not [c] the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? And when he had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Jorden to paſſe over, he, and the three hundred men that were with him, weary, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, [d] morſels of bread unto the people † that follow me (*for they be weary*) that I may follow after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth ſaid, Are the [e] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine army?

7 Gideon then ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will † teare your fleſh with thorns of the wilderneſſe and with briers.

8 ¶ And he went up thence to Penuel, and ſpake unto them likewiſe, and the men of Penuel anſwered him, as the men of Succoth anſwered.

9 And he ſaid alſo unto the men of Penuel, When I come again [f] in peace, I will breake down this towre.

10 ¶ Now Zebah and Zalmunna *were* [g] in Karkor, and their hoſts with them, above fifteen thouſand, all that were left of all the hoſts of them of the Eaſt: for there was ſlain an hundred and twenty thouſand men that drew ſwords.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the Eaſt ſide of Nobah and Jogbehah, & ſmote the hoſt: for the hoſt was careleſſe.

12 And when Zebah and Zalmunna fled, he followed after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 ¶ So Gideon the ſonne of Joaſh returned from battell, [i] the ſunne being *yet* hie,

14 And took a ſervant of the men of Succoth, and enquired of him: and he ‡ wrote to him the princes of Succoth & the Elders thereof, *even* ſeventy and ſeven men.

15 And he came unto the men of Succoth, and ſaid, Behold Zebah and Zalmunna, by whom ye upbraided me, ſaying, Are the hands of Zebah and Zalmunna already in thine hands, that we ſhould give bread unto thy weary men?

16 Then he took the Elders of the city, and thornes of the wilderneſſe and briers, and † did teare the men of Succoth with them.

17 Alſo he brake down the towre of * Penuel, and ſlew the men of the citie.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men were they, whom ye ſlew at Tabor? and they anſwered, ‡ As thou art, ſo were they: *every* one was like the children of a king.

19 And he ſaid, They were my brethren, even my [k] mothers children: as the Lord liveth, if ye had ſaved their lives, I would not ſlay you.

20 Then he ſaid unto Jether his firſt born ſon, Up, and ſlay them: but the boy drew not his ſword: for he feared, becauſe he was yet young.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for [l] as the man is, *ſo is* his ſtrength. And Gideon aroſe and ſlew Zebah and Zalmunna, and took away the ‡ ornaments, that were on their camels necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Reigne thou over us, both thou and thy ſonne, and thy [m] ſonnes ſonne: for thou haſt delivered us out of the hand of Midian.

23 And Gideon ſaid unto them, I will not reigne ouer you, neither ſhall my child reigne over you, *but* the Lord ſhall reigne over you.

24 Again Gideon ſaid unto them, [n] I would deſire a requeſt of you, that you would give me every man the eare-rings of his prey (for they had golden eare-rings becauſe they were Iſhmaelites)

25 And they anſwered, We will give them. And they ſpread a garment, and did caſt therein every man the eare-rings, of his prey.

26 And the weight of the golden eare-rings that he required, was a thouſand and ſeven hundred *ſhekels* of gold, beſide collars ‡ and jewels, and purple raiment that was on the kings of Midian, and beſide the chaines that were about their camels necks.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his city: and all Iſrael went a whoring there after it, which was the deſtruction of Gideon & his houſe.

28 Thus was Midian brought low before the children of Iſrael, ſo that they lift up their heads no more: and the countrey was in quietneſſe fourty yeares in the dayes of Gideon.

29 ¶ Then Jerubbaal the ſon of Joaſh went, and dwelt in his own houſe.

30 And Gideon had ſeventy ſonnes † begotten of his body: for he had many wives.

31 And his concubine that was in Shechem bare him a ſon alſo, whoſe name he called Abimelech.

32 So Gideon the ſon of Joaſh died in a good age, and was buried in the ſepulchre of

[b] Which have ſlain two princes, Oreb and Zeeb.

[c] This laſt act of the whole tribe is more famous, then the whole enterpriſe of one man, of one family.

[d] Or, ſome ſmall portion.

† *Ebr. that are at my feet.*

[e] Becauſe thou haſt overcom an handfull, thinkeſt thou to have overcome the whole.

† *Ebr. beat in pieces.*

[f] Having gotten the victory.

[g] A city Eaſtward beyond Jorden.

[h] He went by the wilderneſſe where the Arabians dwelt in tents.

[i] Some reade, before the ſun roſe up.

‡ *Or, deſcribed.*

† *Ebr. brake in pieces, as one threſheth corn.*

* *1 Kings 12.*

‡ *Or, they we unto thee.*

[k] We came a of one belly fore I will be venged.

[l] Meaning, ẏ would be rid of their pai once, or elſe to a valiant man put them to de

‡ *Or, collars.*

[m] That is, thy ſterity.

[n] His intent to ſhew him thankfull for victory by ing of religi which beca was not accor as God had c manded, turne their deſtruct

‡ *Or, ſweet balle*

[o] That is, things as pert ed to the uſe o Tabernacle, L more of Eph Exod. 28. 4. 1 Sam. 2. 18. and 2 Sam. 6. and Chap. 17.

† *Ebr. which out of his thigh.*

of Joaſh his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Iſrael turned away & went a whoring after Baalim, and made [q] Baal-berith their god.

34 And the children of Iſrael remembred not the Lord their God, which had delivered them out of the hands of all their enemies on every ſide.

35 Neither [r] ſhewed they mercy on the houſe of Jerubbaal, *or* Gideon, according to all the goodneſſe which he had ſhewed unto Iſrael.

Chap. IX.

1 Abimelech uſurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred between Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is overcome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the ſonne of Jerubbaal went to Shechem unto his [a] mothers brethren, and communed with them, and with all the family, *and* houſe of his mothers father, ſaying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſons of Jerubbaal, which are ſeventy perſons, reigne over you, either that one reigne over you? remember alſo, that I am your [b] bone, and your fleſh.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe words: and their hearts were moved to follow Abimelech: for ſaid they, He is our brother.

4 And they gave him ſeventy pieces of ſilver out of the houſe of Baal-berith, wherewith Abimelech hired ‡ vain and light fellowes, which followed him.

5 And he went unto his fathers houſe at Ophrah, and [c] ſlew his brethren the ſons of Jerubbaal, *about* ſeventy perſons upon one ſtone: yet Jotham the yongeſt ſonne of Jerubbaal was left: for he hid himſelf.

6 ¶ And all the men of Shechem gathered together, with all the houſe of [d] Millo, and came and made Abimelech king in the plain, where the ſtone was erected in Shechem.

7 And when they told it to Jotham, he went and ſtood on the top of mount Gerizim, and lift up his voice, & cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 [e] The trees went forth to anoint a king over them, and ſaid unto the olive tree, Reigne thou over us.

9 But the olive tree ſaid unto them, Should I leave my fatneſſe, wherewith by me they honour God and man, and go to advance me above the trees?

10 Then the trees ſaid to the figtree, Come thou, *and* be king over us.

11 But the fig tree anſwered them, Should I forſake my ſweetneſſe, and my good fruit, and go to advance me above the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* be king over us.

13 But the vine ſaid unto them, Should I leave my wine, wherby I cheere God and man, and go to advance me above the trees?

14 Then ſaid all the trees unto the ‡ bramble, Come thou, *and* reigne over us.

15 And the bramble ſaid to the trees, If ye will indeed anoint me king over you, come, & put your truſt under my ſhadow: & if not, the [f] fire ſhal come out of the bramble, and conſume the cedars of Lebanon.

16 Now therefore, if ye do truly and uncorruptly to make Abimelech king, and if ye have dealt well with Jerubbaal and with his houſe, and have done unto him according to the deſerving of his hands,

17 (For my father fought for you, and † adventured his life, and delivered you out of the hands of Midian.

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his children, *about* ſeventy perſons upon one ſtone, and have made Abimelech the ſon of his maide ſervant, king over the men of Shechem, becauſe he is your brother.)

19 If ye then have dealt truly and purely with Jerubbaal and with his houſe this day, then [g] rejoyce ye with Abimelech, and let him rejoyce with you.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem, and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeares over Iſrael.

23 But God [h] ſent an evil ſpirit between Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

24 That the cruelty toward the ſeventy ſonnes of Jerubbaal, and their blood, might come and be laid upon Abimelech their brother, which had ſlain them, and upon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem ſet men in wait for him in the tops of the mountains: who robbed all that paſſed that way by them: and it was told Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethren, and they went to Shechem:

ch city be- to the fa- the Ezrites

is Baal, to they had themſelves enant.

y were un- ll of God kind toward by whom d received a benefit.

practiſe with nsfolks for ẏ ng of the ome.

your kinred my mothers

‡ idle fellows and bonds.

hus tyrants to bliſh their u- ed power, e not the inno- blood, 2 Kin. . 2 Chron. 21.

Which was as ẏ n-houſe, or mon hall, ch he calleth tower of Shem, verſe 49.

By this parable declareth that ſe that are not bitious, are moſt thy of honour, that the ambi- s abuſe their nour, both to ir own deſtru- on and others.

‡ Or, thiſtle, or, brier.

[f] Abimelech ſhall deſtroy the nobles of Shechem.

† Ebr. he caſt his life far from him.

[g] That he is your king, and you his ſubjects.

[h] Becauſe the people conſented with the king in ſhedding innocent blood: therefore God deſtroyeth both the one and the other.

chem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the field, and gathered in their grapes and trod them, and made merry, and went into the houſe of their gods, and did eat and drink, and curſed Abimelech.

[i] Before they were afraid of Abimelechs power, and durſt not go out of the city.

28 Then Gaal the ſon of Ebed ſaid, Who is Abimelech? and who is Shechem, that we ſhould ſerve him? Is he not the ſon of Jerubbaal? and Zebul is his officer? Serve rather the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 Now would God this people were under mine hand: then would I put away Abimelech. And he ſaid to [k] Abimelech, Increaſe thine army, and come out.

[k] Braggingly, as though he had been preſent, or to his captain Zebul.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers unto Abimelech † privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem, and behold, they fortifie the city againſt thee.

† *Ebr. craftily.*

32 Now therefore ariſe by night, thou and the people that is with thee, and lie in wait in the field.

33 And riſe early in the morning aſſoon as the Sun is up, and aſſault the city: and when he and the people that is with him, ſhall come out againſt thee, do to him † what thou canſt.

† *Ebr. what thine hand can find.*

34 ¶ So Abimelech roſe up, and all the people that were with him by night: and they lay in wait againſt Shechem in foure bands.

35 Then Gaal the ſon of Ebed went out & ſtood in the entring of the gate of the city: and Abimelech roſe up, and the folk that were with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the tops of the mountaines: and Zebul ſaid unto him, The [l] ſhadow of the mountaines ſeem men unto thee.

[l] Thou art afraid of a ſhadow.

37 And Gaal ſpake again, and ſaid, See, there come folk down † by the middle of the land, and another band cometh by the way of the plain of ‡ Meonenim.

† *Ebr. by the navill.*

‡ *Or, charmers.*

38 Then ſaid Zebul unto him, Where is now thy mouth that ſaid, Who is Abimelech, that we ſhould ſerve him? Is not this the people that thou haſt deſpiſed? Go out now, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

[m] As their captain.

40 But Abimelech purſued him, and he fled before him, & many were overthrown and wounded, even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren that they ſhould not dwell in Shechem.

42 ¶ And on the morrow, the people went out into the field: which was told Abimelech.

43 And he took the [n] people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the city, and he roſe up againſt them, and ſmote them.

[n] Which we his company.

44 And Abimelech, and the bands that were with him, ruſhed forward, and ſtood in the entring of the gate of the city: and the two other bands ran upon all the people that were in the field, and ſlew them.

45 And when Abimelech had fought againſt the city all that day, he took the city, and ſlew the people that was therein, and deſtroyed the city, and ſowed [o] ſalt in it.

[o] That it ſho be unfruitfull never ſerve to uſe.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the houſe of the god [p] Berith.

[p] That is, of B berith, as chap 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him up to mount Zalmon, he and all the people that were with him: and Abimelech took axes with him, and cut down boughs of trees, and took them, and bare them on his ſhoulder, and ſaid unto the folk that were with him, What ye have ſeen me do, make haſt, *and* do like me.

49 Then all the people alſo cut down every man his bough, and followed Abimelech, and put them to the hold, and ſet the hold on fire with them: ſo all the men of the towre of Shechem [q] died alſo, about a thouſand men and women.

[q] Meaning, that al were deſtroyed, as well they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and took it.

51 But there was a ſtrong towre within the city, and thither fled all the men and women, and all the chief of the city, and ſhut it to them, and went up to the top of the towre.

52 And Abimelech came unto the towre and fought againſt it, and went hard unto the doore of the towre to ſet it on fire.

53 But a certain woman * caſt a piece of a milſtone upon Abimelechs head, and brake his brain-pan.

* *2 Sam.* 11.21.

54 Then Abimelech called haſtily his page that bare his harneis, and ſaid unto him, Draw thy ſword and ſlay me, that men ſay not of me, A woman ſlew him. And his page [r] thruſt him thorow, and he died.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants even in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his own place.

56 Thus God rendred the wickedneſſe of Abimelech, which he did unto his father, in ſlaying his ſeventy brethren.

57 Alſo all the wickedneſſe of the men

of Shechem did God bring upon their heads. So upon them came the [f]curſe of Jotham the ſon of Jerubbaal.

king a ty-
r king.

Chap. X.

2 Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They cry unto God, 16 and he hath pitie on them.

AFter Abimelech there aroſe to defend Iſrael, Tola, the ſon of Puah, the ſon of ‡ Dodo, a man of Iſſachar, which dwelt in Shamir in mount Ephraim.

uncle.

2 And he ‡ judged Iſrael three and twenty yeares and died, and was buried in Shamir.

verned.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael two and twenty yeares.

4 And he had thirty ſons that [a] rode on thirty aſſe colts, and they had thirty cities, which are called ‡ Havoth-Jair unto this day, and are in the land of Gilead.

fying, they
nen of au-

e towns of
Deut.3.14.

5 And Jair died, and was buried in Kamon.

6 ¶ * And the children of Iſrael wrought wickedneſſe again in the ſight of the Lord, and ſerved Baalim and * Aſhtaroth, and the gods of ‡ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke the Lord, and ſerved not him.

. 2. 11.
7. and 4. 2.
. and 13.1.
2. 13.

yria.

7 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ‡ ſold them into the hands of the Philiſtims, and into the hands of the children of Ammon.

elivered.

8 Who from that yeare vexed and oppreſſed the children of Iſrael eighteen years, [b] *even* all the children of Iſrael that were beyond Jorden, in the land of the Amorites, which is in Gilead.

the Reube-
Gadites, and
he tribe of
eh.

9 Moreover the children of Ammon went over Jorden to fight againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [c] cryed unto the Lord, ſaying, We have ſinned againſt thee, even becauſe we have forſaken our own God, and have ſerved Baalim.

ey prayed to
ord and con-
their ſinnes.

11 And the Lord [d] ſaid unto the children of Iſrael, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtims?

ſtirring them
me Prophet,
p. 6. 8.

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and ye cried to me, and I ſaved you out of their hands.

d by
le
ver-
rans
iſe.

13 Yet ye * have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

.32.15.
13.

14 Go, and cry unto the gods which ye have choſen: let them ſave you in the time of your tribulation.

15 And the children of Iſrael ſaid unto the Lord, We have ſinned: do thou unto us whatſoever pleaſeth thee: onely we pray thee deliver us [e] this day.

16 Then they put away the ſtrange gods from among them, and [f] ſerved the Lord: and ‡ his ſoul was grieved for the miſery of Iſrael.

e That is, from this preſent danger.

f This is true repentance, to put away the evill, and to ſerve God aright.

‡ *Or, he pitied.*

17 Then the children of Ammon gathered themſelves together, and pitched in Gilead: and the children of Iſrael aſſembled themſelves and pitched in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, Whoſoever will begin the battell againſt the children of Ammon, the ſame ſhall be * head over all the inheritance of Gilead.

* *Chap. 11. 6.*

Chap. XI.

2 Iphtah being chaſed away by his brethren, was after made captain over Iſrael. 30 He maketh a raſh vow. 32 He vanquiſheth the Ammonites, 39 and ſacrificeth his daughter according to his vow.

THen Gilead begat Iphtah, and Iphtah the Gileadite was † a valiant man, but the ſon of an ‡ harlot.

† *Ebr. a man of mighty force.*

‡ *Or, victualers.*

2 And Gileads wife bare him ſons, and when the womans children were come to age, they thruſt out Iphtah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe: for thou art the ſonne of a [a] ſtrange woman.

a That is, of an harlot, as verſ. 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellows to Iphtah, and [c] went out with him.

b Where the governour of ỹ countrey was called Tob.

c Joyned with him, as ſome think, againſt his brethren.

4 ¶ And in proceſſe of time the children of Ammon made warre with Iſrael.

5 And when the children of Ammon fought with Iſrael, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambaſſadours ſent for that purpoſe.

6 And they ſaid unto Iphtah, [e] Come and be our captain, that we may fight with the children of Ammon.

e Men oft times are conſtrained to deſire help of thē, whom before they have refuſed.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? how then come you unto me now in the time of your tribulation?

f Oft times thoſe things which men reject, God chuſeth to do great enterpriſes by.

8 Then the Elders of Gilead ſaid unto Iphtah, Therefore we turn again to thee now, that thou maieſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Iphtah ſaid unto the Elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, if the Lord give them before me, ſhall I be your head?

10 And the Elders of Gilead ſaid to Iphtah, The Lord † be witneſſe between us, if we do not according to thy words.

† *Ebr. be the hearer.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and

captain over them: and Iphtah rehearſed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me, to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Iphtah, *Becauſe Iſrael took my land, when they came up from Egypt, from Arnon unto Jabbok, and unto Jorden: now therefore reſtore thoſe *lands* † quietly.

14 Yet Iphtah ſent meſſengers again unto the king of the children of Ammon,

15 And ſaid unto him, Thus ſaith Iphtah, * Iſrael took not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came up from Egypt, and walked thorow the wilderneſſe unto the red ſea, then they came to Kadeſh.

17 * And Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, go thorow thy land: but the king of Edom would not conſent: and alſo they ſent unto the king of Moab, but he would not: therfore Iſrael abode in Kadeſh.

18 Then they went through the wilderneſſe, and compaſſed the land of Edom, and the land of Moab, and came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, *and came not within the coaſts of Moab: for Arnon *was* the border of Moab.

19 Alſo Iſrael * ſent meſſengers unto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſſe, we pray thee, by thy land unto our ‡ place.

20 But Sihon [g] conſented not to Iſrael, that he ſhould go thorow his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

21 And the Lord God of Iſrael gave Sihon, and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon unto Jabbok, and from the wildernes even unto Jorden.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giveth thee to poſſes? So whomſoever the [h] Lord our God driveth out before us, them will we poſſes.

25 * And art thou now far better then Balak the ſon of Zippor king of Moab? did he not ſtrive with Iſrael and fight againſt them,

26 When Iſrael dwelt in Heſhbon and in her towns, and in Aroer and in her towns, and in all the cities that are by the coaſts of Arnon, three hundred years? why did ye not then recover [i] them in that ſpace?

27 Wherefore, I have not offended thee: but thou doſt me wrong to warre againſt me. The Lord the Judge [k] be Judge this day between the children of Iſrael, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Iphtah, which he had ſent him.

29 ¶ Then the [l] ſpirit of the Lord came upon Iphtah, and he paſſed over to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

30 And Iphtah [m] vowed a vow unto the Lord, and ſaid, If thou ſhalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine houſe to meet me, when I come home in peace from the children of Ammon, ſhall be the Lords, and I will offer it for a burnt-offering.

32 And ſo Iphtah went unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

33 And he ſmote them from Aroer even till thou come to Minnith, twenty cities, and ſo forth to ‡ Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

34 ¶ Now when Iphtah came to Mizpeh unto his houſe, behold, his daughter came out to meet him with [n] timbrels and dances, which was his onely child: he had none other ſonne, nor daughter.

35 And when he ſaw her, he [o] rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me low, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not go back.

36 And ſhe ſaid unto him, My father, if thou haſt opened thy mouth unto the Lord, do with me as thou haſt promiſed, ſeeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Alſo ſhe ſaid unto her father, Do thus much for me: ſuffer me two moneths, that I may go to the mountaines, and [p] bewaile my virginity, I and my fellowes.

38 And he ſaid, Go: and he ſent her away two moneths: ſo ſhe went with her companions, and lamented her virginity upon the mountaines.

39 And after the end of two moneths, ſhe turned again unto her father, who did with her according to his vow which he had vowed, and ſhe had known no man: and it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeare by yeare to lament the daughter of Iphtah the Gileadite, foure dayes in a yeare.

Chap.

* Num. 21.13.

† Ebr. in peace.

* Deut. 2.9.

* Num. 20.14,20.

* Num. 21.13. and 22. 24.

* Deut. 2. 26.

‡ Or, countrey.

[g] He truſted them not to go thorow his countrey.

* Deut. 2.36.

[h] For we ought more to beleeve and obey God, then thou thine idols.

* Num. 22.2. Deut. 23.4. Ioſh. 24.9.

[i] Meaning towns.

[k] To puni offender.

[l] That is, the rit of ſtrength zeale.

[m] As the Ap commendeth tah for his w enterpriſe in vering the pe Heb. 11.32, his raſh vow wicked perf ance of the his victory faced: and we ſee that ſinnes of the ly do not extinguiſh the faith.

‡ Or, the pla

[n] According manner after victory.

[o] Being overc with blinde and not conſi ing whether vow was lawf or no.

[p] For it was co ted as a ſhame Iſrael, to dy wi out children, therefore they joyced to be ried.

CHAP. XII.

6 Iphtah killeth two and forty thouſand Ephraimites. 8 After Iphtah ſucceedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themſelves together, and went[a] Northward, and ſaid unto Iphtah, Wherefore wenteſt thou to fight againſt the children of Ammon, and didſt not call[b] us to goe with thee? we will therefore burne thine houſe upon thee with fire.

r they had Iorden.

us ambition h Gods in others, as did alſo a- Gideon, 8.1.

2 And Iphtah ſaid unto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I ſaw that ye delivered me not, [c] I put my life in mine hands, and went upon the children of Ammon: ſo the Lord delivered them into mine hands. Wherefore then are ye come upon me now to fight againſt me?

at is, I ven- ny life, and mans helpe , I put my nely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites are runnagates of Ephraim [d]among the Ephramites, *and* among the Manaſſites.

ran from us, hoſe Gilead, ow in reſpect , ye are no-

5 Alſo the Gileadites, tooke the paſſages of Iorden before the Ephramites, and when the Ephramites that were eſcaped, ſaid, Let me paſſe, then the men of Gilead ſaid, unto him, Art thou an Ephramite? If he ſaid, Nay,

6 Then ſaid they unto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not ſo pronounce: then they tooke him, and ſlew him at the paſſages of Iorden: and there fell at that time of the Ephramites two and fourtie thouſand.

hich ſigni- the fall of s, or an eare rne,

7 And Iphtah judged Iſrael ſix yeares: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem judged Iſrael,

me think that was Boaz the and of Ruth.

9 Who had thirty ſonnes and thirty daughters, *which* he ſent out, and tooke in thirtie daughters from abroad for his ſons, and he judged Iſrael ſeven yeare.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him judged Iſrael Elon, a Zebulonite, and he judged Iſrael ten year.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the ſonne of Hillel the Pirathonite judged Iſrael.

14 And he had forty ſonnes and thirty † nephewes that rode on ſeventy ‡ aſſecolts: and he judged Iſrael eight yeares.

. ſonnes ſonnes.
horſe colts.

15 Then died Abdon the ſonne of Hillel the Pirathonite, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael for their wickedneſſe is oppreſſed of the Philiſtims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to ſacrifice unto the Lord. 24 The birth of Samſon.

BVt the children of Iſrael continued to commit * wickednes in the ſight of the Lord, and the Lord delivered them into the hands of the Philiſtims fourty yeare.

* *Chap.* 2.11.*and* 3.7.*and* 4.1.*and* 6 1.*and* 10.6.

2 ¶ Then there was a man in Zorah of the family of the Damites, named Manoah, whoſe wife was [a] barren, and bare not.

a Signifying that their deliverance came onely of God, and not by mans power.

3 And the Angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou art barren, and beareſt not: but thou ſhalt conceive, and beare a ſonne.

4 And now therefore beware * that thou drinke no wine, nor ſtrong drink, neither eate any uncleane thing.

* *Numb.*6.2.3.

5 For loe, thou ſhalt conceive and beare a ſonne, and no raſor ſhall * come on his head: for the childe ſhall be a [b] Nazarite unto God from his birth: and he ſhall begin to ſave Iſrael out of the hands of the Philiſtims.

* 1 *Sam.*1.11.

b Meaning, he ſhould be ſeparate from the world, & dedicate to God.

6 ¶ Then the wife came, and told her husband, ſaying, A man of God came unto me, and the faſhion of him was like the faſhion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither told he me his name,

c If fleſh be not able to abide the ſight of an Angel, how much leſſe the preſence of God?

7 But he ſaid unto me, Behold, thou ſhalt conceive, and beare a ſonne, and now thou ſhalt drink no wine, nor ſtrong drink, neither eate any uncleane thing: for the child ſhall be a Nazarite to God from his brith, to the day of his death.

8 Then Manoah [d] prayed to the Lord, and ſaid, I pray thee, my Lord, let the man of God, whom thou ſenteſt, come againe now unto us, and teach us what we ſhall doe unto the child when he is borne.

d He ſheweth himſelfe ready to obey Gods will, and therefore deſireth to know farther.

9 And God heard the voice of Manoah, and the Angel of God came againe unto the wife, as ſhe ſate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haſte and ran, and ſhewed her husband and ſaid unto him, Behold, the man hath appeared unto me, that came unto me [e] to day.

e It ſeemeth that the Angel appeared unto her twiſe in one day.

11 And Manoah aroſe and went after his wife, and came to the [f] man, and ſaid unto him, Art thou the man that ſpakeſt unto the woman? and he ſaid, Yea.

f He calleth him man, becauſe he ſo ſeemed: but he was Chriſt the eternall word, which at his time appointed became man.

12 Then Manoah ſaid, Now let thy ſaying come to paſſe: *but* how ſhall we order the child, and doe unto him?

13 And the Angel of the Lord ſaid unto Manoah, The woman muſt beware of all that I ſaid unto her.

14 She may eate of nothing that com-

meth of the Vine tree: ſhee ſhall not drink wine nor ſtrong drink, nor eat any [g] unclean thing: let her obſerve all that I have commanded her.

g Any thing forbidden by ẏ Law.

15 Manoah then ſaid unto the Angel of the Lord, I pray thee, let us retain thee, untill we have made ready a kid for thee.

16 And the Angel of the Lord ſaid unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it unto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

h Shewing that he ſought not his own honor, but Gods, whoſe meſſenger he was.

17 Again Manoah ſaid unto the Angel of the Lord, What is thy name, that when thy ſaying is come to paſſe, we may honour thee?

18 And the Angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, which is ‡ ſecret?

‡ *Or, marveilous.*

19 Then Manoah took a kid with a meat offring, and offred it upon a ſtone unto the Lord: and *the Angel* did [i] wonderouſly, whiles Manoah and his wife looked on.

i God ſent fire from heaven to conſume their ſacrifice, to confirme their faith in his promiſe.

20 For when the flame came up toward heaven from the Altar, the Angel of the Lord aſcended up in the flame of the Altar, and Manoah and his wife beheld it, and fel on their faces unto the ground.

21 (So the Angel of the Lord did no more appeare unto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* *Exod.33.20. Chap.6.22.*

23 But his wife ſaid unto him, If the Lord would kill us, he would not have received a [k] burnt offring, and a meat offring of our hands, neither would he have ſhewed us all theſe things, nor would have now told us any ſuch.

k Theſe graces that we have received of God, & his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.

24 ¶ And the wife bare a ſon, and called his name Samſon: and the child grew, and the Lord bleſſed him.

25 And the Spirit of the Lord began to ‡ ſtrengthen him in the hoſt of Dan, between Zorah and Eſhtaol.

‡ *Or, to come upon him at divers times.*

Chap. XIV.

2 Samſon deſireth to have a wife of the Philiſtims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him and taketh another.

NOw Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtims,

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtims: now therefore † give me her to wife.

† *Ebr. take her for me to wife.*

3 Then his father and his mother ſaid unto him, Is there [a] never a wife among the daughters of thy brethren, and among all my people, that thou muſt go to take a wife of the uncircumciſed Philiſtims? And Samſon ſaid unto his father, Give me her, for ſhee pleaſeth me well.

a Though his parents did juſtly reprove him, yet it appeareth that this was ẏ ſecret work of the Lord, ver. 4.

4 But his father and his mother knew not that it came of the Lord, that he ſhould ſeek an occaſion againſt the [b] Philiſtims: for at that time the Philiſtims reigned over Iſrael.

b To fight ag them for the verance of Iſ

5 ¶ Then went Samſon and his father and his mother down to Timnath, and came to the Vineyards at Timnath: and behold, a yong Lion roared upon him.

6 And the Spirit of the Lord [c] came upon him, and he tare him, as one ſhould have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

c Whereby had ſtrength boldneſſe.

7 And he went down, and talked with the woman which was beautiful in the eyes of Samſon.

8 ¶ And within a *few* dayes, when he returned ‡ to receive her, he went aſide to ſee the carkeis of the Lion: and behold, there was a ſwarm of bees, and honie in the bodie of the Lion.

‡ *Or, to take his wife.*

9 And he took thereof in his hands, and went eating, and came to his father and to his mother, and gave unto them, and they did eat: but he told not them, that he had taken the honie out of the body of the Lion.

10 So his father went down unto the woman, and Samſon made there a [d] feaſt: for ſo uſed the yong men to doe.

d Meaning, he was married

11 And when [e] they ſaw him, they brought thirtie companions to be with him.

e That is, her rents or friends

12 Then Samſon ſaid unto them, I will now put forth a riddle unto you: and if you can declare it me within ſeven dayes of the feaſt, and find it out, I will give you thirtie ſheets, and thirtie [f] change of garments.

f To weare feaſts, or ſol dayes.

13 But if you cannot declare it me, then ſhal ye give me thirtie ſheets, and thirtie change of garments. And they anſwered him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came meat, and out of the ſtrong came ſweetnes: and they could not in three days expound the riddle.

15 And when the ſeventh day was [g] come, they ſaid unto Samſons wife, Entiſe thine huſband, that he may declare us the riddle, leſt we burn thee, and thy fathers houſe with fire. Have ye called us, ‡ to poſſeſſe us? Is it not *ſo*?

g Or drew for it was the fourth day.

‡ *Or, to impo us.*

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt me and loveſt me not: for thou haſt put forth a riddle unto the [h] children of my people, and haſt not told it me. And he ſaid unto her, Behold, I have not told it my father, nor my mother, and ſhall I tell it thee?

h Unto the which are of Nation.

17 Then Samſons wife wept before

him [i] ſeven dayes, while their feaſt laſted: and when the ſeventh day came, he told her, becauſe ſhe was importunate upon him: ſo ſhe told the riddle to the children of her people.

[i] to ẏ ſeventh beginning at urth.

18 And the men of the Citie ſaid unto him the ſeventh day before the Sun went down, What is ſweeter then hony? and what is ſtronger then a Lion? Then ſaid he unto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

[k] ye had not the help of ife.

19 And the Spirit of the Lord came upon him, and he went down [l] to Aſhkelon, and ſlew thirtie men of them, and ſpoiled them, and gave change of garments unto them, which expounded the riddle: and his wrath was kindled, and he went up to his fathers houſe.

[l] hich was one e five chief of the Phi- s.

20 Then Samſons wife was *given* to his companion, whom he had uſed as his friend.

Chap. XV.

4 Samſon tieth firebrands to the foxes tailes. 6 The Philiſtims burnt his father in law and his wife. 15 With the Iawbone of an aſſe he killeth a thouſand men. 19 Out of a great tooth in the Iaw God gave him water.

But within a while after, in the time of wheat harveſt, Samſon viſited his wife with a kid, ſaying, I will [a] go in to my wife into the chamber: but her father would not ſuffer him to go in.

[a] hat is, I will er as my

2 And her father ſaid, I thought that thou hadſt hated her: therefore gave I her to thy companion. Is not her yonger ſiſter fairer then ſhe? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid unto them, Now am I more [b] blameleſſe then the Philiſtims: therefore will I do them diſpleaſure.

[b] or through his er in laws oc- on, he was mo- again to take geance of the iliſtims.

4 ¶ And Samſon went out, and took three hundred foxes, and took firebrands, and turned them tail to tail, and put a firebrand in the mids between two tails.

5 And when he had ſet the brands on fire, he ſent them out into the ſtanding corn of the Philiſtims, and burnt up both the [c] ricks and the ſtanding corn, with the Vineyards *and* olives.

[c] Or, that which s reaped and hered.

6 Then the Philiſtims ſaid, Who hath done this? And they anſwered, Samſon the ſon in law of the [d] Timnite, becauſe he had taken his wife, and given her to his companion. Then the Philiſtims came up, and [e] burnt her and her father with fire.

[d] Or, the citizen Timnath.

[e] So the wicked iſh not vice love of Iuſtice, for fear of ger, which elſe ght come to m.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and then I will ceaſe.

8 So he ſmote them ‡ hip and thigh with a mightie plague: then he went and dwelt in the top of the rock Etam.

‡ *Or, horſemen and men.*

9 ¶ Then the Philiſtims came up, and pitched in Judah, and ‡ were ſpread abroad in Lehi.

‡ *Or, camped.*

10 And the men of Judah ſaid, Why are ye come up unto us? And they anſwered, To [f] bind Samſon are we come up, *and* to do to him, as he hath done to us.

[f] And ſo being our priſoner, to puniſh him.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtims are rulers over us? [g] Wherefore then haſt thou done thus unto us? And he anſwered them, As they did unto me, ſo have I done unto them.

[g] Such was their groſſe ignorance that they judged Gods great benefit to be a plague unto them.

12 Again they ſaid unto him, We are come to bind thee, and to deliver thee into the hand of the Philiſtims. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves.

13 And they anſwered him, ſaying, No, but we will bind thee and [h] deliver thee unto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rock.

[h] Thus they had rather betray their brother, then uſe the means that God had given for their deliverance.

14 When he came to Lehi, the Philiſtims ſhouted againſt him, and the ſpirit of the Lord came upon him, and the cords that were upon his arms, became as flax that was burnt with fire: for the bands looſed from his hands.

15 And he found a [i] new jawbone of an aſſe, and put forth his hand and caught it, and ſlew a thouſand men therewith.

[i] That is, of an aſſe lately ſlain.

16 Then Samſon ſaid, With the jaw of an aſſe *are* heaps upon heaps: with the jaw of an aſſe have I ſlain a thouſand men.

17 And when he had left ſpeaking, he caſt away the jawbone out of his hand, and called that place, ‡ Ramath-lehi,

‡ *Or, the lifting up of the iaw.*

18 And he was ſore athirſt, and [k] called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hands of the uncircumciſed?

[k] Whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorifie God, and deliver his countrey.

19 Then God brake the cheek tooth, that was in the jaw, and water came thereout: and when he had drunk, his ſpirit came again, and he was revived: wherefore the name thereof is called, ‡ En-hakkore, which is in Lehi unto this day.

‡ *Or, the fountain of him that praied.*

20 And he judged Iſrael in the dayes of the Philiſtims twentie years.

Chap. XVI.

3 Samſon carieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth down the houſe upon the Philiſtims, and dieth with them.

Then went Samſon to [a] Azzah, and ſaw there an ‡ harlot, and [b] went in unto her.

[a] One of the five chiefe cities of the Philiſtims.

‡ *Or, victualer.*

[b] That is, he lodged with her.

2 And it was told to the Azzahites, Samſon is come hither. And they went about, and laid wait for him all night in the gate of the citie, and were quiet all the night, ſaying, *Abide* ‡ till the morning early, and we ſhall kill him.

‡ *Or, to the light, of the morning.*

3 And Samſon ſlept till midnight, and

aroſe at midnight, and tooke the doores of the gates of the citie, and the two poſtes, and lift them away with the barres, and put them upon his ſhoulders, and caried them up to the top of the mountaine that is before Hebron.

4 ¶ And after this he loved a woman by the ‡ river of Sorek, whoſe name was Delilah:

5 Vnto whom came the princes of the Philiſtims, and ſaid unto her, Entiſe him, and ſee wherein his great ſtrength *lieth*, and by what meanes we may overcome him, that we may bind him, and puniſh him, and every one of us ſhall give thee eleven hundred [c] *ſhekels* of ſilver.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound, to doe thee hurt.

7 Samſon then anſwered unto her, If they bind me with ſeven ‡ greene cords, that were never dried, then ſhall I be weak, and be as an other man.

8 And the princes of the Philiſtims brought her ſeven greene cords that were not drie, and ſhe bound him therewith.

9 (And ſhe had [d] men lying in wait with her in the chamber) Then ſhe ſaid unto him, The Philiſtims *be* upon thee, Samſon. And he brake the cords as a threed of towe is broken, when [e] it feeleth fire: ſo his ſtrength was not knowen.

10 ¶ After Delilah ſaid unto Samſon, See, thou haſt mocked me and told me lies. I pray thee now, [f] tell me, wherewith thou mighteſt be bound.

11 Then he anſwered her, If they bind me with new ropes that never were occupied, then ſhall I be weake, and be as an other man.

12 Delilah therefore toke new ropes, and bound him therewith, and ſaid unto him, The Philiſtims *be* upon thee, Samſon: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah ſaid to Samſon, Hitherto thou haſt beguiled me, & told me lies: tell me how thou mighteſt be bound. [g] And he ſaid unto her, If thou plattedſt ſeven locks of mine head with the threeds of the woofe.

14 And ſhe feſtened it with a pin, and ſaid unto him, the Philiſtims *be* upon thee, Samſon. And he awoke out of his ſleepe, and went away with the ‡ pinne of the web, and the woofe.

15 Againe ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not tolde me wherein thy great ſtrength *lieth*.

16 And becauſe ſhe was importunate upon him with her words continually, and vexed him, his ſoule was pained unto the death.

17 Therefore he told her all his [i] heart, and ſaid unto her, There never came raſor upon mine head: for I am a Nazarite unto God from my mothers wombe: therefore if I be ſhaven, my ſtrength will goe from me, and I ſhall be weake, and be like all *other* men.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent, and called for the princes of the Philiſtims, ſaying, Come up once *againe*: for he hath ſhewed me all his heart. Then the princes of the Philiſtims came up unto her, and brought the money in their hands.

19 And ſhe made him ſleepe upon her knees, and ſhe called a man, and made him to ſhave off the ſeven locks of his head, and ſhe began to vexe him, and his ſtrength was [k] gone from him.

20 Then ſhe ſaid, The Philiſtims *be* upon thee, Samſon. And he awoke out of his ſleep, and thought, I will go out now as at other times, and ſhake my ſelfe, but he knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grind in the priſon houſe.

22 And the haire of his head began to [l] grow againe after that it was ſhaven.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice unto Dagon their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſaid, our god hath delivered into our hands our enemie and deſtroyer of our countrey, which hath ſlaine many of us.

25 And when their hearts were merry, they ſaid, Call Samſon, that he may make us paſtime. So they called Samſon out of the priſon houſe, and he [m] was a laughing ſtock unto them, and they ſet him between the pillars.

26 Then Samſon ſaid unto the ſervant that led him by the hand, Lead me that I may touch the pillars that the houſe ſtandeth upon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there *were* all the princes of the Philiſtims: alſo upon the roofe *were* about three thouſand men and women, that beheld while Samſon ‡ plaied)

28 Then Samſon called unto the Lord, and ſaid, O Lord God, I pray thee, think upon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may be † at once [n] avenged of the Philiſtims for my two eyes.

29 And Samſon laid hold on the two middle

‡ *Or, plaine.*

[c] Of the value of a ſhekel, reade Gene. 23. 15.

‡ *Or, new withs.*

[d] Certaine Philiſtims in a ſecret chamber.

[e] When fire commeth neer it.

[f] Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

[g] It is impoſſible, if we give place to our wicked affections, but at length we ſhalbe deſtroied.

‡ *Or, beame.*

[h] For this Samſon uſed to ſay, I love thee.

[i] Thus his im derate affecti toward a wi woman, cauſe him to loſe G excellent gi and become unto them wh he ſhould b ruled.

[k] Not for the lo of his haire, b for the contem of the ordina of God, whi was the cauſe t God departed from him.

[l] Yet had he n his ſtrength aga till he had ca upon God, a reconciled him ſelfe.

[m] Thus by Go judgements th are made ſlaves infidels, which neglect their v cation in defe ding the faithfu

‡ *Or, was mocked.*

† *Ebr. taken one vengeance.*

[n] According my vocation which is to ex cute Gods jud ments upon t wicked.

dle pillars whereupon the houſe ſtood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, [o] Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fell upon the princes, and upon all the people that were therein: ſo the dead which he ſlew at his death were moe then they which he had ſlain in his life.

31 Then his brethren, and all the houſe of his father came downe and took him, and brought him up and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had judged Iſrael twentie yeares.

Chap. XVII.

3 Michahs mother according to her vow made her ſonne two idols. 5 He made his ſonne a Prieſt for his idols, 10 and after he hired a Levite.

THere [a] was a man of mount Ephraim whoſe name was Michah,

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, for the which thou curſedſt, and ſpakeſt it, even in mine hearing, behold, the ſilver *is* with me, I tooke it. Then his mother ſaid, Bleſſed be my ſonne of the Lord.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had dedicated the ſilver to the Lord of mine hand for my ſonne, to make [b] a graven and molten image. Now therefore I will give it thee againe.

4 And when he had reſtored the money unto his mother, his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, which made thereof a graven and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an * [c] Ephod, and * [d] Teraphim, and † conſecrated one of his ſons, who was his Prieſt.

6 * In thoſe dayes there was no [e] King in Iſrael, *but* every man did that which was good in his owne eyes.

7 ¶ There was alſo a young man out of Beth-lehem Judah, [f] of the family of Judah: who was a Levite, and ſojourned there.

8 And the man departed out of the citie, *even* out of Beth-lehem Judah, to dwell where he could find *a place*: and as he journeyed, he came to mount Ephraim to the houſe of Michah.

9 And Michah ſaid unto him, Whence commeſt thou? And the Levit anſwered him, [g] I *come* from Beth-lehem Judah, and goe to dwell where I may find *a place*.

10 Then Michah ſaid unto him, Dwell with me, and be unto me a father and a Prieſt, and I will give thee ten *ſhekels* of ſilver by yeare, and a ſute of apparell, and thy meate and drink. So the Levite went in.

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11 And the Levite was [h] content to dwell with the man, and the yong man was unto him as one of his owne ſonnes.

12 And Michah conſecrated the Levite, and the young man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will be [i] good unto me, ſeeing I have a Levite to my Prieſt.

Chap. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſixe hundred and take the gods, and the Prieſt of Michah away. 27 They deſtroy Laiſh. 28 They build it againe, 30 And ſet up idolatrie.

IN thoſe dayes there was no [a] King in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for unto that time *all* their inheritance had not fallen unto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their family, five men out of their coaſtes, *even* men expert in warre, out of Zorah and Eſhtaol, to view the land and ſearch it out, and ſaid unto them, [b] Goe, *and* ſearch out the land. Then they came to mount Ephraim to the houſe of Michah, and lodged there.

3 When they were in the houſe of Michah, they knew the [c] voyce of the young man the Levite: and being turned in thither, they ſaid unto him, who brought thee hither? or what makeſt thou in this place? and what haſt thou *to doe* here?

4 And he anſwered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Prieſt.

5 Againe they ſaid unto him, Aske counſell now of God, that we may know whether the way which we goe, ſhall be proſperous.

6 And the Prieſt ſaid unto them, [d] Goe in peace: for the Lord guideth your way, which ye goe.

7 Then the five men departed, and came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the manner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or uſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with *other* men.

8 ¶ So they came againe unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What have ye *done*?

9 And they anſwered, Ariſe, that we may goe up againſt them: for we have ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſloathfull to goe and enter to poſſeſſe the land:

10 (If ye will goe, ye ſhall come unto a careleſſe people, & the countrey *is* large) for God hath given it into your hand, *It is* a

[h] Not conſidering that he forſooke the true worſhipping of God, for to maintaine his owne belly,

[i] Thus the idolaters perſwade themſelves of Gods favour, when indeed he doth deteſt them.

[a] Meaning, no ordinary Magiſtrate to puniſh vice according to Gods word.

[b] For the portion which Ioſhua gave them, was not ſufficient for all their tribe.

[c] They knew him by his ſpeech, that he was a ſtranger there.

[d] Thus God granteth the idolaters ſometime their requeſts, to their deſtruction that delight in errors.

† *Ebr. made them aſhamed.*

[e] Loſe ye this good occaſion through your ſloathfulnes?

place which doth lack nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſix hundred men appointed with inſtruments of war.

12 And they went up, and pitched in Kiriath-jearim in Judah: wherefore they called that place, ‡ Mahaneh-Dan unto this day: and it is behind Kiriath-jearim.

‡ Or, the tents of Dan.

13 And they went thence unto mount Ephraim, and came to the houſe of Michah.

13 Then anſwered the five men, that went to ſpie out the countrey of Laiſh, and ſaid unto their brethren, [f] Know ye not, that there is in theſe houſes an Ephod, and Teraphim, and a graven and a molten image? Now therefore conſider what ye have to do.

[f] Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

15 And they turned thitherward and came to the houſe of the yong man the Levite, *even* unto the houſe of Michah, and ſaluted him peaceably.

16 And the ſix hundred men appointed with their weapons of war, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the five men that went to ſpie out the land, went in thither, *and* took the [g] graven image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſix hundred men, that were appointed with weapons of war.

[g] So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, & that they ſhould have good ſucceſſe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs houſe, and fet the graven image, the Ephod, and the Teraphim, and the molten image. Then ſaid the Prieſt unto them, What doe ye?

19 And they anſwered him, Hold thy peace: lay thine hand upon thy mouth, and come with us to be our father and Prieſt. Whether is it better that thou ſhouldeſt be a Prieſt unto the houſe of one man, or that thou ſhouldeſt be a Prieſt unto a tribe, and to a family in Iſrael?

20 And the Prieſts heart was glad, and he took the Ephod and the Teraphim, and the graven image, and went among the [h] people.

[h] With the ſix hundred men.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance [i] before them.

[i] Suſpecting them that did purſue them.

22 ¶ When they were far off from the houſe of Michah, the men that were in the houſes neer to Michahs houſe, gathered together, and purſued after the children of Dan,

23 And cried unto the children of Dan: who turned their faces, and ſaid unto Michah, What aileth thee, that thou makeſt an outcry?

24 And he ſaid, Ye have taken away my [k] gods, which I made, and the Prieſt, and go your wayes: and what have I more? how then ſay ye unto me, What aileth thee?

[k] This declar what opinion idolaters have their idoles.

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt † angry fellows run upon thee, and thou loſe thy life with the lives of thine houſhold.

† Ebr. who l their heart bitte

26 So the children of Dan went their wayes: and when Michah ſaw that they were to ſtrong for him, he turned, and went back unto his houſe.

27 And they took the [l] things which Michah had made, and the Prieſt which he had, and came unto Laiſh, unto a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the citie with fire:

[l] Meaning th idoles, as verſe

28 And there was none to ‡ help, becauſe [m] Laiſh was far from Zidon, and they had no buſineſſe with *other* men: alſo it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

‡ Or, deliver t

[m] Which af was called Ce Philippi.

29 * And called the name of the citie Dan, after the name of Dan their father, which was born unto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

* Ioſh.19.47.

30 Then the children of Dan ſet them up the [n] graven image: and Ionathan the ſon of Gerſhom the ſon of Manaſſeh and his ſons were the Prieſts in the tribe of the Danites, unto the day of the [o] captivitie of the land.

[n] Thus in ſte giving glory t God, they att buted the vic to their idoles, honoured the therefore.

[o] That is, till t Arke was tak 1 Sam.5.1.

31 So they ſet them up the graven image, which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

1 A Levites wife being an harlot, forſook her husband, and he took her again. 25 At Gibeah ſhe was moſt villanouſly abuſed to the death. 29 The Levite cutteth her in pieces, and ſendeth her to the twelve Tribes.

ALſo in thoſe dayes * when there was no King in Iſrael, a certain Levite dwelt on the ſide of mount Ephraim, and took to wife a * concubine out of Beth-lehem Judah,

* Chap.17.6. 18.1.

* Gen.25.6.

2 And his concubine played the whore † there, and went away from him unto her fathers houſe to Beth-lehem Judah, and there continued the ſpace of four moneths.

† Ebr. beſides to wit, with oth

3 And her husband aroſe and went after her, to ſpeak † friendly unto her, and to bring her again: *he had* alſo his ſervant with him, and a couple of aſſes: and ſhe brought him unto her fathers houſe, and when the yong womans father ſaw him, he rejoyced ‡ of his comming.

† Ebr. to her h

‡ Or, at his me

4 And his father in law, the yong womans father retained him: and he abode with him three dayes: ſo they did eat and drink, and lodged there.

5 ¶ And when the fourth day came, they aroſe early in the morning, and † he pre-

† Ebr. roſe up

prepared to depart: then the yong womans father ſaid unto his ſon in law, ‡comfort thine heart with a morſell of bread, and then go your way.

6 So they ſate down, and did eat and drink both of them together. And the [a] yong womans father ſaid unto the man, Be content, I pray thee, and tary all night, and let thine heart be merrie.

7 And when the man roſe up to depart, his father in law ‡ was earneſt: therefore he returned, and lodged there.

8 And he aroſe up earely the fift day to depart, and the yong womans father ſaid, [b] Comfort thine heart, I pray thee: and they taried untill after midday, and they both did eat.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father in law, the yong womans father ſaid unto him, Behold now: the day † draweth toward even: I pray you tary all night: behold, ‡the Sun goeth to reſt: lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and go to thy [c] tent.

10 But the man would not tarie, but aroſe and departed and came over againſt Jebus, (which is Jeruſalem) and his two aſſes laden, and his concubine *were* with him.

11 When they were neer to Jebus, the day ‡ was ſore ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn into this Citie of the Jebuſites, and lodge all night there.

12 And his maſter anſwered him, [d] We will not turn into the citie of ſtrangers that are not of the children of Iſrael, but we will go forth to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw neer to one of theſe places, that we may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the Sun went down upon them neer to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when he came, he ſate him down in a ſtreet of the Citie: for there was no man that ‡took them into his houſe to lodging.

16 And behold, there came an old man from his work out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Jemini.

17 And when he had lift up his eyes, he ſaw a ‡ wayfaring man in the ſtreets of the Citie: then this old man ſaid, Whither goeſt thou, and whence cameſt thou?

18 And he anſwered him, We came from Beth-lehem Judah, unto the ſide of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and go *now* to the [f] houſe of the Lord: and no man receiveth me to houſe.

19 Although we have ſtraw and provender for our aſſes, and alſo bread and wine for me and thine handmaid, and for the boy that is with thy ſervant: we lack nothing.

20 And the old man ſaid, ‡ Peace be with thee: as for all that thou lackeſt, *ſhalt thou find* with me: onely abide not in the ſtreet all night.

21 ¶ So he brought him into his houſe, and gave fodder unto the aſſes: and they waſhed their feet, and did eat and drink.

22 And as they were making their hearts merrie, behold, the men of the Citie, †wicked men beſet the houſe round about, and [g] ſmote at the door, and ſpake to this old man the maſter of the houſe, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And *this man the maſter of the houſe went out unto them, and ſaid unto them, Nay my brethren, do not ſo wickedly, I pray you: ſeeing that this man is come into mine houſe, do not this villenie.

24 Behold, *here is* my daughter, a Virgine, and his concubine: them will I bring out now, [h] and humble them, and do with them what ſeemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man took his concubine, and brought her out unto them: and they knew her and abuſed her all the night unto the morning: and when the day began to ſpring, they let her go.

26 So the woman came in the dawning of the day, and [i] fell down at the door of the mans houſe where her Lord was, til the light day.

27 And her ‡ Lord aroſe in the morning, and opened the doores of the houſe, and went out to go his way, and behold, the woman his concubine *was* ‡ dead at the door of the houſe, and her hands *lay* upon the threſhold.

28 And he ſaid unto her, Up, and let us go: but ſhe anſwered not. Then he took her up upon the aſſe, and the man roſe up, and went unto his [k] place.

29 And when he was come to his houſe, he took a knife, and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and ſent her thorow all quarters of Iſrael.

30 And all that ſaw it, ſaid, There was no [l] ſuch thing done or ſeen ſince the time that the children of Iſrael came up from the land of Egypt unto this day, conſider the matter, conſult and give ſentence.

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‡ ſtrengthen.

[a] at is, his cones father.

‡ compelled him.

[b] eaning, that he ld refreſh elf with meat, rſe 5.

† r. is weak.

‡ the day lodg-

[c] o wit, to the n, or citie, e he dwelt.

‡ went down.

[d] hough in theſe s there were horrible cortions, yet very ffitie could compell them ave to doe n them that feſſed not the God.

‡ gathered them.

[e] hat is, of the of Benjamin.

‡ a man walking.

[f] To Shiloh, or Mizpeh, where the Arke was.

‡ *Or, be of good comfort.*

† *Ebr. men of Belial, that is given to all wickednes.*

[g] To the intent they might break it.

* *Gen.* 19, 6.

[h] That is, abuſe them, as Gen. 19, 8.

[i] She fell down dead, as verſ. 27.

‡ *Or, husband.*

‡ *Or, fallen.*

[k] Meaning, home unto mount Ephraim.

[l] For this was like the ſin of Sodom, for the which God rayned down fire and brimſtone from heaven.

Chap. XX.

1 The Iſraelites aſſemble at Mizpeh, to whom the Levite declareth his wrong. 13 They ſent for them that did the villanie. 25 The Iſraelites are twiſe overcome, 46 And at length get the victory.

Then * all the children of Iſrael went out, and the Congregation was gathered together as [a] one man, from Dan to Beer-ſheba, with the land of Gilead, unto the [b] Lord in Mizpeh.

2 And the † chiefe of all the people, *and* all the tribes of Iſrael aſſembled in the Congregation of the people of God foure hundred thouſand footmen that [c] drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then the children of Iſrael [d] ſaid, How is this wickedneſſe committed?

4 And the ſame Levite, the womans huſband that was ſlaine, anſwered, and ſaid, I came unto Gibeah that is in Bejnamin with my concubine to lodge,

5 And the ‡ men of Gibeah aroſe againſt me, and beſet the houſe round about upon me by night, thinking to have ſlaine me, and have forced my concubine that ſhe is dead.

6 Then I tooke my concubine, and cut her in pieces, and ſent [e] her thorowout all the countrey of the inheritance of Iſrael: for they have committed abomination and villanie in Iſrael.

7 Behold, ye are all children of Iſrael: give your aduice, and counſell herein.

8 Then all the people aroſe as one man, ſaying, There ſhall not a man of us goe to his tent, neither any turne into his [f] houſe,

9 But now this is that thing which we wil doe to Gibeah: *we well goe up* by lot againſt it,

10 And wee will take ten men of the hundred thorowout all the tribes of Iſrael, and an hundred of the thouſand, and a thouſand of ten thouſand to bring [g] victuaile for the people, that they may doe (when they come to Gibeah of Benjaman) according to all the villanie, that it hath done in Iſrael.

11 ¶ So all the men of Iſrael were gathered againſt the citie, knit together as one man.

12 And the tribes of Iſrael ſent men thorow all the [h] tribe of Benjamin, ſaying, What wickedneſſe is this that is comitted among you?

13 Now therefore deliver us thoſe wicked men which are in Gibeah, that we may put them to death, and put away evill from Iſrael: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Iſrael.

14 But the children of Benjamin gathered themſelves together out of the cities unto Gibeah, to come out and fight againſt the children of Iſrael.

15 ¶ And the children of Benjamin were numbered at that time out of the cities ſix & twentie thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Of all this people *were* ſeven hundred choſen men, being * left handed: all theſe could ſling ſtones at an haire breadth, and not fail.

17 ¶ Alſo the men of Iſrael, beſide Benjamin, were numbred four hundreth thouſand men that drew ſword, even all men of warre.

18 And the children of Iſrael aroſe, and went up [k] to the houſe of God, and asked of God, ſaying, Which of us ſhall go up firſt to fight againſt the children of Benjamin? And the Lord ſaid, Judah *ſhalbe* firſt.

19 Then the children of Iſrael aroſe up early and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them beſide Gibeah.

21 And the children of Benjamin came out of Gibeah, and ſlew down to the ground of the Iſraelites that day [l] two and twentie thouſand men.

22 And the people, the men of Iſrael plucked up their hearts, and ſet their battell again in array in the place where they put them in aray the firſt day.

23 (For the children of Iſrael had gone up and wept before the Lord unto the evening, and had asked of the Lord, ſaying, Shall I go again to battell againſt the children of Benjamin my brethren? and the Lord ſaid, Go up againſt them)

24 ¶ Then the children of Iſrael came neer againſt the children of Benjamin the ſecond day.

25 Alſo the ſecond day Benjamin came forth to meet them out of Gibeah, and ſlew down to the ground of the children of Iſrael again eighteen thouſand men: † al they could handle the ſword.

26 Then all the children of Iſrael went up, and all the people came alſo unto the houſe of God, and wept, and ſate there before the Lord, and faſted that day unto the evening, and offered burnt offerings, and peace offerings before the Lord.

27 And the children of Iſrael asked the Lord (for [m] there *was* the Arke of the covenant of God in thoſe dayes,

28 And Phinehas the ſonne of Eleazar, the ſon of Aaron [n] ſtood before it at that time) ſaying, Shall I yet go any more to battell againſt the children of Benjamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Go up: for to morrow I will deliver them into your hand.

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* *Hoſe.*10.9.

[a] That is, al with one conſent.

[b] To aske counſell.

† *Ebr. corners.*

[c] Meaning, men able to handle their weapons.

[d] To the Levite.

‡ *Or, chiefe, or lords.*

[e] That is, her pieces, to every tribe a piece, chap. 19.29.

[f] Before we have revenged this wickednes.

[g] Theſe onely ſhould have the charge to provide for victuail for the reſt.

[h] That is, every family of the tribe.

[i] Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelves to maintaine them in their evill, and therefore were all juſtly puniſhed.

* *Chap.* 3.15.

[k] That is, to Arke, which wa in Shiloh: ſome think in Mizpe as verſe 1.

[l] This God per mitted becauſe the Iſraelites, pa ly truſted too in their ſtrengt and partly God would by this meanes puniſh their ſins.

† *Ebr. all they drawing the ſwo*

[m] To wit, in Shi loh.

[n] Or, ſerved in the Prieſts offic at thoſe dayes, f the Iewes write that he lived thr hundred years.

29 And Iſrael ſet men to lie in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin the third day, and put themſelves in aray againſt Gibeah, as at other times.

31 Then the children of Benjamin comming out againſt the people, were [o] drawen from the citie: and they began to ſmite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth up to the houſe of God, and the other to Gibeah) upon a thirtie men of Iſrael.

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hildren of

32 (For the children of Benjamin ſaid, They are fallen before us, as at the firſt. But the children of Iſrael ſaid, Let us flee and pluck them away from the citie unto the high [p] wayes)

ing croſſe-
r paths to
places.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in aray at Baal-tamar: and the men that lay in wait of the Iſraelites came forth of their place, *even* out of the medows of Gibeah,

34 And they came over againſt Gibeah, ten thouſand choſen men of all Iſrael, and the battell was ſore: for they knew not that the [q] evill was neer them.

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as at hand
y them.

35 ¶ And the Lord ſmote Benjamin before Iſrael, and the children of Iſrael deſtroyed of the Benjamites the ſame day five and twentie thouſand and an hundred men: all they could handle the ſword.

36 So the children of Benjamin ſaw that they were ſtriken down: for the men of Iſrael [r] gave place to the Benjamites, becauſe they truſted to the men that lay in wait, which they had laid beſide Gibeah.

ed to draw
fter.

37 And they that lay in wait haſted, and brake forth toward Gibeah, and the ambuſhment ‡ drew themſelves along, and ſmote all the citie with the edge of the ſword.

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38 Alſo the men of Iſrael had appointed a certain time with the ambuſhments, that they ſhould make a great flame *and* ſmoke riſe up out of the citie.

39 And when the men of Iſrael retired in the battell. Benjamin began to [ſ] ſmite and kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſtriken down before us, as in the firſt battell.

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40 But when the flame began to ariſe out of the citie, *as* a pillar of ſmoke, the Benjamites looked back, and behold, the flame of the citie began to aſcend up to heaven.

41 Then the men of Iſrael turned [t] again, and the men of Benjamin were aſtonied: for they ſaw that evill was neer unto them.

withſtood
nemies.

42 Therefore they fled before the men of Iſrael unto the way of the wilderneſſe, but the battell overtook them: alſo they which *came out* of the cities, ſlew them [v] among them.

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43 *Thus* they compaſſed the Benjamites about, *and* ‡ chaſed them at eaſe, and overran them, even over againſt Gibeah on the Eaſt ſide.

‡ *Or, drove them from their reſt.*

44 And there were ſlain of Benjamin eighteen thouſand men, which were all men of war.

45 And they turned and fled to the wildernes unto the rock of Rimmon: and the *Iſraelites* [x] gleaned of them by the way five thouſand men, and purſued after them unto Gidom, and ſlew two thouſand men of them,

[x] They ſlew them by one and one, as they were ſcattered abroad.

46 So that all that were ſlain that day of Benjamin, were [y] five and twenty thouſand men that drew ſword, which were all men of war:

[y] Beſides eleven hundred that had been ſlain in the former battels.

47 * But ſix hundred men turned and fled to the wilderneſſe unto the rock of Rimmon, and abode in the rock of Rimmon four moneths.

* *Chap.21.13.*

48 Then the men of Iſrael returned unto the children of Benjamin, and ſmote them with the edge of the ſword from the men of the city unto the beaſts, and al that came to hand: alſo they ſet on fire all the [z] cities that they could come by.

[z] If they belonged to the Benjamites.

CHAP. XXI.

1 The Iſraelites ſwear that they will not marry their daughters to the Benjamites. 10 They ſlay them of Iabeſh Gilead, and give their virgins to the Benjamites. 21 The Benjamites take the daughters of Shiloh.

MOreover, the men of Iſrael [a] ſware in Mizpeh, ſaying, None of us ſhall give his daughter unto the Benjamites to wife.

[a] This oath came of raſhnes, and not of judgement: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

2 And the people came unto the houſe of God, and abode there till even before God, and lift up their voices, and wept with great lamentation,

3 And ſaid, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morrow the people roſe up and made there an [b] altar, and offered burnt offrings and peace offrings.

[b] According to their cuſtome, when they would conſult with the Lord.

5 Then the children of Iſrael ſaid, Who is he among al the tribes of Iſrael, that came not up with the Congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, Let him die the death.

6 And the children of Iſrael [c] were ſory for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day.

[c] Or, repented ỳ they had deſtroyed their brethren, as appeareth verſe 15.

7 How ſhall we do for wives to them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives?

8 Alſo they ſaid, Is there any of the tribes of Iſrael that [d] came not up to Mizpeh to the Lord? and behold, there came none

[d] Condemning them to be fautors of vice, which would not put their hand to puniſh it.

of Iabeſh Gilead unto the hoſte *and* to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Jabeſh Gilead were there.

10 Therefore the congregation ſent thither twelve thouſand men of the † moſt valiant, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh Gilead with the edge of the ſword, both women, and children.

† *Ebr. children of ſtrength.*

11 * And this is it that ye ſhall doe: ye ſhall utterly deſtroy all the males, and all the women that have lien by men.

* *Num.* 31.17.

12 And they found among the inhabitants of Jabeſh Gilead four hundred maids, virgins that had knowen no man by lying with any male: and they brought them unto the hoſte to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] ſent and ſpake with the children of Benjamin that were in the rock of Rimmon, and called ‡ peaceably unto them:

[e] To wit, about four moneths after the diſcomfiture, Chap. 20. 47.

‡ *Or, friendly.*

14 And Benjamin came again at that time, and they gave them wives which they had ſaved alive of the women of Iabeſh Gilead: but they had not [f] ſo enough for them.

[f] For there lacked two hundred.

15 And the people were ſory for Benjamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſaid, How ſhall we do for wives to the remnant? for the women of Benjamin are deſtroyed.

17 And they ſaid, *There muſt be* [g] an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

[g] Benjamin muſt be reſerved to have the twelfth portion in the inheritance of Iaakob.

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael had ſworn, ſaying, Curſed be he that giveth a wife to Benjamin.

19 Therefore they ſaid, Behold, there is a feaſt of the Lord every year in Shiloh, *in a place* which is on the [h] Northſide of Beth-el, and on the Eaſt ſide of the way that goeth up from Beth-el to Shechem, and on the South of Lebonah.

[h] He deſcrib the place wh the maids uſe yearly to danc the manner th was, and to ſ Pſalms and ſo of Gods wor among them.

20 Therefore they commanded the children of Benjamin, ſaying, Go, and lie in wait in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and go into the land of Benjamin.

22 And [i] when their fathers or their brethren come unto us to complain, we wil ſay unto them, Have pitie on them for our ſakes, becauſe we reſerved not to each man his wife in the war, & becauſe ye have not given unto them hitherto, ye have ſinned.

[i] Though they thought here perſwade men they kept the oath, yet befor God it was bro ken.

23 And the children of Benjamin did ſo, and took wives of them that danced according to their [k] number: which they took, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

[k] Meaning, tw hundred.

24 So the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

25 * In thoſe dayes there was no King in Iſrael, *but* every man did that which was good in his eyes.

* *Chap.* 17.6. 18.1. *and* 19.1.

THE BOOKE OF RVTH.

THE ARGUMENT.

THis Book is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratively is ſet forth the ſtate of the Church which is ſubject to manifold afflictions, and yet at length God giveth good and joyfull iſſue: teaching us to abide with patience till God deliver us out of trouble. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of David, proceeded of Ruth, of whom the Lord Ieſus did vouchſafe to come, notwithſtanding ſhee was a Moabiteſſe of baſe condition, and a ſtranger from the people of God: declaring unto us thereby that the Gentiles ſhould be ſanctified by him, and joyned with his people, and that there ſhould be but one ſheepfold, and one Sheepherd. And it ſeemeth that this Hiſtory appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his ſons die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Judges †ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Judah went for to ſojourn in the countrey of Moab, he and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife, Naomi: and the names of his two ſons, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the huſband of Naomi died, and ſhe remained with her two ſons,

4 Which took them wives of the [c] Moabits: the ones name *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both twain: ſo the woman was left *deſtitute* of her two ſons, and of her huſband.

6 ¶ Then ſhe aroſe with her daughters in law, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had [d] viſited his people, and given them bread.

7 Wherefore ſhe departed out of the place where ſhe was, and her two daughters in law with her, and they went on their way to return unto the land of Judah.

8 Then Naomi ſaid unto her two daughters in law, Go, return each of you unto her own mothers houſe: the Lord ſhew favour unto you, as ye have done with the dead, and with me.

9 The Lord grant you, that you may find [e] reſt, either of you in the houſe of her huſband. And when ſhe kiſſed them, they lift up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 But Naomi ſaid, Turne again, my daughters: for what cauſe will you go with me? are there any moe ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go your way: for I am to old to have an huſband. If I ſhould ſay, I have hope, *and* if I had an huſband this night: yea, if I had born ſons,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of huſbands? nay, my daughters: for it grieveth me ‡ much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they lift up their voice and wept again, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Behold, thy ſiſter in law is gone back unto her people and unto her gods: [g] return thou after thy ſiſter in law

16 And Ruth anſwered, Intreat me not to leave thee, nor to depart from thee: for whither thou goeſt, I will go: and where thou dwelleſt, I will dwell: thy people *ſhal be* my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, ſhe left ſpeaking unto her.

19 So they went both untill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them thorow all the citie, and they ſaid, Is not this Naomi?

20 And ſhe anſwered them, Cal me not ‡ Noaomi, *but*, call me ‡ Mara: for the Almightie hath given me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to return emptie: Why call you me Naomi, ſeeing the Lord hath humbled me, and the Almightie hath brought me unto adverſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harveſt.

CHAP. II.

1 Ruth gathereth corn in the fields of Boaz. 8 The gentleneſſe of Boaz toward her.

THen Naomies huſband had a kinſman, one of great [a] power, of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſſe ſaid unto Naomi, I pray thee, let me go to the field, and [b] gather eares of corne after him in whoſe ſight I find favour. And ſhe ſaid unto her, Go my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhe met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz unto his ſervant that was appointed over the reapers, Whoſe maid is this?

6 And the ſervant that vvas appointed over the reapers, anſvvered, & ſaid, It is the Moabi-

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more then you.

[f] When ſhe took leave & departed.

[g] No perſwaſions can prevail to turn them back from God, whom he hath choſen to be his.

[h] Whereby appeareth that ſhe was of a great family, and of good reputation.

‡ *Or, beautifull.*
‡ *Or, bitter.*

[i] Which was in ŷ moneth Niſan, that conteineth part of March, and part of April.

[a] Both for vertue, authority, and riches.

[b] This her humility declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painfull diligence to get both their livings.

Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhe said unto us, I pray you, let me glean and gather after the reapers ‡ among the ſheaves: ſo ſhee came, and hath continued from that time in the morning unto now, ſave that ſhe taried a little in the houſe.

‡ *Or, certain handfuls.*

8 ¶ Then ſaid Boaz unto Ruth, Heareſt thou, my daughter? go to none other field to gather, neither go from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the field that they do reap, and go thou after the *maidens*. Have I not charged the ſervants, that they touch thee not? Moreover, when thou art a thirſt, go unto the veſſels, and drink of that which the ſervants have drawen.

c That is, take heed in what field they doe reap.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, How have I found favour in thine eyes, that thou ſhouldeſt know me, ſeeing I am [d] a ſtranger?

d Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, and ſaid unto her, All is told and ſhewed me that thou haſt done unto thy mother in law ſince the death of thine huſband, and how thou haſt left thy father and thy mother, and the land where thou waſt born and art come unto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection

13 Then ſhe ſaid, Let me find favour in thy ſight, my Lord: for thou haſt comforted me, & ſpoken comfortably unto thy maid, though I be not like to one of thy maids.

14 And Boaz ſaid unto her, At the meal time come thou hither, and eat of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corn: and ſhe did eat, and was ſufficed, and [f] left thereof.

f Which ſhe brought home to her mother in law.

15 ¶ And when ſhe aroſe to glean, Boaz commanded his ſervants, ſaying, Let her gather among the ſheaves, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaves for her, and let it lie, that ſhe may gather it up, and rebuke her not.

17 So ſhe gleaned in the field until evening, and ſhe threſhed that ſhe had gathered, and it was about an * Ephah of barley.

* *Exod. 16. 36.*

18 ¶ And ſhe tooke it up, and went into the city, and her mother in law ſaw what ſhe had gathered: alſo ſhe [g] took forth, and gave to her that which ſhe had reſerved, when ſhe was ſufficed.

g To wit, of her bag, as is in the Chalde text.

19 Then her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that knew thee. And ſhe ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi, ſaid unto her daughter in law, Bleſſed be he of the Lord: for he ceaſeth not to do good to the living and to the [h] dead. Again, Naomi ſaid unto her, The man is neer unto us, and of our affinitie.

h To my hu & children, they were al and now to us.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainly unto me, Thou ſhalt be with my ſervants untill they have ended all mine harveſt.

22 And Naomi anſwered unto Ruth her daughter in law, It is beſt, my daughter, that thou go out with his maids, that they ‡ meet thee not in another field.

‡ *Or, fall up*

23 Then ſhe kept her by the maids of Boaz, to gather unto the end of Barley harveſt, and of wheat harveſt, and ‡ dwelt with her mother in law.

‡ *Or, returned her mother in La*

CHAP. III.

1 Naomi giveth Ruth counſell. 8 Shee ſleepeth at Boaz feet. 12 He acknowledgeth himſelf to be her kinſman.

AFterward Naomi her mother in law ſaid unto her, My daughter, ſhall not I ſeek [a] reſt for thee, that thou mayeſt proſper?

a Meaning, th ſhe would pr vide her of a huſband, wi whom ſhe mig live quetly.

2 Now alſo is not Boaz our kinſman, with whoſe maids thou waſt? behold, he winnoweth barley to night in the ‡ floore.

‡ *Or, in the barn*

3 Waſh thy ſelf therefore, and anoint thee, and put thy rayment upon thee, and get thee down to the floor: let not the [b] man know of thee, untill he have left eating and drinking.

b Boaz, not any other.

4 And when he ſhall ſleep, marke the place where he layeth him down, and go and uncover the place of his feet, and lay thee down, and he ſhall tell thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and [c] cheered his heart, he went to lie down at the end of the heap of corn, and ſhe came ſoftly, and uncovered the place of his feet, and lay down.

c That is, ha freſhed himſe among his ſe vants.

8 And at midnight the man was afraid ‡ and caught hold: and loe, a woman lay at his feet.

‡ *Or, turned h ſelf from one ſi another.*

9 Then he ſaid, Who art thou? And ſhe anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment over thine handmaid: for thou art the kinſman.

10 Then ſaid he, Bleſſed be thou of the Lord, my daughter: thou haſt [d] ſhewed more goodneſſe in the latter end, then at the beginning, in as much as thou followedſt not

d Thou ſhe thy ſelf from to time more tuous.

yong

men, were they poore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requireſt: for all the citie of my people doth know, that thou art a vertuous woman.

12 And now it is true that I am thy kinſeman, howbeit there is a kinſeman neerer then I.

13 Tary to night, and when morning is come, if he [e] will do the duty of a kinſman unto thee, well, let him doe the kinſemans duety: but if he will not doe the kinſemans part, then wil I do the duety of a kinſeman, as the Lord liveth: ſleep untill morning.

14 ¶ And ſhe lay at his feet untill the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſaid, Bring the ‡ ſheet that thou haſt upon thee and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and layd them on her, and ſhe went into the citie.

16 And when ſhe came to her mother in law, ſhe ſaid, [f] Who art thou my daughter? And ſhe told her all that the man had done unto her,

17 And ſaid, Theſe ſix *meaſures* of barley gave he me: for he ſaid to me, Thou ſhalt not come empty unto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, untill thou know how the thing will fall: for the man wil not be in reſt, untill he hath finiſhed the matter this ſame day.

CHAP. IV.

1 Boaz ſpeaketh to Ruths next kinſman touching her marriage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz up to the [a] gate, and ſate there, and behold, the kinſeman, of whom Boaz had ſpoken, came by: and he ſaid, [b] Ho, ſuch one, come, ſit down here. And he turned, and ſat down.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit ye down heere. And they ſate down.

3 And he ſaid unto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcell of land, which was our brother Elimelechs.

4 And I thought to advertiſe thee, ſaying, Buy it before the ‡ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none [c] beſides thee to redeeme it, and I am after thee. Then he anſwered, I will redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomy, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead: to ſtirre up the name of the dead, upon his [d] inheritance.

6 And the kinſeman anſwered, I cannot redeem it, leſt I deſtroy mine own inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner before time in Iſrael, concerning redeeming and changing, for to ſtabliſh all things: a man did pluck off his ſhooe, and gave it his neighbour, and this was a ſure [e] witneſſe in Iſrael.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew off his ſhooe.

9 And Boaz ſaid unto the Elders, and unto all the People, Ye are witneſſes this day, that I have bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabiteſſe the wife of Mahlon, have I bought to be my wife, to ſtirre up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witneſſes this day.

11 And all the people that were in the gate, and the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in [g] Ephrathah, and be famous in Beth-lehem,

12 And that thine houſe be like the houſe of Pharez (* whom Thamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave that ſhe conceived, and bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſeman, and [h] his name ſhall be continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine old age: for thy daughter in law which loveth thee, hath born unto him, and ſhe is better to thee then [i] ſeven ſons.

16 And Naomi tooke the childe, and laid it in her lap, and became nurſe unto it.

17 And *the women* her neighbours gave it a name, ſaying, there is a childe born to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of David.

18 ¶ Theſe now are the generations of * [k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begat Amminadab,

20 And Amminadab begate Naſhon, and Naſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Iſhai, and Iſhai begat David.

[e] ...e will take to be his ... by the ti- ... affini- ...cording to ... law, Deut.

‡ ...mantle.

[f] ...ceiving by ... comming ..., that hee ...ot taken her ...s wife, ſhe ...ſtonied.

[a] ...hich was the ...e of judge-...

[b] ...he Ebrewes ... uſe two ...s which have ...proper ſignifi-...on, but ſerve ...te a certaine ...on: as we ſay, ...ſirrah, or ho, ... one.

‡ ..., inhabitants.

[c] ...or thou art the ... of the kinne.

[d] ...hat his inhe-...ce might ...e his name ... is dead.

[e] That he had reſigned his right, Deut.25.9.

[f] Or, of the citie where he remained.

[g] Ephrathah and Beth-lehem are both one.

* Gen.38.29.

[h] He ſhall leave a continuall poſterity.

[i] Meaning, many ſons.

* 1 Chro.2.4. Matt.1.3.

[k] This genealogie is brought in, to prove that David by ſucceſſion came of the houſe of Iudah.

THE FIRST BOOKE OF SAMVEL.

The Argument.

According as God hath ordained, Deut. 17. 14. *that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt booke of Samuel is dec'ared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafegard of him, which did repreſent Ieſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learne, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keepe them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroad. And becauſe Saul, whom of nothing, God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather diſobeyed the word of God and was not zealous of his glory, he was by the voyce of God put down from his eſtate, and David the true figure of Meſſia placed in his ſtead, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the Church and to every member of the ſame, as a paterne and example to behold their ſtate and vocation.*

Chap. I.

1 The genealogie of Elkanah father to Samuel. 2 His two wives. 5 Hannah was barren and prayed to the Lord. 15 Her anſwere to Eli. 20 Samuel is born. 24 She doth dedicate him to the Lord.

There was a man of one of the two [a]Ramathaim Zophim, of mount Ephraim, whoſe name *was* Elkanah the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

[a] There were two Ramaths, ſo that in this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wives: the name of one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went up out of his citie every yeare, to worſhip and to ſacrifice unto the Lord of hoſtes in [b]Shiloh, where were the two ſons of Eli, Hophni and Phinehas Prieſts of the Lord.

* *Deut.* 16. 16.

[b] For the Arke was there at that time.

4 And on a day, when Elkanah ſacrificed, he gave to Peninnah his wife and to all her ſons and daughters portions,

5 But unto Hannah he gave a worthy [c]portion: for he loved Hannah, and the Lord had made her barren.

[c] Some reade, a portion with an heavie cheare.

6 ¶ And her adverſarie vexed her ſore, foraſmuch as ſhe upbraided her, becauſe the Lord had made her barren.

7 (And ſo did he yeare by yeare) *and* as oft as ſhe went up to the houſe of the Lord, thus ſhe vexed her, that ſhe wept, & did not eat.

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? & why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten [d]ſons?

[d] Let this ſuf thee that I lo thee no leſſe, th if thou hadſt ma children.

9 So Hannah roſe up after that they had eaten and drunke in Shiloh (and Eli the Prieſt ſate upon a ſtoole by one of the poſts of the [e]Temple of the Lord)

[e] That is, of th houſe where the Arke was.

10 And ſhe was troubled in her minde, and prayed unto the Lord, and wept ſore:

11 Alſo ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid a man childe, then I will give him unto the Lord all the dayes of his life, *and there ſhall no raſor come upon his head.

* *Numb.* 6. 5. *Iudg.* 13. 5.

12 And as ſhe continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lips did move onely, but her voyce was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? Put away †thy drunkenneſſe from thee.

† *Ebr. thy win*

15 Then Hannah anſwered and ſaid, Nay my lord, *but* I am a woman †troubled in ſpirit: I have drunke neither wine nor ſtrong drinke, but have *powred out my ſoule before the Lord.

† *Ebr. of an h ſpirit.*

* *Pſal.* 42. 5.

16 Count not thine handmaid † for a wicked woman: for of the abundance of my com-

† *Ebr. for a dau ter of Belial.*

complaint and my griefe have I ſpoken hitherto.

17 Then Eli anſwered, and ſaid, Goe in peace, and the God of Iſrael grant thy petition that thou haſt asked of him.

18 She ſaid againe, Let thine handmaid find[f] grace in thy ſight: ſo the woman went her way, and did eate, and looked no more ſad.

19 ¶ Then they aroſe up early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah. Now Elkanah knew Hannah his wife, and the Lord[g] remembred her.

20 For in proceſſe of time Hannah conceived, and bare a ſonne, and ſhe called his name Samuel, Becauſe, *ſaid ſhe*, I have asked him of the Lord.

21 ¶ So the man[h] Elkanah and all his houſe went up to offer unto the Lord the yearely ſacrifice, and his vow:

22 But Hannah went not up: for ſhe ſaid unto her husband, *I will tarie* untill the child be weined, then I will bring him that he may appeare before the Lord, and there abide for ever.

23 And Elkanah her husband ſaid unto her, Doe what ſeemeth thee beſt: tarie untill thou haſt weined him: onely the Lord accompliſh his[i] word. So the woman abode, and gave her ſon ſuck untill ſhe weined him.

24 ¶ And when ſhe had weined him, ſhe tooke him with her, with three bullocks and an * Ephah of floure and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh, & the child was † yong.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, Oh my Lord, as thy[k] ſoule liveth, my lord, I am the woman that ſtood with thee heere praying unto the Lord.

27 I prayed for this child, and the Lord hath given me my deſire which I asked of him.

28 Therefore alſo I have † given him unto the Lord: as long as he liveth he ſhall be given unto the Lord: and he[l] worſhipped the Lord there.

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* *od.16.36.*

† *br. a childe.*

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† *Ebr. lent.*

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C H A P. II.

1 The ſong of Hannah. 12 The ſons of Eli wicked. 13 The new cuſtome of the Prieſts. 18 Samuel miniſtreth before the Lord. 20 Eli bleſſeth Elkanah and his wife. 23 Eli reproveth his ſons. 27 God ſendeth a Prophet to Eli. 31 Eli is menaced for not chaſtiſing his children.

AND Hannah[a] prayed, and ſaid, Mine heart rejoyceth in the Lord, mine[b] horne is exalted in the Lord: my mouth is[c] enlarged over mine enemies, becauſe I rejoyce in thy ſalvation.

2 There is none holy as the Lord: yea, there is none beſides thee, and there is no god like our God.

3 Speake[d] no more preſumptuouſly: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bow *and* the mightie men are broken, and the weake have girded themſelves with ſtrength.

5 They that were full, are hired forth for[e] bread, and the hungry are no more *hired*, ſo that the barren hath born ‡ ſeven: and ſhe that had many children, is feeble.

6 * The Lord killeth and maketh alive: bringeth downe to the grave and raiſeth up.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiſeth up the poore out of the duſt, and lifteth up the begger from the dunghil, to ſet *them* among[f] princes, and to make them inherite the ſeat of glory: for the pillars of the earth are the[g] Lords, and he hath ſet the world upon them.

9 He will keepe the feet of his Saints, and the wicked ſhall keepe ſilence in darkeneſſe: for in *his own* might ſhall no man be ſtrong.

10 The Lords adverſaries ſhall be deſtroyed, and out of heaven ſhal he * thunder upon them: the Lord ſhall judge the ends of the world, and ſhall give power unto his[h] King, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his houſe, and the child did miniſter unto the Lord[i] before Eli the Prieſt.

12 ¶ Now the ſons of Eli *were* wicked men, *and*[k] knew not the Lord.

13 For the Prieſts cuſtome toward the people *was this*: when any man offered ſacrifice, the Prieſts ‡ boy came, while the fleſh was ſeething, and a fleſh-hooke with three teeth, in his hand,

14 And thruſt it into the kettle, or into the caldron, or into the panne, or into the pot: [l] all that the fleſh-hooke brought up, the Prieſt tooke for himſelfe: thus they did unto all the Iſraelites, that came thither to Shiloh.

15 Yea, before they burnt the[m] fat, the prieſts boy came & ſaid to the man that offred, Give me fleſh to roſt for the prieſt: for he wil not have ſodden fleſh of thee, but raw.

16 And if any man ſaid unto him, Let them burn the fat according to the ‡ cuſtome, then take as much as thine heart[n] deſireth: then he would anſwere, no, but thou ſhalt give it now: and if thou wilt not, I will take it by force.

17 Therefore the ſin of the yong men was very great before the Lord: for men[o] abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong child, miniſtred before the Lord, girded with a linnen * Ephod.

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d In that yee condemn my barrenneſſe, ye ſhew your pride againſt God.

e They ſell their labours for neceſſarie food.

‡ *Or, many*

* *Deut.32.39.*

* *Pſal.113.7.*

f He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.

g Therefore he may diſpoſe all things according to his will.

* *Chap.7.10.*

h She grounded her prayer on Ieſus Chriſt which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

‡ *Or, ſonne.*

l Tranſgreſſing the order appointed in the Law, Levit. 7. 31. for their bellies ſake.

m Which was commanded firſt to have been offered to God.

‡ *Or, Law.*

n Not paſſing for their own profit, ſo that God might be ſerved aright.

o Seeing the horrible abuſe thereof.

* *Exod.28.4.*

19 And his mother made him a little coat, and brought it to him from yeare to yeare, when ſhe came up with her husband, to offer the yearely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſaid, The Lord give thee ſeed of this woman, for ‡ the petition that ſhe asked of the Lord: and they departed unto their place.

21 And the Lord viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that [p] aſſembled at the doore of the Tabernacle of the Congregation.

23 And he ſaid unto them, Why doe ye ſuch things? for of all this people I heare evill reports of you.

24 *Doe* no *more*, my ſons: for it is no good report that I heare, *which is*, that ye make the Lords people to [q] treſpaſſe.

25 If one man ſinne againſt another, the Iudge ſhall judge it: but if a man ſin againſt the Lord, who will plead for him? Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord [r] would ſlay them.

26 ¶ (Now the child Samuel profited and grew, and was in favour both with the Lord and alſo with men)

27 And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did not I plainely appeare unto the houſe of thy [ſ] father, when they were in Egypt in Pharaohs houſe?

28 And I choſe him out of all the tribes of Iſrael to be my Prieſt, to offer upon mine altar, and to burn incenſe, and to weare an Ephod before me, and *I gave unto the houſe of thy father all the offrings made by fire of the children of Iſrael.

29 Wherefore have you [t] kicked againſt my ſacrifice and mine offering, which I commanded in my Tabernacle, and honoureſt thy children above me, to make your ſelves fat of the firſt fruits of all the offrings of Iſrael my people?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid, that thine houſe, and the houſe of thy father ſhould walke before me for ever: but now the Lord ſaith, [u] It ſhall not be ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhall be deſpiſed.

31 Behold, the dayes come, that I will cut off thine [x] arme, and the arme of thy fathers houſe, that there ſhall not be an old man in thine houſe.

32 And thou [y] ſhalt ſee *thine* enemie in the habitation *of the Lord* in all things wherewith *God* ſhall bleſſe Iſrael, and there ſhall not be an old man in thine houſe for ever.

33 Neverthelesſe, I will not deſtroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall ‡ die *when they be* men.

34 And this ſhall be a ſigne unto thee, that ſhall come upon thy two ſons Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre me up a [z] faithfull Prieſt, that ſhall doe according to mine heart, and according to my minde: and I will build him a ſure houſe, and he ſhall walke before mine Anointed for ever.

36 And all that are left in thine houſe, ſhall come and [a] bow down to him for a piece of ſilver, and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the Prieſts offices, that I may eat a morſell of bread.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times, 11 And ſheweth what ſhall come upon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOw the child Samuel miniſtred unto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

2 And at that time, as Eli lay in his [c] place, his eyes began to wax dimme that he could not ſee.

3 And yet the [d] light of God went out, Samuel ſlept in the temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

5 And he ran unto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: goe againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou didſt call me. And he anſwered, I called thee not, my ſon: goe againe *and* ſleep.

7 Thus *did* Samuel, before he knew [f] the Lord, and before the word of the Lord was reveiled unto him.

8 And the Lord called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called mee. Then Eli [g] perceived that the Lord had called the childe.

9 Therefore Eli ſaid unto Samuel, Go *and* ſleep: and if he call thee, then ſay, Speak Lord, for thy ſervant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſervant heareth.

11 ¶ Then

‡ *Or, for the thing that ſhe hath lent to the Lord, to wit, Samuel.*

[p] Which was (as the Ebrewes write) after their travell, when they came to be purified, reade Exod. 38.8. Levit. 12.6.

[q] Becauſe they contemne their duetie to God, verſe 17.

[r] So that to obey good admonitions, is Gods mercie, and to diſobey them is his juſt judgement for ſinne.

[ſ] To wit, Aaron.

* *Levit.* 10.14.

[t] Why have you contemned my ſacrifices, and as it were trode them under foote?

[u] Gods promiſes are onely effectuall to ſuch as he giveth conſtancie unto, to feare and obey him.

[x] Thy power and authoritie.

[y] Thy poſterity ſhall ſee the glory of the chieſe Prieſt tranſlated to another, whom they ſhall envie, 1 King. 2.27.

‡ *Or, when they come to mans ag*

[z] Meaning, Za
dok, who ſucc
ded Abiathar,
was the figur
Chriſt.

[a] That is, ſhal
inferiour un
him.

[a] The Chalde
readeth, whiles
lived.

[b] Becauſe the
were very fewP
phets to declar

[c] In the cou
next to the Ta
bernacle.

[d] That is, the
lampes, which
burnt in the
night.

[e] Ioſephus wr
teth that Sam
was twelve ye
old, when the
Lord appeared
him.

[f] By viſion.

[g] Such was the
corruption of
thoſe times, tha
the chiefe Prie
was become
and negligent
underſtand the
Lords appeari

11 ¶ Then the Lord ſaid to Samnel, Behold, I will doe a thing in Iſrael, whereof whoſoever ſhall heare, his two * eares ſhall [h] tingle.

* 2 King. 21. 12.

[h] d declareth ſudden feare come upon when they eare that the is taken, and eElies houſe oyed.

12 In that day I will raiſe up againſt Eli all things which I have ſpoken concerning his houſe: when I beginne, I will alſo make an end.

13 And I have told him that I will judge his houſe for ever, for the iniquitie which he knoweth, becauſe his ſonnes ran into a ſlander, and he ſtayed them not.

14 Now therefore I have ſworne unto the houſe of Eli, that the wickednes of Elies houſe, ſhall not be purged with ſacrifice nor offring [i] for ever.

[i] Meaning, that oſteritie d never en- he chiefe s office,

15 Afterward Samuel ſlept untill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, what is it, that *the Lord* ſaid unto thee? I pray thee, hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid unto thee.

[k] d puniſh thee his and that except thou me trueth. 1.17.

18 So Samuel told him every whit, and hid nothing from him. Then he ſaid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words [l] fall to the ground.

[l] e Lord ac- liſhed what- r he had ſaid.

20 And all Iſrael from Dan to Beer-ſheba knew ‡ that faithfull Samuel *was* the Lords Prophet,

‡ *that Samuel the faithfull et of the Lord.*

21 And the Lord appeared againe in Shiloh: for the Lord revealed himſelfe to Samuel in Shiloh by † his word.

† *r. by the word Lord.*

Chap. IV.

1 Iſrael is overcome by the Philiſtims. 4 They doe fet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lord is taken, 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

And Samuel ſpake unto all Iſrael: ‡ and Iſrael went out againſt the Philiſtimes to battell, and pitched beſide ‡ Eben-ezer: and the Philiſtims pitched in Aphek.

‡ om the de- re of the ites out of t unto the of Samuel, out 397.

‡ *ſtone of helpe,* 7.12.

2 And the Philiſtims put themſelves in aray againſt Iſrael: and when they Joyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlew of the armie in the field about foure thouſand men.

3 So when the people were come into the camp, the Elders of Iſrael ſaid, [a] Wherefore hath the Lord ſmitten us this day before the Philiſtims? let us bring the Arke of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

[a] it may ſeem his war was taken by els comman- t.

4 Then the people ſent to Shiloh, and brought from thence the Ark of the covenant of the Lord of hoſts, who [b] dwelleth between the Cherubims: and there *were* the two ſons of Eli, Hophni, and Phinehas, with the Ark of the covenant of God.

[b] For he uſed to appeare to the Iſraelites between ẏ Cherubims over ẏ Ark of the covenant, Exod. 25. verſe 17.

5 And when the Ark of the covenant of the Lord came into the hoſt, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang again.

6 And when the Philiſtims heard the noiſe of the ſhout, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrews? & they underſtood, that the Ark of the Lord was come into the hoſt.

7 And the Philiſtims were afraid, and ſaid, God is come into the hoſt: therefore ſaid they, [c] Wo unto us: for it hath not been ſo heretofore.

[c] Before we fought againſt men, and now God is come to fight againſt us.

8 Wo unto us, who ſhall deliver us out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

[d] For in the red Sea in the wilderneſſe, the Egyptians were deſtroyed, which was the laſt of all his plagues.

9 Be ſtrong and play the men O Philiſtims, that ye be not ſervants unto the Ebrews, * as they have ſerved you: be valiant therefore and fight.

* *Judg.* 13. 1.

10 And the Philiſtims fought, and Iſrael was ſmitten down, and fled every man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael [e] thirty thouſand footmen.

[e] David alluding to this place, Pſal. 78. 63. ſaith, they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

11 And the Ark of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes [f] rent, and earth upon his head.

[f] In token of ſorrow and mourning

13 And when he came, lo, Eli ſat upon a ſeat by the way ſide, waiting: for his heart [g] feared for the Ark of God: and when the man came into the city to tell it, all the city cryed out.

[g] Leſt it ſhould be taken of the enemies.

14 And when Eli heard the noyſe of the crying, he ſaid, What meaneth this noiſe of the tumult? and the man came in haſtily, and told Eli.

15 (Now Eli *was* fourſcore and eighteen yeare old, and * his eyes were dim that he could not ſee)

* *Chap.* 3. 2.

16 And the man ſaid unto Eli, I came from the army, and I fled this day out of the hoſt: and he ſaid, What thing is done, my ſonne?

17 Then the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtims, and there hath bin alſo a great ſlaughter among the people: and moreover thy two ſonnes, Hophni and Phinehas [h] are dead, and the Ark of God is taken.

[h] According as God had aforeſaid,

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his ſeat backward by the ſide of the gate, and his necke was broken, and he died: for he was an olde man and heavie: and he had ‡ judged Iſrael fourtie yeares.

‡ *Or, governed.*

19 And his daughter in law Phinehas wife was with childe *neere* ‡ her travell: and when ſhe heard the report that the Arke of God was taken, and that her father in law and her huſband were dead, ſhe [i] bowed her ſelfe, and travailed: for her paines came upon her.

‡ *Or, to cry out.*

[i] And ſetled her body toward her travell.

20 And about the time of her death, the women that ſtood about her, ſaid unto her, Feare not: for thou haſt borne a ſon: but ſhe anſwered not, nor regarded it.

21 And ſhe named the child ‡ Ichabod, ſaying, The glory is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her father in law and her huſband.

‡ *Or, no glory, or, where is the glory.*

22 She ſaid againe, [k] The glory is departed from Iſrael: for the Arke of God is taken.

[k] She uttered her great ſorrow by repeating her words

CHAP. V.

2 The Philiſtims bring the Arke into the houſe of Dagon, which idole fell downe before it. 6 The men of Aſhdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

THen the Philiſtims tooke the Arke of God and caried it from Eben-ezer unto [a] Aſhdod,

2 Even the Philiſtims tooke the Arke of God, and brought it into the houſe of [b] Dagon, and ſet it by Dagon.

[a] Which was one of the five principall cities of the Philiſtims.

[b] Which was their chief idol, and as ſome write, from the navel downward was like a fiſh, and upward like a man.

3 And when they of Aſhdod roſe the next day, in the morning, behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and they tooke up Dagon, and ſet him in his place againe.

4 Alſo they roſe up earely in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands *were* cut off upon the threſhold: onely the ſtump of Dagon was left to him.

5 Therefore the prieſts of Dagon, and all that come into Dagons houſe [c] tread not on the threſhold of Dagon in Aſhdod, unto this day.

[c] Thus inſtead of acknowledging of the true God by this miracle, they fall to a further ſuperſtition.

6 But the hand of the Lord was heavy upon them of Aſhdod, and deſtroyed them, and ſmote them with * the emerods, *both* Aſhdod, and the coaſts thereof.

* *Pſal.* 78.66.

7 And when the men of Aſhdod ſaw this, they ſayd, Let not the Arke of the God of Iſrael abide with us: for his hand is ſore upon us and upon Dagon our god.

8 They ſent therefore and gathered all the princes of the Philiſtims unto them, and ſaid, [d] What ſhall we doe with the Arke of the God of Iſrael? And they anſwered, Let the Arke of the God of Iſrael be caried about unto Gath: and they caried the Ark of the God of Iſrael about.

[d] Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their deſtruction and his glory.

9 And when they had caried it about, the hand of the Lord was againſt the citie with a very great deſtruction, and he ſmote the men of the citie both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therfore they ſent the Ark of God to Ekron: and aſſoone as the Arke of God came to Ekron, the Ekronites cryed out, ſaying, They have brought the Arke of the God of Iſrael to us, to ſlay us and our people.

11 Therefore they ſent, and gathered together all the princes of the Philiſtims, and ſaid, Send [e] away the Arke of the God of Iſrael, and let it returne to his owne place, that it ſlay us not and our people: for there was a deſtruction *and* death thorowout all the citie, *and* the hand of God was very ſore there.

[e] The wick when they fe hand of God, grudge and re him, where godly humble ſelves, and cry mercy.

12 And the men that died not, were ſmitten with the emerods: and the crie of the citie went up to heaven.

CHAP. VI.

1 The time that the Arke was with the Philiſtims which they ſent againe with a gift. 12 It commeth to Beth-ſhemeſh. 17 The Philiſtims offer golden emerods. 19 The men of Beth-ſhemeh are ſtricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philiſtims [a] ſeven moneths.

[a] They thou by continuanc time the pla wouldhave ceaſ and ſo would ha kept the Ark ſt

2 And the Philiſtims called the prieſts and the ſoothſayers, ſaying, What ſhall we doe with the Arke of the Lord? tell us wherewith we ſhall ſend it home againe.

3 And they ſaid, If you ſend away the Arke of the God of Iſrael, ſend it not away emptie, but give unto it a [b] ſinne offering: then ſhall ye be healed, and it ſhall be knowen to you, why his hand departeth not from you.

[b] The idola confeſſe there i true God, w puniſheth ſin ju ly.

4 Then ſaid they, What ſhall be the ſinne offring, which we ſhall give unto it? And they anſwered, Five golden emerods, and five golden mice, according to the number of the princes of the Philiſtims: for one plague *was* on you all, and on your princes.

5 Wherefore ye ſhall make the ſimilitudes of your emerods, and the ſimilitudes of your mice that deſtroy the land: ſo ye ſhall give glory unto the God of Iſrael, that he may take his hand from you, and from your [c] gods, and from your land.

[c] This is G judgement up the idolaters, th knowing the tr God, they wor him not aright.

6 Wherefore then ſhould ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, * did they not let them goe, and they departed?

* *Exod.* 12.31.

7 Now therefore make a new cart, and take two milch-kine, on whom there hath come no yoke: and tie the kine to the cart,

and bring the calves home from them.

8 Then take the arke of the Lord, and ſet it upon the cart, and put the [d] jewels of gold which ye give it for a ſinne-offering in a coffer by the ſide thereof, and ſend it away, that it may go.

ning, the emerods he golden

9 And take heed, if it go up by the way of his own coaſt to Beth-ſhemeſh, it is [e] he that did us this great evill: but if not, we ſhall know then, that it is not his hand that ſmote us, *but* it was a [f] chance that happened us.

God of Iſ-

wicked at- almoſt all to fortune hance, wher- eed there is ng done utGods pro- ce and de-

10 And the men did ſo: for they took two kine that gave milk, and tied them to the cart, and ſhut the calves at home.

11 So they ſet the Ark of the Lord upon the cart, & the coffer with the mice of gold, and with the ſimilitudes of their emrods.

12 And the kine went the ſtraight way to Beth-ſhemeſh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: alſo the princes of the Philiſtims went after [g] them, unto the borders of Beth-ſhemeſh.

or the triall of matter.

13 Now they of Beth-ſhemeſh were reaping their wheat harveſt in the valley, and they lift up their eyes, and ſpied the ark, and rejoyced when they ſaw it.

14 ¶ And the cart came into the field of Joſhua a Beth-ſhemite, & ſtood ſtil there. There was alſo a great ſtone, and [h] they clave the wood of the cart, and offered the kine for a burnt-offering unto the Lord.

o wit, the men eth-ſhemeſh, h were Iſrae-

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt-offering, and ſacrificed ſacrifices that ſame day unto the Lord.

16 And when the five princes of the Philiſtims had ſeen it, they returned to Ekron the ſame day.

17 ¶ So theſe are the golden emerods, which the Philiſtims gave for a ſin-offering to the Lord: for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

These were the principall ci- of the Phili- s, which were all conquered o the time of id.

18 And golden mice according to the number of all the cities of the Philiſtims, *belonging* to the five princes, both of walled towns, and of towns unwalled, unto the great *ſtone* of ‡ Abel, whereon they ſet the ark of the Lord: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

r, *the plaint or entation.*

19 And he ſmote of the men of Beth-ſhemeſh, becauſe they [k] had looked in the ark of the Lord: he ſlew even among the people fifty thouſand men and threeſcore and ten men, and the people lamented, becauſe the Lord had ſlain the people with ſo great a ſlaughter.

or it was not full to any, ei- r to touch or to it, ſave only to on, and his es, Num. 4. 20.

20 Wherefore the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? & to whom ſhal he go from us?

21 And they ſent meſſengers to the inhabitants of Kiriath-jearim, ſaying, The Philiſtims haue brought again the ark of the Lord: come ye down *and* take it up to you.

Chap. VII.

1 The ark is brought to Kiriath-jearim. 3 Samuel exhorteth the people to forſake their ſinnes and turn to the Lord. 10 The Philiſtims fight againſt Iſrael and are overcome. 16 Samuel judgeth Iſrael.

Then the men of [a] Kiriath-jearim came and took up the ark of the Lord, and brought it into the houſe of Abinadab in the hill: and they ſanctified Eleazar his ſonne, to keep the ark of the Lord.

a A city in the tribe of Judah called alſo Kiriath-baal, Joſh. 15.60.

2 (For while the ark abode in Kiriath-jearim, the time was long, for it was twenty yeares) and all the houſe of Iſrael lamented [b] after the Lord.

b Lamented for their ſinnes and followed the Lord.

3 ¶ Then Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye be come again unto the Lord with all your heart, * put away the ſtrange gods from among you, and *Aſhtaroth, and direct your hearts unto the Lord, and ſerve him *onely, and he ſhall deliver you out of the hand of the Philiſtims.

* *Ioſh.* 24.15,23.

* *Iudg.* 2. 13.

* *Deut.* 6. 4. *Matth.* 4. 10.

4 Then the children of Iſrael did put away *Baalim and Aſhtaroth, and ſerved the Lord onely.

* *Iudg.* 2. 12,13.

5 And Samuel ſaid, Gather all Iſrael to [c] Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and [d] drew water and powred it out before the Lord, and faſted the ſame day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

c For Shiloh was now deſolate becauſe the Philiſtims had taken thence the Ark.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their ſinnes.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, the princes of the Philiſtims went vp againſt Iſrael: and when the children of Iſrael heard that, they were afraid of the Philiſtims.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to [e] crie unto the Lord our God for vs, that he may ſave us out of the hand of the Philiſtims.

e Signifying that in the prayers of the godly, there ought to be a vehement zeal.

9 Then Samuel took a ſucking lambe, and offered it altogether for a burnt-offering unto the Lord, and Samuel cried unto the Lord for Iſrael, & the Lord heard him.

10 And as Samuel offered the burnt-offering, the Philiſtims came to fight againſt Iſrael: but the Lord [f] thundered with a great thunder that day upon the Philiſtims, and ſcattered them: ſo they were ſlain before Iſrael.

f According to the propheſie of Hannah, Samuels mother, chap. 2. 10.

11 And the men of Iſrael went from Mizpeh and purſued the Philiſtims, and

ſmote them untill *they came* under Beth-car.

12 Then Samuel took a ſtone and pitched it between Mizpeh and [g] Shen, and called the name thereof, Eben-ezer, and he ſaid, Hitherto hath the Lord holpen us.

g Which was a great rock over againſt Mizpeh.

13 ¶ So the Philiſtims were brought under, and they came no more again into the coaſts of Iſrael: and the hand of the Lord was againſt the Philiſtims all the daies of Samuel.

14 Alſo the cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron even to Gath: and Iſrael delivered the coaſts of the ſame out of the hands of the Philiſtims: and there was peace between Iſrael and the [h] Amorites.

h Meaning, the Philiſtims.

15 And Samuel judged Iſrael all the daies of his life,

16 And went about yeare by yeare to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, and there he judged Iſrael: alſo he built an [i] altar there unto the Lord.

i Which was not contrary to the Law: for as yet a certain place was not appointed.

Chap. VIII.

1 Samuel maketh his ſonnes Iudges over Iſrael, who follow not his ſteps. 5 The Iſraelites aske a king. 11 Samuel declareth in what ſtate they ſhould be under the king. 19 Notwithſtanding they ask one ſtill, and the Lord willeth Samuel to grant unto them.

WHen Samuel was now become old, he [a] made his ſonnes judges over Iſrael.

a Becauſe he was not able to beare the charge.

2 (And the name of his eldeſt ſon was [b] Joel, and the name of the ſecond Abiah) *even* Judges in Beer-ſheba.

b Who was alſo called Vaſhni, 1 Chron. 6. 28.

3 And his ſons walked not in his wayes, but turned aſide after lucre, and * took rewards, and perverted the judgement.

* Deut. 16. 19.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel unto [c] Ramah.

c For there his houſe was, chap. 7. 17.

5 And ſaid unto him, Behold, thou art old, and thy ſonnes walk not in thy wayes: * make us now a king to judge us like all nations.

* Hoſe. 13. 10. Acts 13. 21.

6 But the thing [d] diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the Lord.

d Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the Lord ſaid unto Samuel, Heare the voice of the people in all that they ſhall ſay unto thee: for they have not caſt thee away, but they have caſt me away, that I ſhould not reigne over them.

8 As they have ever done ſince I brought them out of Egypt, even unto this day, (and have forſaken me, and ſerved other gods) even ſo do they unto thee.

9 Now therefore hearken unto their voice: howbeit yet [e] teſtifie unto them, and ſhew them the manner of the king that ſhal reigne over them.

e To prove if they will forſake their wicked purpoſe.

10 ¶ So Samuel told all the words of the Lord unto the people that asked a king of him.

11 And he ſaid, This ſhall [f] be the manner of the king that ſhall reigne over you: he will take your ſonnes, and appoint them to his charets, and to be his horſemen, and *ſome* ſhall run before his charet.

f Not that k have this autho by their office that ſuch as re in Gods w ſhould uſurp over their bret contrary to law, Deut. 17.

12 Alſo he will make them his captains over thouſands, and captains over fifties, and to eare his ground, and to reape his harveſt, and to make inſtruments of warre, and the things that ſerve for his charets.

13 He will alſo take your daughters and make them apothecaries and cooks, and bakers.

14 And he will take your fields, and your vineyards, and your beſt olive-trees, and give them to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give it to his ‡ Eunuchs, and to his ſervants.

‡ Or, chief offic

16 And he will take your men ſervants, and your maid ſervants, and the chief of your young men, and your aſſes, and put them to his work.

17 He will take the tenth of your ſheep, and ye ſhall be his ſervants.

18 And ye ſhall cry out at that day, becauſe of your king, whom ye have choſen you, and the Lord will not [g] heare you at that day.

g Becauſe ye re pent not for yo ſinnes, but becau ye ſmart for yo afflictions, wher into ye caſt yo ſelves willingly.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhall be a king over us.

20 And we alſo will be like all *other* nations, and our king ſhall judge us, and go out before us, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ‡ hearken unto their voyce, and make them a king. And Samuel ſaid unto the men of Iſrael, Go every man unto his citie.

‡ Or, grant their re queſt.

Chap. IX.

3 Saul ſeeking his fathers aſſes, by the counſell of his ſervant goeth to Samuel. 9 The prophets called Seers. 15 The Lord revealeth to Samuel Sauls coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feaſt.

THere was now a man of Benjamin, [a] mighty in power, named * Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, the ſon of a man of Jemini.

a That is, both va liant and rich.
* Chap. 14. 51.
1 Chron. 8. 33.

2 And he had a ſon called Saul, a [b] goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders upward he was higher then any of the people.

b So that it migh ſeem that God ap proved their re queſt inappointin out ſuch a perſo

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſaid to Saul his ſonne, Take now one of the ſervants with

thee, and ariſe, go, and [c] ſeek the aſſes.

4 So he paſſed thorow mount Ephraim, and went thorow the land of Shaliſhah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: he went alſo thorow the land of Jemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul ſaid unto his ſervant that was with him, Come and let us return, leſt my father leave *the care* of aſſes, and take thought for us.

6 And he ſaid unto him, Behold now in this city is a man of God, and he is an honourable man: all that he ſaith cometh to paſſe: let us now go thither, if ſo be that he can ſhew us what way we may go.

7 Then ſaid Saul to his ſervant, Well then, let us go: but what ſhall we bring unto the man? For the ‡ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have found about me the fourth part of a [e] ſhekel of ſilver: that will I give the man of God to tell us our way.

9 (Beforetime in Iſrael when a man went to ſeek an anſwer of God, thus he ſpake, Come, and let us go to the [f] Seer: for *he that is called* now a Prophet, was in the old time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid, come, let us go: ſo they went into the city where the man of God was.

11 ¶ And as they were going up the high way to the city, they found maids that came out to draw water, and ſaid unto them, Is there here a Seer?

12 And they anſwered them, & ſaid, Yea: lo, *he is* before you: make haſt now, for he came this day to the city: for there is an [g] offering of the people this day in the hie place

13 When ye ſhall come into the city, ye ſhall find him ſtraightway ere he come up to the high place to eat: for the people will not eat untill he come, becauſe he wil [h] bleſſe the ſacrifice: and then eat they that be bidden to the feaſt: now therefore go up: for even now ſhall ye finde him.

14 Then they went up into the city, and when they were come into the mids of the city, Samuel came out againſt them, to go up to the high place.

15 ¶ * But the Lord had revealed to Samuel † ſecretly (a day before Saul came) ſaying,

16 To morrow about this time I wil ſend thee a man out of the land of Benjamin: him ſhalt thou anoint to be gouernour over my people Iſrael, that he may [i] ſave my people out of the hands of the Philiſtims: for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore ſaw Saul, the Lord anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the mids of the gate, and ſaid, Tell me, I pray thee, where the Seers houſe is.

19 And Samuel anſwered Saul, and ſaid, I am the Seer: go up before me unto the high place: for ye ſhal eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine [k] heart.

20 And as for thine aſſes that were loſt three dayes ago, care not for them: for they are found, and [l] on whom *is ſet* all the deſire of Iſrael? is it not upon thee, and on all thy fathers houſe?

21 ¶ But Saul anſwered, and ſaid, Am not I the ſon of Jemini of the ſmalleſt tribe of Iſrael? and my family *is* the leaſt of all the families of the tribe of Benjamin. Wherfore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the [m] chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirty perſons.

23 And Samuel ſaid unto the cook, Bring forth the portion which I gave thee, *and* whereof I ſaid unto thee, Keep it with thee.

24 And the cook took up the ſhoulder, and that which was [n] upon it, and ſet it before Saul. And *Samuel* ſaid, Behold, that which is left, ſet it before thee *and* eat: for hitherto hath it been kept for thee, ſaying, Alſo I [o] have called the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, he comuned with Saul upon the top of the houſe.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul to the [p] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out, both he, and Samuel.

27 And when they were come down to the end of the city, Samuel ſaid to Saul, Bid the ſervant go before us, (and he went) but ſtand thou ſtill now, that I may ſhew thee [q] the word of God.

CHAP. X.

1 Saul is anointed king by Samuel. 9 God changeth Sauls heart, and he propheſieth. 17 Samuel aſſembleth the people, and ſheweth them their ſinnes. 21 Saul is choſen king by lot. 25 Samuel writeth the kings office.

THen Samuel took a viol of [a] oyl, and powred it upon his head, and kiſſed him, and ſaid, Hath not the Lord anointed thee to be governour over his inheritance?

2 When thou ſhalt depart from me this day, thou ſhalt find two men by * Rahels ſepulcher in the border of Benjamin, even at

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theſe cir- nces were s to ſerve Gods provi- , whereby though not ed of God) de king.

ere was Ra- Zophim the Samuel.

victuals.

hich is about pence, reade 23.15.

alled, becauſe oreſaw things me.

at is, a feaſt the offering, h ſhould be in an high of the city nted for that

hat is, give s, & diſtri- the meat ac- ng to their me.

p. 15. 1. 13. 21. .in his care.

withſtanding wickedneſſe, God was ever full of his in- nce.

[k] Meaning, all that thou deſireſt to know.

[l] Whom doth Iſrael deſire to be their king, but thee?

[m] Where the feaſt was.

[n] That is, ẏ ſhoulder with ẏ breaſt, which the Prieſt had for his family in all peace-offerings. Levit. 10. 14

[o] That both by the aſſembling of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I knew of thy coming.

[p] To ſpeake with him ſecretly, for ẏ houſes were flat above.

[q] Gods commandement as concerning thee.

[a] In the law, this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

* Gen. 35. 20.

Zelzah, and they will ſay unto thee, The [b]aſſes which thou wenteſt to ſeek, are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go forth from thence, and ſhalt come to the ‡ plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el: one carying three kids, and another carying three loaves of bread, and another carying a bottle of wine:

4 And they will ask thee † if all be well, and will give thee the two *loaves of* bread, which thou ſhalt receive of their hands.

5 After that ſhalt thou come to the [c]hill of God, where is the gariſons of the Philiſtims: and when thou art come thither to the city, thou ſhalt meet a company of Prophets comming down from the high place with a viol, and a timbrel, and a pipe, and an harp before them, and they ſhall propheſie.

6 Then the Spirit of the Lord will come upon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhal come unto thee, do as occaſion ſhall ſerve: for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal: and I alſo will come down unto thee to offer burnt offerings, and to ſacrifice ſacrifices of peace. * Tary for me ſeven dayes, till I come to thee and ſhew thee what thou ſhalt do.

9 And when he had turned his † back to go from Samuel, God gave him another [d]heart: and all thoſe tokens came to paſſe that ſame day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came upon him, and he ‡ propheſied among them.

11 Therefore all the people that knew him before, when they ſaw that he propheſied among the Prophets, ſaid each to other, What is come unto the ſon of Kiſh? * Is Saul alſo among the Prophets?

12 And one of the ſame place anſwered, and ſaid, But who is their [e]father? Therefore it was a proverb, Is Saul alſo among the [f]Prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that they were no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 Then Saul ſaid to his uncle, He told us plainly that the aſſes were found: but concerning the kingdome wherof Samuel ſpake, told he him not.

17 ¶ And Samuel [g]aſſembled the people unto the Lord in Mizpeh,

18 And he ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I have brought Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye have this day caſt away your God, who onely delivereth you out of all your adverſities and tribulations: and ye ſaid unto him, *No*, but appoint a king over us. Now therefore ſtand ye before the Lord according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Benjamin was [h]taken.

21 Afterward he aſſembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the ſon of Kiſh was taken, & when they ſought him, he could not be found.

22 Therefore they asked the Lord again, if that man ſhould yet come thither. And the Lord anſwered, Behold, he [i]hath hid himſelf among the ſtuffe.

23 And they ran, and brought him thence: and when he ſtood among the people, he was higher then any of the people from the ſhoulders upward.

24 And Samuel ſaid to all the people, See ye not him, whom the Lord hath choſen, that there is none like him among all the people? and all the people ſhouted and ſaid, † God ſave the king.

25 Then Samuel told the people [k]the duty of the kingdome, and wrote it in a book, and laid it up before the Lord, and Samuel ſent all the people away every man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſaid, How ſhall he ſave us? So they deſpiſed him, and brought him no preſents: but he [l]held his tongue.

Chap. XI.

1 Nahaſh the Amonite warreth againſt Iabeſh Gilead, who asketh help of the Iſraelites. 6 Saul promiſeth help. 11 The Ammonites are ſlain. 14 The kingdome is renewed.

THen Nahaſh the Ammonite [a]came up, and beſieged Jabeſh-Gilead: and al the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will be thy ſervants.

2 And Nahaſh the Ammonite anſwered them, On this condition will I make a covenant with you, that I may thruſt out all your

[b] Samuel confirmeth him by theſe ſignes, that God hath appointed him king.

‡ Or, oke.

† Ebr. of peace.

[c] Which was an high place in the city of Kiriath-jearim, where the Ark was, chap. 7. 1.

* Chap. 13. 8.

† Ebr. ſhoulder.

[d] He gave him ſuch vertues as were meet for a king.

‡ Or, Sang praiſes.

* Chap. 19. 24.

[e] Meaning, that propheſie cometh not by ſucceſſion, but is given to whom it pleaſeth God.

[f] Noting thereby him that from low degree commeth ſuddenly to honour.

[g] Both to d unto them fault in aski king, and al ſhew Gods tence therein

[h] That is by ing of lot.

[i] As though were unwort and unwilling

† Ebr. let the live.

[k] As it is wri in Deut. 17. 15.

[l] Both to avoi dition, and alſ win them by tience.

[a] After that was choſen for feare of they asked a as chap. 12. 1

your [b] right eyes, and bring that ſhame upon all Iſrael.

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ore neer
nts are to
ſtruction,
re cruell

3 To whom the Elders of Jabeſh ſaid, Give us ſeven dayes reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if no man deliver us, we wil come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told theſe tidings in the eares of the people: and all the people lift up their voices and wept.

5 And behold, Saul came following the cattell out of the field, and Saul ſaid, What aileth this people, that they weep? And they told him the tidings of the men of Jabeſh.

6 Then the Spirit of God [c] came upon Saul, when he heard theſe tidings, and he was exceeding angry,

gave him
of ſtrength
age to go
this tyrant.

7 And took a yoke of Oxen, and hewed them in pieces, and ſent them throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul, and after [d] Samuel, ſo ſhall his oxen be ſerved. And the feare of the Lord fell on the people, and they came out † with one conſent.

ddeth Sa-
cauſe Saul
yet appro-
l.

one man.

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand men: and the men of Judah thirty thouſand.

9 Then [e] they ſaid unto the meſſengers that came, ſo ſay unto the men of Jabeſh-Gilead, To morrow by then the ſun be hot, ye ſhal have help. And the meſſengers came and ſhewed it to the men of Jabeſh, which were glad.

ing, Saul &c

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto [f] you, and ye ſhall do with us all that pleaſeth you.

is, to the
ites, diſ-
g yͤ they
e of aid.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in upon the hoſt in the morning watch, and ſlew the Ammonites untill the heat of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid unto Samuel, [g] Who is he that ſaid, Shall Saul reigne over us? bring thoſe men that we may ſlay them.

is victory
won the
f the peo-
ul.

13 But Saul ſaid, There ſhall no man [h] die this day: for to day the Lord hath ſaved Iſrael.

wing mer-
hought to
ne their

14 ¶ Then ſaid Samuel unto the people, Come, that we may go to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered [i] peace-offerings before the Lord: and there Saul and all the men of Iſrael rejoyced exceedingly.

e of thākſ-
for the vi-

C h a p. XII.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinnes. 20 Samuel exhorteth the people to follow the Lord.

Samuel then ſaid unto all Iſrael, Behold, I have [a] hearkened unto your voice in all that ye ſaid unto me, and have appointed a king over you.

a I have granted your petition.

2 Now therefore behold, *your* king walketh [b] before you, and I am old and gray headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

b To govern you in peace and war.

3 Behold, here I am: * beare record of me before the Lord, and before his anointed. [c] Whoſe oxe have I taken? or whoſe aſſe have I taken? or whom have I done wrong to? or whom have I hurt? or of whoſe hand have I received any bribe, to blinde mine eyes therwith, and I will reſtore it you?

c God would that this confeſſion ſhould be a pattern for all them that have any charge or office.

4 Then they ſaid, Thou haſt done us no wrong, nor haſt hurt us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The Lord is witneſſe againſt you, and his [d] anointed is witneſſe this day, that ye have found nought in mine hands. And they anſwered, *He is* witneſſe.

d Your king, who is anointed by the commandment of the Lord.

6 Then Samuel ſaid unto the people, It is the Lord that ‡ made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

‡ *Or, exalted.*

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord according to all the ‡ righteouſneſſe of the Lord, which he ſhewed to you & to your fathers.

‡ *Or, benefits.*

8 * After that Jaakob was come into Egypt, and your fathers cried unto the Lord, then the Lord * ſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* *Gen.* 46.5,6.

* *Exod.* 4.16.

9 * And when they forgat the Lord their God, he ſold them into the hand of Siſera, [e] captain of the hoſt of Hazor, and into the hand of the Philiſtims, and into the hand of the king of Moab, and they fought againſt them.

* *Iudg.* 4.2.

e Captain of Jabins hoſt, king of Hazor.

10 And they cried unto the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth. Now therefore deliver us out of the hands of our enemies, and we will ſerve thee.

11 Therfore the Lord ſent Jerubbaal and [f] Bedan, and * Iphtah, and * Samuel, and delivered you out of the hands of your enemies on every ſide, and ye dwelled ſafe.

f That is, Samſon, Judg. 13.25.
* *Iudg.* 11.1.
* *Chap.* 4.1.

12 Notwithſtanding when you ſaw, that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, [g] No, but a king ſhall reigne over us: when yet the Lord your God was your King.

g Leaving God, to ſeek the help of man, chap. 8.5.

13 Now therfore, behold the king whom ye have choſen, *and* whom ye have deſired: lo therefore, the Lord hath ſet a king over you.

14 If ye will feare the Lord and ſerve him, and heare his voice, and not diſobey the word of the Lord, both ye, and the king that reigneth over you, ſhall [h] follow the Lord your God.

h Ye ſhall be preſerved as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be upon you, and on your [i] fathers.

i Meaning, the governours.

16 Now alſo ſtand and ſee this great thing which the Lord will do before your eyes.

17 Is it not now wheat harveſt? I will call unto the Lord, and he ſhall ſend thunder and rain, that ye may perceive and ſee, how that your wickedneſſe is [k] great, which ye have done in the ſight of the Lord in asking you a king.

k In that ye have forſaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called unto the Lord, and the Lord ſent thunder and rain the ſame day: and al the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have ſinned in asking us a king, beſide [l] all our *other* ſinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid unto the people, Feare not, (ye have indeed done all this wickedneſſe, [m] yet depart not from following the Lord, but ſerve the Lord with all your heart.

m He ſheweth that there is no ſinne ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

21 Neither turn ye back: for *that ſhould be* after vain things which cannot profit you, nor deliver you, for they are but vanity)

22 For the Lord wil not forſake his people for his great names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreover God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerve him in the truth with all your [o] hearts, and conſider how great things he hath done for you.

o Unfainedly, and without hypocriſie.

25 But if ye do wickedly, ye ſhall periſh, both ye, and your king.

Chap. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlavery, wherein the Philiſtims kept the Iſraelites.

SAul now had been king [a] one yeare, and he reigned [b] two yeares over Iſrael.

a Whiles theſe things were done.
b Before he took upon him the ſtate of a king.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every one to his tent.

3 And Jonathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blew the [d] trumpet throughout all the land, ſaying, Heare, O ye Ebrews.

c Of Kiri
arim, whe
Ark was, ch
5.

d That every
ſhould prep
themſelves to

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelves together to fight with Iſrael thirty thouſand charets, and ſix thouſand horſmen: for the people *was* like the ſand which is by the ſeas ſide in multitude, and came up, and pitched in Michmaſh Eaſtward from [e] Beth-aven.

e Which was
called Beth-
the tribe of Be
min.

6 And when the men of Iſrael ſaw that they were in a ſtrait (*for the people were in diſtreſſe*) the people hid themſelves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And *ſome* of the Ebrewes went over Jorden unto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the
tribes and the
remained.

8 And he tarried ſeven dayes, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

g Thinking
the abſence of
Prophet wa
ſigne, that th
ſhould loſe the
ctory.

9 And Saul ſaid, Bring a burnt-offering to me and peace-offerings: and he offered a burnt-offering.

10 And aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went forth to meet him, to † ſalute him.

† Ebr. bleſſe hi

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from me, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelves together to Michmaſh,

h Though
cauſes ſeem
ficient in
judgement,
cauſe they ha
the word of G
they turned t
deſtruction.

12 Therefore ſaid I, The Philiſtims will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord. I was bold therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord had now eſtabliſhed thy kingdome upon Iſrael for ever.

i Who willed
to obey him
reſt upon y
ſpoken by his
phet.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his own heart, and the Lord hath commanded him to be governour over his people, becauſe thou haſt not kept that which the Lord had commanded thee.

k That is, Da

15 ¶ And Samuel aroſe, and gat him

up from Gilgal in [l] Gibeah of Benjamin: and Saul numbred the people that were found with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‡ three bands to deſtroy, one band turned unto the way of Ophrah unto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh toward the valley of Zeboim, toward the wilderneſſe.

19 Then there was no ſmith found thorowout all the land of Iſrael: for the Philiſtims ſayd, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore all the Iſraelites went down to the Philiſtims, to ſharpen every man his ſhare, his mattock, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pickforkes, & for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Jonathan: but *only* with Saul and Jonathan his ſon was there found.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

Chap. XIV.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people eat with the blood. 38 Saul would put Ionathan to death. 55 The people deliver him.

THen on a day Jonathan the ſon of Saul ſaid unto the yong man that bare his armour,[a] Come, and let us go over toward the Philiſtims gariſon, that is yonder on the other ſide, but he told not his father.

2 And Saul taried in the border of Gibeah under a pomegranate tree, which was in Migron, and the people that were with him, *were* about ſix hundred men.

3 And Ahiah the ſon of Ahitub, * Ichabods brother, the ſon of Phinehas, the ſon of Eli, *was* the Lords Prieſt in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan ſought to go over to the Philiſtims gariſon, there was a ‡ ſharpe rock on the one ſide, and a ſharpe rock on the other ſide: the name of the one *was* called bozez, and the name of the other Seneh.

5 The one rock ſtretched from the North toward Michmaſh, and the other *was* from the South toward Gibeah.

6 And Jonathan ſaid to the yong man that bare his armour, Come, and let us goe over unto the gariſon of theſe [b] uncircumciſed: it may be that the Lord will worke with us: for it is ‡ not hard to the Lord * to ſave with many, or with few.

7 And he that bare his armour, ſaid unto him, Doe all that is in thine heart: go where it pleaſeth thee: behold, [c] I am with thee as thine heart deſireth.

8 Then ſaid Jonathan, Behold, we go over unto theſe men, and wil ſhew our ſelves unto them.

9 [d] If they ſay on this wiſe to us, Tary untill we come to you, then will we ſtand ſtill in our place, and not go up to them.

10 But if they ſay, Come up unto us, then will we go up: for the Lord hath delivered them into our hand: and this ſhall be a ſigne unto us.

11 So they both ſhewed themſelves unto the gariſon of the Philiſtims: and the Philiſtims ſaid, See, the Ebrewes come out of the [e] holes wherein they had hid themſelves.

12 And the men of the gariſon anſwered Jonathan and his armour bearer, and ſaid, Come up to us: for we will ſhew you a thing. Then Jonathan ſaid unto his armour bearer, Come up after me: for the Lord hath delivered them into the hand of Iſrael.

13 So Jonathan went up upon [f] his hands and upon his feet, and his armour bearer after him: and *ſome* fell before Jonathan, and his armour bearer ſlew *others* after him.

14 So the [g] firſt ſlaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land, which two *oxen plow*.

15 And there was a feare in the hoſte, *and* in the field, and among all the people: the gariſon alſo, and they that went out to ſpoile, were afraid themſelves: and the earth [h] trembled: for it was *ſtricken* with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin ſaw: and behold, the multitude was diſcomfited, and ſmitten as they went.

17 Therefore ſaid Saul unto the people that were with him, Search now and ſee, who is gone from us. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul ſaid unto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Iſrael)

19 ¶ And while Saul talked unto the Prieſt, the noiſe that was in the hoſte of the Philiſtims ſpread further abroad, and increaſed: therefore Saul ſayd unto the Prieſt, [i] Withdraw thine hand.

l went to his Ramah.

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o that to judgement three armies d have overe the whole trey.

o declare that ictory onely of God, and y their force.

his example would deo Iſrael that victory did onſiſt in mul-, or armour, nely came grace.

f.4.21.

ſ: e a teeth.

b To wit, the Philiſtims.

‡ *Or, none can let the Lord.*

* 2 *Chro.*14. 11.

c I will follow thee whitherſoever thou goeſt.

d This he ſpake by the ſpirit of propheſie, foraſmuch as hereby God gave him aſſurance of the victory.

e Thus they ſpake contemptuouſly, and by deriſion.

f That is he crept up, or went up with all haſt.

g The ſecond was, when they ſlew one another, & the third, when the Iſraelites chaſed them.

h In that the inſenſible creatures tremble for feare of Gods judgement, it declareth how terrible his vengeance ſhall be againſt his enemies.

i Let the Ephod alone: for I have no leaſure now to aske counſel of God, Numb.27.21.

20 And Saul was aſſembled with all the people that were with him, and they came to the battell: and behold, * every mans ſword was againſt his fellow, *and* there was a very great diſcomfiture.

* Iudg.7.21.22. 2 Chron.20.23.

21 Moreover, the Ebrewes that were with the Philiſtims before time, and were come with them into all parts of the hoſte, even they alſo turned to be with the [k] Iſraelites that were with Saul and Ionathan.

[k] Though before for feare of the Philiſtims they declared themſelves as enemies to their brethren.

22 Alſo all the men of Iſrael which had hid themſelves in mount Ephraim, when they heard that the Philiſtims were fled, they followed after them in the battell.

23 And ſo the Lord ſaved Iſrael that day: and the battell continued unto Beth-aven.

24 ¶ And at that time the men of Iſrael were preſſed *with hunger*: for Saul charged the people with an oath, ſaying, [l] Curſed be the man that eateth ‡ food till night, that I may be avenged of mine enemies: ſo none of the people taſted *any* ſuſtenance.

[l] Such was his hypocriſie and arrogancie, that he thought to attribute to his policy that which God had given by the hand of Ionathan.

‡ *Ebr. bread.*

25 And all they of the land came to a wood, where hony lay upon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man moved his hand to his mouth: for the people feared the [m] oath.

[m] That is, the puniſhment, if they brake their oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes received ſight.

[n] Which were dim before for wearineſſe and hunger.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſweare, ſaying, Curſed be the man that eateth ſuſtenance this day: and the people were ‡ faint.

‡ *Or, weary.*

29 Then ſayd Jonathan, My father hath [o] troubled the land: ſee now how mine eyes are made cleare, becauſe I have taſted a little of this honie:

[o] By making this cruell law.

30 How much more, if the people had eaten to day of the ſpoile of their enemies which they found? for had there not been now a greater ſlaughter among the Philiſtims?

31 ¶ And they ſmote the Philiſtims that day, from Michmaſh to Aijalon: and the people were exceeding faint.

32 So the people turned to the ſpoyle, and tooke ſheep, and oxen, and calves, and ſlew them on the ground, and the people did eat them * with the blood.

* *Levit.*7.26. *and* 19.26. *Deut.*12.16.

33 Then men told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have treſpaſſed: [p] roule a great ſtone unto me this day.

[p] That the blood of the beaſts that ſhall be ſlaine, may be preſſed out upon it.

34 Againe Saul ſaid, Go abroad among the people, and bid them bring me every man his oxe, and every man his ſheep, and ſlay them here, and eat and ſin not againſt the Lord in eating with the blood. And the people brought every man his oxe in his hand that night, and ſlew them there.

35 Then Saul made an altar unto the Lord, *and* that ‡ was the firſt altar that he made unto the Lord.

‡ *Or, of the*
began he to bu
altar.

36 ¶ And Saul ſaid, Let us go down after the Philiſtims by night, & ſpoile them untill the morning ſhine, & let us not leave a man of them. And they ſaid, Do whatſoever thou thinkeſt beſt. Then ſaid the Prieſt, Let us [q] draw neere hither unto God.

[q] To aske co
ſell of him.

37 So Saul asked of God, *ſaying*, Shall I go down after the Philiſtims? wilt thou deliver them into the hands of Iſrael? But he anſwered him not at that time.

38 ¶ And Saul ſaid, * All ye † chiefe of the people, come ye hither, and know, and ſee by whom this ſin is done this day.

* *Iudg.*20.2.
† *Ebr. corners.*

39 For as the Lord liveth, which ſaveth Iſrael, though it be *done* by Jonathan my ſon, he ſhall die the death. But none of all the people anſwered him.

40 Then he ſaid unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what thou thinkeſt beſt.

41 Then Saul ſaid unto the Lord God of Iſrael, Give [r] a perfit *lot*. And Jonathan and Saul were taken, but the people eſcaped.

[r] Cauſe the l
fall on him th
hath broken th
oath: but he d
not conſider h
preſumption in
commanding th
ſame oath.

42 And Saul ſaid, Caſt *lot* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me, what thou haſt done. And Jonathan told him, and ſaid, I taſted a little hony with the end of the rod that was in mine hand, and loe, I muſt die.

44 Again Saul anſwered, God do ſo and more alſo, unleſſe thou die the death, Jonathan.

45 And the people ſaid unto Saul, [ſ] Shall Jonathan die, who hath ſo mightily delivered Iſrael? God forbid. As the Lord liveth, there ſhall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people delivered Jonathan that he died not.

[ſ] The people
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had received
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46 Then Saul came up from the Philiſtims, and the Philiſtims went to their own place.

47 ¶ So Saul held the kingdome over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah, and againſt the Philiſtims: and whitherſoever he went, he ‡ handled them as wicked men.

‡ *Or, overca*
them.

48 He gathered alſo an hoſt, and ſmote [t] Amalek, and delivered Iſrael out of the hands

[t] As the Lord
commanded,
Deut. 25.17.

hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, [v] and Iſhui, and Malchiſhua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the ſon of Ner, Sauls uncle.

51 And Kiſh *was* Sauls father: and Ner the father of Abner, *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtims all the dayes of Saul: & [z] whomſoever Saul ſaw to be a ſtrong man, and meet for the warre, he took him unto him.

Chap. XV.

3 Saul is commanded to ſlay Amalek. 9 He ſpareth Agag and the beſt things. 19 Samuel reproveth him. 28 Saul is rejected of the Lord, and his kingdome given to another. 33 Samuel heweth Agag in pieces.

Afterward Samuel ſaid unto Saul, *The Lord ſent me to anoint thee king over his people, over Iſrael: now therefore [a] obey the voice of the words of the Lord.

2 Thus ſaith the Lord of hoſtes, I remember what Amalek did to Iſrael, * how they laid *wait* for them in the way, as they came up from Egypt.

3 Now *therefore* go, and ſmite Amalek, & deſtroy ye all that pertaineth unto them, and have no compaſſion on them, but [b] ſlay both man and woman, both infant and ſuckling, both oxe, and ſheep, both camell, and aſſe.

4 ¶ And Saul aſſembled the people, and ‡ numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, ‡ and ſet watch at the river.

6 And Saul ſaid unto the [c] Kenites, Go, depart, *and* get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed [d] mercy to all the children of Iſrael, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul ſmote the Amalekites from Havilah, as thou commeſt to Shur, that is before Egypt,

8 And tooke Agag the king of the Amalekites alive, and deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the better ſheep, and the oxen, and the fat beaſts, and the lambes, and all that was good, and they would not deſtroy them: but everie thing that was vile, and nought worth, that they deſtroyed.

10 ¶ Then came the word of the Lord unto Samuel, ſaying,

11 [e] It repenteth me that I have made Saul King, for he is turned from me, and hath not performed my commandements. And Samuel was moved, and cryed unto the Lord all night.

12 And when Samuel aroſe earely to meet Saul in the morning, one told Samuel, ſaying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone down to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul ſaid unto him, Bleſſed be thou of the Lord, I have fulfilled the [f] commandement of the Lord.

14 But Samuel ſaid, What meaneth then the bleating of the ſheep in mine eares, and the lowing of the oxen, which I heare?

15 And Saul anſwered, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen to ſacrifice them unto the Lord thy God, and the remnant have we deſtroyed.

16 Againe Samuel ſaid to Saul, Let me tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on.

17 Then Samuel ſaid, When thou waſt [g] little in thine own ſight, waſt thou not made the head of the tribes of Iſrael? for the Lord anointed thee king over Iſrael.

18 And the Lord ſent thee on a journey, and ſaid, Go, and deſtroy thoſe ſinners the Amalekites, and fight againſt them, untill thou deſtroy them.

19 Now wherefore haſt thou not obeyed the voice of the Lord, but haſt turned to the prey, and haſt done wickedly in the ſight of the Lord?

20 And Saul ſaid unto Samuel. Yea, I [h] have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have deſtroyed the Amalekites.

21 But the people tooke of the ſpoyle, ſheep, and oxen, and the chiefeſt of the things which ſhould have been deſtroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then ſacrifice, and to hearken *is better* then the fat of Rammes.

23 For [i] rebellion *is as* the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and idolatrie. Becauſe thou haſt caſt away the word of the Lord, therefore he hath caſt away thee from being king.

24 Then Saul ſaid unto Samuel, I have ſinned: for J have tranſgreſſed the commandement of the Lord, and thy words, becauſe I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away

ed alſo Abi- chap.31.2.

ich was the f David, 8.27.

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Iethro came te them, and them good ell, Exod.

od in his e- ll counſell changeth penteth, as 29. though eth to us ent, when hing goeth rie to his rall ele-

[f] This is the nature of hypocrits to be impudent againſt the truth, to condemne others, and juſtifie themſelves.

[g] Meaning, of baſe condition, as chap.9.21.

[h] He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

* *Eccl.*4.17. *Hoſe.*6.6.7. *Matt.*9.13. and 12.7.

[i] God hateth nothing more then the diſobedience of his commandement, though the intent ſeeme never ſo good to man.

my [k] ſinne, and turn again with me, that I may worſhip the Lord.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

26 But Samuel ſaid unto Saul, I will not return with thee: for thou haſt caſt away the word of the Lord, and the Lord hath caſt away thee, that thou ſhalt not be king over Iſrael.

27 And as Samuel turned himſelfe to go away, he caught the lap of his coat, and it rent.

28 Then Samuel ſaid unto him, The Lord hath rent the kingdome of Iſrael from thee this day, and hath given it to thy [l] neighbour, that is better then thou.

29 For indeed the [m] ſtrength of Iſrael will not lie nor repent: for he is not a man that he ſhould repent.

[l] That is, to David.

[m] Meaning, God, who maintaineth and preferreth his.

30 Then he ſaid, I have ſinned: but honour me, I pray thee, before the Elders of my people, and before Iſrael, and turn again with me, that I may worſhip the Lord thy God.

31 ¶ So Samuel turned again, and followed Saul: and Saul worſhipped the Lord.

32 Then ſaid Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him ‡ pleaſantly, and Agag ſaid, Truely the [n] bitterneſſe of death is paſſed.

33 And Samuel ſaid, * As thy ſword hath made woman childleſſe, ſo ſhall thy mother be childleſſe among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

‡ *Or, in bonds.*

[n] He ſuſpected nothing leſſe then death, or as ſome write, he paſſed not for death.

* *Exod.*17.11. *Num.*14.45.

34 ¶ So Samuel departed to [o] Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to [p] ſee Saul untill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king over Iſrael.

[o] Where his houſe was.

[p] Though Saul came where Samuel was, Chap. 19.22.

[q] As verſe 11.

CAP. XVI.

1 *Samuel is reproved of God, and is ſent to anoint David.* 7 *God regardeth the heart.* 13 *The Spirit of the Lord commeth upon David.* 14 *The wicked Spirit is ſent upon Saul.* 19 *Saul ſendeth for David.*

THe Lord then ſaid unto Samuel, How long wilt thou mourn for Saul, [a] ſeeing I have caſt him away from reigning over Iſrael? fill thine horn with oyle and come, I will ſend thee to Iſhai the Bethlemite, for I have provided me a king among his ſons.

[a] Signifying, that we ought not to ſhew our ſelves more pitifull then God, nor to lament them whom he caſteth out.

2 And Samuel ſaid, How can I go? for if Saul ſhall heare it, he will kill me. Then the Lord anſwered, Take an heifer † with thee, and ſay, I am come [b] to do ſacrifice to the Lord.

† *Ebr. in thine hand.*

[b] That is, to make a peace offering, which might be done though the Arke was not there.

3 And call Iſhai to the ſacrifice, and I will ſhew thee what thou ſhalt do, and thou ſhalt anoint unto me him whom I name unto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the town [c] were aſtonied at his comming, and ſaid, Commeſt thou peaceably?

[c] Fearing ſome grievo crime had committed, cauſe the Pro was not wo come thither.

5 And he anſwered, Yea: I am come to doe ſacrifice unto the Lord: ſanctifie your ſelves, and come with me to the ſacrifice. And he ſanctified Iſhai and his ſons, and called them to the ſacrifice.

6 And when they were come, he looked on Eliab, and ſaid, Surely the Lords [d] Anointed is before him.

[d] Thinking, Eliab had be appointed of to be made K

7 But the Lord ſaid unto Samuel, Look not on his countenance, nor on the height of his ſtature, becauſe I have refuſed him: for *God ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

* 1 *Chron.*28. *Iere.*11.20. 10.& 20.12. *Pſal.*7.10.

8 Then Iſhai called Abinadab, and made him come before Samuel. And he ſaid, Neither hath the Lord choſen this.

9 Then Iſhai made Shammah come. And he ſaid, Neither yet hath the Lord choſen him.

10 Againe Iſhai made his ſeven ſons to come before Samuel: and Samuel ſaid unto Iſhai, The Lord hath choſen none of theſe.

11 Finaly, Samuel ſaid unto Iſhai, † Are there no more children *but theſe*? And he ſaid, There remaineth yet a little one behind, that keepeth the ſheep. Then Samuel ſaid unto Iſhai, * Send and fet him: for we will not ſit down till he be come hither.

† *Ebr. are the chil dren ended?*

* 2 *Sam.* 7.8. *Pſal.*78.71. 89.21.

12 And he ſent, and brought him in: and he was ruddy, and of a good countenance, and comely viſage. And the Lord ſaid, Ariſe, *and* anoint him: for this is he.

13 Then Samuel tooke the horne of oyl, and anointed him in the mids of his brethren. And the * ſpirit of the Lord ‡ came upon David, from that day forward: then Samuel roſe up, and went to Ramah.

* *Act.*7.46. 13.22.

‡ *Or, proſpered.*

14 ¶ But the ſpirit of the Lord departed from Saul, and an [e] evil ſpirit *ſent* of the Lord vexed him.

15 And Sauls ſervants ſaid unto him, Behold now, the evill ſpirit of God vexeth thee.

16 Let our lord therefore command thy ſervants, *that are* before thee, to ſeeke a man that is a cunning player upon the harpe: that when the evill ſpirit of God commeth upon thee, he may play with his hand, and thou mayeſt be eaſed.

17 Saul then ſaid unto his ſervants, Provide me a man, I pray you, that can play well, and bring him to me.

[e] The wicked ſpirits are at Go commandemen to execute his will againſt the wicked.

18 Then anſwered one of his ſervants, and ſaid, Behold, I have ſeene a [f] ſon of Iſhai, a Bethlemite, that can play, and is ſtrong, valiant, and a man of warre, and wiſe in matters, and a comely perſon, and the Lord is with him.

[f] Though Da was now anoi king by the phet, yet God would exerci him in ſundry ſorts before had the uſe o kingdome.

19 ¶

19 ¶ Wherefore Saul ſent meſſengers unto Iſhai, and ſaid, Send me David thy ſon, which is with the ſheep.

20 And Iſhai tooke an aſſe *laden* with bread, and a flagon of wine, and a kid, and ſent them by the hand of David his ſon unto Saul.

21 And David came to Saul, and ‡ ſtood before him: and he loved him very well, and he was his armour bearer.

rved him.

22 And Saul ſent to Iſhai, ſaying, Let David now remaine with me: for he hath found favour in my ſight.

23 And ſo when the *evill* ſpirit of God came upon Saul, David took an harpe and played with his hand, and Saul was [g] refreſhed, and was eaſed: for the evill ſpirit departed from him.

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CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 10 Goliah defieth Iſrael. 17 David is ſent to his brethren. 34 The ſtrength & boldneſſe of David. 47 The Lord ſaveth not by ſword nor ſpeare. 50 David killeth Goliath, and the Philiſtims flee.

NOw the Philiſtims gathered their armies to battell, and came together to Shochoh, which is in Judah, and pitched betweene Shochoh and Azekah, ‡ in the coaſt of Dammin.

in Epheſdam-

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley ‡ of Elah, and put themſelves in battel aray to meet the Philiſtims.

Of the oke.

3 And the Philiſtims ſtood on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: ſo a valley *was* betweene them.

4 ¶ Then came a man between them [a] both out of the tents of the Philiſtimes, named Goliath of Gath: his height *was* ſix cubits and an hand breadth,

weene the
ampes.

5 And had an helmet of braſſe upon his head, and a ‡ brigandine upon him: and the weight of his brigandine *was* five thouſand [b] ſhekels of braſſe.

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6 And he had ‡ bootes of braſſe upon his legs, and a ſhield of braſſe upon his ſhoulders.

, greaves.

7 And the ſhaft of his ſpeare *was* like a Weavers beame: & his ſpeare head *weighed* ſix hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſte of Iſrael, and ſaid unto them, Why are ye come to ſet your battell in aray? am not I a Philiſtim, and you ſervants to Saul? chuſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and † kill me, then will we be your ſervants: but if I overcome him, and kill him, then ſhall ye be our ſervants, and ſerve us.

r. ſmite me.

10 Alſo the Philiſtim ſaid, I defie the hoſte of Iſrael this day: give me a man, that we may fight ‡ together.

‡ *Or, hand to hand.*

11 When Saul and all Iſrael heard thoſe words of the Philiſtim, they were diſcouraged, and greatly afraid.

12 ¶ Now this David *was* the * ſon of an Ephrathite of Beth-lehem Judah, named Iſhai, which had eight ſons: and ‡ this man was taken for an old man in the dayes of Saul.

* *Chap.16.1.*

‡ *Or, He was counted among them that bare office.*

13 And the three eldeſt ſons of Iſhai went and followed Saul to the battell: and the names of his three ſons that went to battell, *were* Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So David was the leaſt: and the three eldeſt went after Saul.

15 David alſo [c] went, but he returned from Saul to feed his fathers ſheep in Beth-lehem.

[c] To ſerve Saul, as chap.16.19.

16 And the Philiſtim drew neere in the morning, and evening, and continued fourtie dayes.

17 And Iſhai ſaid unto David his ſon, [d] Take now for thy brethren an Ephah of this parched corn, and theſe ten cakes, and runne to the hoſte to thy brethren.

[d] Though Iſhai ment one thing, yet Gods providence directed David to another end.

18 Alſo cary theſe ten freſh cheeſes unto the Captaine, and looke how thy brethren fare, and receive their [e] pledge.

[e] If they have layd any thing to gage for their neceſſitie, redeeme it out.

19 (Then Saul and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtims)

20 ¶ So David roſe up earely in the morning, and left the ſheep with a keeper, and tooke and went as Iſhai had commanded him, and came within the compaſſe of the hoſte: and the hoſt went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiſtims had put themſelves in aray, armie againſt armie.

22 And David left the things, which he bare, under the hands of the keeper of the † cariage, and ran into the hoſte, and came, and asked his brethren † how they did.

† *Ebr. veſſels.*

† *Ebr. of peace.*

23 And as he talked with them, behold, the man *that was* betweene the two *Armies*, came up, (whoſe name *was* Goliath the Philiſtim of Gath) out of the ‡ armie of the Philiſtims, and ſpake [f] ſuch words, and David heard them.

‡ *Or, vallie.*

[f] As are above rehearſed, verſ.8. and 9.

24 And all the men of Iſrael, when they ſaw the man, ranne away from him, and were ſore afraid.

25 For every man of Iſrael ſaid, Saw ye not this man that commeth up? even to revile Iſrael is he come up: and to him that killeth him, will the King give great riches, and will give him his * daughter, yea, and make his fathers houſe [g] free in Iſrael.

* *Ioſh. 15.16.*

[g] From taxes and paiments.

26 ¶ Then David ſpake to the men

that ſtood with him, and ſaid, What ſhall be done to the man that killeth this Philiſtim, and taketh away the [h] ſhame from Iſrael? for who is this uncircumciſed Philiſtim, that he ſhould revile the hoſte of the living God?

[h] This diſhonour that he doeth to Iſrael.

27 And the people anſwered him after this manner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliab was very angrie with David, and ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come down to ſee the battell.

29 Then David ſaid, What have I now done? Is there not a [i] cauſe?

[i] For his fathers ſending was a juſt occaſion, and alſo he felt himſelfe inwardly mooved by Gods Spirit.

30 And he departed from him into the preſence of another, and ſpake of the ſame manner, and the people anſwered him according to the former words.

31 ¶ And they that heard the words which David ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So David ſaid to Saul, Let no mans heart faile him, becauſe of him: thy ſervant will goe, and fight with this Philiſtim.

33 And Saul ſaid to David, Thou art not [k] able to goe againſt this Philiſtim to fight with him: for thou art a boy, and he is a man of warre from his youth.

[k] Here Satan proveth Davids faith, by the infidelitie of Saul.

34 And David anſwered unto Saul, Thy ſervant kept his fathers ſheepe, and there came a [l] Lion, and likewiſe a beare, and tooke a ſheepe out of the flock,

[l] David by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to overcome this danger, ſeeing he was zealous for Gods honour.

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſervant ſlew both the Lion, and the beare: therefore this uncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath railed on the hoſte of the living God.

37 ¶ Moreover David ſaid, the Lord that delivered me out of the paw of the Lion, and out of the paw of the beare, he will deliver me out of the hand of this Philiſtim. Then Saul ſaid unto David, [m] Goe, and the Lord be with thee.

[m] For by theſe examples, he ſaw that the power of God was with him.

38 And Saul put his raiment upon David, and put an helmet of braſſe upon his head, and put a brigandine upon him.

39 Then girded David his ſword upon his raiment, and ‡ began to go: for he never proved it: and David ſaid unto Saul, I cannot go with theſe: for I am not accuſtomed. Wherefore David put them off him.

‡ *Or, aſſayed.*

40 Then tooke he his [n] ſtaffe in his hand, and choſe him five ſmooth ſtones out of a brooke, and put them in his ſhepherds bag or ſcrip, and his ſling *was* in his hand, & he drew neere to the Philiſtim.

[n] To the intent that by theſe weake meanes, God might onely be known to be the author of this victory.

41 And the Philiſtim came and drew neere unto David, and the man that bare the ſhield *went* before him.

42 Now when the Philiſtim looked about and ſaw David, he diſdained him: for he was but yong, ruddie, & of a comely face

43 And the Philiſtim ſaid unto David, am I a dogge, that thou commeſt to me with ſtaves? And the Philiſtim [o] curſed David by his gods.

[o] He ſware by gods that he would deſtroy him.

44 And the Philiſtim ſaid to David, Come to me, and I will give thy fleſh unto the fowles of the heaven, and to the beaſts of the field.

45 Then ſaid David to the Philiſtim, Thou commeſt to me with a ſword, and with a ſpeare, and with a ſhield, but I come to thee in the Name of the Lord of hoſtes, the God of the hoſte of Iſrael, whom thou haſt railed upon.

46 This [p] day ſhall the Lord cloſe thee in mine hand, and I ſhall ſmite thee, & take thine head from thee, and I will give the carkeiſes of the hoſte of the Philiſtims this day unto the fowles of the heaven, and to the beaſts of the earth, that all the world may know that Iſrael hath a God,

[p] David being ſured both of cauſe and of hi calling, prop fieth of the de ction of the Phi ſtims.

47 And that all this aſſembly may know, that the Lord ſaveth not with ſword nor with ſpeare (for the battell is the Lords) and he will give you into our hands.

48 And when the Philiſtim aroſe to come and draw neere unto David, David [q] haſted and ran to fight againſt the Philiſtim.

[q] Being mov with a ferve zeale to bereve ged upon this blaſphemer of Gods Name.

49 And David put his hand in his bagge, and tooke out a ſtone, and ſlang it, and ſmote the Philiſtim in his forehead, that the ſtone ſticked in his forehead, and he fell groveling to the earth.

50 So David overcame the Philiſtim with a ſling and with a ſtone, and ſmote the Philiſtim, and ſlew him, when David had no ſword in his hand.

51 Then David ranne, and ſtood upon the Philiſtim, and took his ſword and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So when the Philiſtims ſaw, that their champion was dead, they fled.

52 And the men of Iſrael and Judah aroſe, and ſhouted, and followed after the Philiſtims, untill they came to the ‡ valley, and unto the gates of Ekron: and the Philiſtims fell downe wounded by the way of Shaaraim, even to Gath and to Ekron.

‡ *Or, Gai the citie.*

53 And the children of Iſrael returned from purſuing the Philiſtims, and ſpoyled their tents.

54 And David tooke the head of the Philiſtim, and brought it to Jeruſalem,

and put his armour in his ‡ tent.

houſe at Beth-
m.

55 ¶ When Saul ſaw David go forth againſt the Philiſtim, he ſaid unto Abner the captain of his hoſt, Abner, [z] whoſe ſonne is this young man? and Abner anſwered, As thy ſoul liveth, O king, I cannot tell.

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fit by him.

56 Then the king ſaid, Enquire thou whoſe ſonne this young man is.

57 And when David was returned from the ſlaughter of the Philiſtim, then Abner took him, & brought him before Saul with the head of the Philiſtim in his hand.

58 And Saul ſaid to him, Whoſe ſonne art thou, thou young man? and David anſwered, I am the ſonne of thy ſervant Iſhai the Beth-lehemite.

CHAP. XVIII.

1 The amitie of Ionathan and David. 8 Saul envieth David for the praiſe that the women gave him. 11 Saul would have ſlain David. 17 He promiſeth him Merab to wiſe, but giveth him Michal. 27 David delivereth to Saul two hundred foreskins of the Philiſtims. 29 Saul feareth David, ſeeing that the Lord is with him.

affection was
bent toward

AND when he had made an end of ſpeaking unto Saul, the [a] ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would not let him return to his fathers houſe.

3 Then Jonathan and David made a covenant: for he loved him as his own ſoul.

4 And Jonathan put off the robe that was upon him, and gave it David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 And David went out whitherſoever Saul ſent him, *and* behaved himſelf [b] wiſely: ſo that Saul ſet him over the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

at is, he pro-
d in all his
gs.

6 ¶ When they came again, and David returned from the ſlaughter of the [c] Philiſtim, the women came out of all cities of Iſrael ſinging and dancing to meet king Saul, with timbrels, with *inſtruments of* joy, and with rebecks.

wit, Goliath.

7 And the women † ſang by courſe in their play, and ſaid, * Saul hath ſlain his thouſand, and David his ten thouſand.

. *anſwered*,
.21.11.
9.5.

8 Therefore Saul was exceeding wroth, and the ſaying diſpleaſed him, and he ſaid, They have aſcribed unto David ten thouſand, & to me they have aſcribed *but a* thouſand, and *what can he have* more ſave the kingdome?

9 Wherefore Saul [d] had an eye on David from that day forward.

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vie and ha-

10 ¶ And on the morrow the evill ſpirit of God came upon Saul, and he [e] propheſied in the mids of the houſe: and David played with his hand like as at other times, and there *was* a ſpeare in Sauls hand.

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11 And Saul took the ſpeare, and ſaid, I will ſmite David *thorow* to the wall. But David avoided twiſe out of his preſence.

12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therfore Saul put him from him, and made him a captain over a thouſand, and he went [f] out and in before the people.

f Meaning, he was captain over the people.

14 And David behaved himſelf wiſely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul ſaw that he was very wiſe, he was afraid of him.

16 For all Iſrael and Judah loved David, becauſe he went out and in before them.

17 ¶ Then Saul ſaid to David, Behold mine eldeſt daughter Merab, her I will give thee to wife: onely be a valiant ſonne unto me, and [g] fight the Lords battels: for Saul thought, Mine hand ſhall not be upon him, but the hand of the Philiſtims ſhall be upon him.

g Fight againſt the that war againſt Gods people.

18 And David anſwered Saul, What am I? and what is my life, *or* the family of my father in Iſrael, that I ſhould be ſon in law to the king?

19 Howbeit when Merab Sauls daughter ſhould have been given to David, [h] ſhe was given to Adriel a Meholathite to wife.

h By whom he had five ſonnes, which David put to death at the requeſt of the Gibeonites, 2 Sam. 21.8.

20 ¶ Then Michal Sauls daughter loved David: and they ſhewed Saul, and the thing pleaſed him.

21 Therefore Saul ſaid, I will give him her, that ſhe may be a [i] ſnare to him, and that the hand of the Philiſtims may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſonne in law in the *one* of the twain.

i So his hypocriſie appeareth: for under pretence of favour he ſought his deſtruction.

22 And Saul commanded his ſervants, Speake with David ſecretly, and ſay, Behold, the king hath a favour to thee, and all his ſervants love thee: be now therefore the kings ſonne in law.

23 And Sauls ſervants ſpake theſe words in the eares of David. And David ſaid, [k] Seemeth it to you a light thing to be a kings ſonne in law, ſeeing that I am a poore man and of ſmall reputation?

k Meaning, that he was not able to endow his wife with riches.

24 And then Sauls ſervants brought him word again, ſaying, ſuch words ſpake David.

25 And Saul ſaid, This wiſe ſhall ye ſay to David, The king deſireth no dowry, but an hundred foreſkins of the Philiſtims, to be avenged of the kings enemies: for Saul thought to make David fall into the hands of the Philiſtims.

26 And when his ſervants told David theſe words, it pleaſed David well, to

be the [l] kings ſonne in law: and the dayes were not expired.

27 Afterward David aroſe with his men, and went and ſlew of the Philiſtims two hundred men: and David brought their foreskins, and [m] they gave them wholly to the king, that he might be the kings ſonne in law: therefore Saul gave him Michal his daughter to wife.

28 Then Saul ſaw and underſtood that the Lord *was* with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more [n] afraid of David, and Saul became alway Davids enemy.

30 And when the princes of the Philiſtims went forth, at their going forth [o] David behaved himſelf more wiſely then all the ſervants of Saul, ſo that his name was much ſet by.

CHAP. XIX.

2 Ionathan declareth to David the wicked purpoſe of Saul. 11 Michal his wife ſaveth him. 18 David cometh to Samuel. 23 The ſpirit of propheſie cometh to Saul.

THen Saul ſpake to Jonathan his ſonne, and to all his ſervants, that they ſhould [a] kill David: but Jonathan Sauls ſonne had a great favour to David.

2 And Jonathan told David, ſaying, Saul my father goeth about to ſlay thee: now therefore, I pray thee, take heed unto thy ſelf unto the morning, and abide in a ſecret *place*, and hide thy ſelf.

3 And I will go out, and ſtand by my father in the field where thou [b] art, and will commune with my father of thee, and I will ſee what *he ſaith*, and will tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: for he hath not ſinned againſt thee, but his works have been to thee very good.

5 For he † did * put his life in danger, and ſlew the Philiſtim, & the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt it, thou rejoycedſt: wherefore then wilt thou ſinne againſt innocent blood, and ſlay David without a cauſe?

6 Then Saul hearkened unto the voice of Jonathan, and Saul [c] ſware, As the Lord liveth, he ſhall not die.

7 So Jonathan called David, and Jonathan ſhewed him all thoſe words, and Jonathan brought David to Saul, and he was in his preſence as in times paſt.

8 ¶ Again the warre began, and David went out and fought with the Philiſtims, and ſlew them with a great ſlaughter, and they fled from him.

9 ¶ And the evill Spirit of the Lord was upon Saul, as he ſat in his houſe having his ſpeare in his hand, and David [d] played with his hand.

10 And Saul intended to ſmite David to the wall with the ſpeare: but he turned aſide out of Sauls preſence, and he ſmote the ſpeare againſt the wall: but David fled, and eſcaped the ſame night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told it him, ſaying, If thou ſave not thy ſelf this night, to morrow thou ſhalt be ſlain.

12 So Michal [e] let David down thorow a window: and he went, and fled, and eſcaped.

13 Then Michal took an image, and laid it in the bed, and put a pillow ſtuffed with goats *haire* under the head of it, and covered it with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He is ſick.

15 And Saul ſent the meſſengers again to ſee David, ſaying, Bring him to me in the [f] bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, an image *was* in the bed, with a pillow of goats *haire* under the head of it.

17 And Saul ſaid unto Michal, Why haſt thou mocked me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go, or elſe I wil kill thee.

18 ¶ So David fled and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

19 But one told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw a company of Prophets propheſying, and Samuel ſtanding [h] as appointed over them, the Spirit of God fell upon the meſſengers of Saul, and they alſo [i] propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: again Saul ſent the third meſſengers, and they propheſied alſo.

22 Then went he himſelf to Ramah, and came to a great well that is in Shechu, & he asked, and ſaid, Where are Samuel and David? and one ſaid, Behold, *they be* at Naioth in Ramah.

23 And he [k] went thither, *even* to Naioth in Ramah, and the Spirit of God came upon him alſo, and he went propheſying untill he came to Naioth in Ramah.

24 And he ſtript off his [l] clothes, and he propheſied alſo before Samuel, and fell [m] down naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

CHAP.

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[l] Becauſe he thought himſelf able to compaſſe the kings requeſt.

[m] Meaning, David and his ſouldiers.

[n] To be deprived of his kingdome.

[o] That is, David had better ſucceſſe againſt the Philiſtims then Sauls men.

[a] Before Saul ſought Davids life ſecretly, but now his hypocriſie burſteth forth to open cruelty.

[b] That I may give thee warning what to do.

† Ebr. he put his ſoul in his hand.

* Judg. 12.3. 1 Sam. 28.21. Pſal. 119.109.

[c] Whatſoever he pretended outwardly, yet his heart was full of malice.

[d] He played on harpe to miti the rage of th vill ſpirit, as ch 16.23.

[e] Thus God ved both the and daughter this tyrant to vour David ag their father.

[f] Behold, how tyrants to acc pliſh their neither regar oath nor frie ſhip, God nor

[g] Naioth wa ſchoole where word of God ſtudied, nere Ramah.

[h] Being their ch inſtructer.

[i] Changed th mindes and pr God.

[k] With a mind perſecute them.

[l] His kingly parell.

[m] He humb himſelf as o did.

* Chap. 10.11.

CHAP. XX.

2 Jonathan comforteth David. 3 They renew their league. 33 Saul would have killed Jonathan. 38 Jonathan advertiſeth David by three arrows, of his fathers fury.

AND David [a] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquitie? and what ſinne have I committed before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but he will † ſhew it me: and why ſhould my father hide this thing from me? he will not do it.

3 And David ſware again and ſaid, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Jonathan ſhall not know it, leſt he be ſory: but indeed, as the Lord liveth, and as thy ſoul liveth, there is but a [b] ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul † requireth, that will I do unto thee.

5 And David ſaid unto Jonathan, Behold, to morrow is the [c] firſt day of the moneth, and I ſhould ſit with the king at meat: but let me go, that I may hide my ſelf in the fields unto the third *day* at even.

6 If thy father make mention of me, then ſay, David asked leave of me, that he might go to Beth-lehem to his own city: for there is a [d] yearely ſacrifice for all that family.

7 And if he ſay thus, It is well, thy ſervant ſhall have peace: but if he be angry, be ſure that wickedneſſe is concluded of him.

8 So ſhalt thou ſhew mercy unto thy ſervant: * for thou haſt joyned thy ſervant into a covenant of the Lord with thee, and if there be in me iniquity, ſlay thou me: for why ſhouldeſt thou bring me to thy father?

9 ¶ And Jonathan anſwered, God keep that from thee: for if I knew that wickedneſſe were [e] concluded of my father to come upon thee, would not I tell it thee?

10 Then ſaid David to Jonathan, Who [f] ſhall tell me? how *ſhall I know*, if thy father anſwer thee cruelly?

11 And Jonathan ſaid to David, Come and let us go out into the field: and they twain went out into the field.

12 Then Jonathan ſaid to David, O Lord God of Iſrael, when I have groped my fathers minde to morrow at this time, *or* within this three daies, and if it be well with David, and I then ſend not unto thee, and ſhew it thee,

13 The Lord [g] do ſo and much more unto Jonathan: but if my father have mind to do thee evill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt go in peace: and the Lord be with thee, as he hath been with my father.

14 Likewiſe *J require* not whiles I live: *for J doubt not* but thou wilt ſhew me the mercy of the Lord, [h] *that J die not.*

15 But *J require* that thou cut not off thy mercy from mine houſe for ever: no, not when the Lord hath deſtroyed the enemies of David, every one from the earth.

16 So Jonathan made a bond with the houſe of David, *ſaying*, Let the Lord require it at the hands of Davids enemies.

17 And again Jonathan ſware unto David, becauſe he loved him (for he loved him as his own ſoul)

18 Then ſaid Jonathan to him, To morrow is the firſt day of the moneth: and thou ſhalt be ‡ looked for, for thy place ſhall be empty.

19 Therfore thou ſhalt hide thy ſelf three daies, *then* thou ſhalt go down quickly and come to the place where thou diddeſt hide thy ſelf, when this matter was in hand, and ſhalt remain by the ſtone † Ezel.

20 And I will ſhoot three arrows on the ſide thereof, as though I ſhot at a mark.

21 And after I will ſend a boy, *ſaying*, Go, ſeeke the arrows. If I ſay unto the boy, See, the arrows are on thisſide thee, bring them, and come thou: for it is † well with thee and no hurt, *as* the Lord liveth.

22 But if I ſay thus unto the boy, Behold the arrows are beyond thee, go thy way: for the [i] Lord hath ſent thee away.

23 As touching the thing which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the firſt day of the moneth came, the king ſat to eat meat.

25 And the king ſat, as at other times, upon his ſeat, even upon his ſeat by the wall, and Jonathan aroſe, and Abner ſat by Sauls ſide, but Davids place was emptie.

26 And Saul ſaid nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, *or els* becauſe he was not purified.

27 But on the morow which was the ſecond day of the moneth, Davids place was emptie again: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſonne of [l] Iſhai to meat, neither yeſterday nor to day?

28 And Jonathan anſwered unto Saul, David required of me, *that he might go* to Beth-lehem.

29 For he ſaid, Let me go, I pray thee: for our family *offereth* [m] a ſacrifice in the city, and my brother hath ſent for me: therefore now if I have found favour in thine eyes, let me go, I pray thee, and ſee my [n] brethren:

r Saul was , and prophe- a day and a , by Gods idence that d might have o eſcape.

. reveals it in are.

am in great er of death.

. ſaith.

t what time e ſhould be a nn ſacrifice, n.28.11. to the ch they added e-offerings feaſts.

eade chap. 1.

hap. 18.3. 23.18.

hat he were y determined.

thy father do our me.

he Lord puniſh moſt grievouſ-

h I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy me, but ſhew thy ſelf friendly to my poſterity.

‡ Or, mentioned.

† Ebr. of the way, becauſe it ſerved as a ſigne to ſhew the way to them that paſſed by.

† Ebr. peace.

i The Lord is the authour of thy departure.

k Yet he might have ſome buſines to let him.

l Thus he ſpeaketh contemptuouſly of David.

m That is, a peace-offering.

n Meaning, all his kinsfolke.

thren: this is the cauſe that he cometh not unto the kings table.

30 Then was Saul angry with Jonathan, and ſaid unto him, Thou [o] ſon of the wicked rebellious woman, do not I know that thou haſt choſen the ſon of Iſhai to thy confuſion, and to the confuſion *and* ſhame of thy mother?

31 For as long as the ſon of Iſhai liveth upon the earth, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherfore now ſend and fet him unto me, for he †ſhal ſurely dy.

32 And Jonathan anſwered unto Saul his father, and ſaid unto him, Wherefore ſhall he [p] die? what hath he done?

33 And Saul caſt a ſpeare at him to hit him, whereby Jonathan knew, that it was determined of his father to ſlay David.

34 ¶ So Jonathan aroſe from the table in a great anger, and did eat no meat the ſecond day of the moneth: for he was ſory for David, *and* becauſe his father had reviled him.

35 On the next morning therefore Jonathan went out into the field, [q] at the time appointed with David, and a little boy with him.

36 And he ſaid unto his boy, Run now, ſeek the arrows which I ſhoot: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had ſhot, Jonathan cried after the boy, and ſaid, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, [r] Make ſpeed, haſt *and* ſtand not ſtill: and Jonathans boy gathered up the arrows, and came to his maſter,

39 But the boy knew nothing: onely Jonathan and David knew the matter.

40 Then Jonathan gave his †bow and arrows unto the boy that was with him, and ſaid unto him, Go, carie them into the citie.

41 ¶ Aſſoon as the boy was gone, David roſe out of a place that was toward the [ſ] South, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept both twain, till David exceeded.

42 Therefore Jonathan ſaid to David, Go in peace: that which we have [t] ſworn both of us in the Name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed, and between thy ſeed, *let it ſtand* for ever.

43 And he aroſe and departed, and Jonathan went into the city.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Prieſt. 6 He getteth of him the ſhewbread to ſatisfie his hunger. 7 Doeg Sauls ſervant was preſent. 10 David fleeth to king Achiſh. 13 and there faineth himſelf mad.

Then came David to [a] Nob to Ahimelech the Prieſt, and Ahimelech was aſtonied at the meeting of David, and ſaid unto him, why art thou alone, and no man with thee?

2 And David ſaid to Ahimelech the Prieſt, The [b] King hath commanded me a certaine thing, and hath ſaid unto me, Let no man know whereabout I ſend thee, and what I have commanded thee: and I have appointed my ſervants to ſuch *and* ſuch places.

3 Now therefore if thou haſt ought under thine hand, give me five *cakes of* bread, or what cometh to hand.

4 And the Prieſt anſwered David, and ſaid, There is no common bread under mine hand, but here is * hallowed bread, if the young men have kept themſelves, at leaſt from [c] women.

5 David then anſwered the Prieſt, and ſaid unto him, Certainly women have been ſeparate from us this two or three dayes ſince I came out: and the [d] veſſels of the young men were holy, though the way were prophane, and how much more then ſhall *every one* [e] be ſanctified this day in the veſſell?

6 So the Prieſt gave him hallowed *bread*: for there was no bread there, ſave the ſhewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſervants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‡chiefeſt of Sauls herdmen)

8 And David ſaid unto Ahimelech, Is there not here under thine hand a ſpeare or a ſword? for I have neither brought my ſword nor my harneſſe with me, becauſe the kings buiſineſſe required haſt.

9 And the Prieſt ſaid, The ſword of Golia the Philiſtim, whom thou ſleweſt in the * valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other ſave that here: And David ſaid, There is none to that, give it me.

10 And David aroſe and fled the ſame day from the [h] preſence of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, Is not this David the * king of the land? did they not ſing unto him in dances, ſaying, * Saul hath ſlain his thouſand, and David his ten thouſand?

12 And David † conſidered theſe words, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behavour before them, and fained himſelf mad in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpettle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants,

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[o] Thou art ever contrary unto me, as thy mother is.

† Ebr. ſon of death.

[p] For it were too great tyranny to put one to death, and not to ſhew the cauſe why.

[q] For this was the third day, as it was agreed upon, verſe 5.

[r] By theſe words he admoniſhed David what he ought to do.

† Ebr. inſtruments.

[ſ] It ſeemeth that he had ſhot on the north ſide of the ſtone, leſt the boy ſhould have eſpied David.

[t] Which oath he called in the eight verſe, the covenant of the Lord.

[a] Where the Ark then was, to ask counſell of the Lord.

[b] Theſe in ties that we the ſaints of teach us, tha hath his juſti himſelf, but veth it of G mercy.

* Exod. 25.30. Levit. 24.5. Matth. 12.3,4.

[c] If they have companied w their wives.

[d] That is, thei dies.

[e] Shall be n carefull to k his veſſell h when he ſhal eaten of this h food?

[f] Tarrying to w ſhip before t Ark.

‡ Or, maſter of th that kept Sauls tell.

* Chap. 17.2.

[g] Behinde th place where th high Prieſts g ments lay.

[h] That is, out Sauls dominion.

* Chap. 17.9.

* Chap. 18.7. and 29.5.

† Ebr. put theſ words in his heart.

[i] By making marks and toyes.

Lo, ye ſee the man is beſide himſelf, wherfore have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence? [k] ſhall he come into mine houſe?

meet to be gs houſe?

Chap. XXII.

1 David hideth himſelf in a cave. 2 Many that were in trouble came unto him. 9 Doeg accuſeth Ahimelech. 18 Saul causeth the Prieſts to be ſlain. 28 Abiathar eſcapeth.

DAvid therefore departed thence, and ſaved himſelf in the cave [a] of Adullam: and when his brethren and all his fathers houſe heard it, they went down thither to him.

2 And there gathered unto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and he was their ‡ prince, and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in [b] Moab, and ſaid unto the king of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will do for me.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that David was in [d] the hold.

5 And the Prophet Gad ſaid unto David, Abide not in the hold, *but* depart and go into the land of Judah. Then David departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that David was [e] diſcovered, and the men that were with him, and Saul remained in Gibeah under a tree in Ramah, having his ſpeare in his hand, and all his ſervants ſtood about him,

7 And Saul ſaid unto his ſervants that ſtood about him, Heare now, ye ſons [f] of Jemini, will the ſon of Iſhai give every one of you fields and vineyards: will he make you all captains over thouſands, and captains over hundreds?

8 That al ye have conſpired againſt me, and there is none that telleth me that my ſon hath made a covenant with the ſon of Iſhai? and there is none of you that is ſory for me, or ſheweth me, that my [g] ſon hath ſtirred up my ſervant to lie in wait againſt me, as *appeareth* this day?

9 ¶ Then anſwered Doeg the Edomite (who was appointed over the ſervants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Ahimelech the ſon of Ahitub,

10 Who asked counſel of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliath the Philiſtim.

11 Then the king ſent to call Ahimelech the Prieſt the ſon of Abitub, and all his fathers houſe, *to wit*, [h] the Prieſts that were in Nob: and they came all to the king.

12 And Saul ſaid, Heare now, thou ſon of Abitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Iſhai, in that thou haſt given him victual, and a ſword, and haſt asked counſel of God for him, that he ſhould riſe againſt me, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaid, Who is ſo faithfull among all thy ſervants as David, *being* alſo the kings ſon in law, and goeth at thy commandment, and is honourable in thine houſe?

15 [i] Have I this day firſt begun to ask counſel of God for him? be it farre from me, let not the king impute any thing unto his ſervant, nor to all the houſe of my father: for thy ſervant knew nothing of all this, leſſe nor more.

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the king ſaid unto the ‡ Sergeants that ſtood about him, Turn, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with David, and becauſe they knew when he fled, and ſhewed it not to me. But the ſervants of the king [k] would not move their hands to fall upon the Prieſts of the Lord.

18 Then the king ſaid to Doeg, Turn thou and fall upon the Prieſts. And Doeg the Edomite turned, and ran upon the Prieſts, and ſlew that ſame day fourescore and five perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſts ſmote he with the edge of the ſword, both man and woman, both childe and ſuckling, both oxe and aſſe, and ſheep, with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſon of Ahitub (whoſe name *was* Abiathar) [l] eſcaped, and fled after David.

21 And Abiathar ſhewed David, that Saul had ſlain the Lords Prieſts.

22 And David ſaid unto Abiathar, I knew it the ſame day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cauſe *of the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, *and* feare not: for ‡ he that ſeeketh my life, ſhall ſeek thy life alſo: for with me thou ſhalt be in ſafegard.

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ch were the nt of the Eli, whoſe d threat- nith.

[i] Have I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

‡ Or, footmen.

[k] For they knew that they ought not to obey the wicked commandement of ẏ king in ſlaying the innocent.

[l] This was Gods providence, who according to his promiſe preſerveth ſome of the houſe of Eli, chap. 2. 33.

‡ Or, he that taketh thy life, ſhall take mine alſo.

Chap. XXIII.

5 David chaſeth the Philiſtims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderneſſe of Ziph. 16 Ionathan comforteth David. 28 Sauls enterpriſe is broken in purſuing David.

THen they told David, ſaying, Behold the Philiſtims fight againſt [a] Keilah, and ſpoile the barnes.

[a] Which was a city in the tribe of Judah, Joſh. 15. 44.

2 Therefore David asked counſel of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims? And the Lord anſwered David, Go and ſmite the Philiſtims, and ſave Keilah.

3 And Davids men ſaid unto him, See, we be afraid here in [b] Judah, how much more if we come to Keilah againſt the hoſt of the Philiſtims?

4 Then David asked counſell of the Lord again. And the Lord anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philiſtims, and brought away their cattell, and ſmote them with a great ſlaughter: thus David ſaved the inhabitants of Keilah.

6 (And when Abiathar the ſon of Ahimelech*fled to David to Keilah, he brought an [c] Ephod † with him)

7 ¶ And it was told Saul that David was come to Keilah, and Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, ſeeing he is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre, for to go down to Keilah, and to beſiege David and his men.

9 ¶ And David having knowledge that Saul imagined miſchief againſt him, ſaid to Abiathar the Prieſt, [d] Bring the Ephod.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath heard, that Saul is about to come to Keilah to deſtroy the city for my ſake.

11 Will the lords of Keilah deliver me up into his hand? and wil Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, he will come down.

12 Then ſaid David, Will the ‡ lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord ſaid, They will deliver thee up.

13 ¶ Then David and his men, which were about ſix hundred, aroſe and departed out of Keilah, and went ‡ whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

14 And David abode in the wilderneſſe in ‡ holds, and remained in a mountain in the wilderneſſe of Ziph. And Saul ſought him every day, but God [e] delivered him not into his hand.

15 And David ſaw that Saul was come out for to ſeek his life: and David *was* in the wilderneſſe of Ziph in the wood.

16 ¶ And Jonathan Sauls ſon aroſe and went to David into the wood, and comforted † him in God,

17 And ſaid unto him, Feare not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be [f] king over Iſrael, and I ſhall be next unto thee: and alſo Saul my father knoweth it.

18 So they twain made a covenant before the Lord: and David did remain in the wood: but Jonathan went to his houſe.

19 ¶ Then came up the Ziphims to Saul to Gibeah, ſaying, Doth not David hide himſelf by us in holds, in the wood in the hill of Hachilah, which is on the right ſide ‡ of Jeſhimon?

20 Now therefore, O king, come down according to all that thine heart can deſire, and our part *ſhall be* to deliver him into the kings hands.

21 Then Saul ſaid, [g] Be ye bleſſed of the Lord: for ye have had compaſſion on me.

22 Go, I pray you, and prepare yet better: know & ſee his place where he † haunteth, *and* who hath ſeen him there: for it is ſaid to me, He is ſubtile, and crafty.

23 See therefore and know all the ſecret places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and if he be in the [h] land, I will ſearch him out throughout al the thouſands of Judah.

24 Then they aroſe and went to Ziph before Saul, but David and his men *were* in the wilderneſſe of Maon, in the plain on the right hand of Jeſhimon.

25 Saul alſo and his men went to ſeek him, and they told David: wherefore he came down unto a rock, and abode in the wildernes of [i] Maon. And when Saul heard that, he followed after David in the wilderneſſe of Maon.

26 And Saul and his men went on the one ſide of the mountain, and David and his men on the other ſide of the mountain: and David made haſt to get from the preſence of Saul: for Saul and his men compaſſed David and his men round about, to take them.

27 But there came a [k] meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims have invaded the land.

28 Wherefore Saul returned from purſuing David, and went againſt the Philiſtims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIV.

1 David hid in a cave ſpareth Saul. 10 He ſheweth to Saul his innocency. 18 Saul acknowledgeth his fault. 22 He causeth David to ſweare unto him to be favourable to his.

AND David went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philiſtims, they told him, ſaying, Behold,

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[b] That is, in the mids of Judah, much more when we come to the borders againſt our enemies.

* *Chap. 22. 20.*

[c] By Gods providence the Ephod was preſerved and kept with David the true king.

† *Ebr. in his hand.*

[d] To conſult with the Lord by Urim and Thummim.

‡ *Or, governours.*

‡ *Or, to and fro, as having no certain place to go to.*

‡ *Or, ſtrong places.*

[e] No power nor policie can prevail againſt Gods children, but when he appointeth the time.

† *Ebr. his hand.*

[f] Jonathan ethDavid will acco his promi that his ſtriveth ag own conſc

‡ *Or, of the* *neſſe.*

[g] The Lo compenſe friendſhip.

† *Ebr. where hath been.*

[h] In your c trey of Zi which is in J

[i] Which w in the tribe o dah, Joſh.15.

[k] Thus the L can pull back bridle of the rants, and del his out of the mouth.

[l] That is, the of diviſion, cauſe there divided themſelves one from another.

[a] That is, in ſt places, which defended by ture.

David *is* in the wilderneſſe of [b] En-gedi.

3 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks *among* the wilde goats.

4 And he came to the ſheepcoates by the way where there was a cave, and Saul went in † to do his eaſement: and David and his men ſat in the † inward parts of the cave.

5 And the men of David ſaid unto him, See, the day is [c] come, whereof the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, and thou ſhalt do to him as it ſhall ſeem good to thee. Then David aroſe and cut off the lap of Sauls garment privily.

6 And afterward David [d] was touched in his heart, becauſe he had cut off the lap which was on Sauls *garment.*

7 And he ſaid unto his men, The Lord keep me from doing that thing unto my maſter the Lords anointed, to lay mine hand upon him: for he is the anointed of the Lord

8 So David overcame his ſervants with theſe words, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe up out of the cave, and went away.

9 ¶ David alſo aroſe afterward, and went out of the cave, and cryed after Saul, ſaying, O my lord the king. And when Saul looked behind him, David inclined his face to the earth, and bowed himſelf.

10 And David ſaid to Saul, [e] Wherfore giveſt thou an eare to mens words, that ſay, Behold, David ſeeketh evill againſt thee?

11 Behold, this day thine eyes have ſeen, that the Lord had delivered thee this day into mine hand in the cave, and ſome bade me kill thee, but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lords Anointed.

12 Moreover, my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Underſtand and ſee, that there is neither evill nor wickednes in me, neither have I ſinned againſt thee, yet thou hunteſt after my ſoul to take it.

13 The Lord be judge between thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the ‡ old proverb ſaith, Wickedneſſe proceedeth from the wicked, but mine hand be not upon thee.

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dog, *and* after a flea?

16 The Lord therfore be Judge, & judge between thee and me, and ſee, and pleade my cauſe, and † deliver me out of thine hand.

17 When David had made an end of ſpeaking theſe words to Saul, Saul ſaid, [f] Is this thy voice, my ſon David? and Saul liſt up his voice, and wept,

18 And ſaid to David, Thou art more righteous then I: for thou haſt rendred me good, and I have rendred thee evill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: foraſmuch as when the Lord had cloſed me in thine hands, thou killedſt me not.

20 For who ſhall find his enemie, and let him depart † free? wherefore the Lord render thee good for that thou haſt done unto me this day.

21 For now behold, I [g] know that thou ſhalt be king, and that the kingdome of Iſrael ſhall be ſtabliſhed in thine hand.

22 Sweare now therefore unto me by the Lord, that thou wilt not deſtroy my ſeed after me, and that thou wilt not aboliſh my name out of my fathers houſe.

23 So David ſware unto Saul, and Saul went home: but David and his men went up unto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Davids wives. 44 Michal is given to Phalti.

THen * Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his [a] own houſe at Ramah. And David aroſe, and went down to the wildernes of Paran.

2 Now in [b] Maon *was* a man, who had his poſſeſſion in Carmel, and the man was exceeding mighty, and had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 The name alſo of the man *was* Nabal, and the name of his wife Abigail, and ſhe was a woman of ſingular wiſdome, and beautifull, but the man *was* churliſh, and evil conditioned, & was of the family of Caleb.

4 And David heard in the wilderneſſe, that Nabal did ſheare his ſheep.

5 Therefore David ſent ten yong men, and David ſaid unto the yong men, Go up to Carmel, and go to Nabal, and ask him in my name † how he doth.

6 And thus ſhall ye ſay for † [c] ſalutation, Both thou, and thine houſe, and all that thou haſt, be in peace, wealth and proſperitie.

7 Behold, I have heard that thou haſt ſhearers: now thy ſhepheards were with us, and we did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Ask thy ſervants and they will ſhew thee. Wherefore let theſe young men find favour in thine eyes: (for we come in a good ſeaſon) give, I pray thee, whatſoever [d] cometh

y of Judah, 5. 62.

to cover his

in the ſides.

we ſee how we are to ha- ods promiſe, occaſion never ſo lit-

ſeeing it was wn private he repented e had touch- enemy.

ontrary to the report of the l, David was s enemy, he eth himſelf to s friend.

, the proverb of ncient man.

br. judge.

[f] Though he was a moſt cruel enemy to David, yet by his great gentleneſſe his conſcience compelled him to yeeld.

† Ebr. a good way.

[g] Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

* Chap. 28. 3.

[a] That is, among his own kinred.

[b] Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galile.

† Ebr. of peace.

[c] Some reade, ſo maieſt thou live in proſperity the next yeare, both thou, &c.

† Ebr. for life.

[d] commeth to thine hand unto thy ſervants, and to thy ſon David.

9 ¶ And when Davids young men came, they told Nabal all thoſe words in the name of David, and held their peace.

10 Then Nabal anſwered Davids ſervants, and ſaid, who is David? and who is the [e] ſon of Iſhai? there be many ſervants now a dayes, that breake away every man from his maſter.

11 Shal I then take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they be?

12 ¶ So Davids ſervants turned their way, and went againe, and came, and told him all thoſe things.

13 And David ſaid unto his men, Gird every man his ſword *about him*. And they girded every man his ſword: David alſo girded his ſword. And about foure hundred men went up after David, and two hundred abode by the † cariage.

14 Now one of the ſervants told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wildernes to ſalute our maſter, and he † railed on them.

15 Notwithſtanding the men were very good [f] unto us, and we had no diſpleaſure, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping ſheep.

17 Now therefore take heed, and ſee what thou ſhalt doe: for evill will † ſurely come upon our maſter, and upon all his family: for he is ſo wicked that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, and took two hundred † cakes, and two bottels of wine, and five ſheep ready dreſſed, and five meaſures of parched corn, and an hundred ‡ frailes of raiſins, and two hundred of figs, and laded them on aſſes.

19 Then ſhe ſaid unto her ſervants, Goe ye before me: behold, I will come after you: yet ſhe told [g] not her husband Nabal.

20 And as ſhe rode on her aſſe, ſhe came down by a ſecret place of the mountaine, and behold, David and his men came down againſt her, and ſhee met them.

21 And David ſaid, Indeed I have kept all in vaine that this fellow had in the wilderneſſe, ſo that nothing was miſſed of all that pertained unto him: for he hath requited me evill for good.

22 So and more alſo doe God unto the enemies of David: *for* ſurely I will not leave of all that he hath, by the dawning of the day, *any* that [h] piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhee haſted and lighted off her aſſe, and fell before David on her face, and bowed her ſelf to the ground,

24 And fel at his feet, and ſaid, Oh my lord, I *have committed* the iniquity, and I pray thee, let thine handmaide ſpeake † to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‡ Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the yong men of my lord whom thou ſenteſt.

26 Now therefore my lord, as the Lord liveth, and as thy ſoule liveth (the Lord, *I ſay*, that hath withholden thee from comming to *ſhed* blood, and that [i] thine hand ſhould *not* ſave thee) ſo now thine enemies ſhalbe as Nabal, and they that intend to doe my lord evill.

27 And now, this ‡ bleſſing which thine handmaid hath brought unto my lord, let it be given unto the yong men, that † follow my lord.

28 I pray thee, forgive the treſpaſſe of thine handmaid: for the Lord wil make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, and none evill hath been found in thee † in all thy life.

29 Yet [l] a man hath riſen up to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall be bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies ſhal *God* caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall have done to my lord all the good that he hath promiſed thee, and ſhal have made thee ruler over Iſrael,

31 Then ſhall it be no griefe unto thee, nor offence of minde unto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lord hath [n] *not* preſerved himſelfe: and when the Lord ſhall have dealt well with my lord, remember thine handmaid.

32 Then David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to *ſhed* blood, [o] and that mine hand hath *not* ſaved me.

34 For in deed, as the Lord God of Iſrael liveth, [p] who hath kept me back from hurting thee, except thou hadeſt haſted and met me, ſurely there had not been left unto Nabal by the dawning of the day, *any* that piſſeth againſt the wall.

35 Then David received of her hand that which ſhe had brought him, and ſaid to her, Go up in peace to thine houſe: behold, I have heard thy voyce, and have † granted thy petition.

36 ¶ So

[d] Whatſoever thou haſt ready for us.

[e] Thus the covetous wretches, in ſtead of relieving the neceſſitie of Gods children, uſe to revile their perſons and condemn their cauſe.

† *Ebr. veſſell.*

† *Ebr. drove them away.*

[f] When we kept our ſheep in the wilderneſſe of Paran.

† *Ebr. is accompliſhed.*

† *Ebr. bread.*

‡ *Or, cluſters.*

[g] Becauſe ſhe knew his crooked nature, that he would rather have periſhed, then conſented to her enterpriſe.

[h] Meaning, by this proverbe, that he would deſtroy both ſmall and great.

† *Ebr. in thine eares.*

‡ *Or, foole.*

[i] That is, tha thou ſhouldeſt be revenged of thine enemy.

‡ *Or, preſent.*

† *Ebr. walke at feet.*

[k] Confirme his kingdome to posteritie.

† *Ebr. from thy dayes.*

[l] To wit, Saul.

[m] God ſhal preſerve thee long his ſervice and deſtroy thine enemies.

[n] That he hath not avenged himſelf which thing would have tormented his conſcience.

[o] Reade verſ.

[p] He attributeth it to the Lords mercie, and not to himſelf that he was ſtayed.

† *Ebr. received face.*

36 So Abigail came to Nabal, and Behold, he made a feaſt in his houſe, like the feaſt of a King, and Nabals heart was merry within him, for he was very drunken: wherefore ſhe told him [q] nothing, neither leſſe nor more, untill the morning aroſe.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like [r] a ſtone.

38 And about tenne dayes after, the Lord ſmote Nabal, that he died.

39 ¶ Now when David heard, that Nabal was dead, he ſayd, Bleſſed be the Lord that hath ‡ judged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſervant from evill: for the Lord hath recompenſed the wickedneſſe of Nabal upon his own head. Alſo David ſent to commune with Abigail to [ſ] take her to his wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpak unto her, ſaying, David ſent us to thee, to take thee to his wife.

41 And ſhee aroſe, and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaid be a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſſe, and her five maides † followed her, and ſhee went after the meſſengers of David, and was his wife.

43 David alſo tooke Ahinoam of * Izreel, and they were both his wives.

44 Now Saul had given * Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which was of [t] Gallim.

Chap. XXVI.

1 David was diſcovered unto Saul by the Ziphims. 12 David taketh away Sauls ſpeare, and a pot of water that ſtood at his head. 21 Saul confeſſeth his ſinne.

Againe the Ziphims came unto Saul to Gibeah, ſaying, * Doth not David hide himſelfe ‡ in the hill of Hachilah before ‡ Jeſhimon?

2 Then Saul aroſe, and went down to the wildernes of Ziph, having three thouſand [a] choſen men of Iſrael with him, for to ſeek David in the wildernes of Ziph.

3 And Saul pitched in the hil of Hachilah, which is before Jeſhimon by the wayſide. Now David abode in the wildernes, and he ſaw that Saul came after him into the wildernes.

4 (For David had ſent out ſpies, and underſtood, that Saul was come ‡ in very deed)

5 Then David aroſe, and came to the place where Saul had pitched, and *when* David beheld the place where Saul lay, and *Abner the ſon of Ner which was his chiefe Captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then ſpake David, and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſon of Zerviah, brother to [c] Joab, ſaying, Who will go down with me to Saul to the hoſte? Then Abiſhai ſaid, I will goe down with thee.

b Who was a ſtranger, and not an Iſraelite.
c Who afterward was Davids chiefe Captaine.

7 So David and Abiſhai came down to the people by night: and behold, Saul lay ſleeping within the fort, and his ſpeare did ſtick in the ground at his ‡ head: and Abner and the people lay round about him.

‡ *Or, bolſter.*

8 ¶ Then ſaid Abiſhai to David, God hath cloſed thine enemie into thine hand this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him [d] againe.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords anoynted, and be guiltleſſe?

d Meaning, he would make him ſure at one ſtroak.
e To wit, in his own private cauſe: for Iehu ſlew two kings at Gods appointment. 2.Kings 9.24.

10 Moreover David ſaid, As the Lord liveth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hand upon the Lords anointed: but, I pray thee, take now the ſpeare that is at his head, and the pot of water, and let us goe hence.

12 So David tooke the ſpeare and the pot of water from Sauls head, and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleep: for † the Lord had ſent a dead ſleep upon them.

‡ *Ebr. the heavy ſleepe of the Lord was fallen upon them.*

13 Then David went unto the other ſide, and ſtood on the top of an hill afarr off, a great ſpace being betweene them.

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, † Heareſt thou not, Abner? Then Abner anſwered, and ſayd, Who art thou that crieſt to the King?

† *Ebr. Anſwereſt.*

15 ¶ And David ſaid to Abner, Art not thou a [f] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the folke in to deſtroy the king thy lord.

f Eſteemed moſt valiant, & meet to ſave the king?

16 This is not well done of thee: as the Lord liveth, ye are † worthy to die, becauſe ye have not kept your maſter the Lords anointed: and now ſee where the kings ſpeare is, and the pot of water that was at his head.

† *Ebr. ſons of death.*

17 And Saul knew Davids voyce, and ſaid, Is this thy voice, [g] my ſon David? And David ſaid, It is my voyce, my lord, O King.

18 And he ſaid, wherefore doth my lord thus perſecute his ſervant? for what have I done? or what evill is mine hand?

g Hereby it appeareth, that the hypocrite perſecuted David againſt his own conſcience, and contrary to his promiſe.

19 Now therefore, I beſeech thee, let my lord the king heare the words of his ſervant. If the Lord have ſtirred thee up againſt me, [h] let him ſmel the ſavour of a ſacrifice: but if the children of men *have done it*, curſed be they before the Lord: for they have caſt me out this day from abiding in the inheritance of the Lord, ſaying, Goe, ſerve other [i] gods.

h Let his anger toward us be pacified by a ſacrifice.

i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſaid Saul, I have ſinned: come again, my ſon David: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: behold, I have done fooliſhly, and have erred exceedingly.

k Becauſe thou ſavedſt my life this day.

22 Then David anſwered, and ſaid, Behold the kings ſpeare, let one of the yong men come over and fet it.

23 And let the Lord reward every man according to his [l] righteouſneſſe and faithfulneſſe: for the Lord had delivered thee into *mine* hands this day, but I would not lay mine hand upon the Lords anointed.

l Thus he proteſteth his innocencie toward Saul, not defending his juſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14. 3. & 130. 3.

24 And behold, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed art thou my ſon David: for thou ſhalt do great things, and alſo prevaile. So David went his way, and Saul returned to his [m] place.

m To Gibeah of Benjamin.

Chap. XXVII.

2 David fleeth to Achiſh king of Gath, who giveth him Ziklag. 8 David deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceived by David.

AND David ſaid in his heart, I ſhall now [a] periſh one day by the hand of Saul: is it not better for me that I ſave my ſelfe in the land of the Philiſtims, and that Saul may have no hope of me to ſeek me any more in all the coaſts of Iſrael, and *ſo* eſcape out of his hand?

a David diſtruſteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

2 David therefore aroſe, and he, and the ſix hundreth men that were with him went unto Achiſh the ſon of Maoch king of Gath.

3 And David [b] dwelt with Achiſh at Gath, he, and his men, every man with his houſhold, David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

b Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their neceſſitie.

4 And it was told Saul that David was fled to Gath: ſo he ſought no more for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, [c] let them give me a place in ſome *other* citie of the countrey, that I may dwell there: for why ſhould thy ſervant dwell in the *head* citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gave him Ziklag that ſame day: therefore Ziklag pertaineth unto the kings of Judah unto this day.

7 ¶ And † the time that David dwelt in the countrey of the Philiſtims, was foure moneths and certaine dayes.

† Ebr. the of the dayes.

8 Then David and his men went up, and invaded the [d] Geſhurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goeſt to Shur, even unto the land of Egypt.

d Theſe we wicked Ca nites, whom had appoin be deſtroyed.

9 And David ſmote the land, and left neither man nor woman alive, and took ſheep, and oxen, and aſſes, and camels, and apparell, and returned and came to Achiſh.

10 And Achiſh ſaid, ‡ Where have ye been a roving this day? And David anſwered, Againſt the South of Judah, and againſt the South of the [e] Jerahmeelites, and againſt the South of the Kenites.

‡ Or, againſt whom.

e Which we familie of th tribe of Iuda 1 Chron. 2. 9.

11 And David ſaved neither man nor woman alive, to bring them to Gath, ſaying, Leaſt they ſhould tell on us, and ſay, So did David, and ſo *will be* his manner all the while that he dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeved David, ſaying, ‡ He hath made his people of Iſrael utterly to abhorre him: therefore he ſhall be my ſervant for ever.

‡ Or, he doth abhorre his peo

Chap. XXVIII.

2 David hath the chiefe charge promiſed about Achiſh. 8 Saul conſulteth with a witch, and ſhe cauſeth him to ſpeake with Samuel, 18 Who declareth his ruine.

NOw at that time the Philiſtims aſſembled their bands and armie to fight with Iſrael: therefore Achiſh ſaid to David, [a] Be ſure, thou ſhalt goe out with me to the battell, thou, and thy men.

a Albeit it wa great griefe to David to fight gainſt the peo of God, yet was his infirmi he durſt not de him.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can doe. And Achiſh ſaid to David, Surely I will make thee keeper of mine head for ever.

3 * (Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his own citie: and Saul had [b] put away the ſorcerers, and the Soothſayers out of the land)

* Chap. 25. 1.

b According the commande ment of God Exod. 22. 18. Deut. 18. 10. 11.

4 Then the Philiſtims aſſembled themſelves, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſaw the hoſte of the Philiſtims, he was afraid, and his heart was ſore aſtonied.

6 Therefore Saul asked counſel of the Lord, and the Lord anſwered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

c Meaning, the high Prieſt, Ex 28. 30.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may goe to her, and aske of her. And his ſervants ſaid to him, Behold, there is a woman at En-dor that hath a familiar ſpirit.

8 Then Saul [d] changed himſelfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee, conjecture unto me by the familiar ſpirit, and bring me him up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take me in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lord, ſaying, As the Lord liveth, no ‡ harme ſhall come to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he anſwered, Bring me up [e] Samuel.

12 And when the woman ſaw Samuel, ſhe cryed with a loud voice, and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou art Saul.

13 And the king ſaid unto her, be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw ‡ gods aſcending up out of the earth.

14 Then he ſaid unto her, What faſhion is he of? And ſhe anſwered, An old man commeth up lapped in a mantle: and Saul knew that it was [f] Samuel, and he enclined his face to the ground, and bowed himſelfe.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me to bring me up? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, and God is departed from me, and anſwereth me no more, neither † by Prophets, neither by dreames: therefore I have called thee, that thou mayeſt tell me, what I ſhall doe.

16 Then ſaid Samuel, Wherefore then doeſt thou aske of me, ſeeing the Lord is gone from thee, and is thine enemie?

17 Even the Lord hath done to [g] him, as he ſpake * by mine ‡ hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

18 Becauſe thou obeyedſt not the voyce of the Lord, nor executedſt his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Iſrael with thee into the hands of the Philiſtims: [h] and to morow ſhalt thou and thy ſons be with me, and the Lord ſhall give the hoſt of Iſrael into the hands of the Philiſtims.

20 Then Saul fell ſtraightway all along on the earth, and was ſore [i] afraid becauſe of the words of Samuel, ſo that there was no ſtrength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, See, thine handmaid hath obeyed thy voyce, and I [k] have put my ſoule in mine hand, and have obeyed thy words which thou ſaydeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voyce of thine handmayd, and let me ſet a morſell of bread before thee, that thou mayeſt eat and get thee ſtrength, and goe on thy journey.

23 But he refuſed, and ſaid, I will not eat: but his ſervants and the woman together compelled him, and he obeyed their voyce: ſo he aroſe from the earth, and ſate on the bed.

24 Now the woman had a fat calfe in the houſe, and ſhe haſted, and killed it, and tooke flour and kneaded it, and baked of it [l] unleavened *bread*.

25 Then ſhe brought them before Saul, and before his ſervants: and when they had eaten, they ſtood up, and went away the ſame night.

CHAP. XXIX.

4 The princes of the Philiſtims cauſe David to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‡ by the fountaine, which is in Izreel.

2 And the ‡ princes of the Philiſtims went forth by [a] hundreds and thouſands, but David and his men came behinde with Achiſh.

3 Then ſaid the princes of the Philiſtims, What *do* theſe Ebrewes *here*? And Achiſh ſaid unto the princes of the Philiſtims, Is not this David the ſervant of Saul the King of Iſrael, who hath been with me theſe dayes, [b] or theſe yeares, and I have found nothing in him, ſince he † dwelt with me unto this day?

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſaid unto him, * Send this fellow backe, that he may go againe to his place which thou haſt appointed him, and let him not go down with us to battell, leſt that in the battell he be an adverſarie to us: for wherewith ſhould he obtaine the favour of his maſter? ſhould it not be with the [c] heads of theſe men?

5 Is not this David, of whom they ſang in dances, ſaying, * Saul ſlew his thouſand, and David his ten thouſand?

6 ¶ Then Achiſh called David, and ſaid

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* ...p. 15.28.
‡ ...miniſterie.

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...Chap 31.6.

[i] The wicked, when they heare Gods judgements, tremble and deſpaire, but cannot ſeeke for mercie by repentance.

[k] I have ventured my life.

[l] Becauſe it required haſte.

‡ Or, in Ain.

‡ Or, captaines.

[a] According to their bands or enſignes.

[b] Meaning a long time, that is, foure moneths & certaine dayes, Chap. 27.7.

† Ebr. fell, as Gen. 25.18.

* 1 Chron. 12.19.

[c] Would not Saul receive him to favour, if he could betray us.

* Chap. 18.7. and 21.11.

ſaid unto him, As the Lord liveth, thou haſt been upright and good in my ſight, when thou [d] wenteſt out and in with me in the hoſte, neither have I found evill with thee, ſince thou cameſt to me unto this day, but the † princes doe not favour thee.

7 Wherfore now return, and go in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant as long as I have been with thee unto this day, that I may [c] not go and fight againſt the enemies of my lord the King?

9 Achiſh then anſwered, and ſaid to David, I know thou pleaſeſt me, as an Angel of God: but the princes of the Philiſtims have ſaid, Let him not go up with us to battell.

10 Wherfore now riſe up earely in the morning with thy [f] maſters ſervants that are come with thee: and when ye be up earely, aſſoone as ye have light, depart.

11 So David and his men roſe up earely to depart in the morning, and to return into the land of the Philiſtims: and the Philiſtims went up to Izreel.

Chap. XXX.

1 The Amalekites burn Ziklag. 5 Davids two wives are taken priſoners. 6 The people would ſtone him. 8 He asketh counſell of the Lord, and purſuing his enemies, recovereth the prey. 24 He divideth it equally, 26 And ſendeth part to his friends.

BUt when David & his men were come to Ziklag, [a] the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had [b] ſmitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein priſoners, both ſmall and great, *and* ſlew not a man, but caried them away, and went their wayes.

3 ¶ So David and his men came to the citie, and behold, it was burnt with fire, and their [c] wives, and their ſons, & their daughters were taken priſoners.

4 Then David and the people that was with him, lift up their voyces and wept, untill they could weep no more.

5 Davids two wives were taken priſoners alſo, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great ſorrow: for the people [d] intended to ſtone him, becauſe the hearts of all the people were vexed every man for his ſons and for his daughters: but David comforted himſelfe in the Lord his God.

7 ¶ And David ſayd to Abiathar the Prieſt, Ahimelechs ſon, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counſell at the Lord, ſaying, Shall I follow after this company? ſhall I overtake them? And he anſwered him, Follow: for thou ſhalt ſurely overtake them, and [e] recover all.

9 ¶ So David and the ſix hundred men that were with him, went, and came to the river Beſor, where a part of them abode:

10 But David and foure hundred men followed (for two hundred abode behind, being too wearie to goe over the river Beſor)

11 And they found an Egyptian in the field, and brought him to David, and gave him [f] bread, and he did eat, and they gave him water to drinke.

12 Alſo they gave him a few figs, and two cluſters of raiſins: and when he had eaten, his ſpirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And David ſaid unto him, To whom belongeſt thou? & whence art thou? And he ſaid, I am a yong man of Egypt, & ſervant to an Amalekite: and my maſter left me three dayes ago, becauſe I fell ſick.

14 We roved upon the South of Chereth, and upon the *coaſt* belonging to Judah, and upon the South of Caleb, and we burnt Ziklag with fire.

15 And David ſaid unto him, Canſt thou bring me to this company? And he ſaid, [g] Sweare unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee to this company.

16 ¶ And when he had brought him thither, behold, they lay ſcattered abroad upon all the earth, [h] eating and drinking, and dancing, becauſe of all the great prey that they had taken out of the land of the Philiſtims, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the evening [i] of the next morrow, ſo that there eſcaped not a man of them, ſave foure hundred yong men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: alſo David reſcued his two wives.

19 And they lacked nothing, ſmall or great, ſon or daughter, or of the ſpoyle of all that they had taken away: David recovered them all.

20 David alſo tooke all the ſheep, and the oxen, *and* they drave them before his cattell, and ſaid, This is Davids [k] prey.

21 ¶ And David came to the two hundred men that were too wearie for to follow David: whom they had made alſo to abide at the river Beſor: and they came to meet David, and to meet the people that were with him: ſo when David came neere to the people, he ſaluted them.

[d] That is, waſt converſant with me.

† *Ebr. thou art not good in the eyes of the princes.*

[c] This diſſimulation cannot be excuſed: for it grieved him to go againſt the people of God.

[f] With them that fled unto thee from Saul.

[a] After that he departed from Achiſh.

[b] That is, deſtroyed the city.

[c] For theſe only remained in the city, when the men were gone to warre.

[d] Thus we ſee that in troubles & adverſitie we doe not conſider Gods providence, but like raging beaſts forget both our own duetie, and contemne Gods appointment over us.

[e] Though ſeeme to le for a time, we truſt in we ſhall be finde comfort.

[f] God by his vidence both vided for the ceſſitie of th poore ſtranger made him a to David to compliſh his treprife.

[g] For oathes in all ages had moſt reverence even among heathen.

[h] The wicked their pompe pleaſures conſ not the judgement of God, which is then hand to ſmite them.

[i] Some read, unto the mor of the two *nings*: that is, dayes.

[k] Which the malekites had taken of others David from th beſides the of Ziklag.

22 Then anſwered all the evill and wicked of the men that went with David, and ſaid, Becauſe they went not with us, therefore will we give them none of the prey that we have recovered, ſave to every man his [l] wife and his children: therefore let them cary them away and depart.

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23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth down to the battell, ſo *ſhall* his part *be*, that tarried by the ſtuff: they ſhall part alike.

25 [m] So from that day forward he made it a ſtatute and a law in Iſrael, untill this day.

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26 ¶ When David therefore came to Ziklag, he ſent of the prey unto the Elders of Judah and to his friends, ſaying, See, *there is* a bleſſing for you of the ſpoyle of the enemies of the Lord.

27 He ſent to them of Beth-el, & to them of ſouth Ramoth, and to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, & to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where David and his men had haunted.

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Chap. XXXI.

4 Saul killeth himſelf. 6 His children are ſlain in the battell. 12 The men of Iabeſh took down his body, which was hanged on the wall.

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fled away from the Philiſtims, and they fell down ‡ wounded in mount Gilboa.

hron. 10. 1.

ſlain.

2 And the Philiſtims preſſed ſore upon Saul and his ſons, and ſlew Jonathan, and Abinadab, and Malchiſhua Sauls ſonnes.

3 And when the battell went ſore againſt Saul, the archers and bowmen † hit him, and he was ſore ‡ wounded of the archers.

† Ebr. found him.

‡ Or, afraid.

4 Then ſaid Saul unto his armour bearer, [a] Draw out thy ſword, and thruſt me thorow therewith, leaſt the uncircumciſed come and thruſt me thorow and mock me: but his armour bearer would not, for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

[a] So we ſee that his cruel life hath a deſperate end, as is commonly ſeen in them that perſecute the children of God.

5 And when his armour bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they of the other ſide [c] Jorden ſaw that the men of Iſrael were put to flight, and that Saul and his ſons were dead, then they left the cities, and ran away: and the Philiſtims came and dwelt in them.

[b] Neere to Gilboa.

[c] The tribes of Reuben and Gad, and half the tribe of Manaſſeh.

8 ¶ And on the morrow when the Philiſtims were come to ſpoile them that were ſlain, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on every ſide, that they ſhould [d] publiſh it in the temple of their idols, and among the people.

[d] In token of victory & triumph.

10 And they laid up his armour in the houſe of Aſhtaroth, but they hanged up his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of [e] Jabeſh-Gilead heard, what the Philiſtims had done to Saul,

[e] Whom he had delivered from their enemies. chap. 11. 11.

12 Then they aroſe (as many as were ſtrong men) and went all night, and took the body of Saul, and the bodies of his ſons, from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there,

13 And took their bones and * buried them under a tree at Jabeſh, and [f] faſted ſeven dayes.

* Ier. 34. 5.

* 2 Sam. 2. 4.

[f] According to the cuſtome of the mourners.

* * *

THE SECOND BOOKE
OF SAMVEL.

THE ARGUMENT.

THis booke and the former, beareth the title of Samuel, becauſe they contain the conception, nativitie, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated Kings by the ordinance of God. And as the firſt book containeth *thoſe things, which God brought to paſſe among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David, after the death of Saul, when he began to reigne, unto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſtained both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his own children and people: and how by Gods aſſiſtance he overcame all difficulties, and enjoyed his kingdome in reſt and peace. In the perſon of David the Scripture ſetteth forth Chriſt Jeſus the chief King, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, aſwell in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his Church victory againſt all power, both ſpirituall, and temporall: and ſo reigneth with them, King for evermore.*

CHAP. I.

4 It was told David of Sauls death. 15 He cauſeth him to be ſlain that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when David was returned from the *ſlaughter of the Amalekites, & had been two dayes in Ziklag.

*1 Sam. 30. 17.

2 Behold, a man came the third day out of the hoſt from Saul with his [a] clothes rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeyſance.

a Seeming to lament the overthrow of the people of Iſrael.

3 Then David ſaid unto him, Whence comeſt thou? And he ſaid unto him, out of the hoſt of Iſrael I am eſcaped.

4 And David ſaid unto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are overthrown, and dead, and alſo Saul, and Jonathan his ſonne are dead.

5 And David ſaid unto the young man that told it him, How knoweſt thou that Saul and Jonathan his ſonne be dead?

6 Then the young man that told him, anſwered, [b] As I came to mount Gilboa, behold, Saul leaned upon his ſpeare, and lo, the charets and ‡ horſmen followed hard after him.

b As I fled in the chaſe.

‡ *Or, captains.*

7 And when he looked back, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid unto me, Who art thou? and I anſwered him, I am an [c] Amalekite.

c He was an Amalekite born, but renounced his countrey, and joyned with the Iſraelites.

9 Then ſaid he unto me, I pray thee † come upon me, and ſlay me: for anguiſh is come upon me, becauſe my [d] life is yet whole in me.

† *Ebr. ſtand upon.*

d I am ſory becauſe I am yet alive.

10 So † I came upon him, and ſlew him, and becauſe I was ſure that he could not live, after that he had fallen, I took the crown that was upon his head, & the bracelet that was on his arm, and brought them hither unto my lord.

† *Ebr. I ſtood upon him.*

11 Then David took hold on his clothes, *and rent them, and likewiſe all the men that were with him.

* *Chap. 3. 31. and 13. 31.*

12 And they mourned and wept, and faſted untill even, for Saul and for Jonathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlain with the ſword.

13 ¶ [e] Afterward David ſaid unto the young man that told it him, whence art thou? And he anſwered, I am the ſon of a ſtranger an Amalekite.

e After the la tation, he ex ned him again.

14 And David ſaid unto him, *How waſt thou not afraid, to put forth thine hand to deſtroy the anointed of the Lord?

* *Pſal.* 105. 15.

15 Then David called one of his young men, and ſaid, Go neere, and fall upon him. And he ſmote him that he died.

16 Then ſaid David unto him, [f] Thy blood be upon thine own head: for thine own mouth hath teſtified againſt thee, ſaying, I have ſlain the Lords Anointed.

f Thou art j puniſhed for fault.

17 ¶ Then David mourned with this lamentation over Saul, and over Jonathan his ſonne,

18 (Alſo he bad them teach the children of Judah to [g] ſhoot, as it is written in the book of* ‡ Jaſher)

g That they mig be able to ma their enemies Philiſtims in art.

* *Ioſh.* 10. 13.

‡ *Or, righteou*

19 O noble Iſrael, [h] he is ſlain upon thy high places: how are the mighty overthrown!

h Meaning Sa

20 * Tell it not in Gath, nor publiſh it in the ſtreets of Aſhkelon, leſt the daughters of the Philiſtims rejoyce, leſt the daughters of the uncircumciſed triumph.

* *Mich.* 1. 10.

21 Ye mountains of Gilboa, upon you *be* neither dew nor rain, nor [i] *be there* fields of offerings: for there the ſhield of the mighty is caſt down, the ſhield of Saul, as though he had not been anointed with oyle.

i Let their fe fields be ba and bring for fruit to offer to Lord.

22 The bow of Jonathan never turned back, neither did the ſword of Saul return emptie from the blood of the ſlain, and from the fat of the mighty.

23 Saul and Jonathan were lovely and pleaſant in their lives, and in their deaths they were not [k] divided: they were ſwifter then eagles, they were ſtronger then lyons.

k They di together in boa.

24 Ye daughters of Iſrael weep for Saul, which clothed you in ſkarlet, [l] with pleaſures, and hanged ornaments of gold upon your apparell.

l As rich gar and coſtly je

25 How were the mighty ſlain in the

mids of the battell! O Jonathan, thou waſt ſlain in thine high places.

26 Wo is me for thee, my brother Jonathan: very kinde haſt thou been unto me: thy love to me was wonderfull, paſſing the love of [m] women: how are the mighty overthrown, and the weapons of warre deſtroyed!

Chap. II.

4 David is anoynted king in Hebron. 9 Abner maketh Iſhboſheth king over Iſrael. 15 The battell of the ſervants of David and Iſhboſheth. 32 The buriall of Aſahel.

AFter this David [a] asked counſel of the Lord, ſaying, Shall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go? He then anſwered, Unto [b] Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Izreelite, and Abigal Nabals wife the Carmelite.

3 And David brought up the men that were with [c] him, every man with his houſhold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed David King over the houſe of Judah. And they told David, ſaying, * that the men of Jabeſh Gilead buried Saul.

5 And David ſent meſſengers unto the men of Jabeſh Gilead, and ſaid unto them, Bleſſed are ye of the Lord, that ye have ſhewed ſuch kindneſſe unto your lord Saul, that you have buried him.

6 Therefore now the Lord ſhew mercy and [d] truth unto you: and I will recompenſe you this benefit, becauſe ye have done this thing.

7 Therfore now let your hands be ſtrong, and be you valiant: albeit your maſter Saul be dead, yet nevertheleſſe the houſe of Judah hath anointed me [e] king over them.

8 ¶ But Abner the ſonne of Ner that was captain of Sauls hoſt, took Iſhboſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him king over Gilead, and over the Aſhurites, and over Izreel, and over Ephraim, and over Benjamin, and over [f] all Iſrael.

10 Iſhboſheth Sauls ſonne was fourty yeares old when he began to reigne over Iſrael, and reigned two yeares: but the houſe of Judah followed David.

11 (And the time which David reigned in Hebron over the houſe of Judah, *was* ſeaven yeare and ſix [g] moneths.)

12 ¶ And Abner the ſon of Ner, and the ſervants of Iſhboſheth the ſon of Saul went out of Mahanaim to Gibeon.

13 And Joab the ſonne of Zeruiah, and the ſervants of David went out and met one another by the poole of Gibeon: and they ſate down, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſaid to Joab, let the yong men now ariſe, and [h] play before us, And Joab ſaid, Let them ariſe.

15 Then there aroſe and went out twelve of Benjamin by number, which pertained to Iſhboſheth the ſon of Saul, and twelve of the ſervants of David.

16 And every one caught [i] his fellow by the head, and *thruſt* his ſword in his fellowes ſide, ſo they fell down together: wherefore the place was called ‡ Helkathhazzurim, which is in Gibeon.

17 And the battell was exceeding ſore that ſame day: for Abner and the men of Iſrael [k] fell before the ſervants of David.

18 And there were three ſons of Zeruiah there, Joab and Abiſhai, and Aſahel. And Aſahel was as light on foot as a wild roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, Yea.

21 Then Abner ſaid, Turn thee either to the right hand, or to the left, and take one of the yong men, and take thee his ‡ weapons: but Aſahel would not depart from him.

22 And Abner ſaid to Aſahel, depart from me: [l] wherefore ſhould I ſmite thee to the ground? how then ſhould I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the ſpeare ſmote him under the [m] fift *rib*, that the ſpeare came out behind him: and he fell down there, and dyed in his place. And as many as came to the place where Aſahel fell down and dyed, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the Sun went down, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wilderneſſe of Gibeon.

25 And the children of Benjamin gathered themſelves together after Abner, and were on an heap, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, ſhal the [n] ſword devoure for ever? knoweſt thou not, that it will be bitterneſſe in the latter end? how long then ſhal it be, or thou bid the people return from following their brethren?

27 And Joab ſaid, As God liveth, If thou hadſt not [o] ſpoken, ſurely even in the morning the people had departed every one back from his brother.

[m] er toward
usbands, or
ildren.

[a] e meanes
Prieſt, as 1.
3.2. and 2.
19.

[b] ch citie
o called
arba, Ioſh.

[c] he time of
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* m. 31.13.

[d] ording to
miſe, which
compenſe
at are mer-

[e] at you ſhal
t a captain
efender.

[f] the eleven

[g] r this time
pired, he
over all
ntrey 33.
Chap 5.5.

[h] Let us ſee how they can handle their weapons.

[i] Meaning, his adverſarie.

‡ *Or, the field of ſtrong men.*

[k] After that theſe foure and twentie were ſlaine.

‡ *Or, ſpoils.*

[l] Why doeſt thou provoke me to kill thee.

[m] Some reade in thoſe parts, whereas the lively parts lie, as the heart, the lungs, the liver, the milt and the gall.

[n] Shall we not make an end of murdering.

[o] If thou hadſt not provoked them to battell, as verſe 14.

28 ¶ So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more

29 And Abner and his men walked all that night thorow the ‡ plain, and went over Jorden, and paſt thorow all Bithron till they came ‡ to Mahanaim.

‡ *Or, wilderneſſe.*

‡ *Or, to the tents.*

30 Joab alſo returned back from Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteene men and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin, and of Abners men, *ſo that* three [p] hundred and threeſcore men dyed.

[p] Thus God would confirme David in his kingdome, by the deſtruction of his adverſaries.

32 And they tooke up Aſahel, and buryed him in the ſepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and *when they came* to Hebron, the day aroſe.

CHAP. III.

1 Long warre betweene the houſes of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Ioab killeth him.

THere was then [a] long warre betweene the houſe of Saul and the houſe of David: but David waxed ſtronger, and the houſe of Saul waxed weaker.

[a] That is, without intermiſſion induring two yeares, which was the whole reigne of Iſh-boſheth.

2 ¶ And unto David were children born in Hebron: and his eldeſt ſon was Ammon of Ahinoam the Izreelite,

3 And the ſecond, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah the daughter of Talmay the king of Jeſhur,

[b] Who is called alſo Daniel. 1 Chron. 3. 1.

4 And the fourth, Adonijah the ſon of Haggith, and the fifth, Shephatiah the ſon of Abital,

5 And the ſixt, Ithream by Eglah Davids wife: theſe were born to David in [c] Hebron.

[c] Within ſeven yeares and ſix moneths.

6 ¶ Now while there was war between the houſe of Saul, and the houſe of David, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, Am I a [d] dogs head, which againſt Judah doe ſhew mercie this day unto the houſe of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargeſt me this day with a fault concerning this woman?

[d] Doeſt thou eſteeme me no more then a dog, for all my ſervice done to thy fathers houſe?

9 [e] So doe God to Abner, and more alſo, except, as the Lord hath ſworn to David, even ſo I do to him,

[e] We ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeeke their diſpleaſure which go about to bring them from their wickedneſſe.

10 To remove the kingdome from the houſe of Saul, that the throne of David may be ſtabliſhed over Iſrael, and over Judah, even from Dan to Beer-ſheba.

11 And he durſt no more anſwer to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to David ‡ on his behalfe, ſaying, Whoſe is the land? who ſhould *alſo* ſay, Make covenant with me, and behold, mine hand *ſhall be* with thee, to bring all Iſrael unto thee.

‡ *Or, ſecretly.*

13 Who ſaid, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver me my wife Michal, which I married for * an hundreth foreſkinnes of the Philiſtims.

* 1 *Sam.* 18. 25, 27.

15 And Iſh-boſheth ſent, and tooke her from her husband * Phaltiel the ſon of Laiſh.

* 1 *Sam.* 25. 4

16 And her husband went with her, and came weeping behind her, unto Bahurim: then ſaid Abner unto him, Goe, *and* returne: So he returned.

17 ¶ And Abner had [f] communication with the Elders of Iſrael, ſaying, Ye ſought for David in times paſt, that he might be your King.

[f] Rather for m lice that he b toward Iſh-boſh eth then for lo he bare to Da

18 Now then do it: for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hands of the Philiſtims, and out of the hands of all their enemies.

19 Alſo Abner ſpake † to Benjamin, and afterward Abner went to ſpeake with David in Hebron, *concerning* all that Iſrael was content with, and the whole [g] houſe of Benjamin.

† *Ebr. in the ea of Beniamin.*

[g] Who challe ged the kingdome, becauſe their father Sa

20 So Abner came to David to Hebron, having twentie men with him, and David made a feaſt unto Abner, and to the men that were with him.

21 Then Abner ſaid unto David, I will riſe up, and goe gather all Iſrael unto my lord the king, that they may make a covenant with thee, *and* that thou mayeſt reigne over all that thine heart deſireth. Then David let Abner depart, who went ‡ in peace.

‡ *Or, withou harme.*

22 ¶ And behold, the ſervants of David and Joab came [h] from the campe, and brought a great prey with them (but Abner was not with David in Hebron: for he had ſent him away, and he departed in peace)

[h] From warre gainſt the Phi ſtims.

23 When Joab, and all the hoſt that was with him were come, men told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the King, and ſaid, [i] What haſt thou done? behold, Abner

[i] Here appear the malicious mind of Ioab, would have the king to Abner for hi private grudge

ner came unto thee, why haſt thou ſent him away, and he is departed ?

25 Thou knoweſt Abner the ſon of Ner: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Joab was gone out from David, he ſent meſſengers after Abner, which brought him again from the well of Siriah unknowing to David.

27 And when Abner was come again to Hebron, * Joab took him aſide in the gate to ſpeak with him ‡ peaceably, and ſmote him under the fifth *rib*, that he died, for the blood of* Aſahel his brother.

28 ¶ And when afterward it came to Davids eare, he ſaid, I and my kingdome are [k]guiltleſſe before the Lord for ever, concerning the blood of Abner the ſon of Ner.

29 Let the blood fall on the head of Joab, & on all his fathers houſe, that the houſe of Joab be never without ſome that have running iſſues, or leper, or that leaneth on a ſtaff, or that doth fall on the ſword, or that lacketh bread.

30 (So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in battell)

31 And David ſaid to Joab, and to all the people that were with him, Rent your clothes and put on ſackcloth, and mourn [m] before Abner: And king David himſelf followed the beere.

32 And when they had buried Abner in Hebron: the king lift up his voice, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner [n] as a fool dieth ?

34 Thine hands were not bound, nor thy feet tied in fetters of braſſe: *but* as a man falleth before wicked men, *ſo* didſt thou fall. And all the people wept again for him.

35 Afterward all the people came to cauſe David eat [o]meat while it was yet day, but David ſware, ſaying, So do God to me and more alſo, if I taſte bread, or ought elſe till the Sunne be down.

36 And all the people knew it, and it [p] pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, how that it was not the kings deed that Abner the ſonne of Ner was ſlain.

38 And the king ſaid unto his ſervants, Know ye not, that there is a prince and a great man fallen this day in Iſrael ?

39 And I am this day weake, and *newly* anointed king: and theſe men the ſons of Zerviah be too ‡ hard for me: the Lord reward the doer of evill according to his wickedneſſe.

CHAP. IV.

5 Baanah and Rechab ſlay Iſh-boſheth the ſon of Saul. 12 David commandeth them to be ſlain.

And when Sauls [a] ſon heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Iſrael was afraid.

2 And Sauls ſonne had two men that were captains of bands: the one called Baanah, and the other called Rechab, the ſons of Rimmon a Beerothite of the children of Benjamin: (for [c] Beeroth was reckoned to Benjamin,

3 Becauſe the Beerothites [d] fled to Gittaim and ſojourned there unto this day)

4 And Jonathan Sauls ſonne had a ſon that was lame on his feet: he was five yeare old when the tidings came of Saul and Jonathan out of Iſrael: then his nurſe took him and fled away. And as ſhe made haſt to flee, the childe fell, and began to halt, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the houſe of Iſhboſheth (who ſlept on a bed at noon)

6 And behold, Rechab and Baanah his brother came into the mids of the houſe, *as* they [e]would have wheate, and they [f] ſmote him under the fifth *rib*, and fled.

7 For when they came into the houſe, he ſlept on his bed in his bed chamber, and they ſmote him, and ſlew him, and beheaded him, and took his head, and gate them away thorow the ‡ plain all the night.

8 And they brought the head of Iſhboſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth Sauls ſonne thine enemy, who ſought after thy life: and the Lord hath avenged my lord the king this day of Saul, and of his ſeed.

9 Then David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, As the Lord liveth, who hath delivered my ſoul out of all adverſity.

10 When one * told me, and ſaid that Saul was dead, (thinking to have brought good tidings) I took him and ſlew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How [g] much more when wicked men have ſlain a righteous perſon in his own houſe, *and* upon his bed ? ſhall I not now therefore require his blood at your hand, and take you from the earth ?

12 Then David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged them up over the poole in Hebron: but they took the head of Iſhboſheth, and buried it in the ſepulchre of* Abner in Hebron.

[a] That is, Iſh-boſheth.

[b] Meaning, that he was diſcouraged.

[c] The citie Beeroth was in the tribe of Benjamin Joſh. 18. 25.

[d] After the death of Saul, for feare of the Philiſtims.

[e] They diſguiſed themſelves as merchants, which came to buy wheate.

[f] There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and favour.

‡ Or, wilderneſſe.

* Chap. 1. 15.

[g] For as much as neither the example of him that ſlew Saul, nor duty to their maſter, nor the innocency of the perſon, nor reverence of the place, nor time, did move them, they deſerved moſt grievous puniſhment.

* Chap. 3. 32.

CHAP. V.

3 David is made king over all Iſrael. 7 He taketh the fort of Zion. 19 He asketh counſell of the Lord, 20 And overcometh the Philiſtims twiſe.

* 1 Chron. 11. 1.

THen * came all the tribes of Iſrael to David unto Hebron, and ſaid thus, Behold, we are thy [a] bones and thy fleſh.

[a] We are of thy kinred, and moſt neere joyned unto thee.

* Pſal. 78. 71.

2 And in time paſt when Saul was our king, thou leddeſt Iſrael in and out: and the Lord hath ſaid to thee, * Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the Elders of Iſrael came to the king to Hebron: and king David made a covenant with them in Hebron [b] before the Lord: and they anointed David king over Iſrael.

[b] That is, taking the Lord to witneſſe: for the Ark was as yet in Abinadabs houſe.

4 ¶ David *was* thirty yeare old when he began to reigne, *and* he reigned fourtie yeares.

* Chap. 2. 11.

5 In Hebron he reigned over Judah * ſeven yeares, and ſix moneths: and in Jeruſalem he reigned thirty and three yeares over all Iſrael and Judah.

6 ¶ The king alſo and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land: who ſpake unto David, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: thinking that David could not come thither.

[c] The children of God called idols, blind and lame guides: therefore the Jebuſits meant that they ſhould prove ÿ their gods were neither blind nor lame.

7 But David took the fort of Zion: this is the city of David.

8 Now David had ſaid the ſame day, Whoſoever ſmiteth the Jebuſites, and getteth up to the gutters and *ſmiteth* the lame and blinde, which Davids ſoul hateth, *I will prefer him*: * therefore they ſaid, The blinde and the lame ſhall not [d] come into that houſe.

* 1 Chron. 11. 6.

[d] The idols ſhould enter no more into that place.

9 So David dwelt in that fort, and called it the city of David, and David built round about it, from [e] Millo, and inward.

[e] He built from the town-houſe round about to his own houſe, 1 Chr. 11. 8.

10 And David proſpered and grew: for the Lord God of hoſts *was* with him.

11 ¶ Hiram alſo king of † Tyrus ſent meſſengers to David, and cedar trees, and carpenters, and maſons for walls: and they built David an houſe.

† Ebr. Zor.

12 Then David knew that the Lord had ſtabliſhed him king over Iſrael, and that he had exalted his kingdome for his people Iſraels ſake.

* 1 Chron. 3. 9.

13 And David took him moe * concubines and wives out of Jeruſalem, after he was come from Hebron, and moe ſons and daughters were born to David.

* 1 Chron. 3. 5.

14 * And theſe be the names of the ſons that were born unto him in Jeruſalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

* 1 Chron. 14 and 11. 16.

17 ¶ * But when the Philiſtims heard that they had appointed David king over Iſrael, all the Philiſtims came up to ſeek David: and when David heard, he went down to a fort.

18 But the Philiſtims came, and ſpread themſelves in the valley of Rephaim.

19 Then David [f] asked counſell of the Lord, ſaying, Shall I go up to the Philiſtims? wilt thou deliver them into mine hands? And the Lord anſwered David, Go up: for I will doubtleſſe deliver the Philiſtims into thine hands.

[f] By Abia Prieſt.

* Iſa. 28, 21.

20 ¶ * Then David came to Baal-perazim, and ſmote them there, and ſaid, The Lord hath divided mine enemies aſunder before me, as waters be divided aſunder: therefore he called the name of that place, ‡ Baal-perazim.

‡ Or, the plai viſions.

* 1 Chron. 14

21 And there they left their images, and David and his men * burnt them.

22 Again the Philiſtims came up, & ſpread themſelves in the valley of [g] Rephaim.

[g] Meaning the ley of gya which David led Baal-per becauſe of his ctory.

23 And when David asked counſell of the Lord, he anſwered, Thou ſhalt not go up, *but* turn about behind them, and come upon them over againſt the mulbery trees.

24 And when thou heareſt the noyſe of one going in the tops of the mulbery trees, then remove: for then ſhall the Lord go out before thee, to ſmite the hoſt of the Philiſtims.

25 Then David did ſo as the Lord had commanded him, and ſmote the Philiſtims from Geba, untill thou come to [h] Gazer.

[h] Which wa the tribe of jamin, but the liſtims did po it.

CHAP. VI.

3 The Ark is brought forth of the houſe of Abinadab. 7 Uzzah is ſtricken, and dieth. 14 David danceth before it. 16 and is therefore deſpiſed of his wife Michal.

AGain David gathered together all the ‡ choſen men of Iſrael, *even* thirty thouſand,

‡ Or, clect.

* 1 Chron. 13.

2 * And David aroſe and went with all the people that were with him [a] from Baale of Judah to bring up from thence the Ark of God, whoſe name is called by the name of the Lord of hoſts, that dwelleth upon it between the Cherubims.

[a] This was in Judah, calle ſo Kiriath- Joſh. 15. 9.

3 And they put the Ark of God upon a new cart, and brought it out of the houſe of Abinadab, that was in [b] Gibeah. And Uzzah and Ahio the ſonnes of Abinadab did drive the new cart.

[b] Which hie place of ty of Baale.

4 And when they brought the Ark of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Ark,

* 1 Sam. 7.

5 And David and all the houſe of Iſrael [c] played before the Lord on all *inſtruments* made of firre, and on harps, and on Pſalteries, and on timbrels, and on cornets, and on cymbals.

[c] Praiſed fang Pſalm

* 1 Chron.

6 ¶ * And when they came to Nachons

threaſhing floore, Vzzah put his hand to the Arke of God, and helde it: for the oxen did ſhake it.

7 And the Lord was very wroth with Uzzah, and God [d] ſmote him in the ſame place for his fault, and there he dyed by the Arke of God.

d e we ſee danger it is ow good ins, or to do ing in Gods e without preſſe word.

8 And David was diſpleaſed, becauſe the Lord had † ſmitten Uzzah: and he called the name of the place ‡ Perez Vzzah: untill this day.

†. made a

‡ the diviſion of h.

9 Therefore David that day feared the Lord, and ſaid, How ſhall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord unto him into the city of David, but David carried it into the houſe of Obed-edom [e] a Gittite.

e ho was a Lend had dwelt taim, o.15.21.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 ¶ And one told king David, ſaying, * The Lord hath bleſſed the houſe of Obed-edom, and all that he hath, becauſe of the Arke of God: therefore David went and [f] brought the Arke of God from the houſe of Obed-edom into the citie of David with gladneſſe.

* hron.15.25.

f ning, he caue Levites to it, according e Law.

13 And when they that bare the Arke of the Lord had gone ſix paces, he offered an oxe, and a fat beaſt.

14 And David daunced before the Lord with all his might, and was girded with a linen [g] Ephod.

g ith a gar like to the s garment.

15 So David and all the houſe of Iſrael brought the Arke of the Lord with ſhouting, and ſound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked thorow a window, & ſaw King David leap, and dance before the Lord, and ſhe [h] deſpiſed him in her heart.

h he worldlings not able to prehend the ons that e the chilof God, to e God by all er of meanes.

17 And when they had brought in the Arke of the Lord, they ſet it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, & peace offerings before the Lord.

18 And aſſoone as David had made an ende of offering burnt offerings and peace offerings, he * bleſſed the people in the Name of the Lord of hoſtes,

* Chron.16.2.

19 And gave among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a piece of fleſh, and a bottell *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to [i] bleſſe his houſe, and Michal the daughter of Saul came out to meet David, and ſaid, O how glorious was the king of Iſrael this day, which was uncovered to day in the eyes of the maidens of his ſervants, as a ‡ foole uncovereth himſelſe.

i at is, to pray his houſe, as d done for ople.

‡ Or, vaine man.

21 Then David ſaid unto Michal, [k] *It was* before the Lord, which choſe me rather then thy father, and all his houſe, and commanded me to be ruler over the people of the Lord, *even* over Iſrael: and therefore will I play before the Lord,

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

22 And will yet be more vile then thus, and will be low in mine own ſight, and of the very ſame maid ſervants, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no child unto the day of her death.

l Which was a puniſhment, becauſe ſhe mocked the ſervant of God.

CHAP. VII.

2 David would build God an houſe, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefits. 12 He promiſeth continuance of his kingdome and poſteritie.

AFterward * when the King ſate in his houſe, and the Lord had given him reſt round about from all his enemies,

* 1 Chro. 17.2.

2 The king ſaid unto Nathan the Prophet, Behold, Now I dwell in an houſe of cedar trees, and the Arke of God remaineth within the [a] curtaines.

a Within the Tabernacle covered with skins, Exod. 26.7.

3 Then Nathan ſaid unto the King, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the ſame night the word of the Lord came unto Nathan, ſaying,

5 Goe and tell my ſervand David, Thus ſaith the Lord, [b] Shalt thou build me an houſe for my dwelling?

b Meaning, he ſhould not: yet Nathan ſpeaking according to mans judgement, and not by the ſpirit of propheſie, permitted him.

6 For I have dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt unto this day, but have walked in a tent and Tabernacle.

7 In all the *places* wherein I have walked with all the children of Iſrael, ſpake I one word with any of the tribes of [c] Iſrael when I commanded *the Judges* to feed my people Iſrael? or ſaid I, Why build ye not me an houſe of cedar trees?

c As concerning the building of an houſe: meaning that without Gods expreſſe word nothing ought to be attempted.

8 Now therefore ſo ſay unto my ſervant David, Thus ſaith the Lord of hoſts, * I tooke thee from the ſheep-coat following the ſheep, that thou mighteſt be ruler over my people, over Iſrael.

* 1 Sam. 16.12. Pſal. 78.70.

9 And I was with thee whereſoever thou haſt walked, and have deſtroyed all thine enemies out of thy ſight, and have made thee a [d] great name, like unto the name of the great men that are in the earth.

d I have made thee famous thorow all the world.

10 (Alſo I will appoint a place for my people Iſrael, & will plant it, that they may dwell in a place of their own, and move, [e] no more, neither ſhall wicked people trouble them any more as before time,

e He promiſeth them quietneſſe, if they will walke in his feare and obedience.

11 And ſince the time that I ſet Judges over my people of Iſrael,) and I wil give thee reſt from all thine enemies: alſo the Lord

telleth thee, that he wil make thee an houſe.

12 * And when thy dayes be fulfilled, thou ſhalt ſleep with thy fathers, and I will ſet up thy ſeed after thee, which ſhall proceed out of thy body, and will ſtabliſh his kingdome.

* 1 King.8.20.

13 *He ſhal build an houſe for my Name, and I will ſtabliſh the throne of his kingdome for ever.

* 1 King.5.5. and 6.12. 1 Chro.22.10.

14* I will be his father, and he ſhall be my ſon: and* if he ſinne, I will chaſten him with the [f] rod of men, and with the plagues of the children of men.

* Hebr.1.5.

* Pſal.89. 31.32.

[f] That is, gently as fathers uſe to chaſtiſe their children.

15 But my mercy ſhal not depart away from him, as I tooke it from Saul whom I have put away before thee.

16 And thine houſe ſhall be ſtabliſhed and thy kingdome for ever before thee, *even* thy throne ſhalbe [g] ſtabliſhed for ever.

[g] This was begun in Salomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe words, and according to all this viſion, Nathan ſpake thus unto David.

18 ¶ Then king David went in, and ſate before the Lord, and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore thou haſt ſpoken alſo of thy ſervants houſe for a great while: but † doeth this appertaine to [h] man, O Lord God?

† *Ebr. is this the law of man.*

[h] Commeth not this rather of thy free mercie, then of any worthineſſe that can be in man?

20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make them knowen unto thy ſervant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee, according to all that we have heard with our eares.

23 ¶And what one people in the earth is like thy people, like Iſrael? whoſe God went and redeemed them to himſelfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, *even* for thy people, whom thou redeemedſt to thee out of Egypt, *from* the [l] nations, & their gods?

* *Deut.*4.7.

[i] O Iſrael.

[k] And inheritance, which is Iſrael.

[l] From the Egyptians, and their idoles.

24 For thou haſt [m] ordained to thy ſelfe thy people Iſrael to be thy people for ever: and thou Lord art become their God.

[m] He ſheweth that Gods free election is the onely cauſe why the Iſraelites were choſen to be his people.

25 Now therefore, O Lord God, confirme for ever the word that thou haſt ſpoken concerning thy ſervant and his houſe, and doe as thou haſt ſaid.

26 And let thy Name be magnified for ever by them that ſhall ſay, The Lord of hoſts *is* the God over Iſrael: and let the [n] houſe of thy ſervant David be eſtabliſhed before thee.

[n] This prayer is moſt effectuall, when we chiefly ſeeke Gods glory, and the accompliſhment of his promiſe.

27 For thou, O Lord of hoſtes, God of Iſrael, haſt revealed unto thy ſervant, ſaying, I wil build thee an houſe: therefore hath thy ſervant † been bold to pray this prayer unto thee.

† *Ebr. found hi heart diſpoſed.*

28 Therefore now, O Lord God (*for* thou art God, & thy words be true, & thou haſt told this goodneſſe unto thy ſervant)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt [o] ſpoken it: and let the houſe of thy ſervant be bleſſed for ever, with thy bleſſing.

[o] Therefore I firmely beleeve ſhall come to paſſe.

Chap. VIII.

1 David overcommeth the Philiſtims, & other ſtrange nations, and maketh them tributaries to Iſrael.

AFter * this now, David ſmote the Philiſtims, and ſubdued them, and David took ‡ the bridle of bondage out of the [a] hand of the Philiſtims.

* 1 *Chro* 18.1. *Pſal.*60.2.

‡ *Or, Methegammah.*

[a] So that th payed no more tribute.

2 And he ſmote Moab, and meaſured them with a coard, and caſt them down to the ground: he meaſured them with [b] two cords to put them to death, and with one full coard to keep them alive: ſo became the Moabites Davids ſervants, & brought gifts.

[b] He ſlew two parts, as it pleaſ him, and reſerv the third.

3 ¶David ſmote alſo Hadadezer the ſon of Rehob king of Zobah, as he went to ‡ recover his border at the river Euphrates.

‡ *Or, enlarge.*

† *Ebr. Perath.*

4 And David tooke of them a thouſand and ſeven hundred horſemen, and twentie thouſand footmen, and David ‡ deſtroyed all the charets, but he reſerved an hundred charets of them.

‡ *Or, hought the horſes of the char*

5 ¶Then came the ‡ Aramites of ‡ Dammeſek to ſuccour Hadadezer king of Zobah, but David ſlew of the Aramites two and twentie thouſand men.

‡ *Or, the Syrians.*

‡ *Or, of Damaſ that is, which d neer Damaſcus.*

6 And David put a gariſon in [c] Aram of Dammeſek: and the Aramites became ſervants to David, [d] & brought gifts. And the Lord ſaved David whereſoever he went.

[c] In that part Syria, where Damaſcus was.

[d] They payed yearely tribut

7 And David took the ſhields of gold that belonged to the ſervants of Hadadezer, and brought them to [e] Jeruſalem.

[e] For the uſe the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much braſſe.

9 ¶ Then Toi, king of ‡ Hamath heard how David had ſmitten all the hoſte of Hadadezer,

‡ *Or, Antiochia.*

10 Therefore Toi ſent Joram his ſon unto King David, † to ſalute him, and to † [f] rejoyce with him becauſe he had fought againſt Hadadezer, & beaten him (for Hadadezer had warre with Toi) who brought † with him veſſels of ſilver, and veſſels of gold, and veſſels of braſſe,

† *Ebr. to aske p*

† *Ebr. bleſſe*

[f] For ſeeing vid victorious, was glad to treat of peace.

† *Ebr. in his*

11 And King David did dedicate them unto the Lord with the ſilver and gold that he had dedicate of all the nations, which he had ſubdued:

12 Of ‡ Aram, and of Moab, and of the children of Ammon, and of the Philiſtims, and of Amalek, and of the ſpoile of Hadadezer the ſon of Rehob king of Zobah.

Syria, or
ſria.

13 So David gat a name after that he returned, and had ſlaine of the Aramites, in the ‡ valley of ſalt, eighteen thouſand men.

, in Ge-melah.

14 And he put a gariſon in Edom: thorowout all Edom put he ſouldiers, and all they of Edom became Davids ſervants: and the Lord kept David ‡ whitherſoever he went.

, in all his en-
iſes.

15 Thus David reigned over all Iſrael, and executed [g] judgement and juſtice unto all his people.

e gave judge-
in contro-
es, and was
ifull toward
people.

16 And Joab the ſon of Zerviah *was* over the hoſte, and Joſhaphat the ſon of Ahilud was ‡ recorder.

, writer of
nicles.

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar *were* the Prieſts, and Serajah the Scribe.

18 And Benajahu the ſon of Jehojada, ‡ and the [h] Cherethites, and the Pelethites, and Davids ſons were chiefe rulers.

was over the
etlites.
he Cherethites
Pelethites
e as the kings
d, and had
ge of his per-

Chap. IX.

9 David reſtoreth all the lands of Saul to Mephiboſheth the ſon of Ionathan. 10 He appointeth Ziba to ſee to the profit of his lands.

AND David ſaid, Is there yet any man left of the houſe of Saul, that I may ſhew him mercy for [a] Jonathans ſake?

ecauſe of mine
and promiſe
e to Jonathan,
m. 20. 15.

2 And there was of the houſhold of Saul a ſervant whoſe name was Ziba, and when they had called him unto David, the king ſayd unto him, Art thou Ziba? And he ſaid, I thy ſervant *am he*.

3 Then the king ſaid, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the [b] mercy of God? Ziba then anſwered the king, Jonathan hath yet a ſon * lame of his feet.

uch mercy as
e acceptable
od.

ap. 4. 4.

4 Then the King ſayd unto him, Where is he? And Ziba ſaid unto the king, Behold, he is in the houſe of Machir the ſon of Ammiel of Lo-debar.

5 ¶ Then king David ſent, and took him out of the houſe of Machir the ſon of [c] Ammiel of Lo-debar.

ho was alſo
d Eliam the
of Bath-
a Davids

6 Now when Mephiboſheth the ſon of Jonathan, the ſon of Saul was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth? And he anſwered, Behold thy ſervant.

7 Then David ſaid unto him, Feare not: for I will ſurely ſhew thee kindneſſe for Jonathans thy fathers ſake, and will reſtore thee all the ‡ fields of Saul thy father, and thou ſhalt eat bread at my table continually.

lands.

8 And he bowed himſelfe, and ſaid, What is thy ſervant, that thou ſhouldeſt looke upon ſuch [d] a dead dog as I am?

aning, a de-
perſon.

9 Then the king called Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ‡ ſon all that pertained to Saul and to all his houſe.

‡ Or. Nephew.

10 Thou therefore and thy [e] ſons and thy ſervants ſhall till the land for him, and bring in that thy maſters ſon may have food to eate. And Mephiboſheth thy maſters ſon ſhall eat bread alway at my table (now Ziba had fifteen ſons, and twenty ſervants.)

e Be ye provident overſeers and governors of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant doe, [f] that Mephiboſheth may eat at my table, as one of the kings ſons.

f That Mephiboſheth may have all things at commandement as becommeth a kings ſon.

12 Mephiboſheth alſo had a yong ſon named Micha, and all that dwelled in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 And Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table, and was lame on both his feet.

Chap. X.

4 The meſſengers of David are villanouſly intreated of the king of Ammon. 7 Ioab is ſent againſt the Ammonites.

AFter this the * king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

* 1 Chro. 19. 2.

2 Then ſaid David, I will ſhew kindneſſe unto Hanun the ſun of Nahaſh, as his father [a] ſhewed kindneſſe unto me. And David ſent his ſervants to comfort him for his father. So Davids ſervants came into the land of the children of Ammon.

a The children of God are not unmindfull of a benefit received.

3 And the princes of the children of Ammon ſayd unto Hanun their lord, ‡ Thinkeſt thou that David doth honor thy father, that he hath ſent comforters to thee? hath not David *rather* ſent his ſervants unto thee, [b] to ſearch the city, and to ſpie it out, and to overthrow it?

‡ Ebr. in thine eyes doeth David.

b Their arrogant malice would not ſuffer them to ſee the ſimplicity of Davids heart: therefore their counſell turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Davids ſervants, & ſhaved off the halfe of their beard, and cut off their garments in the middle, even to their buttocks, and ſent them away.

5 ¶ When it was told unto David, he ſent to meet them (for the men were exceedingly aſhamed) and the king ſayd, Tarry at Jericho, untill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſaw that they [c] ſtanke in the ſight of David, the children of Ammon ſent and hired the ‡ Aramites of the houſe of Rehob, and the Aramites of Zoba, twentie thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

c That they had deſerved Davids diſpleaſure for the injury done to his ambaſſadours.

7 And when David heard of it, he ſent Joab, and all the hoſt of the ſtrong men.

8 And the children of Ammon came out, and put their army in aray at the entring in of the gate: and the Aramites of [d] Zoba, and

d Theſe were divers parts of the countrey of Syria, whereby appeareth that the Syrians ſerved, where they might have entertainment, as now the Sweitzers doe.

and of Rehob, and of Iſh-tob, and of Maacah *were* by themſelves in the field.

9 When Joab ſaw that the front of the battell was againſt him before and behind, he choſe of all the choiſe of Iſrael, and put them in aray againſt the Aramites.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put them in aray againſt the children of Ammon.

11 And he ſaid, If the Aramites be ſtronger then I, thou ſhalt helpe me: and if the children of Ammon be too ſtrong for thee, I will come and ſuccour thee.

12 Be ſtrong and let us be valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

13 Then Joab and the people that was with him, joyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai, and entred into the city. So Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Aramites ſaw that they were ſmitten before Iſrael, they gathered them together.

16 And ‡ Hadarezer ſent, and brought out the Aramites that were beyond the ‡ River: and they came to Helam, and Shobach the captaine of the hoſte of Hadarezer *went* before them.

‡ *Or, Hadadezer.*

‡ *Or, Euphrates.*

17 When it was ſhewed David, then he gathered [f] all Iſrael together, and paſſed over Jorden and came to Helam: and the Aramites ſet themſelves in aray againſt David, and fought with him:

f Meaning the greateſt part.

18 And the Aramites fled before Iſrael: and David deſtroied [g] ſeven hundred charets of the Aramites, and fourtie thouſand horſemen, and ſmote Shobach the captaine of his hoſte, who died there.

g Which were the chiefeſt and moſt principall: for in all he deſtroyed 7000. as 1 Chro. 19.18. or, the ſouldiers which were in 700. charets.

19 And when all the kings *that were* ſervants to Hadarezer, ſaw that they fell before Iſrael, they made peace with Iſrael, and ſerved them, and the Amorites feared to helpe the children of Ammon any more.

Chap. XI.

1 The citie Rabbah is beſieged. 4 David committeth adulterie. 17 Vriah is ſlaine. 27 David marieth Bath-ſheba.

AND when the yeare was [a] expired in the time when kings go forth *to battel*, David ſent * Joab, and his ſervants with him, and all Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but David remained in Jeruſalem.

a The yeare following about the ſpring time.

* *1 Chro.* 20. 1.

2 ¶ And when it was evening tide, David aroſe out of his [b] bed, and walked upon the roofe of the kings palace: and from the roofe he ſaw a woman waſhing herſelfe: and the woman was very beautifull to looke upon.

b Whereupon he uſed to reſt at afternoone, as was read of Iſh-boſheth, Chap. 4.7.

3 And David ſent and enquired what woman it was: and *one* ſaid, Is not this Bath-ſheba the daughter of Eliam, wife to Vriah the [c] Hittite?

c Who was no an Iſraelite bor but converte the true religi

4 Then David ſent meſſengers, and took her away: and ſhe came unto him, and he lay with her: (now ſhe was * purified from her uncleanneſſe) and ſhe returned unto her houſe.

* *Levit.* 15. 19. *and* 18. 19.

5 And the woman conceived: therefore ſhee ſent and [d] told David, and ſaid, I am with child.

d Fearing leſt ſhould be ſtone according to t law.

6 ¶ Then David ſent to Joab, *ſaying*, Send me Vriah the Hittite. And Joab ſent Vriah to David.

7 And when Vriah came unto him, David demanded him how Joab did, and how the people fared, and how the warre proſpered.

8 Afterward David ſayd to Vriah, [e] Goe down to thine houſe, and waſh thy feet. So Vriah departed out of the kings palace, and the king ſent a preſent after him.

e David thoug that if Vriah lay with his wife, h fault might be cloked.

9 But Vriah ſlept at the doore of the kings palace with all the ſervants of his lord, and went not down to his houſe.

10 Then they told David, ſaying, Vriah went not down to his houſe: and David ſaid unto Vriah, Commeſt thou not from thy journey? why didſt thou not goe down to thine houſe?

11 Then Vriah anſwered David, [f] The Arke and Iſrael, and Judah dwell in tents: and my lord Joab and the ſervants of my lord abide in the open fields: ſhall I then go into mine houſe to eat and drinke, and lie with my wife? *by* thy life, and *by* the life of thy ſoule, I will not doe this thing.

f Hereby God would touch Davids conſcience, that ſeeing the fidelitie & religion of his ſervant, he would declare himſelfe ſo forgetfull of God & injurious to his ſervant.

12 Then David ſaid unto Vriah, Tarry yet this day, and to morrow I wil ſend thee away. So Vriah abode in Jeruſalem that day, and the morrow.

13 Then David called him, and he did eat and drinke before him, and he made him [g] drunke: and at even he went out to lie on his couch with the ſervants of his lord, but went not down to his houſe.

g He made him drinke more liberally then he was wont to do, thinking hereby he would have lien by his wife.

14 And on the morow David wrote a letter to Joab, and ſent it by the hand of Vriah.

15 And he wrote thus in the letter, [h] Put ye Vriah in the forefront of the ſtrength of the battell, and recule ye back from him, that he may be ſmitten, and die.

† *Ebr. ſaying.*

h Except God continually uphold us with his mighty ſpirit, the moſt perfect fa headlong into a vice and abomination.

16 ¶ So when Joab beſieged the city, he aſſigned Vriah unto a place, where he knew that ſtrong men *were*.

17 And the men of the citie came out, and fought with Joab: and there fell of the people of the ſervants of David, and Vriah the Hittite alſo died.

18 Then Joab ſent and told David all

the things concerning the warre.

19 ¶ And he charged the meſſenger, ſaying, When thou haſt made an ende of telling all the matters of the warre unto the king,

20 ‡ And if the kings anger ariſe, ſo that he ſay unto thee, Wherefore approched ye unto the city to fight? knew ye not that they would hurle from the wall?

21 Who ſmote Abimelech ſon of [i] Jerubeſheth? did not a woman caſt a piece of a milſtone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then ſay thou, Thy ſervant Vriah the Hittite is alſo dead.

22 ¶ So the meſſenger went,and came,& ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Certainely the men prevailed againſt us,and came out unto us into the field, but we †purſued them unto the entring of the gate.

24 But the ſhooters ſhot from the wall againſt thy ſervants, and *ſome* of the kings ſervants be dead: and thy ſervant Vriah the Hittite is alſo dead.

25 Then David ſaid unto the meſſenger, [k] Thus ſhalt thou ſay unto Joab, Let not this thing trouble thee: for the ſword devoureth † one as wel as another: make thy battel more ſtrong againſt the citie, and deſtroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, ſhee mourned for her husband.

27 So when the mourning was paſt, David ſent and tooke her into his houſe, and ſhee became his wife, and bare him a ſon: but the thing that David had done † diſpleaſed the Lord.

‡ ſhalt die

ing, Gi-
Iudg 9.52.

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was euill in
of the Lord.

CHAP. XII.

1 David reproved by Nathan confeſſeth his ſinne. 18 The child conceived in adulterie dieth, 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grievouſly puniſhed.

THen the Lord [a] ſent Nathan unto David, who came to him, and ſaid unto him, There were two men in one city, the one rich, and the other poore.

4 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all,ſave one little ſheep which he had bought, and nouriſhed up: and it grew up with him, and with his children alſo,and did eat of his own morſels, and dranke of his own cup, and ſlept in his boſome,and was unto him as his daughter.

4 Now there came a ‡ ſtranger unto the rich man, who ‡ refuſed to take of his own ſheepe, and of his own oxen to dreſſe for the ſtranger that was come unto him, but tooke the poore mans ſheep, and dreſſed it for the man that was come to him.

auſe David
ow drowned
, the loving
e of GOD,
ſuffereth
is to periſh,
h his con-
e by this ſi-
de, and
eh him to
ance.

‡ wayfaring

‡ ſpared.

5 Then † David was exceeding wroth with the man, and ſaid to Nathan, As the Lord liveth, the man that hath done this thing, † ſhall ſurely die.

6 And he ſhall reſtore the lambe * foure fold, becauſe he did this thing, and had no pitie thereof.

7 Then Nathan ſaid to David, Thou art the man. Thus ſaith the Lord God of Iſrael, * I anointed thee king over Iſrael, and delivered thee out of the hand of Saul,

8 And gave thee thy lords [b] houſe, and thy lords [c] wives into thy boſome,and gave thee the houſe of Iſrael, and of Judah, and would moreover (if *that had beene* to little) have given thee [d] ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandement of the Lord, to doe evill in his ſight? thou haſt killed Vriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlaine him with the ſword of the [e] children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus ſayth the Lord, Behold, I will raiſe up evill againſt thee out of thine own houſe, and will * take thy wives before thine eyes, and give them unto thy neighbour, and hee ſhall lie with thy wives in the ſight of this [f] ſunne.

12 For thou didſt it ſecretly: but I will doe this thing before all Iſrael, and before the ſun.

13 Then David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath [g] put away thy ſin,thou ſhalt not die

14 How be it becauſe by this deed thou haſt cauſed the enemies of the Lord to [h] blaſpheme,the child that is born unto thee ſhall ſurely die.

15 ¶ So Nathan departed unto his houſe: and the Lord ſtrooke the child that Vriahs wife bare unto David, and it was ſick.

16 David therefore beſought God for the child,and faſted, and [i] went in, and lay all night upon the earth.

17 Then the Elders of his houſe aroſe *to come* unto him,and to cauſe him to riſe from the ground: but he would not, neither did he eat [k] meat with them.

18 So on the ſeventh day the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was alive, we ſpake unto him, and he would not hearken unto our voice: how then ſhall we ſay unto him, The child is dead, † to vexe *him* more?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſayd unto

† *Ebr. the anger of David was kindled.*

† *Ebr. is the child of death.*

* *Exod.22.1.*

* *1 Sam. 16.13:*

[b] For David ſucceeded Saul in his kingdome.

[c] The Iewes underſtand this of Eglah and Michal, or of Rizpah and Michal.

[d] That is greater things then theſe: for Gods love and benefits increaſe toward his, if by their ingratitude they ſtay him not.

[e] Thou haſt moſt cruelly given him into the hands of Gods enemies.

* *Deut. 28.30. Chap.16.22.*

[f] Meaning, openly, as at noone dayes.

[g] For the Lord ſeeketh but that the ſinner would turn to him.

[h] In ſaying, that the Lord hath appointed a wicked man to reigne over his people.

[i] To wit, to his privie chamber.

[k] Thinking by his inſtant prayer that God would have reſtored his child, but God had otherwiſe determined.

† *Ebr. and he will doe himſelf evill.*

his ſervants, Is the child dead? And they ſaid, He his dead.

20 Then David [l]aroſe from the earth, and waſhed and anointed himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his own houſe, and bade that they ſhould ſet bread before him, and he did eat.

21 Then ſaid his [m]ſervants unto him, what thing is this, that thou haſt done? thou diddeſt faſt and weep for the child while it was alive, but when the childe was dead, thou didſt riſe up, and eat meat.

22 And he ſaid, While the childe was yet alive, I faſted, and wept: for I ſayd, Who can tell *whether* God will have mercie on me, that the childe may live?

23 But now being dead, wherefore ſhould I now faſt? [n]Can I bring him again any more? I ſhall go to him, but he ſhall not returne to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her, *and ſhe bare a ſon, and [o]he called his name Salomon: alſo the Lord loved him.

25 For *the Lord* had ſent † by Nathan the [p]Prophet: therefore [q]* he called his name Jedidiah, becauſe the Lord *loved him*.

26 ¶ Then Joab fought againſt Rabbah of the children of Ammon, and took the ‡ city of the kingdome.

27 Therefore Joab ſent meſſengers to David, ſaying, I have fought againſt Rabbah, and have taken the citie of [r]waters.

28 Now therefore gather the reſt of the people together, and beſiege the city, that thou mayeſt take it, leſt † the victory be attributed to me.

29 So David gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30* And he tooke their kings crown from his head, (which weighed a [s]talent of gold, with precious ſtones) and it was *ſet* on Davids head: and he brought away the ſpoile of the city in exceeding great abundance.

31 And he caried away the people that was therein, and put them under [t]ſawes, and under yron harrowes, and under axes of yron, and caſt them into the tile kilne: even thus did he with all the cities of the children of Ammon. Then David and all the people returned unto Ieruſalem.

Chap. XIII.

14 Amnon Davids ſon defileth his ſiſter Tamar. 20 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Amnon.

Now after this, ſo it was, that Abſalom the ſon of David having a faire ſiſter, whoſe name *was* [a]Tamar, Amnon the ſon of David loved her.

2 And Amnon was ſo ſore vexed, that he fell ſick for his ſiſter Tamar: for ſhe was a [b]virgine, and it ſeemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the ſon of Shimeah Davids brother: and Jonadab was a very ſubtile man.

4 Who ſaid unto him, Why *art* thou the kings ſon ſo leane from day to day? wilt thou not tell me? Then Amnon anſwered him, I love Tamar my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, [c]Lie down on thy bed, and make thy ſelfe ſick: and when thy father ſhall come to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and let her dreſſe meat in my ſight, that I may ſee it, and eat it of her hand.

6 ¶ So Amnon lay down, and made himſelfe ſick: and when the King came to ſee him, Amnon ſaid unto the King, I pray thee, let Tamar my ſiſter come, and make me a couple of [d]cakes in my ſight, that I may receive meat at her hand.

7 Then David ſent home to Tamar, ſaying, Goe now to thy brother Amnons houſe, and dreſſe him meat.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay down: and ſhe tooke ‡ floure, and kneaded it, and made cakes in his ſight, and did bake the cakes.

9 And ſhe tooke a pan, and [e]powred them out before him, but he would not eat. Then Amnon ſayd, Cauſe ye every man to go out from [f]me: ſo every wan went out from him.

10 Then Amnon ſayd unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eat, he tooke her, and ſaid unto her, Come, lie with me, my ſiſter.

11 But ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing * ought to be done in Iſrael: commit not this folly.

13 And I, ‡ whither ſhall I cauſe my ſhame to go? and thou ſhalt be as one of the [g]fooles in Iſrael: now therefore, I pray thee, ſpeak to the king, for he will not denie me unto thee.

14 Howbeit he would not hearken unto her voice, but being ſtronger then ſhee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater then the love, wherewith he had loved her: and Amnon ſaid unto her, Up, get thee hence.

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[l] Shewing, that our lamentations ought not to be exceſſive, but Moderate: and that we muſt praiſe God in all his doings.

[m] As they which conſidered not that God granteth many things to the ſobs & teares of the faithfull.

[n] By this conſideration he appeaſed his ſorrow.

* *Mat.1.6.*

[o] To wit, the Lord, 1 Chron. 22.9.

† *Ebr. by the hand of.*

[p] To call him Salomon.

[q] Meaning, David.

* *1 Chron.22.9.*

‡ *Or, the chiefe citie.*

[r] That is, the chiefe citie, and where all the conduits are, is as good as taken.

† *Ebr. my name be called upon.*

* *1 Chron.20.2.*

[s] That is, threeſcore pound after the weight of the common talent.

[t] Signifying, that as they were malicious enemies of God, ſo he put them to cruell death.

[a] Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

[b] And the kept in her houſe, as were accu

[c] Heere we that there is enterpriſe wicked, th lack counſel further it.

[d] Meaning delicate and tie meat.

‡ *Or, paſte.*

[e] That is, ſerved them o diſh.

[f] For the wicke are aſhamed to that before me which they not afraid to com mit in the ſight God.

* *Levit.18.9.*

‡ *Or, how ſhall put away my ſhame.*

[g] As a lewd wicked perſon.

16 And ſhe anſwered him, ‡There *is* no cauſe: this evill (to put me away) is greater then the other that thou didſt unto me: but he would not heare her,

17 But called his ‡ſervant that ſerved him, and ſaid, Put this woman now out from me, and lock the doore after her.

18 (And ſhe had a garment of [h] divers colours upon her: for with ſuch garments were the kings daughters that were virgins, apparelled.) Then his ſervant brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head, and rent the garment of divers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? Now yet be [i] ſtill, my ſiſter: he is thy brother: let not this thing grieve thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King David heard all theſe things, he was very wroth.

22 And Abſalom ſaid unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeares, Abſalom had ſheepſhearers in‡Baal-hazor, which is beſide Ephraim, and [k] Abſalom called all the kings ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheepſhearers: I pray thee, that the king with his ſervants would go with thy ſervant.

25 But the king anſwered Abſalom, Nay my ſon, I pray thee, let us not go all, leſt we be chargeable unto thee. Yet Abſalom lay ſore upon him: howbeit he would not go, but †thanked him.

26 Then ſaid Abſalom, But I pray thee, ſhall not my brother [l] Amnon go with us? and the king anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant upon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſervants, ſaying, Mark now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, kill him, feare not, for have not [m] I commanded you? be bold therefore, and play the men.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded: and all the kings ſons aroſe, and every man gate him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the [n] ground, and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah, Davids brother anſwered and ſaid, Let not my lord ſuppoſe that they have ſlain all the yong men the kings ſons: for Amnon onely is deade, † becauſe Abſalom had reported *ſo*, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king ‡ take the thing ſo grievouſly, to think that all the kings ſonnes are dead: ‡ for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill ſide‡behind him.

35 And Jonadab ſaid unto the king, Behold, the kings ſonnes come: as thy ſervant ſaid, [o] ſo it is.

36 And as ſoon as he had left ſpeaking, behold, the kings ſons came, and lift up their voices and wept: and the king alſo and all his ſervants wept exceedingly ſore.

37 But Abſalom fled away, and went to [p] Talmai the ſonne of Ammihur king of Geſhur: and *David* mourned for his ſonne every day.

38 So Abſalom fled, and went to Geſhur, and was there three yeares.

39 And king David ‡ deſired to go forth unto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIV.

2 Abſalom is reconciled to his father by the ſubtilty of Ioab. 24 Abſalom may not ſee the kings face: 25 The beauty of Abſalom. 30 He cauſeth Ioabs corn to be burnt, and is brought to his fathers preſence.

THen Joab the ſon of Zerviah perceived that the kings [a] heart was toward Abſalom,

2 And Joab ſent to Tekoah, and brought thence a‡ſubtile woman, and ſaid unto her, I pray thee, fain thy ſelf to mourn, and now put on mourning apparell, and [b] anoint not thy ſelf with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this manner unto him, (for Joab †taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake unto the king, and fell down on her face to the ground, and did obeyſance, and ſaid, † Help, O king.

5 Then the king ſaid unto her, What aileth thee? And ſhe anſwered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two [c] ſons, and they two ſtrove together in the field: (and there was none to part them) ſo the one ſmote the other and ſlew him.

‡ this cauſe.

‡ ...ey.

[h] that which divers colours or pieces, in dayes was great eſti..., Gen. 37. ...g. 5. 30.

[i] though he ...ived ſudden ...ence in his ... yet he diſ...led it till oc... ſerved, and ...orted his ſi...

‡ ... the plain of ...r.

[k] ...wit, to a ban... ...inking ther... ...o fulfill his ...ed purpoſe.

† ...r. bleſſed.

[l] ...etending to ...king, that Amnon ...was moſt deare ...him.

[m] ...nch is ỹ pride ...e wicked ma..., that in all ...wicked com...dments they ...k to be obey-

[n] Lamenting, as he that felt the wrath of God upon his houſe. Chap. 12. 10.

† Ebr. becauſe it was put in Abſaloms mouth.

‡ Or, take it to heart.

‡ Or, but.

‡ Or, one after another.

[o] That onely Amnon is dead.

[p] For Maachah his mother was the daughter of this Talmai, chap. 3. 3.

‡ Or, ceaſed.

[a] That the king favoured him.

‡ Or, wiſe.

[b] In token of mourning: for they uſed anointing to ſeem chearefull.

† Ebr. put words in her mouth.

† Ebr. ſave.

† Ebr. a widow woman.

[c] Under this parable ſhe deſcribed the death of Amnon by Abſalom.

7 And behold, the whole familie is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the [d] ſoul of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhall quence my ſparkle which is left, and ſhall not leave to mine huſband neither name nor poſterity upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give a charge for thee.

9 Then the woman of Tekoah ſaid unto the king, My lord, O king, this [e] treſpaſſe *be* on me, and on my fathers houſe, and the king and his throne *be* ‡ guiltleſſe.

10 And the king ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhal touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the Lord thy God, that thou wouldeſt not ſuffer many revengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liveth, there ſhall not one haire of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaid ſpeake a word to my lord the king. And he ſaid, Say on.

13 Then the woman ſaid, Wherfore then haſt thou [g] thought ſuch a thing againſt the people of God? or *why* doth the king, as one which is faulty, ſpeake this thing, that he will not bring again his baniſhed?

14 For we muſt needs die, and *we are* as water ſpilt on the ground, which cannot be gathered up again: neither doeth God ‡ ſpare any perſon, yet doth he appoint [h] meanes, not to caſt out from him, him that is expelled.

15 Now therefore that I am come to ſpeak of this thing unto my Lord my king, *the cauſe is* that the people [i] have made me afraid: therefore thine handmaid ſaid, Now will I ſpeake unto the king: it may be that the king will perform the requeſt of his handmaid.

16 For the king will heare, to deliver his handmaid out of the hand of the man that would deſtroy me, and alſo my ſon from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the king ſhall now be † comfortable: for my lord the king is even as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king anſwered, and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſaid, Is not [l] the hand of Joab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoul liveth, my lord the king, I wil not turn to the right hand nor to the left, from ought that my lord the king hath ſpoken: for even thy ſervant Joab bad me, and he put all theſe words in the mouth of thine handmaid.

20 For to the intent that I ſhould [m] change the form of ſpeach, thy ſervant Joab hath done this thing: but ‡ my lord is wiſe according to the wiſdome of an Angel of God to underſtand all things that are in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have [n] done this thing: go then, and bring the yong man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king. Then Joab ſaid, This day thy ſervant knoweth, that I have found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſervant.

23 ¶ And Joab aroſe, and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turn to his own houſe, and not ſee my face. So Abſalom turned to his own houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beauty as Abſalom: from the ſole of his foot even to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at every yeares end he polled it: becauſe it was too heavy for him, therefore he polled it) he weighed the haire of his head at two hundred [p] ſhekels by the kings weight.

27 And Abſalom had three ſons, and one daughter named Tamar, which was a faire woman to look upon.

28 ¶ So Abſalom dwelt the ſpace of two yeares in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent fot Joab to ſend him to the king, but he would not come to him: and when he ſent again, he would not come.

30 Therefore he ſaid unto his ſervants, Behold, Joab hath a ‡ field by my place, and hath barley therein: go, & ſet it [q] on fire: & Abſaloms ſervants ſet the field on fire.

31 Then Joab aroſe, and came to Abſalom unto his houſe, and ſaid unto him, Wherefore have thy ſervants burnt my field with fire?

32 And Abſalom anſwered Joab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had been better for me to have been there ſtill: now therefore let me ſee the kings face: and [r] if there be any treſpaſſe in me, let him kill me.

[d] Becauſe he hath ſlain his brother, he ought to be ſlain, according to the Law, Gen. 9. 6. Exod. 21. 12.

[e] As touching the breach of that law which puniſheth the blood, let me beare the blame.

‡ *Or, innocent.*

[f] Sweare that they ſhall not revenge the blood, which are many in number.

[g] Why doſt thou give contrary ſentence in thy ſonne Abſalom?

‡ *Or, except.*

[h] God hath provided wayes (as Sanctuaries) to ſave them ofttimes, whom man judgeth worthy death.

[i] For I thought they would kill this mine heire.

† *Ebr. reſt.*

[k] Is of great wiſdome to diſcern right from wrong.

[l] Haſt not thou done this by the counſel of Joab?

[m] By ſpeaking
ther in a para
then plainly.

‡ *Or, none can*
ought from the

[n] I have grant
thy requeſt.

† *Ebr. bleſſed.*

[o] Covering
by his affection,
and ſheweth ſom
part of juſtice
pleaſe the peop

[p] Which weighed
ſix pound and
ounces, after ha
an ounce the ſhe-
kel.

‡ *Or, poſſeſſion.*

[q] The wicked a
impatient in the
affections, & ſpa
no unlawfull
meanes to comp
them.

[r] If I have offe
ded by reveng
my ſiſters diſh
nour: thus ẏ w
ked juſtifie the
ſelves in their
vill.

33 Then Joab came to the king, and told him: and he called for Abſalom, who came to the king, and bowed himſelf to the ground on his face before the king, and the king kiſſed Abſalom.

Chap. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 David and his flee. 31 Davids prayer, 34 Huſhai is ſent to Abſalom to diſcover his counſell.

AFter this, Abſalom † prepared him charets, and horſes, and fifty men to [a] run before him.

2 And Abſalom roſe up early, and ſtood hard by the entring in of the gate: and every man that had any ‡ matter, and came to the king for judgement, him did Abſalom call unto him, and ſaid, Of what city art thou? And he anſwered, Thy ſervant *is* of one of the [b] tribes of Iſrael.

3 Then Abſalom ſaid unto him, See, thy matters are good and righteous, but there is no man *deputed* of the king to heare thee.

4 Abſalom ſaid moreover, [c] Oh that I were made judge in the land, that every man which hath any matter of controverſie, might come to me, that I might do him juſtice.

5 And when any man came neere to him, and did him obeyſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the king for judgement: ſo Abſalom [d] ſtole the hearts of the men of Iſrael.

7 ¶ And after [e] forty yeares, Abſalom ſaid unto the king, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord.

8 For thy ſervant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, I will [f] ſerve the Lord.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Jeruſalem, that were [g] called: & they went in their ſimplicity knowing nothing.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Davids counſeller, from his city Giloh, while he offered ſacrifices: and the treaſon was great: for the people † encreaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to David, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then David ſaid unto all his ſervants that were with him at Jeruſalem, Up, and let us flee: for we ſhall not eſcape from [h] Abſalom: make ſpeed to depart, leſt he come ſuddenly and take us, and bring evill upon us, and ſmite the city with the edge of the ſword.

15 And the kings ſervants ſaid unto him, Behold, thy ſervants *are ready to do* according to all that my lord the king ſhall † appoint.

16 So the king departed and all his houſhold † after him, and the king left ten concubines to keep the houſe.

17 And the king went forth and all the people after him, and tarried in a ‡ place [i] farre off.

18 And all his ſervants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, *even* ſix hundreth men which were come after him from Gath, went before the king.

19 Then ſaid the king to [l] Ittai the Gittite, Wherefore comeſt thou alſo with us? Return and abide with the king, for thou art a ſtranger: depart thou therefore to thy place.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to day and go with us? I will go whither I can: therfore return thou and carie again thy [m] brethren: mercy and [n] truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, As the Lord liveth, and as my lord the king liveth, in what place my lord the king ſhall be, whether in death or life, even there ſurely will thy ſervant be.

22 Then David ſaid to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and [o] all the people went forward, but the king paſſed over the brook Kidron: and all the people went over toward the way of the wilderneſſe.

24 And lo, Zadok alſo *was there*, and all the Levites with him, [p] bearing the Ark of the covenant of God: and they ſet down the Arke of God, and Abiathar went [q] up untill the people were all come out of the city.

25 Then the king ſaid unto Zadok, Cary the Ark of God again into the city: If I ſhall find favour in the eyes of the Lord, he wil bring me again, and ſhew me *both* it, and the ‡ tabernacle thereof.

26 But if he thus ſay, I have no delight in thee, behold, [r] here am I, let him do to me as ſeemeth good in his eyes.

27 The king ſaid again unto Zadok the Prieſt, Art not thou a * Seer? Return into the city in peace, and your two ſonnes with you: *to wit*, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

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[h] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leave no miſchief unatempted.

† *Ebr. chuſe.*

† *Ebr. at his feet.*

‡ *Or, houſe.*

[i] To wit, from Jeruſalem.

[k] Theſe were as the kings gard, or as ſome write, his counſellers.

[l] Who, as ſome write, was the kings ſon of Gath.

[m] Meaning, them of his family.

[n] God requite thee thy friendſhip and fidelity.

[o] To wit, the ſix hundred men.

[p] Which was the charge of the Kohathites, Num. 4.4.

[q] To ſtand by the Ark.

‡ *Or, his tabernacle.*

[r] The faithfull in all their afflictions ſhew themſelves obedient to Gods will.

* *1 Sam. 9.9.*

wilderneſſe, untill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Ark of God again to Jeruſalem, and they tarried there.

30 And David went upon the mount of Olives and wept as he went up, and had his head [f] covered, and went barefooted: and all the people that was with him, and every man his head covered, and as they went up, they wept.

31 Then one told David, ſaying, Ahithophel is one of them that have conſpired with Abſalom: and David ſaid, O Lord, I pray thee, turn the [t] counſell of Ahithophel into fooliſhneſſe.

32 ¶ Then David came to the top of the mount where he worſhipped God: and behold, Huſhai the Archite came againſt him with his coat torn, and having earth upon his head.

33 Unto whom David ſaid, If thou go with me, thou ſhalt be a burthen unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy [v] ſervant, O king, (as I have been in time paſt thy fathers ſervant, ſo will I now be thy ſervant) then thou mayeſt bring me the counſell of Ahithophel to nought.

35 And haſt thou not there with thee, Zadok and Abiathar the Prieſts? therefore whatſoever thou ſhalt heare out of the kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſons: Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: by them alſo ſhall ye ſend me every thing that ye can heare.

37 So Huſhai Davids friend went into the city: and Abſalom came into Jeruſalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curſeth David. 16 Huſhai cometh to Abſalom. 21 The counſell of Ahithophel for the concubines.

WHen David was a little paſt the [a] top of *the hill*, Behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, and upon them two hundred *cakes* of bread, and an hundreth bunches of raiſins, and an hundreth of ‡ dried figs, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, They be [b] aſſes for the kings houſhold to ride on, and bread and dried figs for the young men to eate, and wine, that the faint may drink in the wilderneſſe.

3 And the king ſaid, But where is thy maſters ſon? Then Ziba anſwered the king, Behold, he remaineth in Jeruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſaid the king to Ziba, Behold, thine are all that *pertained* unto Mephiboſheth. And Ziba ſaid, † I beſeech thee, let me find grace in thy ſight my lord, O king.

5 ¶ And when king David came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei the ſon of Gera: and he came out, and curſed,

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come forth, come forth thou † murtherer, and † wicked man.

8 The Lord hath brought upon thee all the [e] bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath delivered thy kingdome into the hand of Abſalom thy ſon: & behold, thou art *taken* in thy wickednes, becauſe thou art a murtherer

9 Then ſaid Abiſhai the ſon of Zerviah unto the king, Why doth * this dead dog curſe my lord the king? let me go, I pray thee, and take away his head.

10 ¶ But the king ſaid, What have I to do with you, ye ſons of Zerviah? for he curſeth, even becauſe the Lord hath [f] bidden him curſe David: who dare then ſay, Wherfore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came out of mine own bowels, ſeeketh my life: then how much more now may this ſon of Jemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‡ mine affliction, and [g] do me good for his curſing this day.

13 And as David and his men went by the way, Shimei went by the ſide of the mountain over againſt him, and curſed as he went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him weary, and refreſhed themſelves [h] there.

15 ¶ And Abſalom, and all the people, the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Davids friend was come unto Abſalom, Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

17 Then Abſalom ſaid to Huſhai, is this thy kindneſſe to thy [i] friend? Why wenteſt thou not with thy friend?

18 Huſhai then anſwered unto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And † moreover unto whom ſhall I doe ſervice? not to his ſonne? as I ſerved

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[f] With aſhes and duſt in ſigne of ſorrow.

[t] The counſell of the crafty worldlings doth more harm, then the open force of the enemy.

[v] Though Huſhai diſſembled here at the kings requeſt, yet may we not uſe this example to excuſe our diſſimulation.

[a] Which was the hill of Olives, Chap. 15. 30.

‡ Or, fig-cakes.

[b] Commonly there are no viler traitors then they, which under pretence of friendſhip accuſe others.

† Ebr. I

[c] Which wa ty in the tr Benjamin.

[d] That is, about him.

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[e] Reproching as though by meanes Iſh ſheth and A were ſlain.

* 1 Sam. 24. and Chap. 3. 8.

[f] David felt this was the ment of God his ſin, and fore humble himſelf to h

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[g] Meaning, th Lord will comfort to when they preſſed.

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† Ebr. Let the live.

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before thy father, ſo will I before thee.

20 ¶ Then ſpake Abſalom to Ahithophel, Give counſell what we ſhall do.

21 And [k] Ahithophel ſaid unto Abſalom, Go in to thy fathers concubines, which he hath left to keep the houſe: and when all Iſrael ſhall heare, that thou art abhorred of thy father, the hands of all that are with thee, ſhall be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

23 And the counſell of Ahithophel which he counſelled in thoſe dayes, was like as one had asked [l] counſell at the oracle of God: ſo *was* all the counſell of Ahithophel both with David and with Abſalom.

Chap. XVII.

7 Ahithophels counſell is overthrown by Huſhai. 14 The Lord had ſo ordained. 19 The Prieſts ſons are hid in the well. 22 David goeth over Iorden. 23 Ahithophel hangeth himſelf. 27 They bring victuals to David.

MOreover Ahithophel ſaid to Abſalom, [a] Let me chuſe out now twelve thouſand men, and I will up aud follow after David this night,

2 And I will come upon him: for he is wearie, and weake handed: ſo I will feare him, and all the people that are with him ſhall flee, and I will ſmite the king onely.

3 And I will bring again all the people unto thee, *and* when all ſhall return, ([b] the man whom thou ſeekeſt *being ſlain*) all the people ſhall be in peace.

4 And the ſaying † pleaſed Abſalom well, and all the Elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us heare likewiſe † what he ſaith.

6 So when Huſhai came to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ‡ ſpoken thus: ſhall we do after his ſaying, or no? tell thou.

7 Huſhai then anſwered unto Abſalom, The counſell that Ahithophel hath given, is not [c] good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father, and his men, that they be ſtrong men, and are chafed in minde as a beare robbed of her whelps in the field: alſo thy father is a valiant warriour, and will not ‡ lodge with the people.

9 Behold, he is hid now in ſome cave, or in ſome place: and though ſome of them be overthrown at the firſt, yet the *people* ſhal heare, and ſay, The people that follow Abſalom, † be overthrown.

10 Then he alſo that is valiant, whoſe heart is as the heart of a Lion, ſhall † ſhrinke and faint: for all Iſrael knoweth, that thy father is valiant, and they which be with him, ſtout men.

11 Therefore my counſell is, that all Iſrael be gathered unto thee, from Dan even to Beer-ſheba as the ſand of the ſea in number, and that thou go to battel in thine own perſon.

12 So ſhall we come upon him in ſome place, where we ſhall find him, and ‡ we will upon him as the dew falleth on the ground: and of all the men that are with him, we will not leave him one.

13 Moreover if he be gotten into a city, then ſhall all the men of Iſrael bring ropes to that city, and we will draw it into the river, untill there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſaid, The counſell of Huſhai the Archite is better then the counſell of Ahithophel: for the Lord had ‡ determined to deſtroy the [d] good counſell of Ahithophel, that the Lord might [e] bring evill upon Abſalom.

15 Then ſaid Huſhai unto Zadok and to Abiathar the Prieſts, Of this and that manner did Ahithophel and the Elders of Iſrael counſell Abſalom: and thus and thus have I counſelled.

16 Now therefore ſend quickly, and ſhew David, ſaying, Tary not this night in the fields of the wilderneſſe, but rather get thee [f] over, leſt the king be devoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by ‡ Enrogel: (for they might not be ſeen to come into the city) and a maid went, and told [g] them, and they went and ſhewed king David.

18 Nevertheles, a yong man ſaw them, and told it to Abſalom, therefore they both departed quickly, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went down.

19 And the [h] wife took and ſpread a covering over the wells mouth, and ſpread ground corn thereon, that the thing ſhould not be known.

20 And when Abſaloms ſervants came to the wife into the houſe, they ſaid, Where is Ahimaaz and Jonathan? And the woman anſwered them, They be gone over the [i] brook of water. And when they had ſought them, and could not find them, they returned to Jeruſalem.

21 And aſſoon as they were departed, the other came out of the well, and went and told king David, and ſaid unto him, Up and get you quickly over the water: for [k] ſuch counſell hath Ahithophel given againſt you.

22 Then David aroſe, and all the people that were with him, and they went over Jorden [l] untill the dawning of the day, ſo that there lacked not one of them, that was not come over Jorden.

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‡ *Or, commanded.*

[d] That counſell which ſeemed good at the firſt to Abſalom, verſ. 4.

[e] For by the counſell of Huſhai he went to the battel where he was deſtroyed.

[f] That is, over Jorden.

‡ *Or, the well of Rogel.*

[g] Meaning, the meſſage from their fathers.

[h] Thus God ſendeth ſuccour to his, in their greateſt dangers.

[i] The Chalde text readeth, Now they have paſſed the Jorden.

[k] To wit, to purſue thee with all haſte.

[l] They travailed al night, and by morning had all their company paſſed over.

23 ¶ Now when Ahithophel ſaw that his counſell was not followed, he ſadled his aſſe, and aroſe, and he went home unto his city, and put his houſhold in order, and [m] hanged himſelf, and died, and was buried in his fathers grave.

[m] Gods juſt vengeance, even in this life, is powred on them which are enemies, traitours, or perſecutors of his Church.

24 ¶ Then David came to Mahanaim. And Abſalom paſſed over Jorden, he, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captain of the hoſt in the ſtead of Joab: which Amaſa was a mans ſon named Ithra an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zerviah, Joabs mother.

[n] Who was alſo called Iſhai, Davids father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the ſon of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſon of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] *Brought* beds, and baſens, and earthen veſſels, and wheate, and barley, and floure, and parched corn, and beanes, and lentiles, and parched corn.

[o] God ſheweth himſelf moſt liberall to his, when they ſeem to be utterly deſtitute.

29 And they brought honey, and butter, and ſheep, and cheeſe of kine, for David, and for the people that were with him, to eat: for they ſaid, The people is hungry, & weary, and thirſty in the wilderneſſe.

Chap. XVIII.

2 David divideth his army into three parts. 9 Abſalom is hanged, ſlain, and caſt in a pit. 33 David lamenteth the death of Abſalom.

THen David [a] numbred the people that were with him, and ſet over them captains of thouſands, and captains of hundreds.

[a] For certain of the Reubenites, Gadites, and of half the tribe, could not beare the inſolencie of the ſon againſt the father, and therfore joyned with David.

2 And David ſent forth the third part of the people under the hand of Joab, and the third part under the hand of Abiſhai Joabs brother the ſon of Zerviah: and the *other* third part under the hand of Ittai the Gittite. And the king ſaid unto the people, I will go with you my ſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard us, neither will they paſſe for us, though half of us were ſlain: but thou [b] art now worth ten thouſand of us: therefore now it is better that thou ſuccour us out of the city.

[b] Signifying, that a good governour ought to be ſo deare unto his people, that they will rather looſe their lives, then that ought ſhould come unto him.

4 Then the king ſaid unto them, What ſeemeth you beſt, that I will do. So the king ſtood by the gate ſide, and all the people came out by hundreds, and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Entreate* the young man Abſalom gently for my ſake. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 So the people went out into the field to meet Iſrael, and the battell was in the [c] wood of Ephraim:

[c] So called, becauſe the E[...] mites (as [...] fed their ca[...] yond Jord[...] this wood.

7 Where the people of Iſrael were ſlain before the ſervants of David: ſo there was a great ſlaughter that day, *even* of twenty thouſand.

8 ¶ For the battel was ſcattered over all the countrey: & the wood devoured much more people then the ſword.

9 ¶ Now Abſalom met the ſervants of David, and Abſalom rode upon a mule, and the mule came under a great thick oke: and his head caught hold of the oke, and he was taken up ‡ between the heaven and the earth: and the mule that was under him went away.

‡ This is a te[...] example of G[...] vengeance ag[...] them that a[...] bels, or diſob[...] ent to their p[...] rents.

10 And one that ſaw it, told Joab, ſaying, Behold, I ſaw Abſalom hanged in an oke.

11 Then Joab ſaid unto the man that told him, And haſt thou indeed ſeen? why then didſt not thou there ſmite him to the ground, and I would have given thee ten * *ſhekels* of ſilver, and a girdle?

* Gen. 23. 1[...]

12 Then the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, yet would I not lay mine hand upon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leſt any *touch* the yong man Abſalom.

† Ebr. weig[...] mine hand.

13 If I had done it, *It had been* † the danger of my life: for nothing can be hid from the king: yea thou thy ſelf wouldeſt have been againſt me.

† Ebr. a lie [...] my ſoul.

14 Then ſaid Joab, I will not thus tary with thee. And he took three darts in his hand, and thruſt them † thorow Abſalom, while he was yet alive in the mids of the oke.

† Ebr. in the [...] Abſalom.

15 And ten ſervants that bare Joabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Joab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

[d] For he had [...] of ỹ people, whi[...] was ſeduced b[...] Abſaloms flatte[...]

17 And they took Abſalom, and caſt him into a great [e] pit in the wood, and laid a mighty great heape of ſtones upon him: and all Iſrael fled every one to his tent.

[e] Thus God [...] ed his vain-g[...] to ſhame.

18 Now Abſalom in his life time had taken and reared him up a pillar, which is in the * kings dale: for he ſaid, I have no [f] ſon to keep my name in remembrance, and he called the pillar after his own name, and it is called unto this day, Abſaloms place.

* Gen. 14. 17.

[f] It ſeemeth th[...] God had puniſh[...] him in taking [...] way his childr[...] Chap. 14. 27.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, I pray thee, let me run, and beare the king tidings that the Lord hath † delivered him out of the hand of his enemies.

† Ebr. iudged.

20 And Joab ſaid unto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſon is dead.

[g] For Joab ba[...] good affection [...] Ahimaaz, & do[...] ted how Da[...] would take the[...] port of Abſa[...] death.

21 Then ſaid Ioab to Cuſhi, Goe, tell the King, what thou haſt ſeene. And Cuſhi bowed himſelfe unto Ioab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok againe to Ioab, What, I pray thee, if I alſo run after Cuſhi? And Ioab ſaid, Wherefore now wilt thou run, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid unto him, Run. So Ahimaaz ran by the way of the plaine, and overwent Cuſhi.

24 Now David ſate between the two [h] gates. And the watchmen went to the top of the gate upon the wall, and lift up his eyes, and ſaw, and behold, a man came running alone.

[h] e ſate in the of the citie ahanaim.

25 And the watchman cried, and told the King. And the king ſaid, If he be alone, † he bringeth tidings. And he came apace, and drew neere.

† br.tidings are in outh.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man runneth alone. And the King ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the foremoſt *is* like the running of Ahimaaz the ſon of Zadok. Then the king ſaid, He is a [i] good man, and commeth with good tidings.

† r.I ſee the ng.

[i] had had experience of his ity, Chap.17.

28 And Ahimaaz called, and ſaid unto the King, Peace *be with thee*: and he fell down to the earth upon his face before the king, and ſaid, Bleſſed be the Lord thy God, who hath ‡ ſhut up the men that lift up their hands againſt my lord the King.

‡ ,delivered up.

29 And the king ſaid, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings [k] ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what.

[k] o wit, Cuſhi, was an Ethi- n.

30 And the king ſaid unto him, Turne aſide, *and* ſtand here. So he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the King: for the Lord hath delivered thee this day out of the hand of all that roſe againſt thee.

† r. tidings are t.

32 Then the King ſaid unto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And the King was [l] mooved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

[l] uſe he con d both the ment of againſt his nd could not riſe hide his y affection his ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriveth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Abſalom.

2 Therefore the † victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

† Ebr.ſalvation, or deliverance.

3 And the people went that day into the citie ‡ ſecretly, as people confounded hide themſelves when they flee in battell.

‡ Or, by ſtealth.

4 So the King [a] hid his face, and the king cried with a loud voyce, My ſon Abſalom, Abſalom my ſonne, my ſonne.

[a] As they doe that mourne.

5 ¶ Then Ioab came into [b] the houſe to the King, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines,

[b] At Mahanaim.

6 In that thou loveſt thine enemies, and hateſt thy friendes: for thou haſt declared this day, that thou regardeſt neither thy ‡ Princes nor ſervants: therefore this day I perceive, that if Abſalom had lived, and we all had died this day, that then it would have † pleaſed thee well.

‡ Or, captaines.

† Ebr.been right in thine eyes.

7 Now therefore up, come out, and ſpeake † comfortably unto thy ſervants: for I ſweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worſe unto thee, then all the evill that fell on thee from thy youth hitherto.

† Ebr. to the heart of thy ſervants.

8 Then the king aroſe, and ſate in the [c] gate: and they told unto al the people, ſaying, Behold, the king doeth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

[c] Where the moſt reſort of the people haunted.

9 ¶ Then all the people were at [d] ſtrife thoughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtims, and now he is fled out of the land for Abſalom.

[d] Every one blamed another, and ſtrove who ſhould firſt bring him home.

10 And Abſalom, whom we anointed over us, is dead in battell: therefore why are ye ſo ſlow to bring the King againe?

11 But King David ſent to Zadok and to Abiathar the [e] Prieſts, ſaying, Speake unto the Elders of Iudah, and ſay, Why are ye behind to bring the king againe to his houſe, (for the ſaying of all Iſrael is come unto the king, *even* to his houſe)

[e] That they ſhould reprove the negligence of the Elders, ſeeing the people were ſo forward.

12 Ye are my brethren: my bones, and my fleſh are ye: wherefore then are ye the laſt that bring the king againe?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God doe ſo to me and more alſo, if thou be not captaine of the hoſte to me for ever in the [f] roome of Ioab.

[f] By this policie, David thought that by winning of the captaine, he ſhould have the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they

ſent

ſent to the king, ſaying, Returne thou with all thy ſervants.

15 ¶ So the king returned, and came to Jorden. And Judah came to Gilgal, for to goe to meete the King, *and* to conduct him over Jorden.

16 ¶ And [g] Shimei the ſonne of Gera, the ſonne of Gemini, which was of Bahurim, haſted and came downe with the men of Judah to meet king David,

17 And a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteene ſonnes and twenty ſervants with him: and they went over Jorden before the king.

18 And there went over a boate to carie over the kings houſhold, and to doe him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come over Jorden,

19 And ſaid unto the King, Let not my lord impute * wickednes unto me, nor remember the thing that thy ſervant did [h] wickedly when my lord the king departed out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doeth know, that I have done amiſſe: therefore behold, I am the firſt this day of all the houſe of [i] Joſeph, that am come to goe downe to meet my lord the king.

21 But Abiſhai the ſon of Zerviah anſwered, and ſaid, Shall not Shimei die for this, becauſe he curſed the Lords anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zerviah, that this day ye ſhould be aduerſaries unto me? ſhall there any man die this day in Iſrael? for do not I know that I am this day king over Iſrael?

23 Therefore the King ſaid unto Shimei, Thou ſhalt not [k] die, and the king ſware unto him.

24 ¶ And Mephiboſheth the ſon of Saul came downe to meet the king, and had neither waſhed his feet, nor dreſſed his beard, nor waſhed his clothes from the time the king departed, untill he returned in peace.

25 And when [l] he was come to Jeruſalem, and met the King, the King ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord the king, my ſervant deceived me: for thy ſervant ſaid, I would have mine aſſe ſadled to ride thereon, for to goe with the king, becauſe thy ſervant *is* lame.

27 And he hath * accuſed thy ſervant unto my lord the king: but my lord the king *is* as an [m] Angel of God: doe therefore thy pleaſure.

28 For all my fathers houſe were [n] but dead men before my lord the king, yet didſt thou ſet thy ſervant among them that did eate at thine own table: what right therefore have I yet to crie any more unto the king?

[g] Who had before reviled him, Chap.16.13.

* Chap.16.2.

* Chap.16.15.

[h] For in his adverſity he was his moſt cruell enemy, and now in his proſperitie ſeeketh by flattery to creepe into favour.

[i] By Joſeph he meaneth Ephraim, Manaſſeh, & Benjamin (whereof he was) becauſe theſe three were under one ſtandard, Num. 2.18.

[k] By my hands, or during my life, as read 1 King. 2. 8.9.

[l] When Mephiboſheth being at Jeruſalem had met the king.

* Chap.16.3.

[m] Able for his wiſdom to judge in all matters.

[n] Worthy to die for Sauls cruelty toward thee.

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the [o] lands.

30 And Mephiboſheth ſaid unto the King: Yea, let him take all, ſeeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went over Jorden with the king, to conduct him over Jorden.

32 Now Barzillai was a very aged man, *even* fourescore yeare old, and he had provided the king of ſuſtenance, while he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the king ſaid unto Barzillai, Come over with me, and I will feed thee with me in Jeruſalem.

24 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king to Jeruſalem?

35 I am this day fourescore yeare old: and can I deſcerne betweene good or evill? Hath thy ſervaut any taſte in that I eate, or in that I drink? Can I heare any more the voyce of ſinging men and women? wherefore then ſhould thy ſervant be any more a [p] burthen unto my lord the king?

36 Thy ſervant will go a litle way over Jorden with the king, and why will the king recompence it me with ſuch a reward?

37 I pray thee, let thy ſervant turne back againe, that I may die in mine own citie, and *be buried* in the grave of my father, and of my mother: but behold thy ſervant [q] Chimham, let him goe with my lord the king, and doe to him what ſhall pleaſe thee.

38 And the king anſwered, Chimham ſhall go with me, and I will do to him that thou ſhalt be content with: and whatſoever thou ſhalt ‡ require of me, that will I doe for thee.

29 So all the people went over Iorden: and the king paſſed over: and the king kiſſed Barzillai, and ‡ bleſſed him, and he returned unto his owne place.

40 ¶ Then the king went to [r] Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and alſo halfe the people of [ſ] Iſrael.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtollen thee away, & have brought the king and his houſhold, and all Davids men with him over [t] Iorden.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king is neere of kin to us: and wherefore now be ye angry for this matter? have we eaten of the kings *coſt*, or have we taken any bribes?

[o] David did evil in taking his lands from him before he knew the cauſe, but much worſe, that knowing the truth, he did not reſtore them.

† *Ebr, how many dayes are the yeares of my life?*

[p] He thought it not meet to receive benefits of him, to whom he was not able to doe ſervice againe.

[q] My ſonne.

‡ *Or, chuſe.*

‡ *Or, bad him farewell.*

[r] Where the tribe of Judah tarried to receive him.

[ſ] Which had taken part with the king.

[t] Toward Jeruſalem.

43 And the men of Iſrael anſwerd the men of Judah, and ſaid, we have ten parts in the king, and have alſo more *right* to David then ye: Why then did ye deſpiſe us, ‡ that our advice ſhould not be firſt had in reſtoring our king? And the words of the men of Judah were fiercer then the words of the men of Iſrael.

have not we ſpoken to bring the king?
1.

Chap. XX.

1 Sheba rayſeth Iſrael againſt David. 10 Ioab killeth Amaſa traiterouſly. 22 The head of Sheba is delivered to Ioab. 23 Davids chiefe officers.

THen there was come[a] thither a wicked man (named Sheba the ſon of Bichri, a man of Iemini) and he blew the trumpet, and ſaid, We have no part in[b] David, neither have we inheritance in the ſonne[c] of Iſhai: every man to his tents, O Iſrael.

2 So every man of Iſrael went from David & followed Sheba the ſon of Bichri: but the men of Judah clave faſt unto their king, from[d] Iorden even to Ieruſalem.

3 When David then came to his houſe to Ieruſalem, the king tooke the tenne women *his* * concubines, that he had left behind him to keep the houſe, and put them in ward, and fed them, but lay no more with them: but they were incloſed unto the day of their death, living in widowhood.

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p.16.22.

4 ¶ Then ſaid the king to[e] Amaſa, Aſſemble me the men of Judah within three dayes, and be thou here preſent.

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19.13.

5 So Amaſa went to aſſemble Judah, but he taried longer then the time which he had appointed him.

6 Then David ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri doe us more harme then *did* Abſalom: take thou *therefore* thy[f] lords ſervants and follow after him, leſt he get him walled cities, and eſcape us.

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h had been
Ioab, or Da-
men.

7 And there went out after him Joabs men, and the * Cherethites, and Pelethites, and all the mighty men: and they departed out of Jeruſalem, to follow after Sheba the ſonne of Bichri.

p.8.18.

8 When they were at the great ſtone which is in Gibeon, Amaſa went before them, and Ioabs[g] garment that he had put on, was girded unto him, and upon it was a ſword girded, which hanged on his loynes in the ſheath, and as he went, it uſed to fall out.

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s.

9 And Joab ſaid to Amaſa, Art thou in † health, my brother? and Joab tooke Amaſa by the beard with the right hand to kiſſe him.

r. peace.

10 But Amaſa tooke no heede to the ſword that was in Joabs hand: for therewith he ſmote him in the fift *rib*, and ſhed out his bowels to the ground and † ſmote him not the ſecond time: ſo he died. Then Ioab and Abiſhai his brother followed after Sheba the ſonne of Bichri.

r. doubled not
ke.

11 And one of Joabs men[h] ſtood by him, and ſaid, He that favoureth Joab, and he that is of Davids part, *let him goe* after Joab.

12 And Amaſa wallowed in blood in the mids of the way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the way into the field, and caſt a cloth upon him, becauſe he ſaw that every one that came by him ſtood ſtill.

13 ¶ When he was removed out of the way, every man went after Joab, to follow after Sheba the ſonne of Bichri.

14 And he went thorow all the tribes of Iſrael unto Abel, and[i] Bethmaachah and all *places* of Berim: and they gathered together, and went alſo after him.

15 So they came, and beſieged him in Abel, *neere to* Bethmaachah: and they caſt up a mount againſt the citie, and the people thereof ſtood on the ramper, and all the people that was with Joab,[k] deſtroyed and caſt downe the wall.

16 Then cried a wiſe woman out of the citie, Heare, heare, I pray you, ſay unto Joab, Come thou hither, that I may ſpeake with thee.

17 And when he came neere unto her, the woman ſaid, Art thou Joab? And he anſwered, Yea, And ſhe ſaid to him, Heare the words of thine handmaid. And he anſwered, I doe heare.

18 Then ſhe ſpake thus,[l] They ſpake in the old time, ſaying, They ſhould aske of Abel, and ſo have they continued.

19 I am[m] *one* of them, that are peaceable *and* faithfull in Iſrael: and thou goeſt about to deſtroy a citie, and a mother in Iſrael: why wilt thou devoure the inheritance of the Lord?

20 And Joab anſwered, and ſaid, God forbid, God forbid it me, that I ſhould devoure, or deſtroy it.

21 The[n] matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift up his hand againſt the King, *even* againſt David: deliver us him onely, and I will depart from the citie. And the woman ſaid unto Joab, Behold, his head ſhall be throwen to thee over the wall.

22 Then the woman went unto all the people with her wiſedome, and they cut off the head of Sheba the ſonne of Bichri, and caſt it to Joab: then he blew the trumpet, and † they retired from the citie, every man to his tent: and Joab returned to Jeruſalem unto the king.

23 ¶ * Then Ioab *was* over all the hoſte of Iſrael, and Benajah the ſonne of Jehojada over the Cherethites, and over the Pelethites,

24 And Adoram over the tribute: and Io-

[h] He ſtood by Amaſa at Ioabs appointment.

[i] Vnto the citie Abel, which was neere to Bethmaachah.

[k] That is, he went about to overthrow it.

[l] She ſheweth that the old cuſtome was not to deſtroy a city before peace was offered. Deut.20.10.11.

[m] She ſpeaketh in the name of the citie.

[n] Hearing his fault told him, he gave place to reaſon, and required onely him that was authour of the treaſon.

† *Ebr. they were ſcattered.*

* *Chap.8.16.*

Joſhaphat the ſon of Ahilud the recorder.

25 And Sheja *was* Scribe, and Zadok and Abiathar the Prieſts,

26 And alſo Ira the Jarite *was* [o] chief about David.

Chap. XXI.

1 Three dear years. 9 The vengeance of the ſins of Saul lighteth on his ſeven ſons, which are hanged. 15 Four great battels, which David had againſt the Philiſtims.

Then there was a famine in the dayes of David, three years † together: and David † aſked counſell of the Lord, and the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the [a] Gibeonites.

2 Then the king called the Gibeonites, and ſaid unto them, (Now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, unto whom the children of Iſrael had ſworn: but Saul ſought to ſlay them for his zeal toward the children of Iſrael and Judah.)

3 And David ſaid unto the Gibeonites, [b] What ſhall I do for you, and wherewith ſhall I make the atonement, that ye may bleſſe the inheritance of the Lord?

4 The Gibeonites then anſwered him, We will have no ſilver nor gold of Saul nor of his houſe, neither for us ſhalt thou kill [c] any man in Iſrael, And he ſaid, What ye ſhall ſay, that will I do for you.

5 Then they anſwered the king, The man that conſumed us, and that imagined evill againſt us, *ſo that* we are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeven men of his [d] ſons be delivered unto us, and we will hang them up [e] unto the Lord in Gibeah of Saul, the Lords choſen. And the king ſaid, I will give them.

7 But the king had compaſſion on Mephiboſheth the ſon of Ionathan the ſon of Saul, becauſe of the * Lords oath, that was between them, *even* between David and Ionathan the ſon of Saul.

8 But the king took the two ſonnes of Rizpah the daughter of Ajah, whom ſhee bare unto Saul, *even* Armoni and Mephiboſheth, and the five ſons of [f] Michal, the daughter of Saul, whom ſhe bare to Adriel the ſon of Barzillai the Meholathite.

9 And he delivered them unto the hands of the Gibeonites, which hanged them in the mountain before the Lord: ſo they † died *all* ſeven together, and they were ſlain in the time of harveſt: in the [g] firſt daies, & in the beginning of barley harveſt.

10 Then Rizpah the daughter of Ajah took [h] ſackcloth and hanged it up for her upon the rock, from the beginning of harveſt, untill [i] water dropped upon them from the heaven, and ſuffered neither the birds of the ayre to ‡ light on them by day, nor beaſts of the field by night.

11 ¶ And it was told David, what Rizpah the daughter of Ajah the concubine of Saul had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the citizens of Jabeſh Gilead, which had ſtollen them from the ſtreet of Bethſhan, where the Philiſtims * had hanged them, when the Philiſtims had ſlain Saul in Gilboa.

13 So he brought thence the bones of Saul, and the bones of Jonathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his ſonne buried they in the countrey of Benjamin in Zelah, in the grave of Kiſh his father: and when they had performed all that the king had commanded, God was then appeaſed [k] with the land.

15 ¶ Again the Philiſtims had war with Iſrael: and David went down, and his ſervants with him, and they fought againſt the Philiſtims, and David fainted.

16 Then Iſhi-benob which was of the ſons of [l] Haraphah (*the head* of whoſe ſpear weighed three hundred [m] ſhekels of braſſe) *even* he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zerviah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Davids men ſware unto him, ſaying, Thou ſhalt go no more out with us to battell, leſt thou quench the [n] light of Iſrael.

18 ¶ And after this alſo there was a battell with the Philiſtims at [o] Gob, then Sibbechai the Huſhathite ſlew Saph, which was one of the ſons of Haraphah.

19 And there was yet *another* battell in Gob with the Philiſtims, where Elhanah the ſon of Iaare-oregim, a Bethlehemite, ſlew [p] Goliath the Gittite: the ſtaffe of whoſe ſpear *was* like a weavers beame.

20 Afterward there was alſo a battell in Gath, where was a man of *a great* ſtature, and had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number: who was alſo the ſonne of Haraphah.

21 And when he reviled Iſrael, Ionathan the ſon of * Shima the brother of David ſlew him.

22 Theſe four were born to Haraphah in Gath, and died by the hand of David and by the hands of his ſervants.

Chap. XXII.

2 David after his victory praiſeth God. 8 The anger of God toward the wicked. 44 He propheſieth of the rejection of the Iews, and vocation of the Gentiles.

And David ſpake the words of this [a] ſong unto the Lord, what time the

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[o] Either in dignitie, or familiaritie.

† *Ebr. year after year.*

† *Ebr. ſought the face of the Lord.*

[a] Thinking to gratifie the people, becauſe theſe were not of the ſeed of Abraham.

* *Ioſh.9.3,16,17.*

[b] Wherewith may your wrath be appeaſed, that you may pray to God to remove this plague from his people?

[c] Save onely of Sauls ſtock.

[d] Of Sauls kinſmen.

[e] To pacifie the Lord:

* *1 Sam.18.3. and 20.8,42.*

[f] Here Michal is named for Merab Adriels wife, as appeareth, 1 Sam. 18.19 for Michal was ẏ wife of Paltiel, 1 Sam.25.44. and never had child, 2 Sam.6.23.

† *Ebr. fell.*

[g] Which was in the moneth of Abib, or Niſan, which containeth part of March, and part of April.

[h] To make her a tent, wherein ſhe prayed God to turn away his wrath.

[i] Becauſe drought was the cauſe of this famine, God by ſending of rain ſhewed that he was pacified.

‡ *Or, reſt.*

* *1 Sam.31.10.*

[k] For where the Magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

[l] That is, of the race of Giants.

[m] Which amou to nine pound three quarters.

[n] For the glory and wealth of the countrey ſtandeth in the preſervation of the godly magiſtrate.

[o] Called Gezer, and Saph is called Sippai, 1 Chro. 20.4.

[p] That is, Lahmi the brother of Goliath, whom David ſlew, 1 Chro.20.5.

* *1 Sam.16.9.*

[a] In token of the wonderfull benefits that he received of God.

Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he ſaid, * The Lord is my [b] rock and my fortreſſe, and he that delivereth me.

l.18.2.
[b] the diverſity
eſe comfor-
names, he
th how his
was ſtrengh-
d in all tenta-
rocke.

3 God *is* my ‡ ſtrength, in him wil I truſt: my ſhield, and the horne of my ſalvation, my high tower *and* my refuge: my Saviour, thou haſt ſaved me from violence.

4 I will call on the Lord, who is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

5 For the [c] pangs of death have compaſſed me: the floods of ungodlineſſe have made me afraid.

David (who
he figure of
t) was by
power deli-
from all dan-
ſo Chriſt and
Church ſhall
ome moſt
ous dangers,
y and death,

6 The ſorowes of the grave compaſſed me about: the ſnares of death overtook me.

7 *But* in my tribulation did I call upon the Lord, and crie to my God, and he did heare my voyce out of his temple, and my crie *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heavens moved and ſhook, becauſe he was angry.

9 [d] Smoke went out of his noſtrels, and conſuming [e] fire out of his mouth: coles were kindled thereat.

at is, clouds
apours.
ghtning and
ring,

10 He [f] bowed the heavens alſo, and came downe, and darkeneſſe *was* under his feet.

it ſeemeth
the ayre is

11 And he rode upon [g] Cherub and did flie, and he was ſeene upon the wings of the wind.

o flie in a mo-
thorow the
d.

12 And he made darkeneſſe a Tabernacle round about him, *even* the gatherings of waters, *and* the clouds of the ayre.

13 At the brightneſſe of his preſence [h] the coales of fire were kindled.

this deſcri-
of a tempeſt
eclareth the
r of God a-
ſt his ene-

14 The Lord thundred from heaven, and the moſt high gave his voice.

15 He ſhot arrowes alſo, and ſcattered them: *to wit*, lightning, and deſtroyed them.

16 The [i] channels alſo of the Sea appeared, *even* the foundations of the world were diſcovered by the rebuking of the Lord, *and* at the blaſt of the breath of his noſtrels.

alludeth to
miracle of the
ea.

17 He ſent from aboue, *and* tooke me: he drew me out of many waters.

18 He delivered me from my ſtrong enemie, *and* from them that hated me: for they were too ſtong for me.

19 They [k] prevented me in the day of my calamitie, but the Lord was my ſtay,

was ſo beſet,
all meanes
ed to faile.

20 And brought me forth into a large place: he delivered me becauſe he favoured me.

21 The Lord rewarded me according to my [l] righteouſnes: according to the pureneſſe of mine hands he recompenſed me.

ward Saul and
enemies.

22 For I kept the waies of the Lord, and did not [m] wickedly againſt my God.

attempted
ng without
commande.

23 For all his lawes *were* before me, and his ſtatutes: I did not depart therefrom.

24 I was upright alſo toward him, and have kept me from my wickedneſſe.

25 Therefore the Lord did reward me according to my righteouſneſſe, according to my pureneſſe before his eyes.

26 With the godly thou wilt ſhew thy ſelf godly: with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure, and with the [n] froward thou wilt ſhew thy ſelf froward.

[n] Their wickedneſſe is cauſe, that thou ſeemeſt to forget thy wonted mercie.

28 Thus thou wilt ſave the poor people: but thine eyes *are* upon the haughty to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkneſſe.

30 For by thee have I broken through an hoſte, and by my God have I leaped over a wall.

31 The way of God is [o] uncorrupt, the word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

[o] The manner ẏ God uſeth to ſuccour his, never faileth.

32 For who is God beſides the Lord? and who is mighty, ſave our God?

33 God is my ſtrength in battell, and maketh my way upright.

34 He maketh my feet like [p] hindes *feet*, and hath ſet me upon mine high places.

[p] He uſeth extraordinarie means to make me win moſt ſtong holds.

35 He teacheth mine hands to fight, ſo that a bow of ‡ braſſe is broken with mine armes.

‡ *Or, ſteel.*

36 Thou haſt alſo given me the ſhield of thy ſalvation, and thy loving kindneſſe hath cauſed me to increaſe.

37 Thou haſt inlarged my ſteps under me, and mine heels have not ſlid.

38 I have purſued mine enemies and deſtroyed them, and have not turned again untill I had conſumed them.

39 Yea, I have conſumed them and thruſt them through, and they ſhall not ariſe, but ſhall fall under my feet.

40 For thou haſt [q] girded me with power to battell, *and* them that aroſe againſt me, haſt thou ſubdued under me.

[q] He acknowledgeth that God was the authour of his victories who gave him ſtrength.

41 And thou haſt given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſave *them*, *even* unto the [r] Lord, but he anſwered them not.

[r] The wicked in their neceſſitie are compelled to flee to God, but it is too late.

43 Then did I beat them as ſmal as the duſt of the earth, I did tread them flat as the clay of the ſtreet, & did ſpread them abroad

44 Thou haſt alſo delivered me from the contentions of my [ſ] people: thou haſt preſerved me to be the head over nations: the people which I knew not do ſerve me.

[ſ] Meaning, of the Iews, who conſpired againſt me.

45 Strangers [t] ſhal be in ſubjection to me: as ſoon as they hear, they ſhall obey me.

[t] Not willingly obeying me, but diſſemblingly.

46 Strangers ſhall ſhrink away, and fear in their privie chambers.

47 Let the Lord live, [v] and bleſſed *be* my ſtrength: and God, *even* the force of my ſalvation be exalted.

[v] Let him ſhew his power, that he is the governour of all the world.

48 *It is* God that giveth me *power* to

revenge

revenge me, & ſubdue the people under me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift me up from them that roſe againſt me, thou haſt delivered me from the cruell man.

50 Therefore I will prayſe thee, O Lord, among the * nations, and will ſing unto thy Name.)

* Rom.15.9.

51 *He is* the tower of ſalvation for his King, and ſheweth mercy to his anointed, *even* to David, and to his ſeed* for ever.

* Chap.7.13.

Chap. XXIII.

1 The laſt words of David. 6 The wicked ſhall be pluckt up as thornes. 8 The names and facts of his mightie men. 15 He deſired water and would not drink it.

These alſo be the [a] laſt words of David, David the the ſonne of Iſhai ſaith, even the man who was ſet up on high, the anointed of the God of Jaakob, and the ſweet ſinger of Iſrael ſaith,

[a] Which he ſpake after that he had made the Pſalmes.

2 The Spirit of the Lord ſpake by me, and his word *was* in my [b] tongue.

[b] Meaning, he ſpake nothing but by the motion of Gods ſpirit.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, *Thou ſhalt* beare rule over men, being juſt, *and* ruling in the feare of God.

4 Even as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, *ſo ſhall mine houſe be, and not* as the [c] graſſe of the earth *is* by the bright raine.

[c] Which groweth quickly, and fadeth ſoone.

5 For ſo ſhall not mine houſe *be* with God: for he hath made with me an everlaſting covenant, perfit in all points, and ſure: therefore all mine health and whole deſire *is*, that he will not make it [d] grow *ſo*.

[d] But that my kingdome may continue for ever, according to his promiſe.

6 But the wicked *ſhall be* every one as thornes thruſt away, becauſe they cannot be taken with hands.

7 But the man that ſhall touch them, muſt be defenced with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.

8 ¶ Theſe *be* the names of the mighty men, whom David had. He that ſate in the ſeate of [e] wiſdom, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundreth at one time.

[e] As one of the kings counſell.

9 And after him *was** Eleazar the ſon of Dodo, the ſon of Ahohi, one of the three worthies with David, when they ‡ defied the Philiſtims gathered there to battell, when the men of Iſrael were [f] gone up.

* 1 Chron.11.12.

‡ *Or, aſſailed with danger of their lives.*

[f] Meaning, fled from the battell.

10 He aroſe and ſmote the Philiſtims, untill his hand was wearie, and his hand [g] clave unto the ſword: and the Lord gave great victorie the ſame day, and the people returned after him only to ſpoyle.

[g] By a crampe which came of wearineſſe and ſtraining

11 After him *was** Shammah the ſon of Age the Hararite: for the Philiſtims aſſembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philiſtims.

* 1 Chron.11.27.

12 But he ſtood in the middes of the field, and defended it, and ſlew the Philiſtims: ſo the Lord gave [h] great victory.

[h] Who hath neither reſpect to many not few, when he will ſhew his power,

13 ¶ Afterward three of the thirty captains went downe, and came to David in the harveſt time unto the cave of Adullam, and the hoſte of the Philiſtims pitched in the valley of ‡ Rephaim.

‡ *Or, giants,*

14 And David *was* then in an hold, and the gariſon of the Philiſtims *was* then in Beth-lehem.

15 And David [i] longed, and ſaid, Oh, that one would give me to drink of the water of the well of Beth-lehem, which is by the gate.

[i] Being overcome with wearineſſe and thirſt.

16 Then the three mightie brak into the hoſt of the Philiſtims, and drew water out of the will of Beth-lehem that was by the gate, and took and brought it to David, who would not drink thereof, but [k] powred it *for an offering* unto the Lord,

[k] Brideling his affection, and alſo deſiring God not to be offended for that raſh enterpriſe.

17 And ſaid, O Lord, be it farre from me, that I ſhould doe this. *Is* not this the blood of the men that went in joapardie of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 ¶ *And Abiſhai the brother of Joab, the ſonne of Zerviah, was chiefe among the three, and he lifted up his ſpeare againſt three hundreth, † and ſlew them, and he had the name among the three.

* 1 Chron.11.20.

† *Ebr. ſlaine.*

19 For he was moſt excellent of the three, and was their captain, but he attained not unto *the firſt* three.

20 And Benajah the ſonne of Iehojada the ſonne of a ‡ valiant man, which had done many acts, *and was* of Kabzeel, ſlew two ſtrong men of Moab: he went downe alſo, and ſlew a lyon in the mids of a pit in time of ſnow.

‡ *Or, Iſh-hai.*

21 And he ſlew an Egyptian a ‡ man of great ſtature, and the Egyptian *had* a [l] ſpeare in his hand: but he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

‡ *Or, a comely man.*

[l] Which was as big, as a weavers beame. 1 Chron. 11,23.

22 Theſe things did Benajah the ſon of Iehojada, and had the name among the three worthies.

23 He was honourable among [m] thirty, but he attained not to the *firſt* three, and David made him of his counſell.

[m] He was more valiant then the 30. that follow, and not ſo valiant as the ſix before.

24 ¶* Aſahel the brother of Ioab *was* one of the thirtie: Elhanan the ſon of Dodo of Beth-lehem:

* *Chap.2.18.*

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‡ Paltite: Ira the ſonne of Ikkiſh the Tekoite:

* 1 Chron.11.27.

‡ *Or, Pelonite.*

27 Abiezer the Anethothite: [n] Mebunnai the Huſathite:

[n] Divers of theſe had two names, as appeareth, 1.Chron. 11. and alſo many more are there mentioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſon of Baanah a Netophathite: Ittai the ſon of Ribai of Gibeah of the children of Benjamin:

30 Benajah the Pirathonite: Hiddai of the river of Gaaſh:

31 Abi-albon the Arbathite: Azmaveth the Barhumite:

32 Elihaba the Shaalbonite: *of* the ſons of Iaſhen, Ionathan:

33 Shammah the Hararite: Ahiam the ſon of Sharar the Hararite:

34 Eliphelet the ſon of Ahaſbai the ſon of Maachathi: Eliam the ſon of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſon of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour-bearer of Ioab the ſon of Zerviah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Urijah the Hittite, [o] thirtie and ſeven in all.

CHAP XXIV.

1 David causeth the people to be numbred, 10 He repenteth, and chuseth to fall into Gods hands. 15 Seventie thouſand periſh with the peſtilence.

AND the wrath of the Lord was [a] again kindled againſt Iſrael, and [b] he moved David againſt them, in that he ſaid, Go, number Iſrael and Iudah.

2 For the King ſaid to Ioab the captain of the hoſt, which was with him, Go ſpeedily now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the [c] number of the people.

3 And Ioab ſaid unto the King, The Lord thy God increaſe the people an hundreth fold moe then they be, and that the eyes of my lord the King may ſee it: but why doeth my lord the King deſire this thing?

4 Notwithſtanding the Kings word prevailed againſt Ioab, and againſt the captains of the hoſte: therefore Ioab and the captains of the hoſte went out from the preſence of the King to number the people of Iſrael.

5 ¶ And they paſſed over Iorden, and pitched in Aroer at the right ſide of the citie that is in the mids of the ‡ valley of Gad and toward Jazer.

6 Then they came to Gilead, and to ‡ Tahtim-hodſhi, ſo they came to Dan Jaan, and ſo about to Zidon,

7 And came to the fortreſſe of ‡ Tyrus, and to all the cities of the Hivites, and of the Canaanites, and went toward the South of Judah, even to Beer-ſheba.

8 ¶ So when they had gone about all the land, they returned to Ieruſalem at the end of nine moneths and twentie dayes.

9 ¶ And Ioab delivered the number *and* ſum of the people unto the King: and there were in Iſrael [d] eight hundred thouſand ſtrong men that drew ſwords, and the men of Iudah were [e] five hundreth thouſand men.

10 Then Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the Lord, I have ſinned exceedingly in that I have done: therefore now, Lord, I beſeech thee, take away the treſpaſſe of thy ſervant: for I have done very fooliſhly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the Prophet Gad Davids [f] Seer, ſaying,

12 Go, and ſay unto David, Thus ſaith the Lord, I offer thee three things, chuſe thee which of them I ſhall do unto thee.

13 So Gad came to David, and ſhewed him, and ſaid unto him, Wilt thou that [g] ſeven years famine come upon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes peſtilence in thy land? now adviſe thee, and ſee, what anſwere I ſhall give to him that ſent me.

14 ¶ And David ſaid unto Gad, I am in a wonderfull ſtrait: let us fall now into the hand of the Lord, (for his mercies *are* great) and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael, from the morning, even to the time appointed: and there died of the people from [h] Dan even to Beer-ſheba, ſeventie thouſand men.

16 And when the Angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord * repented of the evill, and ſaid to the Angel that deſtroyed the people, It is ſufficient, [i] hold now thine hand. And the Angel of the Lord was by the threſhing place of Araunah the Jebuſite.

17 And David ſpake unto the Lord (when he ſaw the Angel that ſmote the people) and ſaid, Behold, I have ſinned, yea, I have done wickedly: but theſe ſheep, what have they [k] done? let thine hand, I pray thee, be againſt me and againſt my fathers houſe.

18 ¶ So Gad came the ſame day to David, and ſaid unto him, Go up, rear an altar unto the Lord in the threſhing floor of Araunah the Jebuſite.

19 And David (according to the ſaying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, and ſaw the King and his ſervants comming toward him, and Araunah went out, and bowed himſelf before the King on his face to the ground,

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[o] Theſe came to vid, and helped reſtore him to Kingdom.

[a] Before they e plagued h famine, p.21.1.

[b] The Lord permitted Satan, as Chro.21.1.

[c] Becauſe he did s to try his wer, and ſo to t therein, it offended God, elſe it lawfull to mber the peo. Exod.30.12. mb.1.2.

‡ Or, River.

‡ Or, to the nether- d newly inhaed.

‡ Or, Zor.

[d] According to Joabs count: for in all there were eleven hundreth thouſand, 1 Chron.21.5.

[e] Concluding under them the Benjamites: for elſe they had but four hundreth and ſeventie thouſand, 1 Chron.21.5.

[f] Whom God had appointed for David, and his time.

[g] For 3 years of famine were paſt for the Cibeonits matter: this was the fourth year, to the which ſhould have been added other three yeares more, 1 Chron. 21.12.

[h] From the one ſide of the countrey to the other.

* 1 Sam.15.11.

[i] The Lord ſpared this place, becauſe he had choſen it to build his Temple there.

[k] David ſaw not the juſt cauſe why God plagued the people, & therefore he offereth himſelf to Gods correction, as the onely cauſe of this evill.

21 And [l] Araunah ſaid, Wherefore is my Lord the king come to his ſervant? Then David anſwered, To buy the threſhing floor of thee for to build an altar unto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſaid unto David, Let my Lord the king take and offer what ſeemeth him good in his eyes: behold the oxen for the burnt offring, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] *as* a king give unto the king: and Araunah ſaid unto the king, The Lord thy God be favourable unto thee.)

24 Then the king ſaid unto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offering unto the Lord my God of that which doeth coſt me nothing. So David bought the threſhing floor, & the oxen for [n] fiftie ſhekels of ſilver.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

[l] Called alſo Ornan, 1 Chron.21.20.

[m] That is, abundantly: for as ſome write, he was king of Ieruſalem before David wan the tower.

[n] Some write every tribe gave 50. which make 600. or that afterward he bought much as came to 550 ſhekels, 1 Chron.21.25.

THE FIRST BOOK OF THE KINGS.

THE ARGUMENT.

Becauſe the children of God ſhould look for no continuall reſt and quietneſſe in this world, the holy Ghoſt ſetteth before our eyes in this book the varietie and change of things, which came to the people of Iſrael from the death of David, Salomon, and the reſt of the Kings, unto the death of Ahab, declaring how that flowriſhing Kingdoms, except they be preſerved by Gods protection, (who then favoureth them when his word is truely ſet forth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought. as appeareth by the dividing of the Kingdom under Roboam, and Ieroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Iudah and Benjamin clave to Roboam, and this was called the kingdom of Judah: and the other ten tribes held with Ieroboam, and this was called the kingdom of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock of David, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Joram the ſon of Joſaphat, who reigned over Judah in Ieruſalem, as Ahab did over Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth David in his extream age. 5 Adonijah uſurpeth the Kingdom. 30 Salomon is anointed King. 50 Adonijah fleeth to the Altar.

Now when King David was [a] old, & ſtricken in years, they covered him with clothes, but no [b] heat came unto him.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a yong Virgin, and let her ‡ ſtand before the king, and cheriſh him: and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair young maid, throughout all the coaſts of Iſrael, and found one Abiſhag [c] a Shunamite, and brought her to the king.

4 And the maid was exceeding fair, and cheriſhed the king, and miniſtred to him, but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king. And he gate him charets and horſemen, and [d] fiftie men to run before him.

6 And his father would not diſpleaſe him from his † childhood, to ſay, Why haſt thou done ſo? And he was a very goodly man, and *his mother* bare him next after Abſalom.

7 And he † tooke counſell of Ioab the ſon of Zerviah, and of Abiathar the Prieſt: and they [e] helped forward Adonijah.

8 But Zadok the Prieſt, and Benajah the ſon of Jehojada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah ſacrificed ſheep, and oxen, and fat cattell by the ſtone of Zoheleth, which is by ‡ En-rogel, and called all his brethren the kings ſonnes, and all the

[a] He was about 70 year old, 2 Sam.5.4.

[b] For his naturall heat was worn away with travels.

‡ *Or, ſerve him.*

[c] Which citie was in the tribe of Iſſachar, as Ioſh.19.18.

[d] Read 2 Sam. 15.1.

† *Ebr. dayes.*

† *Ebr. his words were with Ioab.*

[e] They took his part and followed him.

‡ *Or, the fountain.*

the men of Judah the kings ſervants.

10 But Nathan the Prophet, and Benajah, and [f] the mightie men, and Salomon his brother he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adonijah the ſon * of Haggith doth reigne, and David our Lord knoweth it not?

12 Now therefore come, & I will now give thee counſell, how to ſave thine own [g] life, and the life of thy ſon Salomon.

13 Go, and get thee in unto king David, and ſay unto him, Diddeſt not thou my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Salomon thy ſon ſhall reigne after me, and he ſhall ſit upon my throne? why is then Adonijah king?

14 Behold, while thou yet talkeſt there with the king, I alſo will come in after thee, and [h] confirm thy words.

15 ¶ So Bath-ſheba went in unto the king into the chamber, and the king was very old, and Abiſhag the Shunamite miniſtred unto the king.

16 And Bath-ſheba bowed and made obeyſance unto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lord, thou ſwareſt by the Lord thy God unto thine handmayd, *ſaying*, Aſſuredly Salomon thy ſon ſhall reigne after me, and he ſhall ſit upon my throne.

18 And behold, now *is* Adonijah king, and now, my lord, O king, thou knoweſt [i] it not.

19 And he hath offred many oxen, and fat cattell and ſheep, and hath called all the ſons of the king, and Abiathar the Prieſt, and Ioab the captain of the hoſte: but Salomon thy ſervant hath he not bidden.

20 And thou, my lord, O king, *knoweſt* that the eyes of all Iſrael *are* on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the king after him.

21 For elſe when my lord the king ſhal ſleep with his fathers, I and my ſon Salomon ſhall be [k] reputed † vile.

22 And loe, while ſhee yet talked with the king, Nathan alſo the Prophet came in.

23 And they told the king, ſaying, Behold, Nathan the Prophet. And when he was come in to the king, he made obeyſance before the king upon his face [l] to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reigne after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain many oxen and fat cattell, and ſheep, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the Prieſt: and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

26 But me thy ſervant, and Zadok the Prieſt, and Benajah the ſon of Iehojada, and thy ſervant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered, and ſaid, Call me Bath-ſheba. And ſhe came in to the kings preſence, and ſtood before the king.

29 And the king ſware, ſaying, As the Lord liveth, who hath redeemed my ſoul out of all adverſitie,

30 That as I [n] ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſon ſhall reigne after me, and he ſhall ſit upon my throne in my place, ſo will I certainly do this day.

31 Then Bath-ſheba bowed her face to the earth, and did reverence unto the king, and ſaid, God ſave my lord king David for ever.

32 ¶ And king David ſaid, Call me Zadok the Prieſt, and Nathan the Prophet, and Benajah the ſon of Iehojada. And they came before the king.

33 Then the king ſaid unto them, Take with you the [o] ſervants of your lord, and cauſe Salomon my ſon to ride upon mine own mule, and carie him down to Gihon.

34 And let Zadok the Prieſt, and Nathan the Prophet anoint him there king over Iſrael, and blow ye the trumpet, and ſay, God ſave King Salomon.

35 Then come up after him, that he may come and ſit upon my throne: and he ſhalbe King in my ſtead: for I have † appointed him to be Prince over Iſrael and over Iudah.

36 Then Benajah the ſonne of Iehojada anſwered the king, and ſaid, So be it, *and* the Lord God of my lord the king † ratifie it.

37 As the Lord hath been with my lord the king, ſo be he with Salomon, and exalt his throne above the throne of my lord king David.

38 So Zadok the Prieſt, and Nathan the Prophet, and Benajah the ſon of Jehojada, and the Cherethites, and the Pelethites, went down and cauſed Salomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the Prieſt took an horne of [p] oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people ſaid, God ſave king Salomon.

40 And all the people came up after him, and the people piped with pipes, and rejoyced with great joy, ſo that the earth † rang with the ſound of them.

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am.3,4.

Adonijah eſtroy thee y ſon, if he

declaring hings as may the ſame.

he king g worne age could ttend to the es of the n, and alſo A- jah had many rers which it from the

nd ſo put to as wicked greſſors.

r. ſinners.

knowledging o be the true orthy king nted of God, figure of

† Ebr. Let the king Adoniiah live.

[m] Meaning, that he ought in ſuch affaires, enterpriſe nothing except he had conſulted with the Lord.

[n] Moved by the Spirit of God ſo to doe, becauſe he foreſaw that Salomon ſhould be the figure of Chriſt.

[o] Meaning, the kings ſervants, and ſuch as were of his guard.

† Ebr. commanded.

† Ebr. ſay ſo.

[p] Wherewith they accuſtomed to anoint ÿ Prieſts and the holy inſtruments. Exod. 30.23.

† Ebr. brake.

41 ¶ And Adonijah and all the gueſts that were with him, heard it: (and they had made an end of eating) & when Joab heard the ſound of the trumpet, he ſaid, What meaneth this noiſe and uproar in the citie?

42 And as he yet ſpake, behold, Jonathan the ſonne of Abiathar the Prieſt came: and Adonijah ſaid, Come in: for thou art a † worthy man, and bringeſt [q] good tidings.

43 And Jonathan anſwered, and ſaid to Adonijah, Verely our lord king David hath made Salomon king.

44 And the King hath ſent with him Zadok the Prieſt, and Nathan the Prophet, And Benajah the ſonne of Jehojada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the Prieſt, and Nathan the Prophet have anointed him King in Gihon: and they are gone up from thence with joy, and the citie is moved: this is the noiſe that ye have heard.

46 And Salomon alſo ſitteth on the throne of the kingdom.

47 And moreover the Kings ſervants came [r] to bleſſe our lord king David, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne above thy throne: therefore the king worſhipped upon the [ſ] bed.

58 And thus ſaid the king alſo, Bleſſed be the Lord God of Iſrael, who hath made one to ſit on my throne this day, even in my ſight.

49 Then all the gueſts that were with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah fearing the preſence of Salomon, aroſe and went, and took hold on the hornes of the [t] altar.

51 And one told Salomon, ſaying, Behold, Adonijah doth fear King Salomon: for loe, he hath caught hold on the hornes of the altar, ſaying, Let king Salomon ſwear unto me this day, that he will not ſlay his ſervant with the ſword.

52 Then Salomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an haire of him fall to the earth, but if wickednes be found in him, he ſhall die.

53 Then king Salomon ſent, and they brought him from the altar, and he came & did obeyſance unto king Salomon. And Salomon ſaid unto him, Go to thine houſe.

Chap. II.

1 David exhorteth Salomon, and giveth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah asketh Abiſhag to wife. 25 He is ſlain. 35 Zadok was placed in Abiathars roome.

THen the dayes of David drew neer that he ſhould die, and he charged Salomon his ſon, ſaying,

2 I go the [a] way of all the earth: be ſtrong therefore, and ſhew thy ſelf a man,

3 And take heed to the [b] charge of the Lord thy God, to walk in his wayes, and keep his ſtatutes, and his commandements, and his judgements, and his teſtimonies, as it is written in the Law of Moſes, that thou mayeſt * ‡ proſper in all that thou doeſt, and in every thing whereunto thou turneſt thee,

4 That the Lord may confirm his word which he ſpake unto me, ſaying, If thy ſons take heed to their way, that they walke before me in [c] trueth, with all their hearts, and with all their ſouls, * † thou ſhalt not (ſaid he) want one of thy *poſteritie* upon the throne of Iſrael.

5 Thou knoweſt alſo what Ioab the ſon of Zerviah did to me, and what he did to the two captains of the hoſts of Iſrael, unto * Abner the ſon of Ner, and unto * Amaſa the ſonne of Jether: whom he ſlew, and [d] ſhed blood of battell in peace, and [e] put the blood of warre upon his girdle that was about his loynes, and in his ſhooes that were on his feet.

6 Doe therefore according to thy wiſedom, and let thou not his hoar head go down to the grave in peace.

7 But ſhew kindneſſe unto the ſons of * Barzillai the Gileadite, and let them be among them that eat at thy table, [f] for ſo they came to me when I fled from Abſalom thy brother.

8 ¶ And behold, with thee * *is* Shimei the ſon of Gera, the ſon of Jemini, of Bahurim, which curſed me with an horrible curſe in the day when I went to Mahanaim: but he came down to meet me at Iorden, and I ſware to him by the Lord, ſaying, * I will not ſlay thee with the ſword.

9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to do unto him: therefore thou ſhalt cauſe his hoare head to go down to the grave with [g] blood.

10 So * David ſlept with his fathers, and was buried in the city of David.

11 And the dayes which David * reigned upon Iſrael, *were* fortie years: ſeven years reigned he in Hebron, and thirtie and three years reigned he in Ierusalem.

12 ¶ * Then ſate Salomon upon the throne of David his father, and his kingdom was ſtabliſhed mightily.

13 And Adonijah the ſonne of Haggith came to Bath-ſheba the mother of Salomon: and ſhe ſaid, [h] Commeſt thou peaceably? And he ſaid, Yea.

14 He ſaid moreover, I have a ſute unto thee. And ſhe ſaid, Say on.

15 Then he ſaid, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet [i] their faces on me, that I ſhould reigne:

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† *Ebr. a man of power.*

[q] He praiſed Ionathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and ſo did beat down his pride.

[r] To ſalute him, and to pray, and praiſe God for him.

[ſ] He gave God thanks for ẏ good ſucceſſe.

[t] Which David his father had built in the floor of Araunah, as 2 Sam. 24.25.

[a] I am ready to die, as all men muſt.

[b] He ſhewe how hard a th it is to gover that none can it well except obey God.

* *Deut.29.9. Ioſh.1.7.*

‡ *Or, doe wiſely.*

[c] And witho hypocriſie.

* *2 Sam.7.12.*

† *Ebr. a man not be cut off to the from off the throne.*

* *2 Sam.3.27.*

* *2 Sam.20.10.*

[d] He ſhed his blood in time of peace, as if there had been war.

[e] He put ẏ bloo ſword into his ſheath.

* *2 Sam.19.31.*

[f] That is, they dealt mercifully with me.

* *2 Sam.16.5.*

* *2 Sam.19.23.*

[g] Let him be puniſhed with death look verſe 46.

* *Acts 2.29.* and 13.36.

* *2 Sam.5.4. 1 Chro.29.26.27.*

* *1 Chro.29.23.*

[h] For ſhe feared leſt he would worke treaſon againſt the king.

[i] In ſigne of thei favour & conſe

howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one requeſt, † refuſe me not. And ſhe ſaid unto him, Say on.

ſe not my
away.

17 And he ſaid, Speak, I pray thee, unto Salomon the King, (for he wil not ſay thee nay) that he give me Abiſhag the Shunamite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the King.

19 ¶ Bath-ſheba therefore went unto king Salomon, to ſpeak unto him for Adonijah: and the king roſe to meet her, and [k] bowed himſelf unto her, and ſate down on his throne: and he cauſed a ſeat to be ſet for the kings mother, and ſhe ſate at his right hand.

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20 Then ſhe ſaid, I deſire a ſmall requeſt of thee, ſay me not nay. Then the king ſaid unto her, Aſke on, my mother: for I will not ſay thee nay.

21 She ſaid then, Let Abiſhag the Shunamite be given to Adonijah thy brother to wife.

22 But king Salomon anſwered and ſaid unto his mother, And why doeſt thou aske Abiſhag the Shunamite for Adonijah? aske for him the [l] kingdom alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſon of Zerviah.

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d Abiſhag
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ſpired to
gdom.

23 Then king Salomon ſware by the Lord, ſaying, God do ſo to me and more alſo, if Adonijah hath not ſpoken this word againſt his own life.

24 Now therefore as the Lord liveth, who hath eſtabliſhed me, and ſet me on the throne of David my father, who alſo hath made me an houſe, as he * promiſed, Adonijah ſhall ſurely die this day.

Sam.7.12,13.

25 And king Salomon ſent by the hand of Benajah the ſonne of Jehojada, and he ‡ ſmote him that he died.

fell upon him.

26 ¶ Then the king ſaid unto Abiathar the Prieſt, Go to Anathoth unto thine own ‡ fields: for thou art † worthy of death: but I will not this day kill thee, becauſe thou [m] bareſt the Arke of the Lord God before David my father, and becauſe thou haſt ſuffred in all, wherein my father hath been afflicted.

poſſeſſions.
r. a man of

When he fled
e Abſalom,
n.15.24.

27 So Salomon caſt out Abiathar from being Prieſt unto the Lord, that he might * fulfill the words of the Lord, which he ſpake againſt the houſe of Eli in Shiloh.

Sam.2.31,35.

28 ¶ Then tidings came to Joab: (for Joab had [n] turned after Adonijah, but he turned not after Abſalom) and Joab fled unto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

e took Adoni-
part when he
ld have uſur-
the kingdom,
p.1.7.

29 And it was told king Salomon, that Joab was fled unto the Tabernacle of the Lord, and behold, *he is* by the [o] altar. Then Salomon ſent Benajah the ſon of Iehojada, ſaying, Go, fall upon him.

[o] Thinking to be ſaved by the holineſſe of the place.

30 And Benajah came to the Tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come out, And he ſaid, Nay, but I will die here. Then Benajah brought the King word again, ſaying, Thus ſaid Ioab, and thus he anſwered me.

31 And the king ſaid unto him, Doe as he hath ſaid, and [p] ſmite him, and burie him, that thou mayeſt take away the blood, which Ioab ſhed cauſeleſſe, from me, and from the houſe of my father.

[p] For it was lawfull to take ẏ wilfull murtherer from the altar, Exod.21.14.

32 And the Lord ſhall bring his blood upon his own head: for he ſmote two men more righteous, and better then he, and ſlew them with the ſword, and my father David knew not: *to wit*, * Abner the ſonne of Ner, captain of the hoſte of Iſrael, and * Amaſa the ſonne of Jether, captain of the hoſte of Judah.

* 2 *Sam.*3.27.

* 2 *Sam.*20.10.

33 Their blood ſhall therefore returne upon the [q] head of Joab, and on the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the Lord.

[q] Joab ſhall be juſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benajah the ſon of Jehojada went up, and ſmote him, and ſlew him, and he was buried in his own houſe in the wilderneſſe.

35 And the king put Benajah the ſon of Jehojada in his room over the hoſte: and the king ſet Zadok the [r] Prieſt in the room of Abiathar.

[r] And ſo took the office of the high Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas

36 ¶ Afterward the king ſent, and called Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and depart not thence any whether.

37 For that day that thou goeſt out, and paſſeſt over the river of Kidron, know aſſuredly, that thou ſhalt die the death: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the King, The thing is good: as my lord the king hath ſaid, ſo will thy ſervant do. So Shimei dwelt in Jeruſalem many dayes.

39 And after three years two of the [ſ] ſervants of Shimei fled away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

[ſ] Thus God appointeth ẏ waies & means to bring his juſt judgements upon the wicked.

40 And Shimei aroſe, and ſadled his aſſe, and went to Gath to Achiſh, to ſeek his ſervants: and [t] Shimei went, and brought his ſervants from Gath.

[t] His covetous mind moved him rather to venture his life, then to loſe his worldly profit, which he had by his ſervants.

41 And it was told Salomon, that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the King ſent and called Shimei, and ſaid unto him, Did not I make thee to

ſwear by the Lord, and proteſted unto thee, ſaying, That day that thou goeſt out, and walkeſt any whether, know aſſuredly, that thou ſhalt die the death? And thou ſaydeſt unto me, The thing is good, *that* I have heard.

43 Why then haſt thou not kept the oath of the Lord, & the commandement wherewith I charged thee?

44 The king ſaid alſo to Shimei,[v] Thou knoweſt all the wickedneſſe whereunto thine heart is privie, that thou didſt to David my father: the Lord therefore ſhall bring thy wickedneſſe upon thine own head.

45 And let king Salomon be bleſſed, and the throne of David ſtabliſhed before the Lord for ever.

46 So the king commanded Benajah the ſon of Jehojada: who went out and ſmote him that he died. And the * kingdome was [x] eſtabliſhed in the hand of Salomon.

CHAP III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wiſedom. 17 The pleading of the two harlots, and Salomons ſentence therein.

SAlomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the [a] city of David, untill he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in [b] the high places, becauſe there was no houſe built unto the Name of the Lord, until thoſe dayes.

3 And Salomon loved the Lord, walking in the ordinances of David his [c] father: only he ſacrificed and offered incenſe in the high places.

4 And the King went to [d] Gibeon to ſacrifice there, for that was the chief high place: a thouſand burnt offerings did Salomon offer upon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dream by night: and God ſaid, Aſke what I ſhall give thee.

6 And Salomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, ‡ when he walked before thee in trueth, and in righteouſneſſe, and in uprightneſſe of heart with thee: and thou haſt [e] kept for him this great mercie, and haſt given him a ſonne to ſit on his throne, as *appeareth* this day.

7 And now, O Lord my God, thou haſt made thy ſervant King in ſtead of David my father: and I am but a yong child, and know not how to [f] go out and in.

8 And thy ſervant *is* in the mids of thy people, which thou haſt choſen, even a great people which cannot be told nor numbred for multitude.

9 * Give therefore unto thy ſervant an ‡ underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy [g] mighty people?

10 And this pleaſed the Lord wel, that Salomon had deſired this thing.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf long life, neither haſt asked riches for thy ſelf, nor haſt asked the life of thine [h] enemies, but haſt asked for thy ſelf underſtanding to hear judgement,

12 Behold, I have done according to thy words: loe, I have given thee a wiſe and an underſtanding heart, ſo that there hath been none like thee before thee, neither after thee ſhall ariſe the like unto thee.

13 And I have alſo * given thee that, which thou haſt not asked, both riches and honour, ſo that among the Kings there ‡ ſhall be none like unto thee all thy dayes.

14 And if thou wilt walk in my wayes, to keep mine ordinances and my commandements, * as thy father David did walk, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was [i] a dream, and he came to Jeruſalem, and ſtood before the Arke of the Covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feaſt to all his ſervants.

16 ¶ Then came two ‡ harlots unto the King, and [k] ſtood before him.

17 And the one woman ſaid, Oh my lord, I and this woman dwel in one houſe, and I was delivered of a child with her in the houſe.

18 And the third day after that I was delivered, this woman was delivered alſo: and we were in the houſe together: no ſtranger *was* with us in the houſe, ſave we twain.

19 And this womans ſonne died in the night: for ſhe overlay him.

20 And ſhe aroſe at midnight, and [l] took my ſon from my ſide, while thine handmaid ſlept, and laid him in her boſom, and laid her dead ſon in my boſom.

21 And when I aroſe in the morning to give my ſon ſuck, behold, he was dead: and when I had wel conſidered him in the morning, behold, it was not my ſonne, whom I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liveth, and thy ſonne is dead. Again ſhe ſaid, No, but thy ſonne is dead, and mine alive: thus they ſpake before the King.

23 Then ſaid the King, She ſaith, This that liveth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſon, and the living is my ſon.

24 Then the King ſaid, [m] Bring me a ſword:

[v] For though thou wouldeſt denie, yet thine own conſcience would accuſe thee, for reviling & doing wrong to my father, 2 Sam. 16.5.

* 2 *Chron.* 1.1.

[x] Becauſe all his enemies were deſtroyed.

* *Chap.* 7.8.

[a] Which was Beth-lehem.

[b] Where altars were appointed before the temple was built to offer unto the Lord.

[c] For his father had commanded him to obey the Lord and walk in his wayes, Chap. 2.3.

[d] For there the Tabernacle was, 2 Chron. 1.3.

‡ *Or, as he walked.*

[e] Thou haſt performed thy promiſe.

[f] That is, to behave my ſelf in executing this charg of ruling.

* 2 *Chron.* 1.10.

‡ *Or, obedi*

[g] Which
many in

[h] That is, t
enemies
die.

* *Math.* 6.33

‡ *Or, hath be*

* *Chap.* 15.5.

[i] He knew th
God had appe
unto him in a
dream.

‡ *Or, vi&uale*

[k] By this ex
it appeareth,
God kept promiſe with Salomon in grant
him wiſedom.

[l] She ſtole the
quick child a
becauſe ſhe mig
both avoid the
ſhame and puni
ment.

[m] Except God
give judges underſtanding, the
impudencie of
the treſpaſſer
overthrow the
cauſe of the inno
cent.

a ſword: and they brought out a ſword before the King.

25 And the King ſaid, Divide ye the living child in twaine, and give the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the living child was, unto the King, for her compaſsion was kindled toward her ſon, & ſhe ſaid, Oh my lord, give her the living child, and [n] ſlay him not: but the other ſaid, Let it be neither mine nor thine, but divide it.

27 Then the King anſwered, and ſaid, Give her the living child, and ſlay him not: this is his mother.

28 And all Iſrael heard the judgement which the King had judged, and they feared the King: for they ſaw that the wiſdome of God was in him to doe juſtice.

[n] ler motherly ction herein eareth, that ſhe rather endure rigor of the , then ſee her d cruelly ne.

Chap. IV.

2 The princes and rulers under Salomon. 22 The purveyance for his victuailes. 26 The number of his horſes. 32 His bookes and writings.

AND King Salomon was King over all Iſrael.

2 And theſe were [a] his princes, [b] Azariah the ſon of Zadok the Prieſt,

3 Elihoreph and Ahiah the ſons of Shiſha ſcribes, Jehoſhaphat the ſon of Ahilud, the recorder,

4 And Benajah the ſon of Jehojada *was* over the hoſte, and Zadok and [c] Abiathar Prieſts.

5 And Azariah the ſon of Nathan *was* over the officers, and Zabud the ſon of Nathan Prieſt *was* the Kings friend,

6 And Ahiſhar was over the houſhold: and * Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Salomon had twelve officers over all Iſrael, which provided victuailes for the King and his houſhold: each man had a moneth in the yeare to provide victuailes.

8 And theſe are their names: the ſon of Hur in mount Ephraim:

9 The ſon of Dekar in Makaz, and in Shaalbim & Beth-ſhemeſh, and ‡ Elon *and* Beth-hanan:

10 The ſon of Heſed in Aruboth, to whom pertained Sochoh, and all the land of Hepher:

11 The ſon of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wiſe.

12 Baana the ſon of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean which is by Zartanah beneath Izreel, from Beth-ſhean ‡ to Abel-meholah, even till beyond over againſt Jokmeam:

13 The ſon of Geber in Ramoth Gilead, and his were the townes of [d] Jair, the ſon of Manaſſeh, which are in Gilead, and under him was the region of Argob, which is in

[a] hat is, his ſe officers.

[b] le was the ſon chimais, and loks nephew.

[c] ot Abiathar om Salomon put from his ce, Chap. 2.27. another of name.

* Chap. 5.14.

‡ Or, Elon in Beth-n.

‡ Or, to the plaine.

[d] Which townes Iairs name, be- auſe he tooke m of the Ca- nites, Numb. 41.

Baſhan: threeſcore great cities with walles and barres of braſſe.

14 ¶ Ahinadab the ſon of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and he took Baſmath the daughter of Salomon to wiſe:

16 Baanah the ſon of Huſhai in Aſher and in Aloth:

17 Jehoſhaphat the ſon of Paruah in [e] Iſſachar:

18 Shimei the ſon of Elah in Benjamin:

19 Geber the ſon of Vri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og King of Baſhan, and was officer alone in the land.

20 Judah and Iſrael *were* many, as the ſand of the Sea in number, [f] eating, drinking, and making merrie.

21 * And Salomon reigned over all kingdomes, from the [g] River *unto* the land of the Philiſtims, and unto the border of Egypt, and they brought preſents, and ſerved Salomon all the dayes of his life.

22 And Salomons victuailes for one day were thirtie † meaſures of fine floure, and threeſcore meaſures of meale:

23 Ten fat oxen, and twentie oxen of the paſtures, & an hundred ſheep, beſide harts, and bucks and bugles, and fat fowle.

24 For he ruled in all *the Region* on the other ſide of the River, from Tiphſah even unto ‡ Azzah, over all the [h] kings on the other ſide the River: and he had peace round about him on every ſide.

25 And Judah and Iſrael dwelt without feare, every man under his vine, and under his figge tree, from [i] Dan, even to Beer-ſheba, all the dayes of Salomon.

26 ¶ And Salomon had * fortie thouſand ſtalles of horſes for his charets, and twelve thouſand horſemen.

27 And theſe officers provided victuaile for King Salomon, and for all that came to King Salomons table, every man his moneth, *and* they ſuffered to lacke nothing.

28 Barley alſo and ſtraw for the horſes and mules brought they unto the place where the officers were, every man according to his charge.

29 ¶ * And God gave Salomon wiſedome and underſtanding exceeding much, and [k] a large heart, even as the ſand that is on the ſea ſhore,

30 And Salomons wiſedome excelled the wiſedome of all the children of the [l] Eaſt and all the wiſedome of Egypt.

31 For he was wiſer then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſons of Mahol: and he was famous thorowout all nations round about.

32 And Salomon ſpake three thouſand

[e] Salomon obſerved not the diviſion that Ioſhua made, but divided it as might beſt ſerve for his purpoſe.

[f] They lived in all peace and ſecuritie.

[g] Which is Euphrates.

† Ebr. Corim.

‡ Or, Gaza.

[h] For they were all tributaries unto him.

[i] Throughout all Iſrael.

* 2 Chron. 9.25.

[k] Meaning, great underſtanding, and able to comprehend all things.

[l] To wit, the Philoſophers and Aſtronomers, which were judged moſt wiſe.

m Which for the moſt part are thought to have periſhed in the captivitie of Babylon.
n From the higheſt to the loweſt.

[m] proverbes: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the Cedar tree that is in Lebanon, even uuto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, & of fowles, and of creeping things, and of fiſhes.

34 And there came of all people to heare the wiſedome of Salomon, from all Kings of the earth, which had heard of his wiſdome.

Chap. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 He prepareth ſtuffe for the building. 13 The number of the workemen.

‡ *Or, Zor.*

AND Hiram King of ‡ Tyrus ſent his ſervants unto Salomon, (for he had heard, that they had anointed him King in the roome of his father) becauſe Hiram had ever loved David.

* *2 Chron.* 2.3.

2 * Alſo Salomon ſent to Hiram, ſaying,

3 Thou knoweſt that David my father could not build an houſe unto the Name of the Lord his God, for the warres which were about him on every ſide, untill the Lord had put ‡ them under the ſoles of his feet.

‡ *Or, his enemies.*

4 But now the Lord my God hath given me [a] reſt on every ſide, *ſo that* there is neither adverſary, nor evill to reſiſt.

a He declareth that he was bound to ſet forth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.
* 2 *Sam.* 7.13.
1 *Chron.* 22.10.

5 And behold, I purpoſe to build an houſe unto the Name of the Lord my God, * as the Lord ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne for thee, he ſhall build an houſe unto my Name.

6 Now therefore command, that they hew me Cedar trees out of Lebanon, and my ſervants ſhall be with thy ſervants, and unto thee will I give the [b] hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among us, that can hew timber like unto the Sidonians.

b This was his equitie, that he would not receive a benefit without ſome recompence.
c In Hiram is prefigurate the vocation of the Gentiles, who ſhould helpe to build the Spirituall Temple.

7 ¶ And when [c] Hiram heard the words of Salomon, he rejoyced greatly, and ſaid, Bleſſed be the Lord this day, which hath given unto David a wiſe ſon over this mightie people.

8 And Hiram ſent to Salomon, ſaying, I have conſidered the things, for the which thou ſenteſt unto me, and will accompliſh all thy deſire, concerning the Cedar trees and fire trees.

9 My ſervants ſhall bring them downe from Lebanon to the Sea: and I will convey them by Sea ‡ in rafts unto the place that thou ſhalt ſhew me, and will cauſe them to be diſcharged there, and thou ſhalt receive them: now thou ſhalt do me a pleaſure to miniſter food for [d] my family.

‡ *Or, floates.*

d While my ſervants are occupied about thy buſineſſe.

10 So Hiram gave Salomon Cedar trees and firre trees, *even* his full deſire.

11 And Salomon gave Hiram twenty thouſand † meaſures of wheat for food to his houſehold, and twentie meaſures of ‡ beaten oyle. Thus much gave Salomon to Hiram yeare by yeare.

† *Ebr. Corim,*
‡ *Or, pure.*

12 ¶ And the Lord gave Salomon wiſdome as he * promiſed him. And there was peace betweene Hiram and Salomon, and they [e] two made a covenant.

* *Chap.* 3. 12.

e As touching the furniture of wood & victuals.

13 ¶ And king Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men:

14 Whom he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, & two moneths at home. And * Adoniram *was* over the ſumme.

* *Chap.* 4.6.

15 And Salomon had ſeventy thouſand that bare burdens, and fourеſcore thouſand maſons in the mountaine,

16 Beſides the ‡ princes, whom Salomon appointed over the worke, *even* three thouſand and three hundred, which ruled the people that wrought in the worke.

‡ *Or, maſters of the worke.*

17 And the King commanded them, and they brought great ſtones, and coſtly ſtones to make the foundation of the houſe, *even* hewed ſtones.

18 And Salomons workemen, and the workemen of Hiram, & the [f] maſons hewed and prepared timber and ſtones for the building of the houſe.

f The Ebrew word is, Giblim, which ſome ſay were excellent maſons.

Chap. VI.

1 The building of the Temple, and the forme thereof. 12 The promiſe of the Lord to Salomon.

* 2 *Chron.* 3.1.

AND * in the foure hundred and fourеſcore yeare (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeare of the reigne of Salomon over Iſrael, in the moneth [a] Ziph, (which is the ſecond moneth) he built the [b] houſe of the Lord.

a Which moneth conteineth part of April and part of May.
b Whereby is meant the Temple and the oracle.
c Or, the court where the people prayed, which was before the place where the altar of burnt offrings ſtood.

2 And the houſe which king Salomon built for the Lord, was threeſcore cubites long, and twentie broad, and thirtie cubites high.

3 And the [c] porch before the Temple of the houſe *was* twenty cubits long according to the breadth of the houſe, and tenne cubits broad before the houſe.

4 And in the houſe he made windowes, ‡ broad *without*, and narrow *within*.

‡ *Or, to open, and to ſhut.*

5 And by the wall of the houſe he made ‡ galleries round about, even by the walles of the houſe round about the Temple and [d] the oracle, & made chambers round about.

‡ *Or, lofts.*

d Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

6 The nethermoſt gallerie *was* five cubits broad, and the middlemoſt ſix cubites broad, and the third ſeven cubites broad: for he made [e] reſts round about without the houſe, that *the beames* ſhould not be faſtened in the walles of the houſe.

e Which were certaine ſtones comming out of the wall, as ſtaires for the beames to reſt upon.

7 And when the houſe was built, it was built of ſtone perfit, *before* it was brought, ſo that there was neither hammer, nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the middle‡chamber was in the right ſide of the houſe, & men went up with winding ſtaires into the middlemoſt, and out of the middlemoſt into the third.

9 So he built the [f] houſe and finiſhed it, and ſieled the houſe being vauted, with ſieling of Cedar trees.

10 And he built the galleries upon all the *wall* of the houſe of five cubites height, and they were joyned to the houſe with beames of Cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, and execute my judgements, and keep all my commandements, to walke in them, then will I performe unto thee my promiſe,* which I promiſed to David thy father.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Salomon built the houſe, and finiſhed it,

15 And built the walles of the houſe within, with boards of Cedar tree from the pavement of the houſe unto [h] the walles of the ſieling, and within he covered them with wood, and covered the floore of the houſe with planks of firre.

16 And he built twentie cubites in the ſides of the houſe with boards of Cedar, from the floore to the wals, and he prepared *a place* within it for the oracle, *even* the moſt holy place.

17 But the [i] houſe, that is, the Temple before it, was fortie cubits *long*.

18 And the Cedar of the houſe within was carved with ‡ knops, and graven with flowres: all *was* Cedar, *ſo that* no ſtone was ſeene.

19 ¶ Alſo he prepared the place of the oracle in the mids of the [k] houſe within, to ſet the Arke of the Covenant of the Lord there.

20 And the place of the oracle within *was* twentie cubits long, and twentie cubits broad, and twentie cubites high, and he covered it with pure gold, and covered the Altar with Cedar.

21 So Salomon covered the houſe within with pure gold: and he † ſhut the place of the oracle with chaines of gold, and covered it with gold.

22 And he overlaid all the houſe with gold, untill all the houſe was made perfect, alſo he covered the [l] whole Altar, that was before the oracle, with gold.

23 And within the oracle he made two Cherubims of ‡ Olive tree, ten cubites high.

24 The wing alſo of the one Cherub *was* five cubites, and the wing of the other Cherub *was* five cubites: from the uttermoſt part of *one* of his wings unto the uttermoſt part of the *other* of his wings, *were* ten cubites.

25 Alſo the other Cherub was of ten cubits: both the Cherubims were of one meaſure and one ſize.

26 *For* the height of the one Cherub *was* ten cubites, and ſo *was* the other Cherub.

27 And he put the Cherubims within the inner houſe,* and the Cherubims ſtretched out their wings, ſo that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the middes of the houſe.

28 And he [m] overlaid the Cherubims with gold.

29 And he carved all the walles of the houſe round about with graven figures of Cherubims, and of Palme trees, and graven flowres within and without.

30 And the floore of the houſe he covered with gold within and without.

31 And in the entring of the oracle he made *two* doores of Olive tree: *and* the upper poſte *and* ſide poſtes *were* five ſquare.

32 The two doores alſo *were* of Olive tree, and he graved them with graving of Cherubims and Palme trees, and graven flowres, and covered them with gold, and laid [n] thin gold upon the Cherubims, and upon the Palme trees.

33 And ſo made he for the doore of the Temple, poſtes of Olive tree foure ſquare.

34 But the two doores *were* of Firre tree, the two ſides of the one doore *were* ‡ round, and the two ſides of the other doore *were* round.

35 And he graved Cherubims, and Palme trees, and carved flowres, and covered the carved worke with gold, finely wrought.

36 ¶ And he built the [o] Court within with three rowes of hewed ſtone, and one row of beames of Cedar.

37 In the fourth yeare was the foundation of the houſe of the Lord laid in the moneth of Zif:

38 And in the eleventh yeare in the moneth of [p] Bul, (which is the eight moneth) he finiſhed the houſe with all the furniture thereof, and in every point: ſo was he ſeven yeare in building it.

Chap. VII.

1 The building of the houſe of Salomon. 15 The excellent workemanſhip of Hiram in the pieces which he made for the Temple.

‡ *gallerie.*

[f] Exodus it is the Taber- : and the ple is there the San- y, and the O- the moſt ho- ce.

* *Sam.* 7.13.

[g] ccording as romiſed unto s, Exod. 25.

[h] eaning, unto roofe, which alſo ſieled.

[i] or when he e of the houſe e firſt verſe, eant both the le and the ple.

‡ *, wilde cucu-*

[k] That is, in the t inward place e houſe.

† *br. he drewe w chaines of beſore.*

[l] eaning, the of incenſe, d.30.1.

‡ *Or, pine tree.*

* *Exod.*25.20.

[m] For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins.

[n] So that the faſhion of the carved worke might ſtill appeare.

‡ *Or, folding*

[o] Where the Prieſts were, and was thus called in reſpect of the great court, which is called, Acts 3. 11. the porch of Salomon, where the people uſed to pray.

[p] Which containeth part of October, and part of November.

BUt Salomon was building his own houſe * thirteene yeares, and [a] finiſhed all his houſe.

2 He built alſo an houſe [b] *called* the foreſt of Lebanon, an hundred cubites long, and fiftie cubits broad, and thirtie cubites high, upon foure rowes of Cedar pillars, & Cedar beames *were laid* upon the pillars.

3 And it was covered above with Cedar upon the beames, that lay on the fourtie and five pillars, fifteene in a row.

4 And the windowes *were* in three rowes, and window *was* [c] againſt window in three ranks.

5 And all the doores, and the ſide poſtes *with* the windowes were foure ſquare, and windowe was over againſt windowe in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before [d] them, *even* before them *were* thirtie pillars.

7 ¶ Then he made a porch [e] for the throne, where he judged, *even* a porch of judgement, and it was ſieled with Cedar from pavement to pavement.

8 And in his houſe where he dwelt, *was* another hall more inward then the porch which was of the ſame worke. Alſo Salomon made an houſe for Pharaohs daughter (* whom he had taken to wife) like unto this porch.

9 All theſe were ‡ of coſtly ſtones, hewed by meaſure, *and* ſawed with ſawes within and without, from the foundation unto [f] the *ſtones* of an ‡ hand breadth, and on the outſide to the great court.

10 And the foundation *was* of coſtly ſtones, *and* great ſtones, *even* of ſtones of ten cubites, and ſtones of eight cubites.

11 [g] Above alſo *were* coſtly ſtones ſquared by rule, and *boards* of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed ſtones, and a row of cedar beames: [h] ſo *was it* to the inner court of the houſe of the Lord, and to the porch of the houſe.

13 ¶ Then King Salomon ſent, and fet *one* Hiram out of ‡ Tyrus.

14 He was a widowes ſon of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in braſſe: [i] he was ful of wiſedome, and underſtanding, and knowledge to worke all maner of work in braſſe: who came to King Salomon, and wrought all his worke.

15 ¶ For he caſt two pillars of braſſe: the height of a pillar was eighteene cubites, and a threed of twelve cubits did compaſſe † either of the pillars.

16 And he made two ‡ chapiters of molten braſſe to ſet on the tops of the pillars: the height of one of the chapiters *was* five cubites, and the height of the other chapiter *was* five cubites.

17 He made grates like networke, and ‡ wrethen worke like chaines for the chapiters that were on the top of the pillars, *even* ſeven for the one chapiter, and ſeven for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to cover the chapiters that were upon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *were* after [k] lillie worke in the porch, foure cubits.

20 And the chapiters upon the two pillars *had* alſo above, ‡ over againſt the belly ‡ within the networke *pomegranates*: for two hundreth pomegrates were in the *two* rankes about upon ‡ either of the chapiters.

21 And he ſet up the pillars in the [l] porch of the Temple. And when he had ſet up the right pillar, he called the name thereof [m] Jachin: and when he had ſet up the left pillar, he called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* worke of lillies: ſo was the workemanſhip of the pillars finiſhed.

23 ¶ And he made a molten [o] Sea ten cubites wide from brim to brim, round in compaſſe, and five cubites high, and a line of thirtie cubites did compaſſe it about.

24 And under the brimme of it *were* knops like wilde cucumers compaſſing it round about, ten in one cubite, compaſſing the Sea * round about: and the two rowes of knops were caſt, when it was molten.

25 It ſtood on twelve bulles, three looking toward the North, and three toward the Weſt, and three toward the South, and three toward the Eaſt: and the Sea *ſtood* above upon them, and all their hinder parts were inward.

26 It was ‡ an hand breadth thick, and the brim thereof was like the worke of the brimme of a cup with floures of Lillies: it contained two thouſand [p] Baths.

27 ¶ And he made ten baſes of braſſe, one baſe *was* foure cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the baſes was on this manner, They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: & upon the ledges there was a baſe above: and beneath the lions & buls, were additions made of thin worke.

30 And every baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had † underſetters: under the caldron were underſetters molten at the ſide of every addition.

31 And

* Chap. 9. 10.

[a] After he had built the Temple.

[b] For the beauty of the place and great abundance of Cedar trees that went to the building therof, it was compared to mount Lebanon in Syria: this houſe he uſed in Summer for pleaſure and recreation.

[c] There were as many, and like proportion, on the one ſide as on the other, and at every end, even three in a row one above another.

[d] Before the pillars of the houſe.

[e] For his houſe, which was at Ieruſalem.

* Chap. 3. 1.

‡ *Or, precious.*

[f] Which were reſts and ſtayes for the beames to lie upon.

‡ *Or, ſpanne.*

[g] From the foundation upward.

[h] As the Lords houſe was built, ſo was this: only the great court of Salomons houſe was uncovered.

‡ *Or, Zor.*

[i] Thus when God will have his glory ſet forth, he raiſeth up men, and giveth them excellent gifts for the accompliſhment of the ſame, Exod. 31. 2. 3.

† *Ebr. the ſecond.*

‡ *Or, pummels.*

‡ *Or, cords like chaines.*

[k] As was ſeene commonly wrought in coſtly porches.

‡ *Or, round about the mids.*

‡ *Or, beyond.*

‡ *Ebr. the ſecond.*

[l] Which was in the inner court betweene the Temple and the Oracle.

[m] That is, he will ſtabliſh, to wit, his promiſe toward this houſe.

[n] That is, in ſtrength: meaning, the power thereof ſhall continue.

[o] So called, for the hugeneſſe of the veſſel.

* 2 Chron. 4. 3.

‡ *Or, a ſpanne.*

[p] Bath and Ephah ſeeme to be both one meaſure, Ezek. 45. 11. every Bath contained about ten pottels.

† *Ebr. ſhoulders.*

31 And [q] the mouth of it *was* within the chapiter and above *to meaſure* by the cubite: for the mouth thereof *was* round, made like a baſe, and it was a cubite and halfe a cubite: and alſo upon the mouth thereof *were* graven works, whoſe borders *were* foure ſquare, *and* not round.

32 And under the borders *were* foure wheeles, and the axeltrees of the wheeles *joyned* to the baſe: & the height of a wheele *was* a cubite and halfe a cubite.

33 And the faſhion of the wheeles was like the faſhion of a charet wheele, their axeltrees, and their naves, and their ‡ felloes, and their ſpokes *were* all molten.

34 And foure underſetters *were* upon the foure corners of one baſe: *and* the underſetters thereof were of the baſe *it ſelfe*.

35 And in the top of the baſe was a round [r] compaſſe of halfe a cubite high round about: & upon the top of the baſe the ledges thereof and the borders thereof *were* of the ſame.

36 And upon the tables of the ledges thereof, and on the borders thereof he did grave Cherubims, lions, and palme trees, on the ſide of every one, and additions round about.

37 Thus made he the ten baſes, *They* had all one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he [s] ten caldrons of braſſe, one caldron containe d fortie Baths: and every caldron *was* foure cubits, one caldron *was* upon one baſe throughout the ten baſes.

39 And he ſet the baſes, five on the right ſide of the houſe, and five on the left ſide of the houſe. And he ſet the Sea on the right ſide of the [t] houſe Eaſtward toward the South.

40 ¶ And Hiram made caldrons, and beſoms, and baſens, and Hiram finiſhed all the worke that he made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to cover the two bowles of the chapiters which were upon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, even two rowes of pomegranates for every grate to cover the two bowles of the chapiters, that were upon the pillars.

43 And the ten baſes, and ten caldrons upon the baſes.

44 And the Sea, and twelve Bulles under the Sea,

45 And pots, and beſomes, and baſens: and all theſe veſſels, which [v] Hiram made to king Salomon for the houſe of the Lord, were of ſhining braſſe.

46 In the plaine of Jorden did the King caſt them in the ‡ clay betwene Succoth and Zarthan.

47 And Salomon left *to weigh* al the veſſels, becauſe of the exceeding abundance, neither could the weight of the braſſe be counted.

48 So Salomon made all the veſſels that pertained unto the houſe of the Lord, the [x] golden altar, and the golden table, whereon the ſhewbread was.

49 And the candleſticks, five at the right ſide, and five at the left, before the oracle of pure gold, and the floures, and the lampes, and the ſnuffers of gold,

50 And the bowles, [y] and the hookes, and the baſens, and the ſpoones, and the aſhpannes of pure gold, and the hindges of gold for the doores of the houſe within, *even* for the moſt holy place, *and* for the doores of the houſe, *to wit*, of the Temple.

51 So was finiſhed all the worke that king Salomon made for the houſe of the Lord, and Salomon brought in the things which * David his father had dedicated: the ſilver and the gold, and the veſſels, *and* layd them among the treaſures of the houſe of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The king bleſſeth the people.

THen * king Salomon aſſembled the Elders of Iſrael, even all the heads of the tribes, the chiefe fathers of the children of Iſrael unto † him in Jeruſalem, for to [a] bring up the Arke of the Covenant of the Lord from the citie of David, which is Zion.

2 And all the men of Iſrael aſſembled unto King Salomon at the feaſt in the moneth of [b] Ethanim, which is the ſeventh moneth.

3 And all the Elders of Iſrael came, and the Prieſts tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Levites bring up.

5 And king Salomon and all the Congregation of Iſrael, that were aſſembled unto him, *were* with him before the Arke, offring ſheep and beeves, which could not be told, nor numbred for multitude.

6 So the [c] Prieſts brought the Arke of the covenant of the Lord, unto his place, into the oracle of the houſe, into the moſt holy place, even under the wings of the Cherubims.

7 For the Cherubims ſtretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the barres thereof above.

8 And they [d] drew out the barres, that the

[q] he mouth of ... t baſe or ... e entred into ... chapiter or ... that bare up ... aldron.

‡ ...r, rings.

[r] ...hich was cal... he pillar, cha... , or ſmal baſe, ...ein the cal... ...ſtood.

[s] To keep waters ... the uſe of the ...rifices.

[t] To wit, of the ...mple or San...ie,

[v] ... this name ... Hiram the ... of Tyrus was

‡ Or, thicke earth.

[x] This was done according to the forme that the Lord preſcribed unto Moſes in Exodus.

[y] Some take this for ſome inſtrument of muſicke.

* 2 Chron.5.1.

* 2 Chron.5.2.

† Ebr. Salomon.

[a] For David brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2.Sam.6.17.

[b] Containing part of September, and part of October, in the which moneth they held three ſolemn feaſts. Numb.29.1.

[c] That is, the Kohathites, Numb.4.5.

[d] They drewe them onely out ſo farre as they might be ſeen, for they might not pul them altogether out, Exod.25.15.

the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not ſeen without: and there they are unto this day.

9 Nothing *was* in the Ark [e] ſave the two tables of ſtone, which Moſes had put there at Horeb, where the Lord made a covenant with the children of Iſrael, when he brought them out of the land of Egypt.

[e] For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Man.

10 And when the prieſts were come out of the Sanctuary, the * cloud filled the houſe of the Lord,

* Exod. 40. 34.

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, the Lord * ſaid, that he would dwell in the dark cloud.

* 2 Chron. 6. 1.

13 I have built thee an houſe to dwell in, an habitation for thee to abide in for [f] ever.

[f] He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

14 ¶ And the king turned his face, & bleſſed all the congregation of Iſrael: for all the congregation of Iſrael ſtood *there.*

15 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no city of all the tribes of Iſrael, to build an houſe that my Name might be there: but I have choſen * David to be over my people Iſrael.

* 2 Sam. 7. 8.

17 And it was in the heart of David my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neverthelеſſe, thou ſhalt not build the houſe, but thy ſon that ſhall come out of thy loynes, he ſhall build the houſe unto my Name.

20 And the Lord hath † made good his word that he ſpake: and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the Name of the Lord God of Iſrael.

† Ebr. confirmed.

21 And I have prepared therein a place for the Ark, wherein is the [g] covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

[g] The two tables wherein the articles of the covenant were written.

22 ¶ Then Salomon ſtood before * the altar of the Lord in the ſight of all the congregation of Iſrael, and ſtretched out his hands toward heaven,

* 2 Chron. 6. 13.

23 And ſaid, O Lord God of Iſrael, there is no God like thee in heaven above, or in the earth beneath, thou that keepeſt covenant and mercy with thy ſervants that walk before thee with [h] all their heart,

[h] Unfainedly without all hy crisie.

24 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit upon the throne of Iſrael: ſo that thy children take heed to their way, that they walk before me, as thou haſt walked in my ſight.

* Chap. 2. 4.

26 And now, O God of Iſrael, I pray thee, let thy word be verified, which thou ſpakeſt unto thy ſervant David my father.

27 [i] Is it true indeed that God wil dwell on the earth? behold, the heavens, and the heavens of heavens are not able to contain thee: how much more *unable* is this houſe that I have built?

[i] He is ravi with the admi on of Gods m cies, who bein incomprehen and Lord over will become fam liar with men.

28 But have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to heare the cry and prayer which thy ſervant prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night and day, *even* toward the place whereof thou haſt ſaid, * my Name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant prayeth in this place.

* Deut. 12. 11.

30 Heare thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which pray in this place, and heare thou ‡ in the place of thine habitation, *even* in heaven, and when thou heareſt, have mercy.

‡ Or, from.

31 ¶ When a man ſhal treſpaſſe againſt his neighbour, and [k] he lay upon him an oath to cauſe him to ſwear, and † the ſwearer ſhal come before thine altar in this houſe,

[k] To wit, ẏ Judg or neighbour.

† Ebr. the oath.

32 Then heare thou in heaven, and [l] doe and judge thy ſervants, that thou condemn the wicked to bring his way upon his head, and juſtifie the righteous, to give him according to his righteouſneſſe.

[l] That is, mak known.

33 ¶ When thy people Iſrael ſhall be overthrown before the enemy, becauſe they have ſinned againſt thee, and turned again to thee, and [m] confeſſe thy Name, and pray and make ſupplication unto thee in this houſe,

[m] Acknowle thy juſt judgme and praiſe thee.

34 Then heare thou in heaven, and be mercifull unto the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven ſhall be [n] ſhut up, and there ſhall be no rain, becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and turn from their ſinne, when thou doſt afflict them,

[n] So that there a drought to ſtroy the frui the land.

36 Then heare thou in heaven, and pardon

don the ſin of thy ſervants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walk) and give rain upon the land that thou haſt given thy people to inherit.

37 ¶ When there ſhall be famin in the land, when there ſhalbe peſtilence, when there ſhall be blaſting, mildew, graſhopper *or* caterpiller, when their enemie ſhall beſiege them in the †cities of their land, *or* any plague, *or* any ſickneſſe,

38 *Then* what prayer, *and* ſupplication ſoever ſhall be made of any man, *or* of all thy people Iſrael, when every one ſhall know the plague in his own [o] heart, and ſtretch forth his hands in this houſe,

39 Heare thou then in heaven, in thy dwelling place, and be merciful, and do, and give every man according to all his wayes, as thou knoweſt his heart, (for thou onely knoweſt the hearts of all the children of men)

40 That they may feare thee as long as they live in the land, which thou gaveſt unto our fathers.

41 Moreover, as touching the [p] ſtranger that is not of thy people Iſrael, who ſhall come out of a farre countrey for thy names ſake,

42 (When they ſhall heare of thy great Name, and of thy mighty hand, and of thy ſtretched out arm) and ſhall come and pray in this houſe,

43 Heare thou in heaven thy dwelling place, and do according to all that the ſtranger calleth for unto thee: that all the people of the earth may know thy name, and feare thee as do thy people Iſrael: and that they may know, that thy [q] Name is called upon in this houſe which I have built.

44 ¶ When thy people ſhall go out to battel againſt their enemy by the way that thou ſhalt ſend them, and ſhall pray unto the Lord * *toward* the way of the city which thou haſt choſen, and *toward* the houſe that I have built for thy Name,

45 Heare thou then in heaven their prayer and their ſupplication, and ‡ judge their cauſe.

46 If they ſin againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliver them unto the enemies, ſo that they cary them away priſoners unto the land of the enemies, either far or neare,

47 Yet ‡ if they turn again unto their heart in the land (to the which they be caried away captives) and return and pray unto thee [r] in the land of them that caried them away captives, ſaying, We have ſinned, we have tranſgreſſed, and done wickedly,

48 If they turn again unto thee with all their heart, and with all their ſoul in the land of their enemies, which led them away captives, and pray unto thee *toward* [s] the way of their land, which thou gaveſt unto their fathers, *and toward* the city which thou haſt choſen, and the houſe, which I have built for thy Name,

49 Then heare thou their prayer and their ſupplication in heaven thy dwelling place, and ‡ judge their cauſe,

50 And be mercifull unto thy people that have ſinned againſt thee, and unto all their iniquities (wherein they have tranſgreſſed againſt thee) and cauſe that they, which led them away captives, may [t] have pitie and compaſſion on them:

51 For they be thy people, and thine inheritance, which thou broughteſt out of Egypt, from the mids of the iron furnace.

52 Let thine eyes be open unto the prayer of thy ſervant, and unto the prayer of thy people Iſrael, to hearken unto them, in all that they call for unto thee.

53 For thou didſt ſeparate them to thee from among all people of the earth for an inheritance, as thou ſaideſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this [v] prayer and ſupplication unto the Lord, he aroſe from before the Altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heaven,

55 And ſtood and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed be the Lord that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of al his good promiſe which he promiſed by the hand of Moſes his ſervant.

57 The Lord our God be with us, as he was with our fathers, that he forſake us not, neither leave us,

58 That he may [x] bow our hearts unto him, that we may walk in all his wayes, and keep his commandments, and his Statutes, and his laws, which he commanded our fathers.

59 And theſe my words, which I have prayed before the Lord, be neere unto the Lord our God day and night, that he defend the cauſe of his ſervant, and the cauſe of his people Iſrael † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lord our God to walk in his Statutes, and to keep his commandments, as this day.

62 ¶ * Then the king and all Iſrael with him offered ſacrifice before the Lord.

63 And Salomon offered a ſacrifice of

†*r. in the land of*
gates.

For ſuch are
meet to re-
e Gods mer-

meaneth ſuch
ould be turn-
om their ido-
, to ſerve the
God.

hat this is the
religion wher-
thou wilt be
ſhipped.

Dan. 6. 10.

‡*, maintain their*

Chron. 6. 36.
n 1. 8, 10.

‡*if they repent.*

ugh the Tem.
as the chief
of prayer, yet
ecluded not
, that being
th neceſſity,
pon him in
places.

[s] As Daniel did, Dan. 6. 10.

‡ *Or, avenge their wrong.*

[t] He underſtood by faith, that God of enemies would make friends unto them that did convert unto him.

* *Exod.* 19. 6.

[v] Salomon is a figure of Chriſt, who continually is the Mediator between God and his Church.

[x] He concludeth that man of himſelf is enemy unto God, and that all obedience to his Law proceedeth of his meer mercy.

† *Ebr. the thing of a day in his day.*

* 2 *Chron.* 7. 4.

peace offerings which he offered unto the Lord, *to wit*, two and twenty thouſand beeves, and an hundreth and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the [y] houſe of the Lord.

64 The ſame day did the king hallow the middle of the court, that was before the houſe of the Lord: for there he made burnt offerings, and the meate-offerings, and the fat of the peace-offerings, becauſe the *braſen Altar that was before the Lord, was too little to receive the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

65 And Salomon made at that time a feaſt, and all Iſrael with him, a very great congregation, even from the entring in of [z] Hamath, unto the River of Egypt, before the Lord our God, [a] ſeven dayes, and ſeven dayes, *even* fourteen dayes.

66 And the eight day he ſent the people away: and they † thanked the king, and went unto their tents joyous, and with glad heart, becauſe of all the goodneſſe that the Lord had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

2 The Lord appeareth the ſecond time to Salomon. 11 Salomon giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He ſendeth forth a Navie for gold.

WHen * Salomon had finiſhed the building of the houſe of the Lord, and the kings palace, and all that Salomon deſired and minded to do,

2 Then the Lord appeared unto Salomon the ſecond time, as he * appeared unto him at Gibeon.

3 And the Lord ſaid unto him, I have heard thy prayer and thy ſupplication, that thou haſt made before me: I have hallowed this houſe (which thou haſt built) to * put my Name there for ever, and mine eyes, and mine heart ſhall be there perpetually.

4 And [a] if thou wilt walk before me (as David thy father walked in pureneſſe of heart, and in righteouſneſſe) to do according to all that I have commanded thee, *and* keep my ſtatutes, and my judgements,

5 Then will I ſtabliſh the Throne of thy kingdome upon Iſrael for ever, as I promiſed to David thy father, ſaying, * Thou ſhalt not want a man upon the Throne of Iſrael.

6 *But* if ye and your children turn away from me, and will [b] not keep my commandements, *and* my Statutes (which I have ſet before you) but go and ſerve other gods, and worſhip them,

7 Then will I cut off Iſrael from the land which I have given them, and the houſe which I have hallowed * for my Name, will I caſt out of my ſight, and Iſrael ſhalbe a [c] proverb, and a common talk among all people.

8 Even this high Houſe ſhall be *ſo*: every one that paſſeth by it, ſhall be aſtoniſed, and ſhall hiſſe, and they ſhall ſay, *Why hath the Lord done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them, therefore hath the Lord brought upon them all this evill.

10 * And at the end of twenty yeares, when Salomon had builded the two houſes, the houſe of the Lord, and the kings palace,

11 (*For the which* Hiram the king of ‡ Tyrus had brought to Salomon timber of Cedar, and firre-trees, and gold, and whatſoever he deſired) then king Salomon gave to Hiram twenty cities in the land of ‡ Galil.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had given him, and they pleaſed him not.

13 Therefore he ſaid, What cities are theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul, unto this day.

14 And Hiram had ſent the king [d] ſixſcore [e] talents of gold.

15 ¶ And this is the cauſe of the tribute, why king Salomon raiſed tribute, *to wit*, to build the houſe of the Lord, and his own houſe, and [f] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and ſlew the Canaanites, that dwelt in the city, and gave it for a preſent unto his daughter Salomons wife.

17 (Therefore Salomon built Gezer, and Beth-horon the nether,

18 And Baalath and Tamor in the wilderneſſe of the land,

19 And all the cities [g] of ſtore, that Salomon had, even cities for charets, and cities for horſmen, and *all* that Salomon deſired and would build in Jeruſalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which were not of the children of Iſrael:

21 *To wit*, their children that were left after them in the land, whom the children of Iſrael were not able to deſtroy, thoſe did Salomon, make tributaries unto this day.

22 But of the children of Iſrael did Salomon * make no bondmen: but they were men of war and his ſervants, and his Princes,

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[y] Before the oracle where the Ark was.

*2 *Chron.* 7.7.

[z] That is, from North to South: meaning, all the countrey.

[a] Seven dayes for the dedication, and ſeven for the feaſt.

† *Ebr. bleſſed.*

*2 *Chron.* 7.11.

* *Chap.* 3.5.

* *Chap.* 8.29. *Deut.* 12.11.

[a] If thou walk in my feare, and withdraw thy ſelf from the common manner of men which follow their ſenſualitie.

*2 *Sam.* 7.12. 1 *Chron.* 22.10.

[b] God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſery.

* *Ier.* 7.14.

[c] The world ſh make of you a mocking-ſtock, for the vile co tempt and abuſ of Gods moſt li rali benefits.

* *Deut.* 29.24. *Ier.* 22.8.

*2 *Chron.* 8.1.

‡ *Or, Zor.*

‡ *Or, Galile.*

‡ *Or, dirty, or bar- ren.*

[d] For his tribut toward the building.

[e] The common talent was abou threeſcore pound weight.

[f] Millo was as the Town-houſe or place of aſſembly, which was open above.

[g] Cities for his mu nitions of warre.

[h] Theſe were bondmen, and pay ed what was requi red, either labour or money.

* *Levit.* 25.39.

ces, and his captanes, and rulers of his charets, and his horſmen.

23 Theſe were the princes of the officers, that were over Salomons work: *even* [i] five hundreth and fifty, and they ruled the people that wrought in the work.

24 ¶ And Pharaohs daughter came up from the city of David, unto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thriſe a yeare did Salomon offer burnt-offerings, and peace-offerings upon the Altar which he built unto the Lord: and he burnt incenſe upon *the Altar*, that was before the Lord, when he had finiſhed the houſe.

26 ¶ Alſo king Salomon made a Navy of ſhips in Ezeon-geber, which is beſide Eloth, at the brink of the Red-ſea, in the land of Edom.

27 And Hiram ſent with the Navie his ſervants that were Marriners, and had knowledge of the Sea, with the ſervants of Salomon.

28 And they came to Ophir, and fet from thence [k] foure hundreth and twentie talents of gold, and brought it to king Salomon.

Chap. X.

1 The queen of Sheba cometh to heare the wiſdome of Salomon. 18 His royall throne. 23 His power and magnificencie.

ANd the * Queen of [a] Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, *and* camels that bare ſweet odours, and gold exceeding much, and precious ſtones: and ſhe came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared unto her all her queſtions: nothing was hid from the king, which he expounded not unto her.

4 Then the Queen of Sheba ſaw all Salomons wiſdome, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſervants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt-offerings, that he offered in the houſe of the Lord, and † ſhe was greatly aſtonied.

6 And ſhe ſaid unto the king, It was a true word that I heard in mine own land of thy ſayings, and of thy wiſdome.

7 Howbeit I beleeved not this report till I came, and had ſeen it with mine eyes: but lo, the one half was not told me: *for* thou haſt more wiſdome and proſperity, then I have heard by report.

8 Happie are thy men, happie are theſe thy ſervants, which ſtand ever before thee, and heare thy [c] wiſdome.

9 Bleſſed be the Lord thy God, which [d] loved thee, to ſet thee on the Throne of Iſrael, becauſe the Lord loved Iſrael for ever, and made thee king to do [e] equitie and righteouſneſſe.

10 And ſhe gave the king ſixſcore talents of Gold, and of ſweet odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweet odours, as the Queen of Sheba gave to king Salomon.

11 The Navie alſo of Hiram (that caried gold from Ophir) brought likewiſe great plenty of * Almuggim trees from Ophir, and precious ſtones.

12 And the king made of the Almuggim trees, pillars for the houſe of the Lord, and for the kings palace, and made harps and pſalteries for ſingers. There came no more ſuch Almuggim trees, nor were any more ſeen unto this day.

13 And king Salomon gave unto the Queen of Sheba whatſoever ſhe would ask, beſides that, which Salomon gave her † of his kingly liberality: ſo ſhe returned and went to her own countrey, *both* ſhe, and her ſervants.

14 ¶ Alſo the weight of gold, that came to Salomon in one yeare, was ſix hundreth threeſcore and ſix * talents of gold,

15 Beſides that *he had* of merchant men, and of the merchandiſes of them that ſold ſpices, and of all the kings of Arabia, and of the princes of the [f] countrey.

16 And king Salomon made two hundreth targets of beated gold, ſix hundreth *ſhekels* of gold went to a target:

17 And three hundreth ſhields of beaten gold, three pound of gold went to one ſhield: and the king put them in the * houſe of the wood of Lebanon.

18 ¶ Then the king made a great thron of ivory, and covered it with the beſt gold.

19 And the throne had ſix ſteps, and the top of the throne *was* round behinde, and there were [g] ſtaies on either ſide on the place of the thron, and two Lions ſtanding by the ſtaies.

20 And there ſtood twelve Lions on the ſix ſteps on either ſide: there was not the like made in any kingdome.

21 And all king Salomons drinking veſſels *were* of gold, and all the veſſels of the houſe of the wood of Lebanon *were* of pure gold, none *were* of ſilver: *for* it was nothing eſteemed in the dayes of Salomon.

22 For the king had on the ſea the navie of Tharſhiſh with the navie of Hiram: once in three yeare came the navie of [h] Tharſhiſh, and brought gold and ſilver, ivory, and Apes, and Peacocks.

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[c] But much more happy are they which heare the wiſdome of God revealed in his word.

[d] It is a chief ſigne of Gods favour, when godly and wiſe rulers ſit in the Throne of Iuſtice.

[a] This is the cauſe why kings are appointed.

* 2 *Chron.* 9. 10.

† *Ebr. by the hand of the King.*

* *Exod.* 25. 39.

[f] To wit, of Arabia, which for the great abundance of all things, was called happie.

* *Chap.* 7. 2.

[g] As the chaire bows, or places to leane upon.

[h] By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things.

23 So king Salomon exceeded all the kings of the earth both in riches and in wiſdome.

24 And all the world ſought to ſee Salomon, to heare his wiſdome, which God had put in his heart,

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, and armour, and ſweet odours, horſes and mules, from yeare to yeare.

26 Then Salomon gathered together * charets and horſmen: and he had a thouſand and foure hundred charets, and twelve thouſand horſmen, whom he placed in the charet cities, & with the king at Jeruſalem.

** 2 Chron. 1. 14.*

27 And the king ‡ gave ſilver in Jeruſalem as ſtones, and gave cedars as the wilde fig-trees that grow abundantly in the plain.

‡ Or, he made ſilver as plenteous as ſtones.

28 Alſo Salomon had horſes brought out of Egypt, and fine linnen: ‡ the kings merchants received the linnen for a price.

‡ Or, for the company of the kings merchants did receive a number at a price.

29 There came up and went out of Egypt *ſome* charet, *worth* ſix hundreth *ſhekels* of ſilver: that is, one horſe, an hundreth and fifty. And thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

† Ebr. hands.

Chap. XI.

1 Salomon hath a thouſand wives and concubines, which bring him to idolatry. 14 His God raiſeth up adverſaries againſt him. 43 He dith.

BUt king Salomon loved * many [a] outlandiſh women: both the daughter of Pharaoh, *&* the women of Moab, Ammon, Edom, Zidon and Heth,

** Deut. 17. 17.*

[a] Which were idolaters.

2 Of the nations, whereof the Lord had ſaid unto the children of Iſrael, * Go not ye in to them, nor let them come in to you: *for* ſurely they will turn your hearts after their gods: to them, *I ſay*, did Salomon joyne in love.

** Exod. 34. 16.*

3 And he had ſeven hundreth wives, *that were* ‡ princeſſes, and three hundreth [b] concubines, and his wives turned away his heart.

‡ Or, Queenes.

[b] To whom appertained no dowry.

4 For when Salomon was old, his wives turned his heart after other gods, ſo that his heart was not [c] perfect with the Lord his God, as *was* the heart of David his father.

[c] He ſerved not God with a pure heart.

5 For Salomon followed * Aſhtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

** Iudg. 2. 13.*

[d] Who was alſo called Molech, ver. 7. reade 2 Kings 23. 10.

6 So Salomon wrought wickedneſſe in the ſight of the Lord, but continued not to follow the Lord, as *did* David his father.

7 Then did Salomon build an high place for Chemoſh the [e] abomination of Moab, in the mountain that is over againſt Jeruſalem, and unto Molech the abomination of the children of Ammon.

[e] Thus the Scripture termeth whatſoever man doth reverence & ſerve as God.

8 And ſo did he for all his outlandiſh wives, which burnt incenſe and offered unto their gods.

9 Therefore the Lord was angry with Salomon, becauſe he had turned his heart from the Lord God of Iſrael, * which had appeared unto him twiſe,

** Chap. 3. 5. and 9. 2.*

10 And had given him a * charge concerning this thing, that he ſhould not follow other gods: but he kept not that, which the Lord had commanded him.

** Chap. 6. 1*

11 Wherefore the Lord ſaid unto Salomon, Foraſmuch as [f] this is done of thee, and thou haſt not kept my covenant, and my ſtatutes (which I commanded thee) * I will ſurely rent the kingdome from thee, and will give it to thy ſervant.

[f] That thou forſaken me, worſhipped id

** Chap. 12. 1*

12 Notwithſtanding in thy dayes I will not do it, becauſe of David thy father, but I will rent it out of the hand of thy ſonne:

13 Howbeit I will not rent al the kingdome, *but* will give one [g] tribe to thy ſonne, becauſe of David my ſervant, and becauſe of Jeruſalem which I have choſen.

[g] Becauſe the of Judah and Be jamin had th poſſeſſions mi they are here as one tribe.

14 ¶ Then the Lord ſtirred up an adverſary unto Salomon, *even* Hadad the Edomite, of the kings [h] ſeed, which was in Edom.

[h] Of the king Edoms ſtock.

15 * For when David was in Edom, and Joab the captain of the hoſt had ſmitten all the males in Edom, and was gone up to bury the [i] ſlain,

** 2 Sam. 8. 1*

[i] Of the Edomi

16 (For ſix moneths did Joab remain there, and all Iſrael, till he had deſtroyed all the males in Edom)

17 Then this Hadad [k] fled, and certain other Edomites of his fathers ſervants with him, to go into Egypt, Hadad being yet a little childe.

[k] Thus God ved this id to be a ſcou puniſh his peo ſinnes.

18 And they aroſe out of Midian, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 So Hadad [l] found great favour in the ſight of Pharaoh, and he gave him to wiſe the ſiſter of his own wife, *even* the ſiſter of Tahpenes the queen.

[l] God brought to honour, that power might more able to c paſſe his enter ſes againſt S mons houſe.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whom Tahpenes weined in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſons of Pharaoh.

21 And when Hadad heard in Egypt, that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own countrey.

22 But Pharaoh ſaid unto him, What haſt thou lacked with me, that thou wouldeſt thus go to thine own countrey? And he anſwered, Nothing, but in any wiſe let me go.

23 ¶ * And God ſtirred him up *another* adver-

** 2 Sam. 8.*

adverſarie, Rezon the ſonne of Eliada, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and had been captain over the company, when David ſlew them. And they went to Damaſcus, and dwelt there, [n] and they made him king in Damaſcus.

25 Therefore was he an adverſary to Iſrael all the dayes of Salomon: beſides the evill that Hadad *did*, he alſo abhorred Iſrael, and reigned over Aram.

26 ¶ *And Jeroboam the ſon of Nebat an Ephrathite of Zereda Salomons ſervant (whoſe mother was called Zervah a widow) lift up his hand againſt the king.

27 And this was the cauſe that he lift up *his* hand againſt the king, *When* Salomon built Millo, he repaired the broken places of the citie of David his father.

28 And this man Jeroboam was a man of ſtrength and courage, and Salomon ſeeing that the young man was meet for the work, he made him [o] overſeer of all the labour of the houſe of Joſeph.

29 And at that time when Jeroboam went out of Jeruſalem, the Prophet Ahijah the Shilonite found him in the way, having a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and [p] rent it in twelve pieces,

31 And ſaid to Jeroboam, Take unto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will give ten tribes to thee.

32 But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalem the city which I have choſen out of all the tribes of Iſrael.

33 Becauſe they have forſaken me, and have worſhipped Aſhtaroth the god of the Zidonians, & Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, & have not walked in my wayes (‡ to do right in mine eyes, and my ſtatutes, and my laws) as *did* David his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince al his life long for David my ſervants ſake, whom I have choſen, *and* who kept my commandments and my ſtatutes.

35 * But I will take the kingdome out of his ſons hand, and will give it unto thee, *even* the ten tribes.

36 And unto his ſonne will I give one tribe, that David my ſervant may have a [q] light alway before me in Jeruſalem, the city, which I have choſen me, to put my name there.

37 And I will take thee, and thou ſhalt reigne, † even as thine heart deſireth, and ſhalt be king over Iſrael,

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38 And if thou hearken unto all that I command thee, and wilt walk in my wayes, and do right in my ſight, to keep my ſtatuts and my commandments, as David my ſervant did, then will I be with thee, and build thee a ſure houſe, as I built unto David, and will give Iſrael unto thee.

39 And I will for [r] this afflict the ſeed of David, [ſ] but not for ever.

40 ¶ Salomon ſought therefore to kill Jereboam, and Jeroboam aroſe, and fled into Egypt unto Shiſhak king of Egypt, and was in Egypt untill the death of Salomon.

41 And the reſt of the words of Salomon, and all that he did, and his wiſdome, are they not written in the [t] book of the acts of Salomon?

42 The time that Salomon reigned in Jeruſalem over all Iſrael, was * forty yeare.

43 And Salomon ſlept with his fathers, and was buried in the citie of David his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 He refuſeth the counſell of the Ancient. 20 Ieroboam reigneth over Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

2 And when Jeroboam the ſon of Nebat heard of it (who was yet in Egypt, * whither Jeroboam had fled from king Salomon, and ‡ dwelt in Egypt)

3 Then they ſent and called him: and Jeroboam and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy fathet made our * yoke grievous: now therefore make thou the grievous ſervitude of thy father, and his ſore yoke which he put upon us, [a] lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet for three dayes, then come again to me. And the people departed.

6 And king Rehoboam took counſell with the old men that ‡ had ſtood before Salomon his father, while he yet lived, and ſaid, What counſell give ye, that I may make an anſwere to this people?

7 And they ſpake unto him, ſaying, If thou be a [b] ſervant unto this people this day, and ſerve them, and anſwere them, and ſpeake kinde words to them, they will be thy ſervants for ever.

8 But he forſooke the counſell that the old men had given him, and asked counſell of the young men that had been brought up with him, and waited on him.

9 And

† *Ebr. in all that thy ſoul.*

r For this idolatry that Salomon hath committed.

ſ For the whole ſpirituall kingdom was reſtored in Meſſiah.

t Which book, as is thought, was loſt in their captivity.

* *2 Chron. 9. 30.*

* *2 Chron. 10. 1.*

* *Chap. 11. 40.*

‡ *Or, returned from Egypt.*

* *Chap. 4. 7.*

a Oppreſſe us not with ſo great charges which we are not able to ſuſtain.

‡ *Or, had been of his ancient counſellers.*

b They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition.

9 And he ſaid unto them, [c]What counſell give ye, that we may anſwer this people, which have ſpoken to me, ſaying, Make the yoke, which thy father did put upon us, lighter?

10 Then the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou ſay unto this people, that have ſpoken unto thee, and ſaid, Thy father hath made our yoke heavy, but make thou it lighter unto us: *even* thus ſhalt thou ſay unto them, My ‡ leaſt part ſhall be [d] bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heavier: my father hath chaſtiſed you with rods, but I will correct you with ‡ ſcourges.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people ſharply, and left the old mens counſell that they gave him,

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

15 And the king hearkened not unto the people: for ‡ it was the ordinance of the Lord, that he might perform his ſaying, which the Lord had ſpoken by * Ahijah the Shilonite, unto Jeroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king regarded them not, the people anſwered the king, ſaying, What portion have we in [f] David? We have none inheritance in the ſonne of Iſhai. To your tents, O Iſrael, now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 Howbeit over the children of Iſrael, which dwelt in the cities of Judah, did Rehoboam reigne ſtill.

18 ¶ Now the king Rehoboam ſent Adoram the receiver of the tribute, and all Iſrael ſtoned him to death: then king Rehoboam † made ſpeed to get him up to his charet, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe [g] of David unto this day.

20 ¶ And when all Iſrael had heard that Jeroboam was come again, they ſent and called him unto the aſſembly, and made him king over all Iſrael: none followed the houſe of David, but the tribe of Judah * onely.

21 And when Rehoboam was come to Jeruſalem, he [h] gathered all the houſe of Judah, with the tribe of Benjamin, an hundreth and foureſcore thouſand of choſen men (which were good warriours) to fight againſt the houſe of Iſrael, and to bring the kingdome again to Rehoboam the ſonne of Salomon.

22 * But the word of God came unto Shemajah the [i] man of God, ſaying,

23 Speake unto Rehoboam the ſon of Salomon king of Judah, and unto all the houſe of Judah and Benjamin, and the remnant of the people, ſaying,

24 Thus ſaith the [k] Lord, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem, in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Jeroboam thought in his heart, Now ſhall the kingdome return to the houſe of David.

27 If this people go up and do ſacrifice in the houſe of the Lord [l] at Jeruſalem, then ſhal the heart of this people turn again unto their lord, *even* to Rehoboam king of Judah: ſo ſhall they kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſell, and made two calves of gold, and ſaid unto them, [m] It is too much for you to go up to Jeruſalem: behold, O Iſrael, thy gods, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſin: for the people went (becauſe of the one) even to Dan.

31 Alſo he made an [n] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſonnes of Levi.

32 And Jeroboam made a feaſt the [o] fifteenth day of the eighth moneth, like unto the feaſt that is in Judah, and offered on the altar. So did he in Beth-el, and offered unto the calves that he had made: and he placed in Beth-el the prieſts of the high places, which he had made.

33 And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth, (*even* in the moneth which he had forged of his own heart) and made a ſolemn feaſt unto the children of Iſrael: and he went up to the altar to burn incenſe.

Chap. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth up. 15 The Prophet is ſeduced. 24 and is killed of a Lion. 33 The obſtinacy of Ieroboam.

And

[c] There is nothing harder for them that are in authority, then to bridle their affections, & follow good counſell.

‡ Or, little finger.

[d] I am much more able to keep you in ſubjection then my father was.

‡ Or, Scorpions.

[e] The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion.

‡ Or, the Lord was the cauſe.

* Chap. 11. 11.

[f] Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

† Ebr. ſtrengthened himſelf.

[g] By the juſt judgment of God, for Salomons ſinnes.

* Chap. 11. 13.

[h] For as yet he perceived not that the Lord had ſo appointed it.

* 2 Chro. 11

[i] That is, the phet.

[k] Who of judgement nish the tre and of his ſpare the people.

[l] He feared people have by this meanes be ſed to rebel him.

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[n] That is, ple, where were built latrie.

[o] Becauſe would the binde the devotion to dolatry, be new holy fides thoſe Lord had ed in the La

AND behold, there came[a] a man of God out of Judah (by the commandement of the Lord) unto [b] Beth-el, and Jeroboam ſtood by the altar to offer incenſe.

2 And he cried againſt the altar by the commandement of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhalbe borne unto the houſe of David, *Joſiah by name, and upon thee ſhall he ſacrifice the prieſts of the high places that burn incenſe upon thee, and they ſhall burn mens bones upon thee.

3 And he gave a ſigne the ſame time, ſaying, This is the [c] ſigne, that the Lord hath ſpoken, Behold, the altar ſhall rent, and the aſhes that are upon it, ſhall ‡ fall out.

4 And when the king had heard the ſaying of the man of God, which he had cried againſt the altar in Beth-el, Jeroboam ſtretched out his hand from the altar, ſaying, [d] Lay hold on him: but his hand which he put forth againſt him, dried up, and he could not pull it in again to him.

5 The altar alſo clave aſunder, and the aſhes fell out from the altar, according to the ſigne, which the man of God had given by the † commandement of the Lord.

6 Then the king anſwered and ſaid unto the man of God, I [e] beſeech thee, pray unto the Lord thy God, and make interceſſion for me, that mine hand may be reſtored unto me. And the man of God beſought the Lord, and the kings hand was reſtored, and became as it was afore.

7 Then the king ſaid unto the man of God, Come home with me, that thou mayeſt ‡ dine, and I will give thee a reward.

8 But the man of God ſaid unto the king, If thou wouldeſt give me half thine houſe, I would not go in with thee, neither would I eat bread, nor drink water in this place.

9 For ſo ‡ was it charged me by the word of the Lord, ſaying, [f] Eat no bread, nor drink water, nor turne againe by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his ſonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had ſpoken unto the king, told they their father.

12 And their father ſaid unto them, What way went he? and his ſons † ſhewed him what way the man of God went, which came from Judah.

13 And he ſaid unto his ſonnes, Saddle me the aſſe. Who ſadled him the aſſe, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oake: and he ſaid unto him, Art thou the man of God that cameſt from Iudah? And he ſaid, † Yea.

15 Then he ſaid unto him, [g] Come home with me, and eat bread.

16 But he anſwered, I may not returne with thee, nor go in with thee, neither will I eat bread nor drink water with thee in this place.

17 For it was charged me by the word of the Lord, *ſaying*, Thou ſhalt eat no bread, nor drink water there, nor turne againe to go by the way that thou wenteſt.

18 And he ſaid unto him, I am a Prophet alſo as thou art, and an [h] Angel ſpake unto me by the word of the Lord, ſaying, Bring him again with thee into thine houſe, that he may eat bread, and drink water: *but* he lied unto him.

19 So he went again with him, and did eat bread in his houſe, and drank water.

20 And as they ſate at the table, the word of the Lord came unto the Prophet, that brought him again.

21 And he cried unto the man of God that came from Iudah, ſaying, Thus ſaith the Lord, [i] Becauſe thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandement which the Lord thy God commanded thee,

22 But cameſt back again, and haſt eaten bread, and drunk water in the place (whereof he did ſay unto thee, Thou ſhalt eat no bread nor drinke any water) thy carkaſſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he ſadled him the aſſe, to wit, to the Prophet whom he had brought again.

24 And when he was gone, [k] a Lyon met him by the way, and ſlew him, and his body was caſt in the way, and the aſſe ſtood thereby: the Lyon ſtood by the corps alſo.

25 And behold, men that paſſed by, ſaw the carkeis caſt in the way, and the Lyon ſtanding by the corps: and they came and told it in the town where the old Prophet dwelt.

26 And when the Prophet that brought him back again from the way, heard thereof, he ſaid, It is the man of God, who hath been diſobedient unto the commandement of the Lord: therefore the Lord hath delivered him unto the Lyon, which hath rent him, and ſlain him, according to the word of the Lord, which he ſpake unto him.

† Ebr. I am.

[g] This he did of a ſimple mind, thinking it his duety to declare friendſhip to a Prophet.

[h] His fault is here double: firſt, in that that he ſuffereth not the Prophet to obey Gods expreſſe commandement: and next, that he faineth to have a revelation to the contrary.

[i] God would reprove his folly by him, who was the occaſion to bring him into error.

[k] By this fearfull example, God ſetteth forth how dangerous a thing it is for men to behave themſelves coldly, or deceitfully in their charge, whereunto God hath called them.

27 ¶ And he ſpake to his ſons, ſaying, Saddle me the aſſe. And they ſadled him.

28 And he went and found his body caſt in the way, and the aſſe and the Lyon ſtood by the corps: and the Lyon had [l] not eaten the bodie, nor torne the aſſe.

29 And the Prophet took up the body of the man of God, and laid it upon the aſſe, and brought it again, and the old Prophet came to the citie, to lament and bury him.

30 And he laid his body in his [m] own grave, and they lamented over him, *ſaying*, Alas, my brother.

31 And when he had buried him, he ſpake to his ſons, ſaying, When I am dead, bury ye me alſo in the ſepulchre, wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing which he cryed by the word of the Lord againſt the Altar that is in Beth-el, and againſt all the houſes of the high places, which are in the cities of Samaria, ſhall ſurely come to paſſe.

33 *Howbeit* after this, Jeroboam [n] converted not from his wicked way, but turned again, and made of the loweſt of the people Prieſts of the high places. Who would, might † conſecrate himſelf, and be of the Prieſts of the high places.

34 And this thing turned to ſin unto the houſe of Jeroboam, even to root it out, and deſtroy it from the face of the earth.

Chap. XIV.

2 Ieroboam ſendeth his wife diſguiſed to Abijah the Prophet, who declareth unto him the deſtruction of his houſe. 22. Iudah is puniſhed by Shiſhak.

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid unto his wife, Up, I pray thee, [a] and diſguiſe thy ſelf, that they know not that thou art the wife of Jeroboam, and go to Shiloh: for there is Ahijah the Prophet, which told me * that I ſhould be king over this people,

3 And take † with [b] thee ten loaves and ‡ cracknels, and a bottel of honie, and go to him: he ſhall tell thee what ſhall become of the young man.

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his † ſight was decayed for his age.

5 Then the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam commeth to aske a thing of thee for her ſon, for he is ſick: thus and thus ſhalt thou ſay unto her: *for* when ſhe commeth in, ſhe ſhall fain her ſelf *to be* [c] an other.

9 Therefore when Ahijah heard the ſound of her feet as ſhe came in at the door, he ſaid, Come in, thou [d] wife of Jeroboam: why faineſt thou thus thy ſelf to be another? I am ſent to thee *with* heavy tidings.

7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I have exalted [e] thee from among the people, and have made thee Prince over my people Iſrael,

8 And have rent the kingdome away from the houſe of David, and have given it thee, and thou haſt not been as my ſervant David, which kept my commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But haſt done evill above all that were before thee (for thou haſt gone and made thee other gods, and [f] molten images, to provoke me, and haſt caſt me behinde thy back)

10 Therefore behold, I will bring evill upon the houſe of Jeroboam, and will cut off from Jeroboam him that * [g] piſſeth againſt the wall, aſwell him that [h] is ſhut up, as him that is left in Iſrael, and will ſweep away the remnant of the houſe of Jeroboam, as a man ſweepeth away dung, till it be all gone.

11 The dogs ſhall eat him of Jeroboams *ſtock* that dieth in the city, and the fowls of the ayre ſhall eat him that dieth in the field: [i] for the Lord hath ſaid it.

12 Up therefore and get thee to thine houſe: for when thy feet enter into the citie, the childe ſhall die.

13 And all Iſrael ſhall mourn for him, and burie him: for he onely of Jeroboam ſhall come to the grave, becauſe in him there is found [k] ſome goodneſſe toward the Lord God of Iſrael in the houſe of Jeroboam.

14 Moreover, the Lord ſhall ſtirre him up a king over Iſrael, which ſhall deſtroy the houſe of Jeroboam in that day: [l] what? yea, even now.

15 For the Lord ſhall ſmite Iſrael, as when a reed is ſhaken in the water, and he ſhall weed Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the [m] river, becauſe they have made them groves, provoking the Lord to anger.

16 And he ſhall give Iſrael up, becauſe of the ſinnes of Jeroboam, who did ſin, and [n] made Iſrael to ſin.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah, and when ſhe came to the threſhold of the houſe, the young man died,

18 And they buried him, and all Iſrael lamented him, according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the Prophet.

19 And the reſt of Jeroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And the dayes which Jeroboam

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[l] To declare that this was only the judgement of God: for if the Lyon had done it for hunger, he would alſo have devoured ẏ body.

[m] Which he had prepared for himſelfe.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe & worſe, 2 Tim.3.13

† *Ebr. fill his hand.*

[a] His own conſcience bare him witneſſe, that the Prophet of God would not ſatisfie his affections, which was a wicked man.

* *Chap.*11.31.

† *Ebr. in thine hand.*

[b] According to the cuſtom, when they went to aske couſell of Prophets, 1 Sam.9.7.

‡ *Or, wafers.*

† *Ebr. eyes ſtood.*

[c] Then the wife of Ieroboam.

[d] For God often times diſcloſeth unto his the craft and ſubtilitie of the wicked.

[e] Which a ſervant.

[f] To wit, calves.

* *Chap.*21.21 2 *King.*9.8.

[g] Every even to the 1 Sam.25.22.

[h] As well is in the hold, as him is abroad.

[i] They ſhall the honour riall in token Gods male

[k] In the the wicked, hath ſome, whom he beſtow his cies.

[l] The Lord begin to it out of

[m] Meaning phrates.

[n] The not be when they at the ment of vernours.

reigned, were two and twenty yeares: and he [o]ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

Lord ſmote
hat he died,
o.13.20.

21 ¶ Alſo Rehoboam the ſon of Salomon reigned in Judah. Rehoboam was one and fourty year old, when he began to reigne, and reigned ſeventeen [p]year in Jeruſalem, the citie which the Lord did chuſe out of all the tribes of Iſrael, to put his name there: and his mothers name was Naamah an Ammonite.

d died be-
Ieroboam
four years.

22 And Judah wrought wickedneſſe in the ſight of the Lord: and they provoked him more with their ſins, which they had committed, ‡ then all that which their fathers had done.

beſides all that
athers had
their ſinnes.

23 ¶ For they alſo made them high places, and images, and groves on every high hill, and under every green tree.

24 There were alſo Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had caſt out before the children of Iſrael.

ere Idolatrie
eth, all hor-
vices are
itted, till at
Gods juſt
nentdeſtroy
tterly.

25 ¶ And in the fift year of King Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem,

26 And took the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and took away all: alſo he caried away all the ſhields of gold * which Salomon had made.

p.10.16.

27 And king Rehoboam made for them braſen ſhields, and committed them unto the hands of the chief of the guard, which waited at the doore of the Kings houſe.

28 And when the King went into the houſe of the Lord, the guard bare them, and brought them again into the guard chamber.

29 And the reſt of the acts of Rehoboam, and all that he did, are they not written in [r]the book of the Chronicles of the kings of Judah?

ich books
called the
of Shama-
Iddo the
ets,
n.12.15.

30 And there was warre between Rehoboam and Jeroboam [s]continually.

is, all the
of Reho-
life.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the citie of David: his mothers name *was* Naamah an [t]Ammonite. And Abijam his ſon reigned in his ſtead.

oſe idolatry
oam her
llowed.

CHAP. XV.

1 Abijam reigneth over Iudah. 9 Aſa ſucceedeth in his room. 16 The battell between Aſa and Baaſha. 24 Iehoſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eighteenth yeare of King * Jeroboam the ſon of Nebat, reigned Abijam over Judah.

ron.11.22.

2 Three year reigned he in Jeruſalem, and his mothers name *was* Maachah the daughter of [a] Abiſhalom.

e think that
s Abſalom,
ons ſon.

3 And he walked in all the ſinnes of his father, which he had done before him: and his heart was not perfit with the Lord his God, as the heart of David his father.

4 But for Davids ſake did the Lord his God give him a [b] light in Jeruſalem, and ſet up his ſonne after him, and eſtabliſhed Jeruſalem,

[b] Meaning, a ſon to reigne over Iudah.

5 Becauſe David did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * ſave only in the matter of Uriah the Hittite.

* 2 *Sam.* 11.4. *and* 12.9.

6 And there was warre between Rehoboam and Jeroboam, as long as he lived.

7 The reſt alſo of the actes of Abijam, and all that he did, are they not written in the * book of the Chronicles of the Kings of Judah? there was alſo warre between Abijam, and Jeroboam.

* 1 *Chron.* 13.3.

8 And Abijam ſlept with his fathers, and they buried him in the citie of David: and Aſa his ſon reigned in his ſtead.

9 ¶ * And in the twentieth year of Jeroboam King of Iſrael, reigned Aſa over Judah.

* 2 *Chron.* 14.1.

10 He reigned in Jeruſalem one and fortie year, and his [c] mothers name *was* Maachah, the daughter of Abiſhalom.

[c] That is, his grandmother, as David is ofttimes called father of them, whoſe grandfather he was.

11 And Aſa did right in the eyes of the Lord, as *did* David his father.

12 And he took away the Sodomites out of the land, and put away al the idoles that his fathers had made.

13 And he [d] put down * Maachah his mother alſo from her eſtate, becauſe ſhe had made an idole in a grove: and Aſa deſtroied her idoles, and burnt them by the brook Kidron.

[d] Neither kinred nor authoritie ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.

* 2 *Chro.* 15.16.

14 But they put not down the high places. Neverthelesse Aſas heart was [e] upright with the Lord all his dayes.

[e] For in that, that he ſuffered them to worſhip God in other places, then he had appointed, it came of ignorance, and not of malice.

15 Alſo he brought in the holy veſſels of his father, and the things that he had dedicated unto the houſe of the Lord, ſilver and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha King of Iſrael ali their dayes.

17 Then Baaſha King of Iſrael went up againſt Judah, and built [f] Ramah, ſo that he would let none go out or in to Aſa King of Judah.

[f] Of the ſame purpoſe that Ieroboam did, becauſe the people ſhould not go up to Ieruſalem, leſt they ſhould follow Aſa.

18 Then Aſa took all the ſilver and the gold that was left in the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and delivered them into the hands of his ſervants, and King Aſa ſent them to * Ben-hadad, the ſon of Tabrimon, the ſonne of Hezion king of ‡ Aram that dwelt at Damaſcus, ſaying,

* 2 *Chron.* 16.2.

‡ *Or, Syria.*

19 *There is* a covenant between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver, and gold: come, break thy covenant with Baaſha king of Iſrael, that he may [g] depart from me.

[g] And vexe me no longer.

20 So Benhadad hearkened unto king Aſa, and ſent the captaines of the hoſtes, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baaſha heard thereof, he left building of Ramah, & dwelt in Tirzah.

22 Then King Aſa ‡ aſſembled all Judah, † none excepted, and they took the ſtones of Ramah, and the timber thereof, wherewith Baaſha had built, and king Aſa built with them Geba of Benjamin and Mizpah.

23 And the reſt of all the actes of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? but in his old age he was diſeaſed in his [h] feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the citie of David his [i] father. And Jehoſhaphat his ſon reigned in his ſtead.

25 And Nadab the ſonne of Jeroboam began to reigne over Iſrael the ſecond year of Aſa king of Judah, and reigned over Iſrael two year:

26 And he did evill in the ſight of the Lord, walking in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 And Baaſha the ſon of Ahijah of the houſe of Iſſachar conſpired againſt him, and Baaſha ſlew him at Gibbethon, which belonged to the Philiſtims: for Nadab and all Iſrael laid ſiege to Gibbethon.

28 Even in the third year of Aſa king of Judah did Baaſha ſlay him, and reigned in his ſtead.

29 And when he was King, he [k] ſmote al the houſe of Jeroboam, he left none alive to Jeroboam, untill he had deſtroyed him, according to the * word of the Lord, which he ſpake by his ſervant Ahijah the Shilonite,

30 Becauſe of the ſinnes of Jeroboam which he committed, and wherewith he made Iſrael to ſinne, by his [l] provocation, wherewith he provoked the Lord God of Iſrael.

31 And the reſidue of the Actes of Nadab, and al that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

32 And there was warre between Aſa and Baaſha king of Iſrael, all their dayes.

33 In the third year of Aſa king of Judah, began Baaſha the ſonne of Ahijah to reigne over all Iſrael in [m] Tirzah, *and reigned* foure and twenty years,

34 And he did evill in the ſight of the Lord, walking in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

1 Of Baaſha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built again.

THen the word of the Lord came to Jehu the ſonne of Hanani againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee captain over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me with their ſinnes,

3 Behold, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe, and will make [b] thine houſe like the * houſe of Jeroboam the ſon of Nebat.

4 * He that dieth of Baaſhas *ſtock* in the citie, him ſhall the dogs eat: and that man of him which dieth in the fields, ſhall the fowles of the aire eate.

5 And the reſt of the acts of Baaſha, and what he did, and his ‡ power, are they not written in the book of the * Chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſonne reigned in his ſtead.

7 And [c] alſo by the hand of Jehu the ſon of Hanani the Prophet, came the word of the Lord to Baaſha, and to his houſe, that he ſhould be like the houſe of Jeroboam, even for all the wickednes that he did in the ſight of the Lord, in provoking him with the work of his hands, and becauſe he killed [d] him.

8 ¶ In the ſix and twentie year of Aſa king of Judah, began Elah the ſon of Baaſha to reigne over Iſrael in Tirzah, *and reigned* two yeare.

9 And his ſervant Zimri, captain of half his charets, conſpired againſt him, as he was in Tirzah [e] drinking, till he was drunken in the houſe of Arza ſteward of his houſe in Tirzah.

10 And Zimri came and ſmote him, and killed him, in the ſeven and twentie year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And when he was king, and ſate on his throne, he ſlew all the houſe of Baaſha, not leaving thereof one to piſſe againſt a wall, neither of his kinſefolkes, nor of his friends.

12 So did Zimri deſtroy al the houſe of Baaſha, according to the word of the Lord which he ſpake againſt Baaſha, by the hand of Jehu the [f] Prophet,

13 For all the ſins of Baaſha, and ſins of Elah his ſon, which they ſinned, and made Iſrael to ſin, and provoked the Lord God of Iſrael with their vanities.

14 And the reſt of the Acts of Elah, and al that he did, are they not written in the book of the Chronicles of the kings of Iſrael?

15 ¶ In

‡ *Or, made a proclamation.*

† *Ebr. none innocent.*

[h] He had ẏ gout, and put his truſt rather in Phyſicians then in the Lord, 2 Chron. 16.12.

[i] His great grandfather.

[k] So God ſtirred up one tyrant to puniſh ẏ wickedneſſe of another.

* *Chap.14.10.*

[l] By cauſing the people to commit idolatry with his calves, and ſo proking God to anger.

[m] Which was the place where the kings of Iſrael remained.

[a] Thus ſpake to Baaſha in th Name of the Lord.

[b] Meaning, th houſe of Ba

* *Chap.15.29.*

* *Chap.14.11.*

‡ *Or, valiant*

* *2 Chron.16.1.*

[c] That is, the phet did his ſage.

[d] Meaning, N Ieroboams

[e] The Chalde hath thus, Drin ing till he was drunken, in the temple of Arza idole, by his h in Tirzah.

[f] Both Hana father, and h were Prophe

15 ¶ In the ſeven and twentie year of Aſa king of Judah did Zimri reigne ſeven dayes in Tirzah, and the people was then in campe [g] againſt Gibbethon, which *belonged* to the Philiſtims.

16 And the people of the hoſte heard ſay, Zimri hath conſpired, and hath alſo ſlain the king. Wherefore all Iſrael made Omri the captain of the hoſte, king over Iſrael that ſame day, *even* in the hoſte.

17 Then Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

11 And when Zimri ſaw, that the citie was taken, he went into the palace of the Kings houſe, and † burnt himſelf, and the Kings houſe with fire, *and* ſo died.

19 For his ſinnes which he ſinned, in doing that which is evill in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſins which he did, cauſing Iſrael to ſinne.

20 And the reſt of the acts of Zimri, and his treaſon that he wrought, are they not written in the Book of the Chronicles of the Kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: *for* [i] halfe the people followed Tibni the ſonne of Ginath to make him king, and the other half followed Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 In the one and thirtie year of Aſa, king of Judah began Omri to reigne over Iſrael, *and reigned* twelve year. Six year reigned he in Tirzah.

24 And he bought the mountain ‡ Samaria of one Shemer for two talents of ſilver, and built in the mountain, and called the name of the citie, which he built, after the name of Shemer lord of the mountain, Samaria.

25 But Omri did evill in the eyes of the Lord, and did [k] worſe then al that were before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſinnes wherewith he made Iſrael to ſinne in provoking the Lord God of Iſrael with their vanities.

27 And the reſt of the acts of Omri, that he did, and his ſtrength that he ſhewed, are they not written in the book of the Chronicles of the kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in [l] Samaria: and Ahab his ſon reigned in his ſtead.

29 Now Ahab the ſon of Omri began to reigne over Iſrael, in the eight and thirty year of Aſa king of Judah: and Ahab the ſon of Omri reigned over Iſrael in Samaria two and twentie year.

30 And Ahab the ſonne of Omri did worſe in the ſight of the Lord, then all that were before him.

31 For was it a light thing for him to walk in the ſins of Jeroboam the ſonne of Nebat, except he tooke Jezebel alſo the daughter of Eth-baal king of the Zidonians to [m] wife, and went and ſerved Baal, and worſhipped him?

32 Alſo he reared up an altar to Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Iſrael more then all the kings of Iſrael that were before him.

34 In his dayes did Hiel the Bethelite build [n] Jericho: he layd the foundation thereof in Abiram his eldeſt ſon, and ſet up the gates thereof in his yongeſt ſon Segub, according to the word of the Lord which he ſpake † by Joſhua the ſon of Nun.

CHAP. XVII.

2 Elijah forewarneth of the famine to come. 4 He is fed of ravens. 9 He is ſent to Zarephath, where he reſtoreth his hoſteſſe ſon to life.

AND Elijah the Tiſhbite one of the inhabitants of Gilead ſaid unto Ahab, * As the Lord God of Iſrael liveth, before whom I [a] ſtand, there ſhall be neither dew nor rain theſe years, but [b] according to my word.

2 ¶ And the word of the Lord came unto him, ſaying,

3 Go hence, and turn thee Eaſtward, and hide thy ſelf in the ‡ river Cherith, that is over againſt Jorden.

4 And thou ſhalt drink of the river: and I have commanded the [c] ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over againſt Jorden.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in evening, and he drank of the river.

7 And after a while the river dried up, becauſe there fell no rain upon the earth.

8 ¶ And the [d] word of the Lord came unto him, ſaying,

9 *Up, *and* get thee to Zarephath, which is in Zidon, and remain there: behold, I have commanded a widow there to ſuſtain thee.

10 So he aroſe and went to Zarephath: and when he came to the gate of the citie, behold, the widow was there [e] gathering ſticks: and he called her, and ſaid, Bring me, I pray thee, a little water in a veſſell, that I may drink.

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[m] By whoſe means he fell to al wicked & ſtrange idolatry, and cruel perſecution.

[n] Read Ioſh. 6.26.

† *Ebr. by the hand of Ioſhua.*

* *Iam. 5. 16, 17.*

[a] That is, whom I ſerve.

[b] But as I ſhall declare it by Gods revelation.

‡ *Or, brooke.*

[c] To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

[d] As the troubles of the Saints of God are many, ſo his mercie is ever at hand to deliver them.

* *Luk. 4.25, 26.*

[e] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but only truſt on Gods providence.

11 And as ſhe was going to fet it, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruſe: and behold, I am gathering † a few ſticks for to goe in, and dreſſe it for me and my ſonne, that we may eate it, and [f] die.

13 And Elijah ſaid unto her, Feare not, come, doe as thou haſt ſaid, but make me thereof a little cake firſt of all, and bring it unto me, and afterward make for thee, and thy ſonne.

14 For thus ſaith the Lord God of Iſrael, [g] The meale in the barrell ſhall not be waſted, neither ſhall the oyle in the cruſe be diminiſhed, unto the time that the Lord ſend raine upon the earth.

15 So ſhe went, and did as Elijah ſaid, and ſhe did eate: ſo did he and her houſe [h] for a certaine time.

16 The barrell of meale waſted not, nor the oyle was ſpent out of the cruſe, according to the word of the Lord, which he ſpake by the hand of Elijah.

17 ¶ And after theſe things, the ſonne of the wife of the houſe fell ſicke, and his ſickeneſſe was ſo ſore, ‡ that there was no [i] breath left in him.

18 And ſhe ſaid unto Elijah, What have I to doe with thee, O thou man of God? art thou come unto me to call my ſinne to remembrance, and to ſlay my ſonne?

19 And he ſaid unto her, Give me thy ſon: and he took him out of her boſome, and caried him up into a chamber, where he abode, and laid him upon his owne bed.

20 Then he called unto the Lord, and ſaid, O Lord my God, haſt thou [k] puniſhed alſo this widow, with whom I ſojourn, by killing her ſonne?

21 And he ſtretched himſelfe vpon the child three times, and called unto the Lord, and ſaid, O Lord my God, I pray thee, let this childs ſoule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the ſoule of the child came into him again, and he revived.

23 And Elijah took the child, and brought him downe out of the chamber into the houſe, and delivered him unto his mother, and Elijah ſaid, Behold, thy ſon liveth.

24 And the woman ſaid unto Elijah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

† Ebr. two.

[f] For there is no hope of any more ſuſtenance.

[g] God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompenſe for the ſame.

[h] That is, till he had raine and foode on the earth.

‡ Or, that he died.

[i] God would try, whether ſhe had learned by his mercifull providence, to make him her onely ſtay and comfort.

[k] He was afraid leſt Gods name ſhould have bene blaſphemed, and his miniſters contemned, except he ſhould have continued his mercies, as he had begun them, ſpecially while he remained there.

[l] So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is ſent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third yeare, ſaying, Goe, ſhew thy ſelfe unto Ahab, and I will ſend raine upon the earth.

2 And Elijah went to ſhew himſelfe unto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the governour of his houſe: (and Obadiah [b] feared God greatly:

4 For when Jezebel deſtroyed the Prophets of the Lord, Obadiah took an hundred Prophets, and hid them by fiftie in a cave, and he fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto al the fountaines of water, and unto all the rivers, if ſo be that we may finde graſſe to ſave the horſes and the mules alive leſt we deprive *the land* of the beaſts.

6 And ſo they divided the land betweene them to walke thorow it. Ahab went one way by himſelfe, and Obadiah went another way by himſelfe.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and ſaid, Art not thou my lord, Elijah?

8 And he anſwered him, Yea, goe tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 As the Lord thy God liveth, there is no nation or kingdome, whither my Lord hath not ſent to ſeeke thee: and when they ſaid, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou ſayeſt, Goe, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the ſpirit of the Lord ſhall carie thee into ſome place that I doe not know: ſo when I come and tell Ahab, if he cannot find thee, then will he kill me: But I thy ſervant [d] feare the Lord from my youth.

13 Was it not told my lord, what I did when Iezebel ſlew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Goe, tell thy lord, Behold, Elijah *is here*, that he may ſlay me.

15 And Elijah ſaid, As the Lord of hoſtes liveth, before whom I ſtand, I will ſurely ſhew [e] my ſelfe unto him this day.

16 ¶ So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And when Ahab ſaw Elijah, Ahab ſaid unto him, Art thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled

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bled Iſrael, but [f] thou, and thy fathers houſe, in that ye have forſaken the commandements of the Lord, and thou haſt followed Baalim.

[f] he true miniof God ought nly, not to the trueth to njuſtly ſlande- but to reprove y the wicked erers, without ct of perſons.

19 Now therefore ſend, and gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundreth and fiftie, and the Prophets of the groves four hundred, which eat at Jezebels table.

20 ¶ So Ahab ſent unto all the children of Iſrael, and gathered the Prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [g] halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people anſwered him not a word.

[g] conſtant in on, & make as a thing erent whe- ye follow or Baal, or her ye ſerve wholly, or in Zeph. 1.5.

22 Then ſaid Elijah unto the people, I onely remain a Prophet of the Lord: but Baals prophets are four hundred and fiftie men.

23 Let them therefore give us two bullocks, and let them chuſe the one, and cut him in pieces, and lay him on the wood, but put no fire *under*, and I will prepare the other bullock, and lay him on the wood, and will put no fire *under*.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that anſwereth [h] by fire, let him be God. And all the people anſwered, and ſaid, It is well ſpoken.

[h] ſending fire from n, to burn rifice.

25 And Elijah ſaid unto the Prophets of Baal, Chuſe you a bullock, and prepare him firſt, (for ye are many) and cal on the name of your gods, but put no fire *under*.

26 So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning to noon, ſaying, O Baal, hear us: but there was no voice, nor any to anſwere: and they [i] lept upon the altar that was made.

[i] nen raviſhed ome ſtrange

27 And at noon Elijah mocked them, and ſaid, Crie loud: for he is a [k] god: either he talketh or purſueth *his enemies*, or is in his journey, or it may be that he ſleepeth, and muſt be [l] awaked.

[k] eſteem him d.

[l] mocketh eaſtly mad- which hat by any e or ſute, d and vile can help orſhippers neceſſities

28 And they cryed loud, and cut themſelves as their manner was, with knives and lancers, til the blood guſhed out upon them.

29 And when midday was paſſed, and they had propheſied untill the offering of the *evening* ſacrifice, there was neither voice, nor one to anſwere, nor any that regarded.

30 And Elijah ſaid unto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſonnes of Jaakob, (unto whom the word of the Lord came, ſaying, *Iſrael ſhalbe thy name)

2.28. 7.34.

32 And with the ſtones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would contain two † meaſures of ſeed,

† *Ebr. Sats, which ſome think contain about three pottels, and a third part, a piece.*

33 And he put the wood in order, and hewed the bullock in pieces, and layd him on the wood,

34 And ſaid, Fill four barrels with water, and powre it on the burnt offering, and on the wood. Again he ſaid, Do ſo again. And they did ſo the ſecond time. And he ſaid, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: & he [m] filled the ditch with water alſo.

[m] Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they ſhould have none occaſion to doubt that he is the only God.

36 And when they ſhould offer the *evening* ſacrifice, Elijah the Prophet came, and ſaid, Lord God of Abraham, Izhak and of Iſrael, let it be knowen this day, that thou art the God of Iſrael, and that I am thy ſervant, and that I have done all theſe things at thy commandement.

37 Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and that thou haſt turned their heart again [n] at the laſt.

[n] Though God ſuffer his to runne in blindneſſe and error for a time, yet at the length he calleth them home to him by ſome notorious ſigne and work:

38 Then the fire of the Lord fell, and conſumed the burnt offring, and the wood, and the ſtones, and the duſt, and licked up the water that was in the ditch.

39 And when all the people ſaw it, they fell on their faces, and ſaid, The Lord is God, the Lord is God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not [o] a man of them eſcape. And they took them, and Elijah brought them to the brook Kiſhon, and ſlew them there.

[o] He commanded them, that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of much raine.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel: and he crouched upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now and look toward the way of the ſea. And he went up, and looked, and ſaid, There is nothing. Again he ſaid, Go again [p] ſeven times.

[p] As Gods Spirit moved him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And at the ſeventh time he ſaid, Behold, there ariſeth a little cloud out of the ſea like a mans hand. Then he ſaid, Up, and ſay unto Ahab, Make ready *thy charet*, and get thee down that the rain ſtay thee not.

45 And ‡ in the mean while the heaven was black with clouds and wind, and there was a great rain. Then Ahab went up and came to Izreel.

‡ *Or, here and there*

46 And the hand of the Lord was on Elijah, and he girded up his loines, and ran [q] before Ahab till he came to Izreel.

[q] He was ſo ſtrengthened with Gods Spirit, that he ran faſter then the charet was able to run.

Chap. XIX.

5 Elijah fleeing from Iezebel, is nouriſhed by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Eliſha.

NOw Ahab told Jezebel all that Elijah had done, and how he had ſlain all the [a] Prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, [b] The gods do ſo to me and more alſo, if I make not thy life like one of their lives by tomorow this time.

3 ¶ When he ſaw that, he aroſe, and went ‡ for his life, and came to Beer-ſheba, which is in Judah, and left his ſervant there.

4 But he went a dayes journey into the wilderneſſe, and came and ſate down under a Juniper tree, and deſired that he might die, and ſaid, It is now enough: O Lord, [c] take my ſoul, for I am no better then my fathers.

5 And as he lay and ſlept under the Juniper tree, behold now, an Angel touched him, and ſaid unto him, Up, *and* eat.

6 And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: ſo he did eat and drink, and returned and ſlept.

7 And the Angel of the Lord came again the ſecond time, and touched him, and ſaid, Up, *and* eat: for [d] thou haſt a great journey.

8 ¶ Then he aroſe, and did eate and drink, and walked in the ſtrength of that meat fortie dayes and fortie nights, unto Horeb the mount of God.

9 And there he entred into a cave, and lodged there: and behold, the Lord ſpake to him, and ſaid unto him, What doeſt thou heer, Elijah?

10 And he anſwered, I have [e] been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, broken down thine altars, and ſlain thy prophets with the ſword, * and I onely am left, and they ſeek my life to take it away.

11 And he ſaid, Come out, and ſtand upon the mount before the Lord. And behold, the Lord went by, and a mightie ſtrong winde rent the mountaines, and brake the rocks before the Lord: *but* the Lord was [f] not in the wind: and after the wind *came* an Earthquake: *but* the Lord was not in the Earthquake:

12 And after the Earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a ſtill and ſoft voice.

13 And when Elijah heard it, he covered his face with his mantle, and went out, and ſtood in the entering in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he anſwered, I have bin very jelous for the Lord God of hoſts, [g] becauſe the children of Iſrael have forſaken thy covenant, caſt down thine altars, and ſlain thy Prophets with the ſword, and I onely am left, and they ſeeke my life to take it away.

15 And the Lord ſaid unto him, Go, return by the wilderneſſe unto Damaſcus, and when thou commeſt *there*, anoint Hazael King over ‡ Aram.

16 And Jehu the ſonne of Nimſhi ſhalt thou anoint King over Iſrael: and Eliſha the ſon of Shaphat of Abel Meholah ſhalt thou anoint to be Prophet in thy room.

17 And * him that eſcapeth from the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet will * I leave ſeven thouſand in Iſrael, *even* [h] al the knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha the ſonne of Shaphat who was plowing with twelve yoke of oxen before him, and was with the twelft: and Elijah went towards him, and caſt his mantle upon him.

20 And he left the oxen, and ranne after Elijah, and ſaid, [i] Let me, I pray thee, kiſſe my father and my mother, and then I will follow thee. Who anſwered him, Go, return: for what have I done to thee?

21 And when he went back again from him, he tooke a couple of oxen, and ſlew them, and ſod their fleſh with the [k] inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe and went after Elijah, and miniſtred unto him.

Chap. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victorie to Ahab by a Prophet. 31 The king of Iſrael made peace with Ben-hadad, and is reproved therefore by the Prophet.

THen Ben-hadad the king of ‡ Aram aſſembled all his armie, and two and thirtie [a] kings with him, with horſes, and charets, and went up and beſieged ‡ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael, into the citie,

3 And ſaid unto him, Thus ſaith Ben-hadad, Thy ſilver and thy gold is mine: alſo thy women, and thy faire children are mine.

4 And the king of Iſrael anſwered, and ſaid, My lord king, according to thy ſaying, [b] I am thine, and all that I have.

5 And when the meſſengers came again, they ſaid, Thus commandeth Ben-hadad, and ſaith, When I ſhall ſend unto thee, and command, thou ſhalt deliver me thy ſilver and thy gold, and thy women, and thy children,

6 c Or

[a] To wit, of Baal.

[b] Though the wicked rage againſt Gods children, yet he holdeth them back that they cannot execute their malice.

‡ Or, whither his mind led him.

[c] So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not overcome the ſame.

[d] He declareth ÿ except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journey.

[e] He complaineth, that the more zealous that he ſhewed himſelf to maintain Gods glory, the more cruelly was he perſecuted.

* Rom. 11.3.

[f] For the nature of man is not able to come neer unto God, if he ſhould appear in his ſtrength and full majeſty, & therefore of his mercy he ſubmitteth himſelf to our capacity.

[g] We ought no to depend on the multitude in maintaining Gods glo ry, but becauſe o duetie ſo requireth, we ought doe it.

‡ Or, Syria.

* 2 King 9.1,3.

* Rom. 11.4.

[h] He declareth that wicked diſſemblers and ido laters are not his.

[i] Though this naturall affection is not to be condemned, yet it ought not to m us when God c leth us to ſerve him.

[k] He would no ſtay til wood brought, ſo grea was his deſire to follow his vocation.

‡ Or, Syria.

[a] That is, gove nours, and rul of provinces

‡ Or, Shomron.

[b] I am co obey, and pay bute.

6 [c] Or els I will ſend my ſervants unto thee by to morow this time: and they ſhall ſearch thine houſe and the houſes of thy ſervants: and whatſoever is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the king of Iſrael ſent for all the Elders of the land, and ſaid, Take heed, I pray you, and ſee how he ſeeketh miſchiefe: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not.

8 And all the Elders, and all the people ſaid to him, Hearken [d] not unto him, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou diddeſt ſend for to thy ſervant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed and brought him an anſwere.

10 And Ben-hadad ſent unto him, and ſaid, The gods doe ſo to me and more alſo, if the [e] duſt of Samaria be enough to all the people that follow me, for every man an handfull.

11 And the King of Iſrael anſwered, and ſaid, Tel *him*, Let not him that girdeth *his harneis*, boaſt himſelfe, as he that [f] putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, he ſaid unto his ſervants, ‡ bring forth *your engines*, and they ſet them againſt the citie.

13 ¶ And behold, there came a Prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeene all this great multitude? behold, I will deliver it into thine hand this day, that thou mayeſt know, [g] that I am the Lord.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, By the ſervants of the princes of the provinces. He ſaid againe, Who ſhall order the battell? And he anſwered, Thou.

15 ¶ Then he numbred the ſervants of the princes of the provinces, and they were two hundred, two and thirtie: and after them he numbred the whole people of all the children of Iſrael, *even* ſeven thouſand.

16 And they went out at noone: but Ben-hadad did drink, till he was drunken, in the tents, *both* he and the kings: *for* two and thirty kings helped him.

17 So the [h] ſervants of the princes of the provinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So they came out of the city, *to wit*, the ſervants of the princes of the provinces, and the hoſt which followed them,

20 And they ſlew every one his † enemy: and the ‡ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with *his* [i] horſemen.

21 And the King of Iſrael went out, and ſmote the horſes and charets, and with a great ſlaughter ſlew he the Aramites.

22 (For there had come a Prophet to the King of Iſrael, and had ſaid unto him, Goe, be of good courage, and conſider, and take heed what thou doeſt: for when the yeare is gone about, the King of Aram will come up againſt thee.)

23 ¶ Then the ſervants of the king of Aram ſaid unto him, Their [k] gods are gods of the mountaines, and therefore they overcame us: but let us fight againſt them in the plaine, and doubtleſſe we ſhall overcome them.

24 And this doe, Take the kings away, every one out of his place, and place captaines for them.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes and ſuch charets, and we will fight againſt them in the plaine, and doubtleſſe we ſhall overcome them: and he hearkened unto their voyce, and did ſo.

26 And after the yeare was gone about, Ben-hadad numbred the Aramites, & went up to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all [l] aſſembled and went againſt them, and the children of Iſrael pitched before them, like two little flocks of kids: but the Aramites filled the countrey.

28 And there came a man of God, and ſpake unto the King of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites have ſaid, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye ſhall know that [m] I am the Lord.

29 And they pitched one over againſt the other ſeven dayes, and in the ſeventh day the battell was joyned: and the children of Iſrael ſlew of the Aramites an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wall upon ſeaven and twentie thouſand men that were left: and Ben-hadad fled into the citie, and came † into a ſecret chamber.

31 ¶ And his ſervants ſaid unto him, Behold

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† Ebr. man.

‡ Or, Syrians.

[i] With them that were appointed for the preſervation of his perſon.

[k] Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not unpuniſhed.

[l] All they which were in the battell of the former yeare. ver. 15.

[m] Who am of like power in the valley, as I am on the hils: and can aſwell deſtroy a multitude with few, as with many.

† Ebr. from chamber to chamber.

hold now, we have heard ſay that the Kings of the houſe of Iſrael are mercifull Kings: we pray thee, let us put ſackcloth about our [n] loynes, and ropes about our heads, and goe out to the King of Iſrael: it may be that he will ſave thy life.

[n] In ſigne of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

32 Then they girded ſackcloth about their loynes, and *put* ropes about their heads, and came to the King of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live: and he ſaid, Is he yet alive? he is my brother.

33 Now the men tooke diligent heed, ‡ if they could catch *any thing* of him, and made haſte, and ſaid, Thy brother [o] Ben-hadad. And he ſaid, Goe, Bring him. So Ben-hadad came out unto him, and he cauſed him to come up unto the chariot.

‡ *Or, and caught it of him.*

[o] He is alive.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father did in Samaria. Then *ſaid Ahab*, I will let thee goe with this covenant. So he made a covenant with him, and let him goe.

[p] Thou ſhalt appoint in my chiefe city what thou wilt, and I will obey thee.

35 ¶ Then a certaine man of the ‡ children of the Prophets ſaid unto his neighbour by the Commaundement of the Lord, [q] Smite me, I pray thee. But the man refuſed to ſmite him.

‡ *Or, of the diſciples.*

[q] By this externall ſigne he would more lively touch the Kings heart.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voyce of the Lord: behold, as ſoone as thou art departed from me, a lyon ſhall [r] ſlay thee. So when he was departed from him, a lyon found him and ſlew him.

[r] Becauſe thou haſt tranſgreſſed the commandement of the Lord.

37 Then he found another man and ſaid, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and diſguiſed himſelfe with aſhes upon his face.

39 And when the King came by, he cryed unto the King, and ſaid, [ſ] Thy ſervant went into the mids of the battell: and behold, there went away a man, whom *another* man brought unto me, and ſaid, Keepe this man: if he be loſt, and want, thy life ſhall goe for his life, or els thou ſhalt pay a talent of ſilver.

[ſ] By this parable he maketh Ahab condemn himſelf, who made a covenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlaine.

40 And as thy ſervant had here and there to doe, he was gone: And the king of Iſrael ſaid unto him, So ſhall thy judgement be: thou haſt given ſentence.

41 And he haſted, and tooke the aſhes away from his face: and the King of Iſrael knew him that he was of the Prophets:

42 And he ſaid unto him, Thus ſaith the Lord, * Becauſe thou haſt let goe out of *thine* hands a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people.

* *Chap.22.38.*

43 And the king of Iſrael went to his houſe heavie and in diſpleaſure, and came to ‡ Samaria.

‡ *Or, Samar*

Chap. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Elijah reproveth Ahab, and he repenteth.

After theſe things Naboth the Izreelite ‡ had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

‡ *Or, at this ti*

2 And Ahab ſpake unto Naboth, ſaying, [a] Give me thy vineyard, that I may make me a garden of herbs thereof, becauſe it is neere by mine houſe: and I will give thee for it a better vineyard then it is: *or* if it pleaſe thee, I will give thee the worth of it in mony.

[a] Though A tyrannie be c demned by t holy Spirit, was not fo rous that he take from an man his righ out full rec peace.

3 And Naboth ſaid to Ahab, The Lord keepe me from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his houſe heavie and in diſpleaſure, becauſe of the word which Naboth the Izreelite had ſpoken unto him: for he had ſaid, I will not give thee the inheritance of my fathers, and he lay [b] upon his bed, and turned his face and would eate no bread.

[b] Thus the w ked confide what is juſt lawfull, but inwardly, they cannot their inordin appetites ſa

5 Then Iezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Izreelite, and ſaid unto him, Give me thy vineyard for money, or if it pleaſe thee, I will give thee *another* vineyard for it: but he anſwered, I will not give thee my vineyard.

7 Then Iezebel his wife ſaid unto him, [c] Doeſt thou now governe the kingdome of Iſrael? up, eate bread, and † be of good cheere, I will give thee the vineyard of Naboth the Izreelite.

[c] As though ſaid, thou kno not what it is reigne, com and entreate not.

† *Ebr. let thin heart be merri*

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters unto the Elders, and to the Nobles that were in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, proclaime a [d] faſt, and ſet Naboth among the chiefe of the people,

[d] For then t uſed to enqui mens faults: none could ſ truely that w notorious ſi

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou diddeſt blaſpheme God and the king: then carie him out, and ſtone him that he may die.

11 And the [e] men of his citie, *even* the Elders and governours, which dwelt in his citie, did as Iezebel had ſent unto them: as it was written in the letters, which ſhe had ſent unto them.

[e] Thus the w lings contrary Gods comm ment, who wi leth not to co to the ſhedding innocent bloo bey rather the wicked comm ments of pri then the ju lawes of God

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed

ſed againſt Naboth in the preſence of the people, ſaying, Naboth did † blaſpheme God and the king. Then they carried him away out of the citie, and ſtoned him with ſtones, that he dyed.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Jezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, [f] Up, *and* take poſſeſſion of the vineyard of Naboth the Izreelite, which he refuſed to give thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he roſe to go down to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came unto Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab King of Iſrael, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither he is gone down to take poſſeſſion of it.

19 Therefore ſhalt thou ſay unto him, Thus ſaith the Lord, [g] Haſt thou killed and alſo gotten poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, [h] In the place where dogs licked the blood of Naboth, ſhall dogs lick even thy blood alſo.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemie? And he anſwered, I have found *thee*: for thou haſt ſold thy ſelf to work wickedneſſe in the ſight of the Lord.

21 * Behold, I will bring evill upon thee, and will take away thy poſteritie, and will cut off from Ahab him that * piſſeth againſt the wall, as well him that is * ſhut up, as him that is left in Iſrael,

22 And I will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked, and made Iſrael to ſinne.

23 And alſo of Jezebel ſpake the Lord, ſaying, * The dogs ſhall eat Jezebel, ‡ by the wall of Izreel.

24 The dogs ſhall eat him of Ahabs *ſtock*, that dyeth in the citie: and him that dyeth in the fields, ſhall the fowles of the ayre eat.

25 (But there was none like Ahab, who did [i] ſell himſelfe to worke wickedneſſe in the ſight of the Lord: whom Jezebel his wife provoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord caſt out before the children of Iſrael.)

27 Now when Ahab heard thoſe words, he rent his clothes, and put ſackcloth upon † him and faſted, and lay in ſackcloth and went [k] ſoftly.

28 And the word of the Lord came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab is humbled before me? becauſe he ſubmitteth himſelfe before me, I will not bring that evill in his dayes, *but* in his [l] ſonnes dayes will I bring evill upon his houſe.

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l Meaning, in Jorams time, 2 King. 9.26.

C H A P. XXII.

2 Iehoſhaphat and Ahab fight againſt the king of Syria. 15 Michaiah ſheweth the king what ſhalbe the ſucceſſe of their enterpriſe. 24 Zidkijah the falſe prophet ſmitteth him. 34 Ahab is ſlaine. 40 Ahaziah his ſonne ſucceedeth. 41 The reigne of Iehoſhaphat, 50 and Ioram his ſonne.

AND * they continued [a] three yeares without warre betweene Aram and Iſrael.

2 And in the third yeare did Jehoſhaphat the king of Judah [b] come downe to the king of Iſrael.

3 (Then the king of Iſrael ſaid unto his ſervants, Know ye not that [c] Ramoth Gilead was ours? and we ſtay and take it not out of the hand of the king of Aram?)

4 And he ſaid unto Jehoſhaphat, Wilt thou goe with me to battel againſt Ramoth Gilead? And Jehoſhaphat ſaid unto the king of Iſrael, [d] I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Jehoſhaphat ſaid unto the king of Iſrael, [e] Aske counſell, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the [f] prophets upon a foure hundreth men, and ſaid unto them, Shal I goe againſt Ramoth Gilead to battell, or ſhall I let it alone? And they ſaid, Goe up: for the Lord ſhall deliver it into the hands of the king.

7 And Jehoſhaphat ſaid, Is there here never a Prophet of the [g] Lord more, that we might inquire of him?

8 And the King of Iſrael ſaid unto Jehoſhaphat, There is yet one man (Michaiah the ſon of Imlah) by whom we may aske counſell of the Lord, but I [h] hate him: for he doeh not prophecie good unto me, but evill. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an [i] Eumuch, and ſaid, Call quickly Michaiah the ſonne of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah ſate either *of them* on his throne in their [k] apparel in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkijah the ſonne of Chenaanah made him [l] hornes of yron, and ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites, untill thou haſt conſumed them.

12 And all the prophets prophecied ſo, ſay-

* 2 *Chron.* 18. 1.2.
a Ben-hadad, the King of Syria and Ahab made a peace, which endured three years.

b To ſee and viſit him.

c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelfe bound thereby to reſtore it.

d I am ready to joyne and goe with thee, and all mine is at thy commandement

e He ſeemed that he would not goe to the warre, except God approved it, yet when Michajah counſelled yͤ contrary, he would not obey.

f Meaning the falſe prophets, which were flatteres and ſerved for lucre, whom Iezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

g Iehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemne them.

h Whereby we ſee that the wicked cannot abide to heare the truth, but hate the Prophets of God and moleſt them.

i Reade Gen. 37. 36.

k In their Kingly apparell.

l The true Prophets of God were accuſtomed to uſe ſignes for the confirmation of their doctrine, Iſa. 20.2 Ier.7,2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrin more commendable.

ſaying, Go up to Ramoth Gilead,and proſper: for the Lord ſhall deliver it into the kings hand.

13 ¶ And the meſſenger that was gone to call Michajah,ſpake unto him,ſaying,Behold now, the words of the prophets *declare* good unto the king with † [m] one accord: let thy word therefore, I pray thee, be like the word of one of them, and ſpeak thou good.

14 And Michajah ſaid, As the Lord liveth, whatſoever the Lord ſaith unto me, that will I ſpeak.

15 ¶ So he came to the King, and the king ſaid unto him, Michajah, ſhall we go againſt Ramoth Gilead to battell, or ſhall we leave off? And he anſwered him, [n] Go up,and proſper: and the Lord ſhall deliver it into the hand of the king.

16 And the king ſaid unto him, How oft ſhall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he ſaid, I ſaw all Iſrael ſcattered upon the mountains, as ſheep that had no ſhepherd. And the Lord ſaid, [o] Theſe have no maſter, let every man return unto his houſe in peace.

18 (And the king of Iſrael ſaid unto Jehoſhaphat,Did I not tel thee,that he would prophecie no good unto me,but evill?)

19 Again he ſaid, Hear thou therefore the word of the Lord. I ſaw the Lord ſit on his throne, and all the [p] hoſt of heaven ſtood about him on his right hand and on his left hand.

20 And the Lord ſaid, Who ſhall ‡ entiſe Ahab that he may go and fall at Ramoth Gilead? And one ſaid on this manner, and another ſaid on that manner.

21 Then there came forth a ſpirit, and [q] ſtood before the Lord,and ſaid, I will entiſe him. And the Lord ſaid unto him, Wherewith?

22 And he ſaid, I will go out, and be a [r] falſe ſpirit in the mouth of al his prophets. Then he ſaid, Thou ſhalt entiſe *him*, and ſhalt alſo prevaile: go forth, and do ſo.

23 Now therefore behold,the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets,and the Lord hath appointed evill againſt thee.

24 Then Zidkijah the ſon of Chenaanah came neere, and ſmote Michajah on the cheek, and ſaid, * [ſ] When went the Spirit of the Lord from me, to ſpeak unto thee?

25 And Michajah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber to hide thee.

26 And the king of Iſrael ſaid, Take Michajah, and carie him unto Amon the governour of the citie, and unto Joaſh the kings ſonne,

27 And ſay, Thus ſaith the king,Put this man in the priſon houſe,and feed him with [t] bread of affliction, and with water of affliction,untill I return in peace.

28 And Michajah ſaid, If thou return in peace, the Lord hath not ſpoken by me. And he ſaid, [v] Hearken all ye people.

29 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Iſrael ſaid to Jehoſhaphat, I will change mine apparel, and will enter into the battell, but put thou on thine apparel. And the king of Iſrael changed himſelf,and went into the battell.

31 And the king of Aram commanded his two and thirtie captains over his charets, ſaying, Fight neither with ſmall nor great,ſave only againſt the king of Iſrael.

32 And when the captains of the charets ſaw Jehoſhaphat,they ſaid, Surely it is the king of Iſrael, and they turned to fight againſt him: and Jehoſhaphat [x] cryed.

33 And when the captains of the charets ſaw that he was not the King of Iſrael, they turned back from him.

34 Then a *certain* man drew a bow ‡ mightily,and ſmote the king of Iſrael betweene the joynts † of his brigandine. Wherefore he ſaid unto his charetman, Turn thine hand and cary me out of the hoſte: for I am † hurt.

35 And the battell increaſed that day, and the king [y] ſtood ſtil in his charet againſt the Aramites, and dyed at even: and the blood ranne out of the wound into the mids of the charet.

36 And there went a proclamation thorowout the [z] hoſte about the going down of the ſun, ſaying, Every man to his citie, and every man to his own countrey.

37 So the king dyed,and was brought to Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the pool of Samaria,& the dogs licked up his blood (and ‡ they waſhed his armour) according *unto the word of the Lord which he ſpake

39 Concerning the reſt of the acts of Ahab and all that he did, and the yvorie houſe which he built, and all the cities that he built,are they not written in the booke of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ * And Jehoſhaphat the ſon of Aſa began to reigne upon Iudah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat was five and thirtie yeare old, when he began to reigne, and reigned five and twentie year in Ieruſalem. And his mothers name was Azubah the daughter of Shilhi.

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† *Ebr. mouth.*

[m] This is ÿ common argument of the wicked, who think that none ſhould ſpeake againſt a thing,if the greater part approve it,be they never ſo ungodly.

[n] He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, meaning, that by experience he ſhould trie that they were but flatterers.

[o] It is better they return home, then to be puniſhed & ſcattered, becauſe they take warre in hand without Gods counſell and approbation.

[p] Meaning his Angels.

‡ *Or, perſwade and deceive.*

[q] Here we ſee that though the devill be ever ready to bring us to deſtruction,yet he hath no further power then God giveth him.

[r] I will cauſe all his prophets to tell lies.

* *2 Chron.18.23.*

[ſ] Thus the wicked would ſeeme that none were in the favour of God, but they,and that God hath given his graces to none ſo much, as to them.

[t] Let him be pi ned away with hunger,and be f with a ſmall po tion of bread a water.

[v] That when y ſhall ſee thee things come to paſſe, ye may gi God the glory, a know that I am his true Prophe

[x] That is,to the Lord for help.

‡ *Or, in his ſimp citie, and ignorant*

† *Ebr. and betwe the brigandine.*

† *Ebr. ſicke.*

[y] To wit,Ahab king of Iſrael.

[z] Of the Iſrae lites.

‡ *Or, the harl waſhed it.*

* *Chap.21.19.*

* *2 Chron.20.31.*

43 And he walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleſſe [a] the high places were not taken away: *for* the people offered ſtill and burnt incenſe in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the acts of Jehoſhaphat, and his worthy deeds that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Judah?

46 And the Sodomites, which remained in the dayes of his father Aſa, he put cleane out of the Land.

47 There was then no King in Edom: the [b] deputie *was* king.

48 Iehoſhaphat made ſhips of [c] Tharſhiſh to ſayle to [d] Ophir for gold, but they went not, for the ſhips were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſon of Ahab, unto Iehoſhaphat, Let my ſeruants go with thy ſeruants in the ſhips. But Jehoſhaphat would not.

50 And Iehoſhaphat did ſleep with his fathers, and was buried with his fathers in the citie of Dauid his father. And Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reigne ouer Iſrael in Samaria, the ſeuenteenth yeare of Jehoſhaphat king of Judah, and reigned two yeares ouer Iſrael.

52 But he did euill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, which made Iſrael to ſin.

53 For he ſerued Baal, and worſhipped him, and prouoked the Lord God of Iſrael unto wrath, ‡ according unto all that his father had done.

* * *

THE SECOND BOOKE OF THE KINGS.

The Argument.

This ſecond booke containeth the acts of the Kings of Iudah and Iſrael: to wit, of Iſrael from the death of Ahab unto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, and his city Samaria taken, and the ten tribes by the iuſt plague of God for their idolatrie and diſobedience to God led into captiuitie. And alſo of Iudah, from the reigne of Iehoram ſon of Iehoſhaphat unto Zedechiah, who for contemning the Lords commandement by his Prophets, and neglecting his ſundry admonitions by famine and other meanes, was taken by his enemies, ſaw his ſons moſt cruelly ſlaine before his face, and his own eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and alſo by the iuſt vengeance of God for contempt of his word, Ieruſalem was deſtroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards thoſe rulers and people which obey his Prophets, and imbrace his word: and contrariwiſe, of his plagues towards thoſe common weales which neglect his Miniſters, and do not obey his commandements.

Chap. I.

2 Ahaziah by a fall falleth ſicke, and conſulteth with Baal-zebub. 3 He is reprooued by Elijah. 10 The captaines ouer fiftie were ſent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

THen Moab rebelled againſt Iſrael after the death of Ahab:

2 And [a] Ahaziah fell thorow the latteſſe window in his upper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom he ſaid, Go, *and* enquire of [b] Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Elijaſh the Tiſhbite, Ariſe, *and* go up to meet the meſſengers of the King of Samaria, and ſay unto them, [c] Is it not becauſe there is no God in Iſrael, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayth the Lord, Thou ſhalt not come down from the bed on which thou art gone up, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned unto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, there came a man and met us, and ſaid unto us, Goe, *and*

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‡ *Or, in all points as his father did.*

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undance of the blood of the ſacrifices that were offered to that idole.

[c] He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.

and return unto the king which ſent you, and ſay unto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come down from the bed, on which thou art gone up, but ſhalt die the death.

7 And he ſaid unto them, What manner of man was he which came and met you, & told you theſe words?

8 And they ſaid unto him, He was an [e] hairie man, and girded with a girdle of leather about his loines. Then ſaid he, It is Elijah the Tiſhbite.

9 Therefore *the king* ſent unto him a captaine over fiftie with his fitie *men*, who went up unto him: *for* behold, he ſate on the top [f] of a mountaine, and he ſaid unto him, O man of God, the king hath commanded *that* thou come down.

10 But Elijah anſwered, and ſaid to the captaine over the fiftie, If that I be a man of God, let fire come down from the heaven, and devoure thee and thy fiftie. [g] So fire came down from the heaven and devoured him and his fiftie.

11 Againe alſo he ſent unto him another captaine over fiftie, with his fiftie. Who ſpake, and ſaid unto him, [h] O man of God, thus the king commandeth, Come down quickly.

12 But Elijah anſwered, and ſaid unto them, [i] If I be a man of God, let fire come down from the heaven, and devoure thee and thy fiftie. So fire came down from the heaven, and devoured him and his fiftie.

13 ¶ Yet againe he ſent the third captaine over fiftie with his fiftie. And the third captaine over fiftie, went up, and came, and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from the heaven, and devoured the two former captaines over fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſaid unto Elijah, Go down with him, be [m] not afraid of his preſence. So he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſayth the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the God of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down of the bed, on which thou art gone up, but ſhalt die the death.

17 So he dyed according to the word of the Lord which Elijah had ſpoken. And [n] Jehoram began to reigne in his ſtead in the ſecond yeare of Jehoram the ſon of Jehoſhaphat King of Judah, becauſe he had no ſon.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

Chap. II.

8 Elijah divideth the waters with his cloake. 11 He is taken up into heaven. 13 Eliſha taketh his cloake and divideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

And when the Lord would take up Elijah into heaven by a whirlewind, Elijah went with Eliſha from [a] Gilgal.

2 Then Elijah ſaid to Eliſha, Tarie here, I pray thee: for the Lord hath ſent me to Bethel. But Eliſha ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they came down to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſaid, Yea, I [d] know it: hold ye your peace.

4 Againe Elijah ſaid unto him, Eliſha, tary here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they came to Jericho.

5 And the children of the Prophets that were at [e] Iericho, came to Eliſha, and ſaid unto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And he ſaid, Yea, I know it: hold ye your peace.

6 Moreover Elijah ſaid unto him, Tary, I pray thee, here; for the Lord hath ſent me to Iorden. But he ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. So they went both *together*.

7 And fiftie men of the ſons of the Prophets went and ſtood on the other ſide afarre off, and they two ſtood by Jorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and ſmote the [f] waters, and they were divided hither and thither, and they twaine went over on the dry land.

9 Now when they were paſſed over, Elijah ſaid unto Eliſha, Aske what I ſhall doe for thee before I be taken from thee. And Eliſha ſaid, I pray thee, let thy Spirit [g] be double, upon me.

10 And he ſaid, Thou haſt asked an hard thing: *yet* if thou ſee me when I am taken from thee, thou ſhalt have it ſo: and if not, it ſhall not be.

11 And as they went walking & talking, behold, there *appeared* a charet of fire, and horſes of fire, and did ſeparate them

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[d] Ignorance is the mother of errour and idolatry.

[e] Some thinke that this is meant of his garments, which were rough and made of haire.

[f] To wit, Carmel.

[g] He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgements againſt the wicked.

[h] He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

[i] Meaning, that God would ſhew by effect, whether he was a true Prophet or not.

[k] Which humble my ſelfe before God and his ſervant.

[l] That is, ſpare my life, and let me not die as the other two.

[m] Thus the Lord giveth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelves are afraid to doe Gods meſſage.

[n] Iehoſhaphat going to battell againſt the Syrians, made his ſon Iehoram king in the 17 yeare of his reigne, and in the 18. yeare, which was the 2. yeare of his ſon, Iehoram the ſon of Ahab reigned in Iſrael: and in the 5. yeare of this Iehoram, Iehoſhaphat dyed, and the kingdome of Iudah was confirmed to his ſon.

[a] Which wa place where th children of I were circumci after they ca over Iorden, a had beene fort yeares in the w dernes, as Ioſh. 5.9.

[b] So called be cauſe they are gotten, as it w anew by the he venly doctrin

[c] That is, fro being any m thine head: f be as the head to be the maſt as to be at the feet, is to be a ſcholler.

[d] For the Lo had revealed i unto him.

[e] Not onely a Beth-el, but a richo and othe places were th Prophets, whi had ſchollers, whom they in cted, and broug up in the tr feare of God.

[f] To wit, of Io den.

[g] Let thy Sp have double in me, becau theſe danger times: or let m have twiſe ſo much as the of the Proph or thy ſpirit b divided into parts, let me two.

twaine. So Elijah went up by a whirlewinde into [h] heaven.

12 And Eliſha ſaw it, and he cried, My father, my father, the charet of Iſrael, and the horſemen thereof: and he ſaw him no more: and he tooke his *own* clothes, and rent them in two pieces.

13 ¶ He tooke up alſo the cloake of Elijah that fell from him, and returned, and ſtood by the banke of Jorden.

14 After, he tooke the cloake of Elijah, that fell from him, and ſmote the waters, and ſaid, Where is the Lord God of Elijah? and ſo he alſo, after he had ſtricken the waters, ſo that they were divided this way and that way, went over, *even* Eliſha.

15 And when the children of the Prophets, which were at Jericho, ſaw him on the other ſide, they ſaid, [i] The Spirit of Elijah doeth reſt on Eliſha: and they came to meet him, & fell to the ground before him,

16 And ſaid unto him, Behold now, there be with thy ſervants fiftie ſtrong men: let them go, we pray thee, and ſeeke thy [k] maſter, if ſo be the Spirit of the Lord hath taken him up, and caſt him upon ſome mountaine, or into ſome valley. But he ſaid, [l] Ye ſhall not ſend.

17 Yet they were inſtant upon him, till he was aſhamed: wherefore he ſaid, Send. So they ſent fiftie men, which ſought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Jericho) and he ſayd unto them, Did not I ſay unto you, Goe not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, we pray thee: the ſituation of this city is pleaſant, as thou, my lord, ſeeſt, but the water *is* naught, & the ground ‡ barren.

20 Then he ſaid, Bring me a new cruſe, & put ſalt therein. And they brought it to him.

21 And he went unto the ſpring of the waters, and caſt there [m] the ſalt, and ſaid, Thus ſaith the Lord, I have healed this water: death ſhall no more come thereof, neither barenneſſe *to the ground*.

22 So the waters were healed untill this day, according to the word of Eliſha which he had ſpoken.

23 ¶ And he went up from thence unto Beth-el. And as he was going up the way, little children came out of the city, and mocked him, and ſaid unto him, Come up, thou bald head, come up, thou bald head.

24 And he turned backe, and looked on them, and [n] curſed them in the name of the Lord. And two beares came out of the foreſt, and tare in peires two and fortie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

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CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoſhaphat go to warre againſt Moab, which rebelled. 13 Eliſha reproveth him, 17 and giveth their hoſte water 25 The Moabites are overcome. 27 Their King ſacrificeth his ſon.

NOw Iehoram the ſon of Ahab began to reigne over Iſrael in Samaria, the [a] eighteenth yeare of Iehoſhaphat King of Judah, and reigned twelve yeares.

2 And he wrought evill in the ſight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neverthleſſe, he cleaved unto [b] the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, *and* departed not therefrom.

4 ¶ Then [c] Meſha king of Moab had ſtore of ſheep, and rendered unto the King of Iſrael an hundreth thouſand lambes, and an hundreth thouſand rams with the wooll.

5 But when Ahab was dead, the king of Moab rebelled againſt the king of Iſrael,

6 Therefore king Jehoram went out of Samaria the ſame ſeaſon, and numbred all Iſrael,

7 And went, and ſent to Jehoſhaphat king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me to battel againſt Moab? And he anſwered, I wil go up: *for* [d] I am, as thou art, my people, as thy people, *&* mine horſes, as thine horſes.

8 Then ſaid he, What way ſhall we goe up? And he anſwered, The way of the wilderneſſe of Edom.

9 ¶ So went the King of Iſrael, and the King of Judah, and the [e] king of Edom, and when they had compaſſed the way ſeven dayes, they had no water for the hoſte, nor for the cattel that † followed them.

10 Therefore the King of Iſrael ſaid, Alas, that the Lord hath called theſe three kings, to give them into the hand of Moab.

11 But Jehoſhaphat ſaid, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſraels ſervants anſwered, and ſaid, Here is Eliſha the ſon of Shaphat, which [f] poured water on the hands of Elijah.

12 Then Jehoſhaphat ſaid, [g] The word of the Lord is with him. Therefore the King of Iſrael, and Iehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, [h] What have I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, [i] Nay: for the Lord hath called theſe three kings, to give them into the hand of Moab.

14 Then Eliſha ſaid, As the Lord of hoſtes liveth, in whoſe ſight I ſtand, if it were not, that I regard the preſence of Jehoſhaphat

[a] Reade the annotation in the firſt chapter and ſeventeenth verſ.

[b] He ſacrificed to the golden calves, that Ieroboam hadmade.

[c] This was done after that David had made the Moabites tributaries to his ſucceſſours.

[d] Reade 1 King 22. 4.

[e] Meaning, the viceroy or lieutenant of the king of Iudah, reade 1 King. 22. 47.

† *Ebr. that were at their feete.*

[f] That is, who was his ſervant.

[g] He is able to inſtruct us what is Gods will in this point.

[h] He knew that this wicked king would have but uſed his counſell to ſerve his turn, and therefore he diſdained to anſwere him.

[i] The wicked eſteeme not the ſervants of God, but when they are driven by very neceſſitie and feare of the preſent danger.

phat the king of Judah, I would [k] not have looked toward thee, nor ſeene thee.

15 But now bring me a minſtrell. And when the minſtrell [l] played, the hand of the Lord came upon him.

16 And he ſayd, Thus ſayeth the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall neither ſee wind nor raine, yet the valley ſhall be filled with water, that ye may drinke, *both* ye and your cattell, and your beaſts.

18 But this is a [m] ſmall thing in the ſight of the Lord: for he will give Moab into your hand.

19 And ye ſhall ſmite every ſtrong town, and every chiefe citie, and ſhall fell every faire tree, and ſhall ſtop all the fountaines of water, and [n] marre every good field with ſtones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that was able † to put on harneſſe, and upward, and ſtood in *their* border.

22 And they roſe early in the morning, when the ſun aroſe upon the water, and the Moabites ſaw the water over againſt them, as red as blood.

23 And they ſayd, [o] This is blood: the kings are ſurely ſlaine, and one hath ſmitten another: now therefore, Moab, to the ſpoile.

24 And when they came to the hoſte of Iſrael, the Iſraelites aroſe up, and ſmote the Moabites, ſo that they fled before them, but they [p] invaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good fields every man caſt his ſtone, and filled them, and they ſtopt all the fountaines of water, & felled all the good trees: onely in [q] Kir-haraſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the king of Moab ſaw that the battell was too ſore for him, he tooke with him ſeven hundreth men that drew the ſword, to breake through unto the king of Edom: but they could not.

27 Then he tooke his eldeſt ſon, that ſhould have reigned in his ſtead, and [r] offered him for a burnt offring upon the wall: ſo that Iſrael was ſore grieved, & they departed from him, and returned to their countrey.

CHAP. IV.

4 God increaſeth the oyle to the poore widow by Eliſha. 12 He obtaineth for the Shunammite a ſon at Gods hand: 18 Who dying, 32 he raiſeth him up againe. 40 He maketh ſweete the pottage, 42 and multiplyeth the loaves.

AND one of the wives [a] of the ſons of the Prophets, cryed unto Eliſha, ſaying, Thy ſervant mine husband is dead, and thou knoweſt, that thy ſervant did [b] feare the Lord: and the creditor is come to take away my two ſons to be his [c] bondmen.

2 Then Eliſha ſaid unto her, What ſhall I doe for thee? tell me, what haſt thou at home? And ſhe ſaid, Thine handmaid hath nothing at home, ſave a [d] pitcher of oyle.

3 And he ſaid, Goe, and borrow thee veſſels abroad of all thy neighbours, emptie veſſels, *and* ſpare not.

4 And when thou art come in, thou ſhalt ſhut the doore upon thee and upon thy ſons, and powre out into [e] all thoſe veſſels, and ſet aſide thoſe that are full.

5 So ſhe departed from him, and ſhut the doore upon her, and upon her ſons. And they brought to her, and ſhe powred out.

6 And when the veſſels were full, ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, There are no more veſſels. And the oyle [f] ceaſed.

7 Then ſhe came & told the man of God. And he ſaid, Go, *and* ſell the oyle, and pay them that thou art in debt unto, and live thou and thy children of the [g] reſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great *eſtimation* conſtrained him to eat bread: and as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her husband, Behold, I know now, that this is an holy man of God that paſſeth by us continually.

10 Let us make [h] him a little chamber, I pray thee, with walles, and let us ſet him there a bedde, and a table, and a ſtoole, and a candleſticke, that he may turne in thither when he commeth to us.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And ſayd to Gehazi his ſervant, Call this Shunammite: and when he called her, ſhe ſtood before him.

13 Then he ſaid unto him, Say unto her now, Behold, thou haſt had all this great care for us, [i] what ſhall we doe for thee? Is there any thing to be ſpoken for thee to the King, or to the captaine of the hoſte? And ſhe anſwered, I [k] dwel among mine owne people.

14 Again he ſaid, What is then to be done for her? Then Gehazi anſwered, Indeede ſhe hath [l] no ſon, and her husband is olde.

15 Then ſaid he, Call her. And he called her, and ſhe ſtoode in the doore.

16 And he ſaid, * At this time appointed according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Oh my lord, thou man of God, doe not lie unto thine handmaid.

17 So the woman conceived, and bare a ſon at that ſame ſeaſon, according to the time of life, that Eliſha had ſaid unto her.

18 ¶

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[k] God ſuffereth his word to be declared to the wicked, becauſe of the godly that are among them.

[l] He ſang ſongs to Gods glory, and ſo ſtirred up the Prophets heart to propheſie.

[m] He will not onely miraculouſly give you waters, but your enemies alſo into your hand.

[n] Though God beſtow his benefites for a time upon his enemies, yet he hath his ſeaſons, when he will take them away, to the intent they might ſee his vengeance, which is prepared againſt them.

† Ebr. *to gird himſelfe with a girdle.*

[o] The ſudden joy of the wicked is but a preparation to their deſtruction, which is at hand.

[p] Meaning they followed them into the townes.

[q] Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

[r] Some referre it to the king of Edoms ſon, whom they ſay he had taken in that skirmiſh: but rather it ſeemed to be his own ſon, whom he offred to his gods to pacifie them, which barbarous crueltie moved the Iſraelites hearts of pitie to depart.

[a] Reade Chap. 2.3.

[b] And there fell not into by unthrifti or prodigali but by the ha of the Lord.

[c] Becauſe I poore and no able to pay.

[d] Thus God ſ fereth his times to be brought to ex treme neceſſi before he ſ them, that afte ward they may more praiſe mercy.

[e] The Prophe declareth here unto her, that G never faileth provide for ſervants, the wives and chil dren, if they in him.

[f] To augme and increaſe th veſſels.

[g] God here not only provi for his ſervan, that his deb ſhould be paye and ſo kept his doctrine and p feſſion withou ſlander, but a for his wife and children.

[h] Which ſhou be ſeparate fro the reſt of the houſe, that he might more co modiouſly give himſelfe to ſtu and prayers.

[i] Thus the ſer vants of God are not unthankful for the benefits they receive.

[k] I am content with that that G hath ſent me, an can want nothing that one can do for another.

[l] Which then w a reproch, and therefore he would that his maſter ſhould p to God for her, that ſhe might fruitfull.

* *Gen.* 18.10.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, *and* to the reapers.

19 And he ſaid unto his father, [m] Mine head, mine head. Who ſaid to *his* ſervant, Beare him to his mother.

[m] …s head aked and there-…e cryed

20 And he tooke him, and brought him to his mother, and he ſate on her knees till noone, and dyed.

21 Then ſhe went up, and laid him on the bed of the man of God, and ſhut *the doore* upon him, and went out.

22 ¶ Then ſhe called to her husband, & ſaid, Send with me, I pray thee, one of the yong men & one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither [n] new moone nor Sabbath day. And ſhe anſwered, † All ſhall be well.

[n] … at ſuch … the people … wont to re-… the Pro-… for doctrine …onſolation.

† ….peace.

24 Then ſhe ſadled an aſſe, and ſaid to her ſervant, Drive, and go forward: ſtay not for me to get up, except I bid thee.

25 ¶ So ſhe went, and came unto the man of God to mount Carmel. And when the man of God ſaw her ‡ over againſt him, he ſaid to Gehazi his ſervant, Behold, the Shunammite.

‡ …farre off.

26 Runne now, I ſay, to meet her, and ſay unto her, Art thou in health? is thine husband in health? *and* is the child in health? And ſhe anſwered, We are in health.

27 And when ſhe came to the man of God unto the mountaine, ſhe [o] caught him by his feet: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

[o] …token of hu-…e and joy …he had met …him.

† …. her ſoule is …rneſſe.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Deceive me not?

29 Then he ſaid to Gehazi, Gird thy loynes, and take my ſtaffe in thine hand, and goe thy way: [p] if thou meet any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe upon the face of the child.

[p] …ke ſuch …that no-…may let thee …way. …10.4.

30 And the mother of the child ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leave thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, & had laid the ſtaffe upon the face of the child, but he neither ſpake nor heard: wherefore he returned to meet him, and told him, ſaying, The child is not waken.

32 ¶ Then came Eliſha into the houſe, and behold, the child was dead, and laid upon his bed.

33 He went in therefore, and ſhut the doore upon them twaine, and prayed unto the Lord.

34 After he went up, and [q] lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and ſtretched himſelfe upon him, and the fleſh of the child waxed warme.

[q] …like did E-… the wi-…ſon at Sa-…1.King.17. …S.Paul, …10, ſigni-… the care …ght to be … that heare …d of God, … diſtribu-… the ſpiri-…e.

35 And he went *from him*, and walked up and down in the houſe, and went up, and ſpread himſelfe upon him: then the child neeſed [r] ſeven times, and opened his eyes.

[r] Meaning, oftentimes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in unto him. And he ſaid unto her, Take thy ſon.

37 And ſhe came, and fell at his feet, and bowed her ſelfe to the ground, and took up her ſon, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine *was* in the [ſ] land, and the children of the Prophets dwelt with him. And he ſayd unto his ſervant, Set on the great pot, and ſeeth pottage for the children of the Prophets.

[ſ] That is, in the land of Iſrael.

39 And one went out into the field, to gather herbes, and found *as it were* a wilde vine, and gathered thereof [t] wild gourds his garment full, and came, and ſhred them into the pot of pottage: for they knew it not.

[t] Which the Apothecaries call Coloquintida, and is moſt vehement and dangerous in purging.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and ſaid, O thou man of God, [v] death *is* in the pot: and they could not eat *thereof*.

[v] They feared that they were poyſoned, becauſe of the bitterneſſe.

41 Then he ſaid, Bring meale. And he caſt it into the pot, and ſaid, Poure out for the people, that they may eat: and there was none evill in the pot.

42 ¶ Then came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, *even* twentie loaves of barley, and full eares of corn in the huske. And he ſaid, Give unto the people, that they may eat.

43 And his ſervant anſwered, How ſhould I ſet this before an hundreth men? He ſaid againe, Give it unto the people, that they may eat: for thus ſaith the Lord, They ſhall eat, and there [x] ſhall remaine.

44 So he ſet it before them, and they did eat, and left over, according to the word of the Lord.

[x] It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeeth his gifts. 27 Gehazi is ſtricken with leproſie, becauſe he tooke mony and raiment of Naaman.

NOw was there one Naaman captaine of the hoſt of the king of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lord had [a] delivered the Aramites. He alſo was a mightie man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, & had taken a little maid of the land of Iſrael, and ſhe † ſerved Naamans wife.

[a] Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which do good to their countrey.

† *Ebr. ſhe was before.*

3 And ſhe ſaid unto her miſtreſſe, Would God my lord *were* with the [b] Prophet that is in Samaria, he would ſoone deliver him of his leproſie.

4 And [c] he went in, and told his lord, ſaying, Thus and thus ſaith the maide that is of the land of Iſrael,

5 And the king of Aram ſaid, Goe thy way thither, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him tenne talents of ſilver, and ſix thouſand *pieces* of gold, and ten change of raiments,

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come unto thee, underſtand, that I have ſent thee Naaman my ſervant, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, he rent his clothes, and ſaid, Am I God, to kill and to give life, that he doeth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quarell againſt me.

8 But when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, he ſent unto the King, ſaying, [e] Wherefore haſt thou rent thy clothes? Let him come now to me, & he ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his charets, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Goe and waſh thee in Jorden ſeven times, and thy fleſh ſhal come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was [f] wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, rivers of Damaſcus, better then all the waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake unto him, and ſaid, [g] Father, *if* the Prophet had commanded thee a great thing, wouldeſt thou not have done it? how much rather then, when he ſaith to thee, Waſh and be cleane?

14 Then went he down, and * waſhed himſelfe ſeven times in Jorden, according to the ſaying of the man of God: and his fleſh came againe, like unto the fleſh of a little child, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and ſtood before him, & ſaid, Behold now, I know that *there is* no God in all the world but in Iſrael: now therefore, I pray thee, take a † reward of thy ſervant.

16 But he ſaid, As the Lord liveth (before whom I ſtand) I will not receive it. And he would have conſtrained him to receive it, [h] but he refuſed.

17 Moreover Naaman ſaid, Shall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice nor offering unto any other god, ſave unto the Lord.

18 Herein the Lord be [i] mercifull unto thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, & leaneth on mine hand, & I bow my ſelf in the houſe of Rimmon: when I do bow down, *I ſay*, in the houſe of Rimmon, the Lord be mercifull unto thy ſervant in this point.

19 Unto whom he ſaid, [k] Go in peace. So he departed from him about halfe a dayes journey of ground.

20 And Gehazy the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiving not thoſe things at his hand that he brought: as the Lord liveth, I will runne after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſaw him running after him, [l] he light down from the charet to meet him, and ſaid, Is all well?

22 And he anſwered, All is well: my maſter hath ſent me, ſaying, Behold, there be come to me, even now from mount Ephraim, two yong men of the children of the Prophets: give them, I pray thee, a talent of ſilver, and two change of garments.

23 And Naaman ſaid, Yea, take two talents: and he compelled him, and bound two talents of ſilver in two bags, with two change of garments, and gave them unto two of his ſervants, that they might beare them before him.

24 And when he came to the ‡ towre, he tooke them out of their hands, and laid them in the houſe, and ſent away the men: and [m] they departed.

25 ¶ Then he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *commeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 But he ſaid unto him, [n] Went not mine heart *with thee* when the man turned againe from his charet to meet thee? Is this a time to take money, and to receive garments, [o] and olives, and vineyards, and ſheep, and oxen, and men ſervants, and maid ſervants?

27 The leproſie therefore of Naaman ſhall cleave unto thee, and [p] to thy ſeed for ever. And he went out from his preſence a leper *whit* as ſnow.

[b] Meaning Eliſha.

[c] That is, Naaman told it to the king of Syria.

[d] To give this as a preſent to the Prophet.

† *Ebr. in his hand.*

[e] The Prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his Church deſtitute of a Prophet, whoſe prayers he would heare, and to whom other ſhould have recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth only the ſignes and outward things, and hath not regard to the word of God, which is their contained.

[g] This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

* *Luke* 4.27.

† *Ebr. bleſsing.*

[h] So the Lord commandeth that they that receive freely, ſhould give alſo freely.

[i] He feeleth his conſcience wounded in being preſent at idoles ſervice, and therefore deſireth God to forgive him, leaſt others, by his example, might fall to idolatrie: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

[k] The Prophet did not approve his acte, but after the common manner of ſpeech he biddeth him farewell.

[l] Declaring thereby what honour & affection he bare to the Prophet his maſter.

‡ *Or, fortreſſe or ſecret place.*

[m] Naamans ſervants.

[n] Was not I preſent with thee in ſpirit?

[o] That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſervants of God to have covetous mindes.

[p] To be an example to all ſuch as by whoſe covetouſneſſe Gods word might be ſlandered.

CHAP. VI.

6 Eliſha maketh iron to ſwim above the water. 8 He diſcloſeth the king of Syrias counſell to the king of Iſrael, 13 who ſending certain to take him, were kept faſt in Samaria. 24 Samaria is beſieged, and endureth extreame famin.

ANd the children of the Prophets ſaid unto Eliſha, Behold, we pray thee, the place where we dwell with thee, is too little for us.

2 Let us now go to Jorden, that we may take thence every man a [a] beame, and make us a place to dwell in. And he anſwered, Go.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſervants. And he anſwered, I will go.

4 So he went with them, and when they came to Jorden, they cut down wood.

5 And as one was felling of a tree, the ‡iron fel into the water: then he cried, and ſaid, Alas maſter, it was but borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then he cut down *a piece* of wood, and caſt in thither, and he cauſed the iron to [b] ſwim.

7 Then he ſaid, Take it up to thee. And he ſtretched out his hand, and took it.

8 ¶ Then the king of Aram warred againſt Iſrael, and took counſell with his ſervants, and ſaid, In [c] ſuch and ſuch a place, *ſhall be* my camp.

9 Therefore the man of God ſent unto the king of Iſrael, ſaying, Beware thou go not over to ſuch a place: for there the Aramites are come down.

10 So the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf from thence, not once nor twiſe.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſervants, and ſaid unto them, Will ye not ſhew me, which of us *betrayeth our counſell* to the king of Iſrael?

12 Then one of his ſervants ſaid, None, my lord, O king, but Eliſha the Prophet that is in Iſrael, telleth the king of Iſrael, *even* the words that thou ſpeakeſt in thy [e] privy chamber.

13 And he ſaid, Go, and eſpie where he is, that I may ſend and fetch him. And one told him, ſaying, Behold, *he is* in Dothan.

14 ¶ So he ſent thither horſes, and charets, and a [f] mighty hoſt: and they came by night, and compaſſed the city.

15 And when the ſervants of the man of God aroſe early to go out, behold, an hoſt compaſſed the city with horſes and charets. Then his ſervant ſaid unto him, Alas maſter, how ſhall we do?

16 And he anſwered, [g] Feare not: * for they that be with us, are moe then they that be with them.

Or, a piece of ood fit to buil d ith.

‡ Or, the axe heade.

God wrought his miraculouſly, confirm the auoritie of Eliſha, whom he had iven ſuch abunance of his ſpirit.

Meaning, that he ould lie in amuſh, and take the ſraelites at unares.

The wicked onſpire nothing craftily, but God an reveale it to is ſervants, and auſe their counſel o be diſcloſed.

There is nothing o ſecret that thou anſt go about, but e knoweth it, and iſcovereth it unto is king.

Though it had een nothing in mans judgement o have taken Eliha, yet the wicked ever doubt & hink, they are never able to prepare ower enough, hough it be but gainſt one, or a ew.

For he was aſured of Gods elp, aud that milions of Angels amped about the odly to deliver hem.

* 2 Chron. 32. 7.

17 Then Eliſha prayed, and ſaid, Lord, I beſeech thee, open his eyes, [h] that he may ſee. And the Lord opened the eyes of the ſervant, and he looked, and behold, the mountain was full of horſes, and charets of fire round about Eliſha.

18 So [i] they came down to him, but Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye ſeek. But he [k] led them to Samaria.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the mids of Samaria.

21 And the king of Iſrael ſaid unto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

22 And he anſwered, Thou ſhalt not ſmite them: doſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bow? *but* ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he made great preparation for them: and when they had eaten and drunken, he ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

24 But afterward Ben-hadad king of Aram gathered all his hoſt, and went up, and beſieged Samaria.

25 So there was a great famin in Samaria: for lo, they beſieged it, untill an aſſes head was at foureſcore *pieces* of ſilver, and the fourth part of a kab of doves [n] doung at five *pieces* of ſilver.

26 And as the king of Iſrael was going upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, *Seeing* the Lord doth not ſuccour thee, how ſhould I help thee with the [o] barn, or with the wine preſſe?

28 Alſo the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow,

29 * So we ſod my ſon, and did eat him: and I ſaid to her the day after, Give thy ſon, that we may eat him, but ſhe hath hid her ſonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went upon the wall, the people looked, and behold, he had ſackcloth ‡ within [p] upon his fleſh.)

31 And he ſaid, God do ſo to me, and more

[h] That he may behold how thou haſt prepared an army to reſcue us.

[i] Meaning, the Syrians his enemies, which came down, thinking themſelves ſure of him.

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his own revengeance, but onely to ſet forth the glory of God.

[l] The wicked uſe reverent and grave words towards the ſervants of God, when they thinke to have any commodity by them, though in their heart they cannot abide them.

[m] For this gentle intreaty and the miracle wrought by the Prophet, did more prevail for common quietnes, then if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings dayes.

[n] The Ebrewes write, that they burned it in the ſiege for lack of wood.

[o] Meaning any kinde of victuals, as corn and wine, &c.

* Deut. 28. 53, 57.

‡ Or, under his clothes.

[p] Thus hypocrits, when they feel Gods judgments, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

3 And ſhe ſaid unto her miſtreſſe, Would God my lord *were* with the [b] Prophet that is in Samaria, he would ſoone deliver him of his leproſie.

4 And [c] he went in, and told his lord, ſaying, Thus and thus ſaith the maide that is of the land of Iſrael,

5 And the king of Aram ſaid, Goe thy way thither, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him tenne talents of ſilver, and ſix thouſand *pieces* of gold, and ten change of raiments,

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come unto thee, underſtand, that I have ſent thee Naaman my ſervant, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, he rent his clothes, and ſaid, Am I God, to kill and to give life, that he doeth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quartell againſt me.

8 But when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, he ſent unto the King, ſaying, [e] Wherefore haſt thou rent thy clothes? Let him come now to me, & he ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his charets, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Goe and waſh thee in Jorden ſeven times, and thy fleſh ſhal come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was [f] wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, rivers of Damaſcus, better then all the waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake unto him, and ſaid, [g] Father, *if* the Prophet had commanded thee a great thing, wouldeſt thou not have done it? how much rather then, when he ſaith to thee, Waſh and be cleane?

14 Then went he down, and * waſhed himſelfe ſeven times in Jorden, according to the ſaying of the man of God: and his fleſh came againe, like unto the fleſh of a little child, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and ſtood before him, & ſaid, Behold now, I know that *there is* no God in all the world but in Iſrael: now therefore, I pray thee, take a † reward of thy ſervant.

16 But he ſaid, As the Lord liveth (before whom I ſtand) I will not receive it. And he would have conſtrained him to receive it, [h] but he refuſed.

17 Moreover Naaman ſaid, Shall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice nor offering unto any other god, ſave unto the Lord.

18 Herein the Lord be [i] mercifull unto thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, & leaneth on mine hand, & I bow my ſelf in the houſe of Rimmon: when I do bow down, *I ſay*, in the houſe of Rimmon, the Lord be mercifull unto thy ſervant in this point.

19 Unto whom he ſaid, [k] Go in peace. So he departed from him about halfe a dayes journey of ground.

20 And Gehazy the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiving not thoſe things at his hand that he brought: as the Lord liveth, I will runne after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſaw him running after him, [l] he light down from the charet to meet him, and ſaid, Is all well?

22 And he anſwered, All is well: my maſter hath ſent me, ſaying, Behold, there be come to me, even now from mount Ephraim, two yong men of the children of the Prophets: give them, I pray thee, a talent of ſilver, and two change of garments.

23 And Naaman ſaid, Yea, take two talents: and he compelled him, and bound two talents of ſilver in two bags, with two change of garments, and gave them unto two of his ſervants, that they might beare them before him.

24 And when he came to the ‡ towre, he tooke them out of their hands, and laid them in the houſe, and ſent away the men: and [m] they departed.

25 ¶ Then he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *commeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 But he ſaid unto him, [n] Went not mine heart *with thee* when the man turned againe from his charet to meet thee? Is this a time to take money, and to receive garments, [o] and olives, and vineyards, and ſheep, and oxen, and men ſervants, and maid ſervants?

27 The leproſie therefore of Naaman ſhall cleave unto thee, and [p] to thy ſeed for ever. And he went out from his preſence a leper *whit* as ſnow.

CHAP.

[b] Meaning Eliſha.

[c] That is, Naaman told it to the king of Syria.

[d] To give this as a preſent to the Prophet.

† *Ebr. in his hand.*

[e] The Prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his Church deſtitute of a Prophet, whoſe prayers he would heare, and to whom other ſhould have recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth only the ſignes and outward things, and hath not regard to the word of God, which is their contained.

[g] This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

* *Luke 4.27.*

† *Ebr. bleſsing.*

[h] So the Lord commandeth that they that receive freely, ſhould give alſo freely.

[i] He feeleth his conſcience wounded in being preſent at idoles ſervice, and therefore deſireth God to forgive him, leaſt others, by his example, might fall to idolatrie: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

[k] The Prophet did not approve his acte, but after the common manner of ſpeech he biddeth him farewell.

[l] Declaring thereby what honour & affection he bare to the Prophet his maſter.

‡ *Or, fortreſſe or ſecret place.*

[m] Naamans ſervants.

[n] Was not I preſent with thee in ſpirit?

[o] That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſervants of God to have covetous mindes.

[p] To be an example to all ſuch as by whoſe covetouſneſſe Gods word might be ſlandered.

CHAP. VI.

6 Eliſha maketh iron to ſwim above the water. 8 He diſcloſeth the king of Syrias counſell to the king of Iſrael, 13 who ſending certain to take him, were kept faſt in Samaria. 24 Samaria is beſieged, and endureth extreame famin.

AND the children of the Prophets ſaid unto Eliſha, Behold, we pray thee, the place where we dwell with thee, is too little for us.

2 Let us now go to Jorden, that we may take thence every man a [a] beame, and make us a place to dwell in. And he anſwered, Go.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſervants. And he anſwered, I will go.

4 So he went with them, and when they came to Jorden, they cut down wood.

5 And as one was felling of a tree, the ‡iron fel into the water: then he cried, and ſaid, Alas maſter, it was but borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then he cut down *a piece* of wood, and caſt in thither, and he cauſed the iron to [b] ſwim.

7 Then he ſaid, Take it up to thee. And he ſtretched out his hand, and took it.

8 ¶ Then the king of Aram warred againſt Iſrael, and took counſell with his ſervants, and ſaid, In [c] ſuch and ſuch a place, *ſhall be* my camp.

9 Therefore the man of God ſent unto the king of Iſrael, ſaying, Beware thou go not over to ſuch a place: for there the Aramites are come down.

10 So the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf from thence, not once nor twiſe.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſervants, and ſaid unto them, Will ye not ſhew me, which of us *betrayeth our counſell* to the king of Iſrael?

12 Then one of his ſervants ſaid, None, my lord, O king, but Eliſha the Prophet that is in Iſrael, telleth the king of Iſrael, *even* the words that thou ſpeakeſt in thy [e] privy chamber.

13 And he ſaid, Go, and eſpie where he is, that I may ſend and fetch him. And one told him, ſaying, Behold, *he is* in Dothan.

14 ¶ So he ſent thither horſes, and charets, and a [f] mighty hoſt: and they came by night, and compaſſed the city.

15 And when the ſervants of the man of God aroſe early to go out, behold, an hoſt compaſſed the city with horſes and charets. Then his ſervant ſaid unto him, Alas maſter, how ſhall we do?

16 And he anſwered, [g] Feare not: * for they that be with us, are moe then they that be with them.

17 Then Eliſha prayed, and ſaid, Lord, I beſeech thee, open his eyes, [h] that he may ſee. And the Lord opened the eyes of the ſervant, and he looked, and behold, the mountain was full of horſes, and charets of fire round about Eliſha.

18 So [i] they came down to him, but Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye ſeek. But he [k] led them to Samaria.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the mids of Samaria.

21 And the king of Iſrael ſaid unto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

22 And he anſwered, Thou ſhalt not ſmite them: doſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bow? *but* ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he made great preparation for them: and when they had eaten and drunken, he ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

24 But afterward Ben-hadad king of Aram gathered all his hoſt, and went up, and beſieged Samaria.

25 So there was a great famin in Samaria: for lo, they beſieged it, untill an aſſes head was at fourescore *pieces* of ſilver, and the fourth part of a kab of doves [n] doung at five *pieces* of ſilver.

26 And as the king of Iſrael was going upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, *Seeing* the Lord doth not ſuccour thee, how ſhould I help thee with the [o] barn, or with the wine preſſe?

28 Alſo the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow,

29 * So we ſod my ſon, and did eat him: and I ſaid to her the day after, Give thy ſon, that we may eat him, but ſhe hath hid her ſonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went upon the wall, the people looked, and behold, he had ſackcloth ‡ within [p] upon his fleſh.)

31 And he ſaid, God do ſo to me, and more

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God wrought
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The wicked
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be diſcloſed.

here is nothing
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nſt go about, but
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Though it had
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2 Chron. 32.7.

[h] That he may behold how thou haſt prepared an army to reſcue us.

[i] Meaning, the Syrians his enemies, which came down, thinking themſelves ſure of him.

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his own revengeance, but onely to ſet forth the glory of God.

[l] The wicked uſe reverent and grave words towards the ſervants of God, when they thinke to have any commodity by them, though in their heart they cannot abide them.

[m] For this gentle intreaty and the miracle wrought by the Prophet, did more prevail for commonquietnes, then if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings dayes.

[n] The Ebrewes write, that they burned it in the ſiege for lack of wood.

[o] Meaning any kinde of victuals, as corn and wine, &c.

* Deut. 28.53,57.

‡ Or, under his clothes.

[p] Thus hypocrits, when they feel Gods judgments, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

more alſo, if the head of Eliſha the ſonne of Shaphat, ſhall ſtand on him this day.

32 (Now Eliſha ſat in his houſe, and the Elders ſat with him.) And *the king* ſent a man before him: *but* before the meſſenger came to him, he ſaid to the Elders, See ye not how this [q] murtherers ſonne hath ſent to take away mine head? take heed when the meſſenger cometh, *and* ſhut the doore & handle him roughly at the doore: is not the ſound of his maſters feet behind him?

[q] Meaning, Jehoram Ahabs ſonne, who killed the prophets, and cauſed Naboth to be ſtoned.

33 While he yet talked with them, behold, the meſſenger came down unto him, and ſaid, Behold, this evill cometh of the Lord: [r] ſhould I attend on the Lord any longer?

[r] So the wicked fall into a rage and deſparation, if they find not ſudden remedy againſt their afflictions.

Chap. VII.

1 Eliſha propheſieth plenty of victuall, and other things to Samaria. 6 The Syrians run away, and have no man following them. 17 The prince that would not beleeve the word of Eliſha, is troden to death.

THen Eliſha ſaid, Heare ye the word of the Lord: thus ſaith the Lord, [a] To morrow this time a meaſure of fine floure *ſhall be* ſold for a ſhekel, and two meaſures of barley for a ſhekel in the gate of Samaria.

[a] The godly are ever aſſured of Gods help in their neceſſities, but the times and houres are onely revealed by Gods Spirit.

2 Then a Prince, on whoſe hand the king [b] leaned, anſwered the man of God, and ſaid, Though the Lord would make [c] windows in the heaven, could this thing come to paſſe? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not [d] eat thereof.

[b] To whom the king gave the charge and overſight of things, as verſe 17.

[c] He mocketh at the Prophets word ſaying, That if God rained down corn from heaven, yet this could not come to paſſe.

[d] Thy infidelitie ſhall be puniſhed herein, when thou ſhalt ſee this miracle, and yet not be partaker thereof.

3 Now there were foure leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we heare until we die?

[e] For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, Levit. 13. 46.

4 If we ſay, We will enter into the citie, the famine is in the citie, and we ſhall die there: and if we ſit here, we die alſo. Now therefore come, and let us fall into the camp of the Aramites: if they ſave our lives, we ſhall live: and if they kill us, we are but dead.

5 So they roſe up in the twilight to go to the camp of the Aramites: and when they were come to the utmoſt part of the camp of the Aramites, lo, there was no man there.

6 For the Lord had cauſed the camp of the Aramites, to heare a [f] noiſe of charets, and a noiſe of horſes, *and* a noiſe of a great armie, ſo that they ſaid one to another, Behold, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians to come upon us.

[f] Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leafe.

7 Wherefore they aroſe, and fled in the twilight, and left their tents and their horſes, and their aſſes, *even* the camp as it was, and [g] fled for their lives.

[g] The wicked need no greater enemie, then their own conſcience to purſue them.

8 And when theſe lepers came to the utmoſt part of the camp, they entred into one tent, and did eat and drink, and caried thence ſilver and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence *alſo*, and went and hid it.

9 Then ſaid one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tary till day light, ſome ‡ miſchief will come upon us. Now therefore, come, let us go, and tell the kings houſhold.

‡ *Or, we ſhall puniſhed for ou fault.*

10 So they came, and called unto the porters of the citie, and told them, ſaying, We came to the camp of the Aramites, and lo, there was no man there, neither voice of man, but horſes tied and aſſes tied: and the tents *are* as they were.

11 And the porters cried, and declared to the kings houſe within.

12 Then the king aroſe in the night, and ſaid unto his ſervants, [h] I will ſhew you now, what the Aramites have done unto us. They know that we are affamiſhed, therefore they are gone out of the camp to hide themſelves in the field, ſaying, When they come out of the citie, we ſhall catch them alive, and get into the citie.

[h] He miſtruſted the Prophets words, and therefore could beleeve nothing, as they which are more politick then godly, ever caſt more perils then needeth.

13 And one of his ſervants anſwered, and ſaid, Let men take now five of the horſes that remain, and are left in the *city*, (behold, they are even as all the [i] multitude of Iſrael that are left therein: behold, *I ſay*, they are as the multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

[i] There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

14 So they took ‡ two charets of horſes, and the king ſent after the hoſt of the Aramites, ſaying, Go and ſee.

‡ *Or, two horſes of the charet, which were accuſtomed to draw in the charet.*

15 And they went after them unto Jorden, and lo, all the way was full of clothes and veſſels which the Aramites had caſt from them in their haſt: and the meſſengers returned, and told the king.

16 Then the people went out and ſpoiled the camp of the Aramites: ſo a meaſure of fine floure was at a ſhekel, and two meaſures of barley at a ſhekell [k] according to the word of the Lord.

[k] Which he ſpake by the mouth of Eliſha, verſe 1.

17 And the king gave the Prince (on whoſe hand he leaned) the charge of the gate, and the people [l] trode upon him in the gate, and he died, as the man of God had ſaid, which ſpake it, when the king came down to him.

[l] As the people preaſſed out of the gate to run to the Syrians tent, where they had heard was meat, and great ſpoile left.

18 And it came to paſſe as the man of God had ſpoken to the king, ſaying, Two meaſures of barly at a ſhekel, and a meaſure of fine floure ſhalbe at a ſhekel, to morrow about this time in the gate of Samaria.

19 But the Prince had anſwered the man of God, and ſaid, Though the Lord would make windows in heaven, could it come

ſo to paſſe? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eat thereof.

20 And ſo it came unto him: for the people trod upon him in the gate, and he died.

CHAP. VIII.

1 Eliſha propheſieth unto the Shunammite the dearth of ſeven yeares. 12 He propheſieth to Hazael that he ſhall be king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth over Iudah. 20 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.

THen ſpake Eliſha unto the woman, *whoſe ſon he had reſtored to life, ſaying, Up, and go, thou, and thine houſe, and ſojourn where thou [a] canſt ſojourn: for the Lord hath called for a famin, and it cometh alſo upon the land ſeven yeares.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhe and her houſhold, and ſojourned in the land of the Philiſtims ſeven yeares.

3 ¶ And at the ſeven yeares end, the woman returned out of the land of the Philiſtims, and went out [b] to call upon the king for her houſe and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, al the great acts that Eliſha hath done.

5 And as he told the [c] king, how he had reſtored one dead to life, behold, the woman, whoſe ſon he had raiſed to life, called upon the king for her houſe, and for her land. Then Gehazi ſaid, My lord, O king, this is the woman, and this is her ſon, whom Eliſha reſtored to life.

6 And when the king asked the woman, ſhe told him: ſo the king appointed her an Eunuch, ſaying, Reſtore thou all that are hers, and all the [d] fruits of *her* lands ſince the day ſhe left the land, even untill this time.

7 ¶ Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſick, and one told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, that thou mayeſt inquire of the Lord by him, ſaying, Shall I recover of this diſeaſe?

9 ¶ So Hazael went to meet him, and took the preſent in his hand, and of every [e] good thing of Damaſcus, *even* the burden of forty Camels, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid to him, Go, *and* ſay unto him, Thou ſhalt [f] recover: howbeit the Lord hath ſhewed me, that he ſhall ſurely die.

11 And he looked upon him ſtedfaſtly, till *Hazael* was aſhamed, and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou ſhalt do unto the children of Iſrael: *for* their ſtrong cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the ſword, and ſhalt daſh their infants *againſt the ſtones*, and rent in pieces their women with child.

13 Then Hazael ſaid, What? is thy ſervant [g] a dog, that I ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me, that thou ſhalt be king of Aram.

14 ¶ So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt recover.

15 And on the morrow he took a thick cloth and dipt it in water, and [h] ſpread it on his face, and he died: and Hazael reigned in his ſtead.

16 ¶ * Now in the fifth yeare of Joram the ſon of Ahab king of Iſrael, and of Jehoſhaphat king of Judah, [i] Jehoram the ſon of Jehoſhaphat king of Judah began [k] to reigne.

17 He was two and thirty yeare old when he began to reigne: and he reigned eight yeares in Jeruſalem.

18 And he walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for [l] the daughter of Ahab was his wife, and he did evill in the ſight of the Lord.

19 Yet the Lord would not deſtroy Judah, for David his ſervants ſake, * as he had promiſed him to give him a light, *and* to his children for ever.

20 ¶ In thoſe dayes Edom [m] rebelled from under the hand of Judah, and made a king over themſelves.

21 Therefore Joram went to Zair, and all his charets with him, and he aroſe by night, and ſmote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from under the hand of Judah unto this day, then [n] Libnah rebelled at that ſame time.

23 Concerning the reſt of the acts of Joram and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David. And * Ahaziah his ſon reigned in his ſtead.

25 ¶ In the twelfth yeare of Joram the ſonne of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king of Judah begin to reigne.

26 [o] Two and twenty yeares old was Ahaziah when he began to reigne, and he

*Chap. 4:35.

[a] here thou canſt d a commodis place to dwel, ere as is plenty.

[b] That is, to comin on them ich had taken poſſeſſions, iles ſhe was abnt.

[c] ods wonderfull ovidence appreth in this, that cauſed the king be deſirous to are of him, whō fore he contemd, and alſo hereprepared an ence to the poore dows ſuit.

[d] he king cauſed t to be juſtly reed which was ngfully holden m her.

[e] f all the chieand precious gs of the coun-.

[f] eaning, that he ld recover of diſeaſe: but he w that this enger Hazael ld ſlay him to in the kinge.

[g] That I ſhould be without all humanity and pity.

[h] Under pretence to refreſh or eaſe him, he ſtifled him with this cloth.

*2 Chron. 21.4.

[i] Reade chap. 1.17.

[k] He was confirmed in his kingdom after his fathers death.

[l] The holy Ghoſt ſheweth hereby what danger it is to joyn with infidels.

*2 Sam. 7.13.

[m] Which had been ſubject from Davids time untill this time of Iehoram.

[n] This was a citie in Judah given to ỹ Levites, Ioſh. 21 13. and after turned from king Ieh-oram, becauſe of his idolatry.

*2 Chron. 22.1.

[o] Which is to be underſtood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourty two yeares old, as 2 Chron. 22.2.

reigned one yeare in Jeruſalem, and his mothers name *was* Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evill in the ſight of the Lord, like the houſe of Ahab: for he was the ſon in law of the houſe of Ahab.

28 And he went with Joram the ſon of Ahab to war againſt Hazael king of Aram in [p]Ramoth Gilead, and the Aramites ſmote Joram.

29 And king Joram returned to be healed in [q]Izreel of the wounds which the Aramites had given him at Ramah, when he fought againſt Hazael king of Aram. And Ahaziah the ſon of Joram king of Judah went down to ſee Joram the ſon of Ahab in Izreel, becauſe he was ſick.

Chap. IX.

6 *Iehu is made king of Iſrael,* 24 *And killeth Iehoram the king thereof,* 27 *And Ahaziah, otherwiſe called Ochozias, the king of Iudah,* 33 *And cauſeth Iezebel to be caſt down out of a window, and the dogs did eat her.*

THen Eliſha the Prophet called one of the children of the Prophets, and ſaid unto him, *[a] Gird thy loyns and take this box of oyl in thine hand, and get the to Ramoth Gilead.

2 And when thou comeſt thither, look where *is* Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go, and make him ariſe up from among his brethren, and lead him † to a ſecret chamber.

3 Then take the box of oyl and poure it on his head, and ſay, Thus ſaith the Lord, I have annointed thee for king over Iſrael. Then open the doore, and flee without any tarying.

4 So the ſervant of the Prophet gate him up to Ramoth Gilead.

5 And when he came in, behold, the captaines of the army were ſitting. And he ſaid, I have a meſſage to thee, O captain. And Jehu ſaid, Unto which of all us? And he anſwered, To thee, O captain.

6 And he aroſe, and went into the houſe, and he powred the oyle on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have [b]annointed thee *for* king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the Prophts, and the blood of all the ſervants of the Lord * of the hand of Jezebel.

8 For the whole houſe of Ahab ſhall be deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as wel him that is ſhut up, as him that is left in Iſrael.

9 And I will make the houſe of Ahab like the houſe * of Jeroboam the ſonne of Nebat, and like the houſe * of Baaſha the ſonne of Ahijah.

[p] Which was a citv in the tribe of Gad beyond Jorden.

[q] This is a city belonging to the tribe of Iſſachar.

* 1 *King*. 19.16.17.

[a] Prepare thy ſelf to go diligently about thy buſineſſe: for in thoſe countreys they uſed lōg garments which they tucked up, when they went about earneſt buſineſſe.

† *Ebr. from chamber to chamber.*

[b] This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

* 1 *King*. 21.15,25.

* 1 *King*. 14.10. *and* 21.22.

* 1 *King*. 14.10. *and* 21.22.

* 1 *King*. 16.3.1

10 And the dogs ſhall eat Jezebel in the field of Izreel, and there ſhall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Jehu came out to the [c]ſervants of his lord. And *one* ſaid unto him, Is all well? wherefore came this [d]mad fellow to thee? And he ſaid unto them, Ye know the man, and what his talk was.

12 And they ſaid, It is falſe, tell us it now. Then he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee for king over Iſrael.

13 Then they made haſt, and took every man his garment, and put it under him on the top of the ſtaires, and blew the trumpet, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat the ſonne of Nimſhi conſpired againſt Joram: (Now Joram kept Ramoth Gilead, he and all Iſrael, becauſe of Hazael king of Aram.

15 And * king Joram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram) and Jehu ſaid, If it be your minds, let no man depart and eſcape out of the citie, to go and tell it in Izreel.

16 So Jehu gate up into a charet, and went to Izreel: for Joram lay there, and [e]Ahaziah king of Judah was come down to ſee Joram.

17 And the watchman that ſtood in the towre in Izreel ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take a horſman and ſend to meet them, that he may ſay, Is it peace?

18 So there went one on horſback to meet him, and ſaid, Thus ſaith the king, Is it peace? And Jehu ſaid, What haſt thou to do with peace? ‡ Turn behinde me. And the watchman told, ſaying, The meſſenger came to them but he cometh not again.

19 Then he ſent out another on horſback, which came to them, and ſaid, Thus ſaith the king, Is it peace? And Jehu anſwered, What haſt thou to do with peace? turn behinde me.

20 And the watchman told, ſaying, He came to them *alſo*, but cometh not again, and the marching *is* like the marching of Jehu the ſon of Nimſhi: for he marcheth [f]furiouſly.

21 ¶ Then Jehoram ſaid, Make ready: and his charet was made ready. And Jehoram king of Iſrael, and Ahaziah king of Judah went out either of them in his charet againſt Jehu, and met him in the field

[c] That is, the re of the army, who he called befor his brethren, verſ. [d] In this eſtimati on the world hat the miniſters o God: notwithſtan ding foraſmuch a the world hath e ver ſlandered th children of God (yea they called the ſonne of God a deceiver, and ſaid he had the devill) therefore they ought not to b diſcouraged.

* *Chap*. 8.29.

[e] God had thus o dained, as is reade 2 Chron. 22.7. tha this wicked and i dolatrous king, who was more rea dy to gratifie wic ked Ioram, then to obey the will o God, ſhould periſh with him, by whoſe meanes he thought to have been ſtro ger.

‡ *Or, follow me.*

[f] As one that wen earneſtly abou his enterpriſe.

field of Naboth the Izreelite.

22 And when Jehoram ſaw Jehu, he ſaid, Is it peace, Jehu? And he anſwered, What [g]peace, whiles the whoredomes of thy mother Jezebel, and her witchcrafts *are* yet in great number?

[g] Meaning, that ſmuch as God eir enemy be- c of their ſins, he will ever p ſome to re- ge his cauſe.

23 Then Jehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, *there is* treaſon.

24 But Jehu took a bow in his hand, and ſmote Jehoram between the ſhoulders, that the arrow went through his heart: and he fell down in his charet.

25 Then ſaid *Iehu* to Bidkar a captain, Take, *and* caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‡ laid this burden upon him.

‡ r, ſpake this pro- ſie againſt him.

26 * Surely I have ſeen yeſterday the blood of Naboth, and the blood of his [h]ſons, ſaid the Lord, and I will render it thee in this field, ſaith the Lord: now therefore take *and* caſt him in the field, according to the word of the Lord.

* King. 21.29.

[h] y this place it is dent, that Jeze- l cauſed both both and his s to be put to th, that Ahab ght enjoy his eyard more ietly: for elſe children might ve claimed poſ- ion.

27 But when Ahaziah the king of Judah ſaw this, he fled by the way of the garden houſe: And Jehu purſued after him, and ſaid, Smite him alſo in the charet: *and they ſmote him* in the going up to Gur, which is by Ibleam. And he fled to [i]Megiddo, and there died.

[i] fter that he was unded in Sama- he fled to Me- ddo, which was city of Iudah.

28 And his ſervants caried him in a charet to Jeruſalem, & buried him in his ſepulchre with his fathers in the citie of David.

29 ¶ And in the [k] eleventh yeare of Joram the ſonne of Ahab, began Ahaziah to reigne over Judah.

[k] That is, eleven hole yeares: for ap. 8. 25. before hen he ſaid that e began to reigne e twelfth yeare Ioram, he taketh t of the yeare r the whole.

30 And when Jehu was come to Izreel, Jezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

[l] Being of an hau- and cruell na- re, ſhe would ſtill tain her princely te and dignitie.

31 And as Jehu entred at the gate, ſhe ſaid, Had [m] Zimri peace, which ſlew his maſter?

[m] As though ſhe ould ſay, Can any aitour, or any that ſeth againſt his periour, have od ſucceſſe? ade 1 Kings 16. o.

32 And he lift up his eyes to the window, and ſaid, Who is on my ſide, who? Then two *or* three of her ‡ Eunuchs looked unto him.

‡ Or, chief ſervants.

33 And he ſaid, Caſt her down: and they caſt her down, [n] and he ſprinkled of her blood upon the wall, and upon the horſes, and he trode her under foot.

[n] This he did by e motion of the pirit of God, that r blood ſhould e ſhed, that had ed the blood of nocents, to be a ectacle and ex- mple of Gods dgements to all rants.

34 And when he was come in, he did eat and drink, and ſaid, Viſit now yonder curſed woman, and bury her: for ſhe is a [o] kings daughter.

[o] To wit, of the ing of Zidon, Kings 16. 31.

35 And they went to bury her, but they found no more of her, then the skull and the feet, and the palms of her hands.

36 Wherefore they came again and told him. And he ſaid, This is the word of the Lord which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the field of Izreel ſhall the dogs eat the fleſh of Jezebel.

† Ebr. by the hand of.

* 1 Kings 21.23.

37 And the carkeis of Jezebel ſhalbe as dung upon the ground in the field of Izreel, ſo that none ſhall ſay, [p] This is Jezebel.

[p] Thus Gods judgments appeare even in this world, againſt them that ſuppreſs his word, and perſecute his ſervants.

CHAP. X.

6 Iehu cauſeth the ſeventy ſonnes of Ahab to be ſlain. 14 And after that, fourty and two of Ahaziahs brethren. 25 He killeth alſo all the Prieſts of Baal. 35 After his death, his ſonne reigneth in his ſtead.

AHab had now ſeventy [a] ſons in Samaria. And Jehu wrote letters, and ſent to Samaria unto the rulers of Izreel, *and* to the Elders, and to the bringers up of Ahabs children, to this effect,

[a] The Scripture uſeth to call them ſonnes, which are either children, or nephews.

2 Now when this letter cometh to you, (for ye have with you your maſters ſons, ye have with you both charets and horſes, and a defenced citie, and armour)

3 Conſider therefore which of your maſters ſons is beſt and moſt meet, and [b] ſet him on his fathers Throne, and fight for your maſters houſe.

[b] He wrote this, to prove them, whether they would take his part or no.

4 But they were exceedingly afraid, and ſaid, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And he that was governour of *Ahabs* houſe, and he that ruled the city, and the Elders, and the bringers up of the children ſent to Jehu, ſaying, We are thy ſervants, and will do all that thou ſhalt bid us: we will make no king: do what ſeemeth good to thee.

6 ¶ Then he wrote another letter to them, ſaying, If ye be mine, and will obey my voice, [c] take the heads of the men *that are* your maſters ſons, and come to me to Izreel by to morrow this time. (Now the kings ſons, *even* ſeventy perſons *were* with the great men of the city, which brought them up)

[c] God is a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation.

7 And when the letter came to them, they took the kings ſons, and ſlew the ſeventy perſons, and laid their heads in baskets, and ſent them unto him to Izreel.

8 ¶ Then there came a meſſenger and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Let them lay them on two heaps at the entring in of the gate untill the morning.

9 And when it was day, he went out, and ſtood and ſaid to all the people, Ye be [d] righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

[d] Ye cannot juſtly condemn me for the kings death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgement.

10 Know now that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſſe the things that he ſpake † by his ſervant * Elijah.

† Ebr. by the hand of.

* 1 Kings 21. 29.

11 So Jehu ſlew all that remained of the

houſe of Ahab in Izreel, and all that were great with him, and his familiars, and his [e] prieſts, ſo that he let none of his remain.

12 ¶ And he aroſe, and departed and came to Samaria. *And* as Jehu was in the way by an houſe where the Shepheards did sheare,

13 He met with the brethren of Ahaziah king of Judah, and ſaid, Who are ye? And they anſwered, We are the brethren of Ahaziah, and go down to ſalute the children of the king, and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the well beſide the houſe where the ſheep are ſhorne, *even* two and fourty men, and he [f] left not one of them.

15 ¶ And when he was departed thence, he met with Jehonadab the ſon of Rechab coming to meet him, and he [g] ‡ bleſſed him, and ſaid to him, Is thine heart upright, as mine heart is toward thine? And Jehonadab anſwered, Yea, doubtleſſe. *Then* give me thine hand. And when he had given him his hand, he took him up to him into the charet.

16 And he ſaid, Come with me, and ſee the zeale that I have for the Lord: ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lord, which he ſpake to Elijah.

18 Then Jehu aſſembled all the people, and ſaid unto them, Ahab ſerved [h] Baal a little, *but* Jehu ſhall ſerve him much more.

19 Now therfore cal unto me all the prophets of Baal, all his ſervants, and all his prieſts, and let not a man be lacking: for I have a great ſacrifice for Baal: whoſoever is lacking, he ſhall not live. But Jehu did it by a ſubtilty to deſtroy the ſervants of Baal.

20 And Jehu ſaid, † Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

21 So Jehu ſent unto all Iſrael, and all the ſervants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from end to end.

22 Then he ſaid unto him that had the charge of the veſtrie, Bring forth veſtments for all the ſervants of Baal. And he brought them out veſtments.

23 And when Jehu went, and Jehonadab the ſon of Rechab into the houſe of Baal, he ſaid unto the ſervants of Baal, Search diligently, and look, leſt there be heare with you *any* of the [i] ſervants of the Lord, but the ſervants of Baal onely.

24 And when they went in to make ſacrifice and burnt-offering, Jehu appointed fourescore men without, and ſaid, If any of the men whom I have brought into your hands, eſcape, ‡ his ſoul *ſhalbe* for his ſoul.

25 And when he had made an end of the burnt-offring, Jehu ſaid to the guard, and to the captains, Go in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſword. And the guard, and the captains caſt them out, and went unto the [k] citie, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw down the houſe of Baal, and made a jakes of it unto this day.

28 So Jehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Jeroboam the ſon of Nebat which made Iſrael to ſin, Jehu departed not from them, *neither from* the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord ſaid unto Jehu, Becauſe thou haſt diligently executed that which was right in mine eyes, *and* haſt done unto the houſe of Ahab according to all things that were in mine heart, *therefore* ſhal thy [l] ſonnes unto the fourth *generation*, ſit on the Throne of Iſrael.

31 But Jehu regarded not to walk in the Law of the Lord God of Iſrael with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord began to ‡ lothe Iſrael, and Hazael ſmote them in all the coaſts of Iſrael,

33 From Jorden Eaſtward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the river Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the acts of Jehu, and all that he did, and all his valiant deeds, are they not written in the book of the Chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſonne reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, is eight and twenty yeares.

CHAP. XI.

1 Athaliah putteth to death all the kings ſonnes, except Ioaſh the ſonne of Ahaziah. 4 Ioaſh is appointed king. 15 Iehojada causeth Athaliah to be ſlain. 17 He maketh a covenant between God and the peeple. 18 Baal and his prieſts are deſtroyed.

THen * Athaliah the mother of Ahaziah, when ſhe ſaw that her ſonne was dead, ſhe aroſe, and deſtroyed all the [a] kings ſeed.

2 But Jehoſheba the daughter of king Joram, *and* ſiſter to Ahaziah, [b] took Joaſh

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[e] Meaning, which were the idolatrous prieſts.

[f] Thus Gods vengeance is upon the that have any part or familiarity with the wicked.

[g] For he feared God, and lamented the wickednes of thoſe times: therefore Iehu was glad to joyn with him: of Rechab reade Ier. 35. 2.

‡ *Or, praiſed God for him.*

[h] Here Baal is taken for Aſhtaroth the idol of the Zidonians, which Iezebel cauſed to be worſhipped, as is alſo uſed, 1 Kin. 16. 32. and 22. 53.

† *Ebr. ſanctifie.*

[i] Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his Law he giveth expreſſe commandment, Deut. 13.

‡ *Or, he ſhall dy f him.*

[k] Which city w neere to Samaria.

[l] Thus God approveth & rewardeth his zeale, in executing Gods judgement, albeit his wickednes was afterward puniſhed.

‡ *Or, cut them off.*

* *2 Chron. 22. 10.*

[a] Meaning, all the poſterity of Iehoſhaphat, to whom the kingdome appertained: thus God uſed ye cruelty of this woman, to deſtroy the whole family of Ahab.

[b] The Lord promiſed to maintain the family of David, and not to quench the light thereof: therefore he moved the heart of Iehoſheba to preſerve him.

the ſonne of Ahaziah, and ſtale him from among the kings ſons that ſhould be ſlaine, *both* him and his nource, *keeping them* in the [c]bedchamber, and they hid him from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the Lord ſix year: and Athaliah did reigne over the land.

4 ¶ *And the ſeventh year [d]Jehojada ſent and took the Captains over hundreths, with *other* captains, and them of the guard, and cauſed them to come unto him into the houſe of the Lord, and made a Covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the kings ſonne.

5 And he commanded them, ſaying, This it is that ye muſt do, The third part of [e]you, that commeth on the Sabbath, ſhall [f]ward toward the kings houſe:

6 And *another* third part in the gate of [g]Sur: and *another* third part in the gate behind them of the guard: and ye ſhall keep watch ‡ in the houſe of Maſſah.

7 And two parts of you, *that is*, all that [h]go out on the Sabbath day, ſhall keep the watch of the houſe of the Lord about the king.

8 And ye ſhall compaſſe the king round about, every man with his weapon in his hand, and whoſoever commeth within the ranges, let him be ſlain: be you with the king, as he goeth out and in.

9 ¶ And the Captaines of the hundreths, did according to all that Jehojada the Prieſt commanded, and they took every man his men that entred in *to their charge* on the [i]Sabbath with them that went out *of it* on the Sabbath, and came to Jehojada the Prieſt.

10 [k]And the Prieſt gave to the Captains of hundreths, the ſpeares and the ſhields that were king Davids, and were in the houſe of the Lord.

11 And the guard ſtood, every man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar and about the houſe, round about the king.

12 Then he brought out [l]the kings ſon, and put the Crown upon him, and *gave him* [m]the Teſtimonie, and they made him king: alſo they anointed him, and clapt their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the running of the people, ſhe came in to the people in the houſe of the Lord.

14 And when ſhee looked, behold, the king ſtood by a [n]pillar, as the manner was, and the Princes and the Trumpeters by the king, and all the people of the land rejoyced, and blew with Trumpets. Then Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehojada the Prieſt commanded the captains of the hundreths, that had the rule of the hoſte, and ſaid unto them, Have her ‡ forth of the ranges, and he that [o]followeth her, let him die by the ſword: for the Prieſt had ſaid, Let her not be ſlain in the houſe of the Lord.

16 Then they layed hands on her, and ſhe went by the way, by the which the horſes go to the houſe of the king, and there was ſhee ſlain.

17 And Jehojada made a covenant between the Lord, and [p]the king and the people, that they ſhould be the Lords people: likewiſe between the [q]king and the people.

18 Then all the people of the land went into the houſe of Baal, and deſtroyed it with his altars, and his images brake they down couragiouſly, and ſlew Mattan the prieſt of Baal before the [r]altars: and the [ſ]Prieſt ſet a guard over the houſe of the Lord.

19 Then he took the captains of hundreths, and the *other* captains, and the guard, and all the people of the land: and they brought the king from the houſe of the Lord, and came by the way of the gate of the guard to the kings houſe: and he ſate him down on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in quiet: [t]for they had ſlaine Athaliah with the ſword beſide the kings houſe.

21 Seven year old was Jehoaſh when he began to reigne.

CHAP. XII.

6 Iehoaſh maketh proviſion for the repairing of the Temple. 16 He ſtayeth the king of Syria by a preſent from comming againſt Ieruſalem. 20 He is killed by two of his ſervants.

In *the ſeventh year of Jehu, Jehoaſh began to reigne, and reigned fourty years in Jeruſalem, and his mothers name was Zibiah of Beer-ſheba.

2 And Jehoaſh did that which was good in the ſight of the Lord all his time that [a]Jehojada the Prieſt taught him.

3 But [b]the high places were not taken away: for the people offered yet and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the Prieſt, All the ſilver of dedicate things that be brought to the houſe of the Lord, *that is*, the money of them that are under the [c]count, the money that every man is ſet at, *and* all the money that one offereth willingly, and bringeth into the houſe of the Lord,

5 Let the Prieſts take it to them, every man of his acquaintance: and they ſhall repair the [d]broken places of the houſe, whereſoever any decay is found.

6 ¶ Yet in the three and twentieth year of King Jehoaſh the prieſts had not mended that which was decayed in the Temple.

[c] here the ſts did lie.

* Chron. 23. 13.

[d] he chief Prieſt oſhebas huſ d.

[e] f the Levites ch had charge he keeping of Temple, and watch by rſe.

[f] hat none ld come upon m, while they e crowning King.

[g] Called the Eaſt of the Tem- 2 Chro. 23. 5.

‡ *r, that none k his order.*

[h] hoſe charge nded.

[i] ead verſe 5. 7.

[k] To wit, Jeho.

[l] hat is, Joaſh, ich had been t ſecret ſix rs.

[m] Meaning the w of God, ich is his chief rge, & whereonely his rone is eſtabli- d.

[n] Where the gs place was in Temple.

‡ *Or, out of the Temple.*

[o] To take her part.

[p] That both the King and the people ſhould maintain the true worſhip of God, and deſtroy all idolatry.

[q] That he ſhould governe, and they obey in the fear of God.

[r] Even in ỹ place where he had blaſphemed God, and thought to have been holpen by his idole, there God powred his vengeance upon him.

[ſ] To wit, Johojada.

[t] Which by her cruelty, and perſecution had vexed the whole land before.

* 2 Chron. 24. 1.

[a] So long as rulers give eare to ỹ true miniſters of God, they proſper.

[b] So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

[c] That is, the money of redemption, Exo. 30. 12. alſo the money which the Prieſt valued the vowes at, Levit. 27. 2. and their free liberalitie.

[d] For the temple which was built an hundreth fifty and five years before, had many things decayed in it, both by the negligence of the kings his predeceſſors, and alſo by the wickedneſſe of the idolaters.

7 Then king Jehoaſh called for Jehojada the Prieſt, and the *other* Prieſts, and ſaid unto them, Why repaire ye not the ruines of the Temple? now therefore [e] receive no more mony of your acquaintance, except ye deliver it to *repaire* the ruines of the Temple.

8 So the Prieſts conſented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Jehojada the Prieſt took a cheſt and bored a hole in the lid of it, and ſet it beſide the altar, on the [f] right ſide, as every man commeth into the Temple of the Lord. And the Prieſts that kept the ‡ doore, put therein all the money that was brought into the houſe of the Lord,

10 And when they ſaw there was much money in the cheſt, the kings Secretary came up and the high Prieſt, and put it up after that they had told the money that was found in the houſe of the Lord.

11 And they gave the money made ready into the hands of them [g] that undertook the worke, *and* that had the overſight of the houſe of the Lord, and they payed it out to the carpenters and builders that wrought upon the houſe of the Lord,

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was [h] not made for the houſe of the Lord bowles of ſilver, inſtruments of muſicke, baſins, trumpets, nor any veſſels of gold, or veſſels of ſilver of the money that was brought into the houſe of the Lord.

14 But they gave it to the workemen, which repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men, into whoſe hands they delivered that money to be beſtowed on workemen: for they dealt faithfully.

16 The money of the treſpaſſe offring, and the money of the ſinne offrings was not brought into the houſe of the Lord: *for* it was the Prieſts.

17 ¶ Then came up Hazael king of Aram, and fought againſt Gath and took it, and Hazael ſet his face to goe up to Jeruſalem.

18 And Jehoaſh king of Judah took all the [i] hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicated, and that he himſelfe had dedicated, and all the gold that was found in the treaſures of the houſe of the Lord and in the kings houſe, and ſent it to Hazael king of Aram, and he departed from Jeruſalem.

19 Concerning the reſt of the actes of Joaſh and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 ¶ And his ſervants aroſe and wrought treaſon, and [k] ſlew Joaſh in the houſe of [l] Millo, when he came downe to Silla:

21 Even ‡ Jozachar the ſonne of Shimeath, and Jehozabad the ſonne of Shomer his ſervants ſmot him, and he died: and they buried him with his fathers in the city of David. And Amaziah his ſonne reigned in his ſtead.

Chap. XIII.

3 Iehoahaz the ſonne of Iehu is delivered into the hands of the Syrians. 4 He prayeth unto God and is delivered. 9 Ioaſh his ſonne reigneth in his ſtead. 20 Eliſha dieth. 24 Hazael dieth.

IN the three and twentieth yeare of Joaſh the ſonne of Ahaziah king of Judah, Jehoahaz the ſonne of Jehu began to reigne over Iſrael in Samaria, *and he reigned* ſeventeene yeare.

2 And he did evill in the ſight of the Lord, and followed the ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, *and* departed not therefrom.

3 And the Lord was angry with Iſrael, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael, all [b] *his* dayes.

4 And Jehoahaz beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gave Iſrael a [c] deliverer, ſo that they came out from under the ſubjection of the Aramites. And the children of Iſrael [d] dwelt in their tents as † before time.

6 Neverthele ſſe they departed not from the ſinnes of the houſe of Jeroboam which made Iſrael to ſinne, *but* walked in them: even the [e] grove alſo remained ſtill in Samaria)

7 For he had left of the people to Jehoahaz but fifty horſemen, and ten charets, and tenne thouſand footmen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the acts of Jehoahaz and all that he did, and his valiant deeds, are they not written in the book of the Chronicles of the Kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the ſeven and thirtieth yeare of Joaſh king [g] of Judah, began Jehoaſh the ſon of Jehoahaz to reigne over Iſrael in Samaria, *and reigned* ſixteene yeare,

11 And did evill in the ſight of the Lord: *for* he departed not from all the ſinnes of

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[e] He taketh from them the ordering of the money, becauſe of their negligence.

[f] That is, on the Southſide.

‡ *Or, veſſell.*

[g] For the king had appointed others which were meete for that purpoſe, Chap.22.5.

[h] For theſe men had onely the charge of the reparation of the Temple, and the reſt of the money was brought to the king, who cauſed theſe afterward to be made, 2 Chron. 24.14.

[i] After the death of Iehojada, Joaſh fell to Idolatry: therefore God rejecteth him, and ſtirreth up his enemy againſt him, whom he pacified with the treaſures of the Temple: for God would not be ſerved with thoſe gifts, ſeeing the kings heart was wicked.

[k] Becauſe he had put Zacharie the ſonne of Iehojada to death, 2 Chro. 24.25.

[l] Reade 2. Sam. 5.9.

‡ *Or, Iozabar.*

[a] By worſhipping the calves, which Jeroboam did erect in Iſrael.

[b] While Iehoahaz lived.

[c] To wit, Ioaſh the ſonne of Iehoahaz.

[d] Safely, and without danger.

† *Ebr, as yeſterday, and before yeſterday.*

[e] Wherein they did commit their idolatry, and which the Lord had commanded to be deſtroyed, Deut. 16.21.

[f] That is, Hazael and Benhadad his ſonne, as verſ. 3. Reade of Hazael, chap.8.12.

[g] His chiefe purpoſe is to deſcribe the kingdome of Judah, and how God performed his promiſe made to the houſe of David: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatry, who though they had now degenerated, yet God both by ſending them ſundry Prophets and divers puniſhments, did call them unto him againe.

Jeroboam the ſonne of Nebat that made Iſrael to ſin, but he walked therein.

12 Concerning the reſt of the acts of Joaſh and all that he did, and his valiant deeds, *and* how he fought againſt Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſate upon his ſeate: and Joaſh was buried in Samaria among the Kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickneſſe whereof he died, Joaſh the King of Iſrael came downe unto him, and wept upon his face, and ſaid, [h] O my father, the charet of Iſrael, and the horſemen of the ſame.

[h] ...us they uſed ...l the Pro- ...and ſervants ...od, by whom ... bleſſed his ...e, as chap. 2. ...eaning, that ...heir prayers ...did more pro- ... their coun- ...then by force ...nies.

15 Then Eliſha ſaid unto him, Take a bow and arrowes. And he took unto him bow and arrowes.

16 And he ſaid to the King of Iſrael, Put thine hand upon the bow. And he put his hand upon it. And Eliſha put his hands upon the kings hands,

17 And ſaid, Open the window [i] Eaſtward. And when he had opened it, Eliſha ſayd, Shoote. And he ſhot. And he ſaid, *Behold* the arrow of the Lords deliverance, and the arrow of deliverance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

[i] ...at is, toward ..., ſo that he ...ot onely pro- ...e with words, ...lſo confirmed ...by theſe ſigns ... he ſhould ...the victory,

18 Againe he ſaid, Take the arrowes. And he tooke them. And he ſaid unto the king of Iſrael, Smite the ground. And he ſmote thriſe, and ceaſed.

19 Then the man of God was [k] angry with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, ſo thou ſhouldeſt have ſmitten Aram, till thou hadſt conſumed it, where now thou ſhalt ſmite Aram but thriſe.

[k] ...cauſe he ſee- ... content to ...e victory a- ...ſt the ene- ...s of God for ...e or thriſe and ...not a zeale to ...come them ...tinually, and ...diſtroy them ...ly.

20 ¶ So Eliſha died, and they buried him. And *certaine* bands of the Moabites came into the land that yeare.

21 And as they were burying a man, behold, they ſaw the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, he [l] revived and ſtood upon his feet.

[l] ...y this miracle ...l confirmed ...authoritie of ...ha, whoſe do- ...ne in his life ...y contemned, ... at this ſight ...y might ...rne and im- ...e the ſame ...trine.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Jehoahaz.

23 Therefore the Lord had mercie on them, and pitied them, and had reſpect unto them, becauſe of his covenant with Abraham, Jzhak, and Jaakob, and would not deſtroy them, neither caſt he them from him as [m] yet.

[m] Ther is, untill ... ſinnes were ...ne to a full ...ſure, and there ...s no more hope ...amendement.

24 So Hazael the King of Aram died: and Ben-hadad his ſon reigned in his ſtead.

25 Therefore Jehoaſh the ſonne of Jehoahaz returned, and took out of the hand of Benhadad the ſonne of Hazael the cities which he had taken away by warre out of the hand of Jehoahaz his father, *for* three times did Joaſh beat him, and reſtored cities unto Iſrael.

CHAP. XIV.

1 Amaziah the king of Judah putteth to death them that ſlew his father. 7 And after ſmitteth Edom. 15 Ioaſh dieth, and Ieroboam his ſon ſucceedeth him. 29 And after him reigneth Zachariah.

THe ſecond yeare of Joaſh ſon of Jehoahaz king of Iſrael reigned * Amaziah the ſonne of Joaſh king of Judah.

* 2 Chron. 25.1.

2 He was five and twenty yeare old when he began to reigne, and reigned nine and twenty yeare in Jeruſalem, and his mothers name *was* Jehoadan of Jeruſalem.

3 And he did [a] uprightly in the ſight of the Lord, yet not like David his father, *but* did according to all that Joaſh his father had done.

[a] In the beginning of his reign he ſeemed to have an outward ſhew of godlines. but afterward he became an idolater, and worſhipped the idols of the idumeans.

4 ¶ Notwithſtanding the hie places were not taken away: *for* as yet the people did ſacrifice and burnt incenſe in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he ſlew his ſervants which had * killed the king his father.

* Chap. 12.20.

6 But the children of thoſe that did ſlay *him*, he [b] ſlew not, according unto that that is written in the book of the Law of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children put to death for the father: but every man ſhall be put to death for his owne ſinne.

[b] Becauſe they neither conſented, nor were partakers with their fathers in that acte.

* Deut. 24.16. ezek. 18.20.

7 He ſlew *alſo* of [c] Edom in the valley of ſalt, ten thouſand, and took ‡ *the citie* of Sela by warre, and called the name thereof Joktheel unto this day.

[c] For the Idumeans whom Daved had brought to ſubjection. did rebel in the time of Iehoram ſonne of Iehoſhaphat.

‡ *Or, the towre, or the rocke, 2 Chron. 25.12.*

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſonne of Jehu king of Iſrael, ſaying, Come, [d] let us ſee one another in the face.

[d] Let us fight hand to hand and trie it by battell, and not deſtroy one anothers cities.

9 Then Jehoaſh the king of Iſrael ſent to Amaziah king of Juda, ſaying, The thiſtle that is in Lebanon, ſent to the [e] Cedar that is in Lebanon, ſaying, Give thy danghter to my ſonne to wife: and the wild beaſt that was in Lebanon, went and trode downe the thiſtle.

[e] By this parable Jehoaſh compareth himſelfe to a cedar tree, becauſe of his great kingdom over ten tribes, and Amaziah to a thiſtle, becauſe he ruled but over two tribes, and the wild beaſts are Iehoaſh his ſouldiers that ſpoyled the cities of Iudah.

10 *Becauſe* thou haſt ſmitten Edom, thine heart hath made thee proud: [f] bragge of glory, and tary at home, why doeſt thou provoke to *thine* hurt, that thou ſhouldeſt fall, and Judah with thee?

[f] Bragge of thy victory ſo that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Jehoaſh king of Iſrael went up: and he and Amaziah king of Judah ſaw one another in the face at Beth-ſhemeſh which is in Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 But Jehoaſh king of Iſrael tooke Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and ‡ came to Jeruſalem, and brake down the wall of Jeruſalem from the gate of Ephraim to the corner gate, four hundred cubits.

14 And he tooke all the gold and ſilver, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the Kings houſe, and the children that were in [g] hoſtage, and returned to Samaria.

15 Concerning the reſt of the acts of Jehoaſh which he did, and his valiant deeds, and how he fought with Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Joaſh king of Judah, lived after the death of Jehoaſh ſonne of Jehoahaz king of Iſrael fifteen year.

18 Concerning the reſt of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 But they * wrought treaſon againſt him in Jeruſalem, and he fled to [h] Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes, and he was buried at Jeruſalem with his fathers in the Citie of David.

21 Then all the people of Judah tooke [i] Azariah which was ſixteen year old, and made him king for his father Amaziah.

22 He built [k] Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth year of Amaziah the ſon of Joaſh king of Judah, was Jeroboam the ſonne of Ioaſh made king over Iſrael in Samaria, *and reigned* one and fortie year.

24 And he did evill in the ſight of the Lord: *for* he departed not from all the [l] ſins of Ieroboam the ſon of Nebat, which made Iſrael to ſinne.

25 He reſtored the coaſt of Iſrael, from the entring of Hamath, unto the Sea of the wilderneſſe, according to the word of the Lord God of Iſrael, which he ſpake † by his ſervant Ionah the ſonne of Amittai the Prophet, which was of Gath-Hepher.

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none [m] ſhut up, nor any left, neither yet any that could help Iſrael.

27 Yet the Lord † had not decreed to put out the name of Iſrael from under the heaven: therefore he preſerved them by the hand of Ieroboam the ſon of Ioaſh.

28 Concerning the reſt of the acts of Jeroboam, and all that he did, and his valiant deeds, *and* how he fought, and how he reſtored Damaſcus, and [n] Hamath to Judah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

29 So Jeroboam ſlept with his fathers, *even* with the kings of Iſrael, and Zachariah his ſon reigned in his ſtead.

Chap. XV.

1 Azariah the King of Iudah becommeth a Leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

IN the † ſeven and twentieth year of Ieroboam king of Iſrael, began Azariah, ſon of Amaziah king of Judah to reigne.

2 Sixteen year old was he, when he was made king, and he reigned two and fiftie year in Jeruſalem: and his mothers name was Jecholiah of Jeruſalem.

3 And he did [a] uprightly in the ſight of the Lord, according to all that his father Amaziah did.

4 But the high places were not put away: *for* the people yet offered, and burned incenſe in the high places.

5 And the Lord [b] ſmote the king: and he was a leper unto the day of his death, and dwelt in an houſe apart, and Jotham the kings ſonne governed the houſe, *and* [c] judged the people of the land.

6 Concerning the reſt of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of David, and Jotham his ſonne reigned in his ſtead.

8 ¶ In the eight and thirtieth year of Azariah king of Judah did Zachariah the ſon of Jeroboam reigne over Iſrael in Samaria ſix [d] moneths.

9 And did evill in the ſight of the Lord, as did his fathers: *for* he departed not from the ſins of Jeroboam the ſonne of Nebat, which made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him in the ſight of the people, and [e] killed him, and reigned in his ſtead.

11 Concerning the reſt of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

12 This was the * word of the Lord, which he ſpake unto Jehu, ſaying, thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation* after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſon of Jabeſh began

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‡ *Or, brought him.*

[g] That is, which the Iſraelites had given to them of Judah for an aſſurance of peace.

* *2 Chron. 25.27.*

[h] Which citie Roboam built in Judah for a fortreſſe, 2 Chron. 11.9.

[i] Who is alſo called Uzziah, 2 Chron. 26.1.

[k] Which is alſo called Elanon, or Eloth.

[l] Becauſe this idolatrie was ſo vile, and almoſt incredible, that men ſhould forſake the living God, to worſhip calves, the worke of mans hands, therefore the Scripture doeth oftentimes repeat it in the reproch of all idolaters.

† *Ebr. by the hand of.*

[m] Read 1 King 14.10.

† *Ebr. had not ſpoken.*

[n] Which was called Antioch of Syria, or Rib lah.

† *Ebr. in the twentieth year, and ſeventh year.*

[a] So long as he gave eare to Zachariah the Prophet.

[b] His father and grandfather were ſlain by their ſub jects and ſervant and he becauſe he would uſurpe the Prieſts office, contrary to Gods ordinance, was ſmi ten immediately by the hand of God with the le proſie, 2 Chron. 26 21.

[c] As Viceroy, or deputie to his fa ther.

[d] He was ẏ fourt in deſcent from Jehu, who reigne according to Gods promiſe, bu in him God bega to execute his wrath againſt the houſe of Jehu.

[e] Zachariah was the laſt in Iſrael, that had the king dom by ſucceſſio ſave only Pekahi the ſon of Mena hem, who reign but two years.

* *Chap. 10.30.*

to reigne in the nine and thirtieth yeare of Vzziah King of Judah: and he reigned the ſpace of a moneth in Samaria.

14 For Menahem the ſonne of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 Concerning the reſt of the actes of Shallum, and the treaſon which he wrought, behold, they are written in the book of the Chronicles of the Kings of Iſrael.

16 ¶ Then Menahem deſtroyed [f] Tiphſah, and all that were therein, and the coaſts thereof from Tirzah, becauſe they opened not to him, and he ſmote it, and ript up all their women with child.

17 The nine and thirtieth yeare of Azariah King of Judah, began Menahem the ſonne of Gadi to reigne over Iſrael, *and reigned* tenne yeares in Samaria,

18 And he did evill in the ſight of the Lord, and departed not all his dayes from the ſinne of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

19 ¶ Then Pul the King of Aſſhur came againſt the [g] land: and Menahem gave Pul a thouſand [h] talents of ſilver, that his hand might be with him, and eſtabliſh the Kingdome in his hand.

20 And Menahem exacted the money of Iſrael, that all men of ſubſtance ſhould give the King of Aſſhur fiftie ſhekels of ſilver a piece: ſo the King of Aſſhur returned, and taried not there in the land.

21 Concerning the reſt of the actes of Menahem, and all that he did, are they not written in the book of the Chronicles of the Kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne did reigne in his ſtead.

23 ¶ In the fiftieth yeare of Azariah king of Judah, began Pekahiah the ſonne of Menahem to reigne over Iſrael in Samaria, *and reigned* two yeare.

14 And he did evill in the ſight of the Lord: *for* he departed not from the ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 And Pekah the ſon of Remaliah his captaine conſpired againſt him, and ſmote him in Samaria in the place of the Kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: ſo he killed him, and reigned in his ſtead.

26 Concerning the reſt of the actes of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeare of Azariah King of Judah began Pekah the ſon of Remaliah to reigne over Iſrael in Samaria, *and reigned* twentie yeare.

28 And he did evill in the ſight of the Lord: *for* he departed not from the ſinnes of Jeroboam the ſonne of Nebat, that made Iſrael to ſinne.

29 In the dayes of Pekah King of Iſrael, [k] came Tiglath Pileſer king of Aſſhur, and took Jion, and Abel, Beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Aſſhur.

30 And Hoſhea the ſon of Elah wrought treaſon againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeare of Jotham the ſonne of Vzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Iſrael.

32 ¶ * In the ſecond yeare of Pekah the ſonne of Remaliah King of Iſrael, beganne Jotham ſonne of ‡ Vzziah king of Judah to reigne.

33 Five and twentie yeare old was he, when he began to reigne, and he reigned ſixteene yeares in Jeruſalem: and his mothers name was Jeruſha the daughter of Zadok.

34 And he did uprightly in the ſight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But the high places were not put away: *for* the people yet offered and burnt incenſe in the high places: he built the higheſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 In [m] thoſe dayes the Lord began to ſend againſt Judah, Rezin the king of Aram, and [n] Pekah the ſonne of Remaliah.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

3 Ahaz king of Iudah conſecrateth his ſon in fire. 5 Ieruſalem is beſieged. 9 Damaſcus is taken and Rezin ſlaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

THe ſeventeenth yeare of Pekah the ſon of Remaliah, [a] Ahaz the ſon of Jotham king of Judah began to reigne.

2 Twenty yeare old was Ahaz, when he began to reigne, and he reigned ſixteen yeare in Jeruſalem, and did not uprightly in the ſight of the Lord his God, like David his father:

3 But walked in the way of the Kings of Iſrael, yea, and made his ſonne to [b] goe thorow the fire, after the abomnations of the heathen, whom the Lord had caſt out before the children of Iſrael.

Ff 3 4

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[f] which was a ie of Iſrael, that ld not receive to be king.

[g] hat is, of Iſ-

[h] ſtead of ſeek- helpe of God, ent about by ey to purchaſe avour of this , being an el, and there- God forſooke , and Pul e afterward promiſe, de- ed his coun- , and led his le away cap-

[i] hich were of me conſpira-

[k] For God ſtirred up Pul, and Tiglath Pileſer againſt Iſrael for their ſinnes. 1. Chron. 5. 26.

* 2. Chron. 27. 1.

‡ Or, Azariah.

[l] He ſheweth that his uprighneſſe was not ſuch, but that he had many and great faults.

[m] After the death of Jotham.

[n] Which ſlew of Judah in one day ſixe ſcore thouſand fighting men. 2. chro 28. 6. becauſe they had forſaken the true God.

[a] This was a wicked ſonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manaſſeh, ſave that God in the end ſhewed him mercie. Thus we ſee how uncertaine it is to depend on the dignity of our fathers

[b] That is, offred him to Molech, or made him to paſſe betweene two fires, as the manner of the Gentiles was, Levit. 18. 21. deut. 18. 10.

4 Alſo he offered and burnt incenſe in the high places and on the hilles, and under every greene tree.

5 *Then Rezin king of Aram, and Pekah ſonne of Remaliah king of Iſrael came up to Jeruſalem, to fight: and they beſieged Ahaz, but could not overcome [c] him.

6 At the ſame time Rezin king of Aram reſtored [d] Elath to Aram, and drove the Jewes from Elath: ſo the Aramites came to Elath, and dwelt there unto this day.

7 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſervant and thy ſonne: come up, and deliver me out of the hand of the King of Aram, and out of the hand of the king of Iſrael which riſe up againſt me,

8 And Ahaz tooke the ſilver and the gold that was found in the [f] houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent unto the king of Aſſhur.

9 And the King of Aſſhur conſented unto him: and the king of Aſſhur went up againſt Damaſcus: and when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10 And King Ahaz went unto Damaſcus to meet Tiglath Pileſer king of Aſſhur: and when king Ahaz ſaw the altar that was at Damaſcus, he ſent to Vrijah the Prieſt the paterne of the Altar, and the faſhion of it, and all the workemanſhip thereof.

11 And Vrijah the Prieſt made an Altar [g] in al points like to that which king Ahaz had ſent from Damaſcus, ſo did Vrijah the prieſt againſt king Ahaz came from Damaſcus.

12 So when the King was come from Damaſcus, the King ſaw the Altar: and the king drew neere to the altar, and offered [h] thereon.

13 And he burnt his burnt offering, and his meate offering, and powred his drinke offering, and ſprinkled the blood of his peace offerings beſides the Altar,

14 And *ſet it* by the braſen altar which was before the Lord, and brought it in farther before the houſe betweene the altar and the houſe of the Lord, and ſet it on the [i] North ſide of the Altar.

15 And king Ahaz commanded Vrijah the Preiſt, and ſaid, Upon the great altar ſet on fire in the morning the burnt offering, and in the even the meat offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the [k] braſen Altar ſhall be for me to enquire *of God*.

16 And Vrijah the Prieſt did according to all that king Ahaz had commanded.

17 And King Ahaz brake the borders of the baſes, and tooke the cauldrons from off them, and took downe the ſea from the braſen oxen that were under it, and put it upon a pavement of ſtones.

18 And the [l] vaile for the Sabbath (that they had made in the houſe) and the Kings entry without turned he to the houſe of the Lord, [m] becauſe of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his ſonne reigned in his ſtead.

* *Eſay.7.1.*

[c] For the Lord preſerved the citie, and his people for his promiſe ſake made to David.

[d] Which citie Azariah had taken from the Aramites, and fortified it, Chap.14.22.

[e] Contrary to the admonition of the Prophet, Iſa.7.4.

[f] Thus he ſpared not to ſpoile the Temple of God to have ſuccour of men, and would not once lift up his heart toward God to deſire his helpe, nor yet heare his Prophets counſell.

[g] We ſee ỹ there is no prince ſo wicked but he ſhal finde flattrers, and falſe miniſters to ſerve his turne.

[h] Either offerings for peace or proſperitie, or of thankſgiving, as Levit.3.1.or elſe meaning the morning and evening offering, Exo.29.38.num.28.3.and thus he contemned the meanes & the altar which God had commanded by Salomon, to ſerve God after his owne fantaſie.

[i] That is, at the right hand, as men went into the Temple.

[k] Here he eſtabliſheth by commandement his owne wicked proceedings, and doeth aboliſh the commandement and ordinance of God.

[l] Or, tent, whe in they lay on t Sabbath, which had ſerved th weeke in the Temple, and departed home.

[m] Either to f ter the King Aſſyria, when ſhould thus ſ him change t ordinance of Go or elſe that t Temple might a refuge for him the King ſhou ſuddenly aſſa his houſe.

CHAP. XVII.

3 Hoſhea king of Iſrael is taken, 4 And he and all his realme brought to the Aſſyrians, 18 for their idolatrie. 25 Lions deſtroy the Aſſyrains that dwelt in Samaria. 29 Every one worſhippeth the god of his nation, 35 contrary to the commandement of God.

IN the twelfth yeare of Ahaz king of Judah began Hoſhea the ſonne of Elah to reigne in Samaria over Iſrael, *and reigned* nine yeares.

2 And he did evill in the ſight of the Lord, [a] but not as the kings of Iſrael, that were before him.

3 And Shalmaneſer king of Aſſhur came up againſt him, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent unto the king of Aſſhur, [b] as *he had done* yearely: therfore the king of Aſſhur ſhut him up, and put him in priſon.

5 Then the King of Aſſhur came up thorowout all the land, and went againſt Samaria, and beſieged it three yeare.

6 ¶* In the ninth yeare of Hoſhea, the king of Aſſhur tooke Samaria, and caried Iſrael away unto Aſſhur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the [c] Medes.

7 For when the children of Iſrael [d] ſinned againſt the Lord their God, which had brought them out of the land of Egygt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the heathen, whom the Lord had caſt out before the children of Iſrael, and *after the manners* of the kings of Iſrael, which they uſed,

9 And the children of Iſrael had done ſecretly things that were not upright before the Lord their God, and throughout all their cities had built high places, *both* from the towre [e] of the watch, to the defenced citie,

10 And had made them images and groves upon every high hill, and under every green tree,

11 And

[a] Though he in vented no ne idolatry or impi as others did, y he ſought for helpe at the Egy tians which Go had forbidden.

[b] For he had p tribute for th ſpace of eight yeares.

* *Chap.* 18.10

[c] For at this tim the Medes a Perſians were ſu iect to the Aſſy rians.

[d] He ſetteth fort at length the cauſe of this gr plague and perp tuall captivity, admoniſh all pe ple and nations cleave to the Lo God, and on worſhip him f feare of like ju ment.

[e] Meaning, th rowout all the borders.

11 And there burnt incenſe in all the high places, as did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And ſerved idoles: whereof the Lord had ſaid unto them, * Ye ſhall doe no ſuch thing,

13 Notwithſtanding the Lord teſtified to Iſrael, and to Judah † by all the Prophets, and by all the Seers, ſaying, * Turne from your evill wayes, and keepe my commandements *and* my ſtatutes, according to all the Law, which I commaunded your fathers, and which I ſent to you by my ſervants the Prophets.

14 Neverthel̄eſſe they would not obey, * but hardned their necks, like to the necks of their [f] fathers, that did not beleve in the Lord their God.

15 And they refuſed his ſtatutes and his covenant, that he made with their fathers, and his teſtimonies (wherewith he witneſſed unto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

16 Finally, they left all the commandements of the Lord their God, and made them molten images, * *even* two calves, and made a grove, and worſhipped all the [g] hoſte of heaven, and ſerved Baal.

17 And they made their ſonnes and their daughters [h] paſſe thorow the fire, and uſed witchcraft and inchantments, yea, [i] ſold themſelves to doe evill in the ſight of the Lord, to anger him.

18 Therefore the Lord was exeeding wroth with Iſrael, and put them out of his ſight, *and* none was left but the tribe of Judah [k] onely.

19 Yet Judah kept not the commandements of the Lord their God, but walked according to the faſhion of Iſrael, which they uſed.

20 Therefore the Lord caſt off all the ſeed of Iſrael, and afflicted them, and delivered them into the hands of ſpoylers, untill he had caſt them out of his [l] ſight.

21 [m] For he cut off Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king: and Jeroboam drew Iſrael away from following the Lord, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in all the ſinnes of Jeroboam, which he did, *and* departed not therefrom,

23 Untill the Lord put Iſrael away out of his ſight, as he had ſaid † by all his ſervants the * Prophets, and caried Iſrael away out of their land to Aſſhur unto his day.

24 And the King of Aſſhur brought folke from Babel, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria in ſtead of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the Cities thereof.

25 ¶ And at the beginning of their dwelling there, they [o] feared not the Lord: therefore the Lord ſent lions among them, which ſlew them.

26 Wherefore they ſpake to the King of Aſſhur, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the King of Aſſhur commanded, ſaying, Carie thither one of the Prieſts whom ye brought thence, and let him goe and dwell there, and teach them the manner of the God [p] of the countrey.

28 So one of the Prieſts, which they had caried from Samaria, came and dwelt in Bethel, and taught them how they ſhould feare the Lord.

29 Howbeit every nation made their gods, & put them in the houſes of the high places which the Samaritanes had made, every nation in their cities, wherein they dwelt.

30 For the men of Babel made [q] Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Avims made Nibhaz, and Tartak: and the Sepharvaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharvaim.

32 Thus they feared the Lord, and appointed out Prieſtes out of themſelves for the high places, who prepared for them *ſacrifices* in the houſes of the high places.

33 * They [r] feared the Lord, but ſerved their gods after the manner of the nations whom they caried thence.

34 Unto this day they doe after the old manner: they neither feare God, neither doe after [ſ] their ordinances, nor after their cuſtomes, nor after the Law, nor after the commandment, which the Lord commanded the children of Jaakob, * whom he named Iſrael,

35 And with whom the Lord had made a covenant, and charged them, ſaying, * Feare none other goods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.

37 Alſo keepe ye diligently the ſtatutes and the ordinances, and the law, and the commandement, which he wrote for you,

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* *Deut.* 4.19.

† *Ebr, by the hand*

* *Iere.* 18.11. *and* .5, *and* 35.15.

* *Deut.*31.27.

So that to allege authority of Fathers or at antiquity, cept we can ove that they re godly, is but declare that we the children of wicked,

* *Exod.*32.8. *ing.*12.28.

That is, the ne, the moone d ſtars, Deut. 9.

Read chap.16.

Reade of this aſe, 1.King, 21. and 25.

No whole tribe s left but Iu- h: and they of njamin and vi, which re- ined, were unted with Ju- h.

Out of the land ere he ſhewed greateſt to- ns of his pre- ce and favour.

That is, God off the tenne bes, 1 King.12. 20.

† *Ebr. by the hand*

* *Iere.* 25.9.

Of theſe peo- s came the Sa- ritanes, where- mention is ſo ch made in the ſpel, and with om the Jewes uld have no- ng to doe, Iohn 9.

[o] That is, they ſerved him not: therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment,

[p] That is, how to worſhip him: thus the wicked rather then to loſe their commodities, will change to all religions.

[q] Meaning, that every countrey ſerved that idole, which was moſt eſteemed in that place whence they came.

* *Ezek.*20.39. *Zeph.*1.5.

[r] That is, they had a certaine knowledge of God and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as doe the Papiſts which worſhip both God and idols: but this is not to feare God, as appeareth verſe 34.

[ſ] He meaneth this by the Iſralites, to whom God had given his commandements.

* *Gen.*32.28. 1 *King.* 18.31.

* *Iudge.*6.10. *iere.* 10.2.

that ye doe them continually, and feare not other gods.

38 And forget not the covenant that I have made with you, neither feare ye other gods.

39 But feare the Lord your God, and he will deliver you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old cuſtome.

41 So theſe [t] nations feared the Lord, and ſerved their images *alſo*: ſo *did* their children, and their childrens children: as did their fathers, *ſo* doe they unto this day.

t That is, theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

Chap. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpent, and deſtroyeth the idoles, 7 and proſpereth. 11 Iſrael is carried away captive. 30 The blaſphemy of Saneherib.

NOw in the third yeare of Hoſhea, ſon of Elah King of Iſrael, * Hezekiah the ſon of Ahaz king of Judah began to reigne.

* 2.Chron. 28.27. and 29.1.

2 He was five and twentie yeare old, when he began to reigne, and reigned nine and twenty year in Jeruſalem. His mothers name alſo was Abi the daughter of Zachariah.

3 And he did [a] uprightly in the ſight of the Lord, according to all that David his father had done.

4 He took away the high places, and brak the images, and cut downe the groves, and brake in pieces the * braſen ſerpent that Moſes had made: for unto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it [b] Nehuſhtan.

a Although they of Judah were given to idolatry and impiety, as they of Iſrael were, yet God for his promiſe ſake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

* Numb. 21.8.9.

b That is, a piece of braſſe, thus he calleth the ſerpent by contempt, which notwithſtanding was ſet up by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatry, this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the Kings of Judah, neither were there any ſuch before him.

6 For he clave to the Lord, *and* departed not from him, but kept his commandments, which the Lord had commanded Moſes.

7 So the Lord was with him, *and* he proſpered in all things, which he took in hand: alſo he rebelled againſt the king of Aſſhur, and ſerved him not.

8 He ſmote the Philiſtims unto Azzah, and the coaſts thereof, [c] from the watch towre unto the defenced city.

c Read Chap. 17.9.

9 ¶ * And in the fourth yeare of King Hezekiah, (which was the ſeventh yeare of Hoſhea ſonne of Elah King of Iſrael) Shalmaneſer king of Aſſhur came up againſt Samaria, and beſieged it.

* Chap. 17.3.

10 And after three yeares they took it, *even* in the ſixt yeare of Hezekiah: that is, * the ninth yeare of Hoſhea king of Iſrael was Samaria taken.

* Chap. 17.6.

11 Then the king of Aſſhur did cary away Iſrael unto Aſſhur, and put them in Halah and in Habor, *by* the river of Gozan, and in the cities of the Medes.

12 Becauſe they would not obey the voice of the Lord their God, but trangreſſed his covenant, *that is*, all that Moſes the ſervant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreover, in the fourteenth yeare of king Hezekiah, Sancherib king of Aſſhur came up againſt all the ſtrong cities of Judah, and took them.

* 2.Chron. 32.1. Iſa. 36.1.

14 Then Hezekiah King of Judah ſent unto the king of Aſſhur to Lachiſh, ſaying, [d] I have offended: depart from me, *and* what thou layeſt upon me, I will beare it. And the King of Aſſhur appointed unto Hezekiah King of Judah three hundreth talents of ſilver, and thirty talents of gold.

d As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelfe.

15 Therefore Hezekiah gave all the ſilver that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the ſaid Hezekiah king of Judah had covered over) and gave them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent [e] Tartan, and Rabſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoſte againſt Jeruſalem. And they went up, and came to Jeruſalem, and when they were come up, they ſtood by the conduit of the upper poole, which is by the path of the fullers field,

e After certaine yeares when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and army againſt him.

18 And called to the king. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the Chanceller, and Joah the ſonne of Aſaph the ‡ Recorder.

‡ Or, writer of Chronicles, or ſecretary.

19 And Rabſhakeh ſaid unto them, Tell ye Hezekiah, I pray you, Thus ſaith the great king, *even* the great king of Aſſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I have † eloquence, [f] *but* counſell and ſtrength *are* for the warre. On whom then doeſt thou truſt, that thou rebelleſt againſt me?

† Ebr. talke of the lippes.

f Thou thinkeſt that words will ſerve to perſwade thy people, or to move my maſter.

21 Loe, thou truſteſt now in this broken ſtaffe of reed, *to wit*, on [g] Egypt, on which if a man leane, it will goe into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

g Egypt ſhall not onely not be able to ſuccour thee but ſhall be an hurt unto thee.

22 But if ye ſay unto me, We truſt in the Lord our God, is not that he whoſe high places, & whoſe altars Hezekiah hath [h] taken away, and hath ſaid to Judah and Jeruſalem, ye ſhall worſhip before this altar in Jeruſalem?

h Thus the idolaters thinke that Gods religion is deſtroyed, when ſuperſtition and idolatry are reformed.

23 Now therefore give [i] hoſtages to my lord the king of Aſſhur, and I wil give thee two thouſand horſes, if thou be able to ſet riders upon them.

i Meaning, that it was beſt for him to yeeld to the King of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

24 For how canſt thou deſpiſe any captaine of the leaſt of my maſters ſervants, and put thy truſt on Egypt for charets and horſemen?

25 Am I now come up without the [k] Lord to this place to deſtroy it? the Lord ſaid to me, Goe up againſt this land, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Joah ſaid unto Rabſhakeh, Speak, I pray thee, to thy ſervants, in the ‡ Aramites language, for we underſtand it, and talke not with us in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe wordes, and not to the men which ſit on the wall, that they might eate their owne dung, and drink † their owne piſſe with you?

28 So Rabſhakeh ſtood and cried with a lowd voyce in the Iewes language, and ſpake, ſaying, Heare the words of the great King, of the king of Aſſhur.

29 Thus ſaith the King, Let not Hezekiah deceive you: for he ſhall not be able to deliver you ‡ out of mine hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this citie ſhall not be given over into the hand of the king of Aſſhur.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſhur, Make † appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne figtree, and drink every man of the water of his owne well,

32 Till [l] I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olives oyle, and honie, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, ſaying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharvaim, Hena and Ivah? how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that have delivered their land out of mine hand, that the [m] Lord ſhould deliver Ieruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the kings commandement was, ſaying, Anſwer ye him not.

37 Then Eliakim, the ſon of Hilkiah, which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſon of Aſaph the recorder, came to Hezekiah with their clothes rent, and told him the words of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourescore and five thouſand men of the Aſſyrians. 37 Saneherib is killed of his owne ſonnes.

AND* when King Hezekiah heard it, he rent his clothes and put on ſackcloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chanceller, and the Elders of the Prieſts clothed in ſackecloth [a] to Iſaiah the Prophet the ſonne of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to [b] the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard all the words of Rabſhakeh, whom the King of Aſſhur his maſter hath ſent to raile on the living God, and to reproch him with words which the Lord thy God hath heard, then lift thou up *thy* prayer for the [c] remnant that are left.

5 ¶ So the ſervants of King Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſervants of the King of Aſſhur have blaſphemed me.

7 Behold, I will ſend a blaſt[d] upon him, and he ſhall heare a noiſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [e] He heard alſo men ſay of Tirhakah king of ‡ Ethiopia, [f] Behold, he is come out to fight againſt thee: he therefore departed and ſent *other* meſſengers unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeake unto Hezekiah King of Iudah, and ſay, Let not thy [g] God deceive thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be delivered into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the kings of Aſſhur have done to all lands, how they have deſtroyed them: and ſhalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have deſtroied? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharvaim, Hena and Ivah?

14 ¶ So Hezekiah received the letter of the hand of the meſſengers, and read it: and

[k] The wicked al- yes in their perity flatter rſelves, that d doth favour m. Thus he aketh to feare zekiah, that by ſting him, he uld reſiſt God.

r, Syrians.

Ebr. the water of r feet.

r, by his hand.

br. bleſſing, mea- , the condi- of peace.

[l] e maketh him- eſo ſure, that will not grant m truce, except y tender them- es to him to ed away cap- s.

[m] This is an exe- ble blaſphemy inſt the true d, to make him all with the i- es of other na- s: therefore d did moſt pely puniſh it.

* Iſa. 37. 1.

[a] To heare ſome new propheſie, and to have comfort of him.

[b] The dangers are ſo great that we can neither avenge this blaſphemie, nor helpe our ſelves, no more then a woman in her travaile.

[c] Meaning, for Ieruſalem, which onely remained of all the cities of Judah.

[d] The Lord can with one blaſt blow away all the ſtrength of man, and turne it into duſt.

[e] That is, Saneherib.

‡ *Or, blacke moores.*

[f] For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, becauſe of his oppreſſion of other countries.

[g] The more neer that the wicked are to their deſtruction, the more they blaſpheme.

Hezekiah went up into the houſe of the Lord, and Hezekiah ſpred it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou haſt made the heaven and the earth.

16 Lord, [k] bow downe thine eare, and heare: Lord open thine eies and behold, and heare the words of Saneherib, who hath ſent to blaſpheme the [l] living God.

17 Trueth it is, Lord, that the kings of Aſſhur have deſtroyed the nations and their lands,

18 And have ſet fire on their gods: for they were no gods, but the work of mans hands, *even* wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I have heard that which thou haſt prayed me, concerning Saneherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O [n] Virgin, daughter of Zion, he hath deſpiſed thee, *and* laughed thee to ſcorne: O daughter of Jeruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eies on high? *even* [o] againſt the holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſaid, By the multitude of my charets I am come up to the top of the mountaines, by the ſides of Lebanon, and will cut downe the high Cedars thereof, *and* the faire firre trees thereof, and I will goe into the [p] lodging of his borders, and into the foreſt of his ‡ Carmel.

24 I have digged, and drunk the waters of others, and with the plant of my feet have I dried all ‡ the floods cloſed in.

25 Haſt thou not heard, how I have of old time made it, and have formed it long agoe? [q] and ſhould I now bring it, that it ſhould be deſtroyed, *and layed* on ruinous heapes, *as* cities defenſed?

26 Whoſe [r] inhabitants have ſmall power, *and* are afraid, and confounded: they are like the graſſe of the field, and greene herbe, *or* graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury againſt me.

h Before the Arke of the covenant.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy Name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull deſire of God to be delivered: to wit, that he may be glorified by their deliverance.

n Becauſe as yet Jeruſalem had not beene taken by the enemie, therefore he calleth her virgin.

o God counteth that injury done to him, and will revenge it, which is done to any of his ſaints.

p Meaning, Jeruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37.24.

‡ *Or, pleaſant countrey.*

‡ *Or, the waters of cities beſieged.*

q He declareth that foraſmuch as he is the authour and beginning of his Church, he will never ſuffer it utterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flouriſh, and afterward fade and decay like flowers.

28 And becauſe thou rageſt againſt me, and thy tumult is come up to mine eares, I will put mine [ſ] hook in thy noſtrels, and my bridle in thy lips, and will bring thee back againe the ſame way thou cameſt.

29 And this ſhall be a [t] ſigne unto thee, *O Hezekiah*, Thou ſhalt eat this yeare ſuch things as grow of themſelues, and the next yeare ſuch as grow without ſowing, and the third yeare ſowe ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah, ſhall againe take [v] root downwards, and beare fruit upward.

31 For out of Jeruſalem ſhall go a remnant, and ſome that ſhall eſcape out of mount Zion: the [x] zeale of the Lord of hoſts ſhall doe this.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, He ſhall not enter this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 *But* he ſhall returne the way he came, and ſhall not come into this city, ſaith the Lord.

34 For I will defend this citie to ſave it for mine owne ſake, and for David my ſervants ſake.

35 ¶ * And the ſame night the Angel of the Lord went out and ſmot in the campe of Aſſhur an hundreth fourescore and fiue thouſand: ſo when they aroſe early in the morning, behold, they were al dead corpſes.

36 So Saneherib king of Aſſhur departed, and went his way, and returned, and dwelt in Nineveh.

37 And as he was in the temple worſhipping Niſroch his god, Adramelech and Sharezer his ſonnes, [y] ſlew him with the ſword: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſtead.

ſ I will bridle th rage, and tur thee to and fro pleaſeth me.

t God did not on ly promiſe him the victory, bu giveth him a ſign to confirme hi faith.

u The Lord wi multiply in gre number that ſma remnant of Judah that is eſcaped.

x The love th God beareth toward his Church ſhall overcome th the counſels and enterpriſes of men

* *Iſa.37.36.*

y This was th juſt judgement o God for his blaſphemie, that he ſhould be ſlain before that idole, whom he preferred to the living God, and by them by whom he ought by nature to have beene defended.

CHAP. XX.

1 Hezekiah is ſicke and receiveth the ſigne of his health. 12 He receiveth rewards of Berodach, 13 Sheweth his treaſures, and is reprehended of Iſaiah. 21 He dieth, and Manaſſeh his ſon reigneth in his ſtead.

About that time * was Hezekiah ſicke unto death: and the Prophet Iſaiah the ſon of Amoz came to him, & ſaid unto him, Thus ſaith the Lord, Put thine houſe in an order: for thou ſhalt die, and not live.

2 Then he turned his face to the [a] wall, and prayed to the Lord, ſaying,

3 I beſeech thee, O Lord, remember now, how I have walked before thee in truth and with a [b] perfect heart, and have done that which is good in thy ſight: and Hezekiah [c] wept ſore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, ſaying,

* *2.Chron.32.* *iſa.38.1.*

a That his min might not be troubled.

b Meaning, without all hy pocriſie.

c Not ſo much his owne death for feare that Id latry ſhould restored, which had deſtroyed ſo Gods name b diſhonoured.

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſaith the Lord God of David thy father, I have heard thy [d] prayer, *and* ſeene thy teares: behold, I have heald thee, *and* the third day thou ſhalt goe up to the [e] houſe of the Lord,

6 And I will adde unto thy dayes fifteene yeares, and will deliver thee and this citie out of the hand of the king of Aſſhur, and will defend this citie for mine owne ſake, and for David my ſervants ſake.

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nd prayer,
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ve thankes
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7 Then Iſaiah ſaid, Take a [f] lumpe of drie figs. And they took it, and laid it on the boile, and he recovered.

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8 ¶ For Hezekiah had ſaid unto Iſaiah, What *ſhall be* the ſigne that the Lord will heale me, and that I ſhall goe up into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou have of the Lord, that the Lord will doe that he hath ſpoken, *Wilt thou* that the ſhadow goe forward ten degrees, or goe back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſſe forward ten degrees: not ſo *then*, but let the ſhadow [g] goe back ten degrees.

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Kings diall.

11 And Iſaiah the Prophet called unto the Lord, and he brought againe the ſhadow ten degrees backe by the degrees whereby it had gone down in the [h] diall of Ahaz.

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ſtaires that
ad made.

12 ¶ * The ſame ſeaſon Berodach Baladan the ſon of Baladan king of Babel, ſent letters and a [i] preſent to Hezekiah: for he had heard how that Hezekiah was ſicke,

39.1.
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13 And Hezekiah heard them, and ſhewed them all his treaſure houſe, *to wit*, the ſilver, and the gold, and the ſpices, and precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, and in all his [k] realme, that Hezekiah ſhewed them not.

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14 Then Iſaiah the Prophet came unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They be come from a farre countrey, *even* from Babel.

15 Then ſaid he, What have they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeene: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine houſe, and whatſoever thy fathers have layed up in ſtore unto this day, * ſhall be caried into Babel: Nothing ſhall be left, ſayth the Lord.

.24.13. and
ere, 27.

18 And of thy ſonnes, that ſhall proceed out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhall be eunuches in the palace of the king of Babel.

19 Then Hezekiah ſaid unto Iſaiah, The word of the Lord which thou haſt [l] ſpoken, is good: for ſaid he, Shall it not *be good*, if [m] peace and trueth be in my dayes?

l He acknowlegeth Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word.

m Seeing that God hath ſhewed me this favour to grant me quieneſs during my life: for he was afraid leſt the enemies ſhould have had occaſion to reioyce, if ỹ Church had decayed in his time, becauſe he had reſtored religion.

20 Concerning the reſt of the acts of Hezekiah, and all his valiant deeds, and how he made a poole and a conduit, and brought water into the citie, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſonne reigned in his ſtead.

Chap. XXI.

3 King Manaſſeh reſtoreth idolatry. 16 and uſeth great cruelty. 18 He dieth, and Amon his ſonne ſucceedeth, 23 Who is killed of his owne ſervants. 26 After him reigneth Ioſiah.

Manaſſeh * was twelve yeares old when he began to reigne, and reigned fifty and five yeares in Jeruſalem: his mothers name alſo was Hephzi-bah.

* 2.Chron.33.1.

2 And he did evill in the ſight of the Lord after the abomination of the heathen, whom the * Lord had caſt out before the children of Iſrael.

* Deut.18.9.

3 For he went back and built the high places, * which Hezekiah his father had deſtroyed: and he erected up altars for Baal, and made a grove, as did Ahab King of Iſrael, and worſhipped all the hoſte of heaven and ſerved them.

* Chap.18.4.

4 Alſo he * built altars in the houſe of the Lord, of the which the Lord ſaid, * In Jeruſalem will I put my Name.

* Iere.32.34.
* 2 Sam.7.13.

5 And he built altars for all the hoſte of the heaven in the two courts of the houſe of the Lord.

6 And he cauſed his ſonnes to [a] paſſe thorow the fire, and gave himſelfe to witchcraft and ſorcerie, and he uſed them that had familiar ſpirits and were ſoothſayers, and did much evill in the ſight of the Lord to anger him.

a Reade Chap. 16.3.

7 And he ſet the image of the grove, that he had made, in the houſe, whereof the Lord had ſaid to David and to Salomon his ſon, * In this houſe and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my Name for ever.

* 1 King. 8. 29. and 9.3. chap. 23. 27.

8 Neither will I make the feet of Iſrael move any more out of the land, which I gave their fathers: ſo that they will [b] obſerve and doe all that I have commanded them, *and* according to all the Law that my ſervant Moſes commanded them.

b Therefore ſeeing they obeyed not the commandement of God, they were juſtly caſt forth of that land which they had but on condition.

9 Yet they obeyed not, but Manaſſeh led them out of the way to doe more wickedly then did the heathen people, whom the Lord deſtroyed before the children of Iſrael.

10 Therefore the Lord ſpake by his ſervants the Prophets, ſaying,

11 * Be-

11 *Becauſe that Manaſſeh king of Judah hath done ſuch abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah ſinne alſo with his idoles,

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I will bring an evill upon Jeruſalem and Judah, that who ſo heareth of it, both his *eares ſhall [c]tingle.

13 And I will ſtretch over Jeruſalem the line [d]of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem, as a man wipeth a diſh, which he wipeth, and turneth it upſide down.

14 And I will forſake the [e]remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall be robbed and ſpoiled of all their adverſaries,

15 Becauſe they have done evill in my ſight, and have provoked me to anger, ſince the time their fathers came out of Egypt untill this day.

16 Moreover Manaſſeh ſhed [f]innocent blood exceeding much, till he repleniſhed Jeruſalem from corner to corner, beſide his ſinne wherewith he made Judah to ſinne, and to doe evill in the ſight of the Lord.

17 Concerning the reſt of the acts of Maneſſeh, and all that he did, and his ſinne that he ſinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, *even* in the garden of Uzzah: and Amon his ſon reigned in his ſtead.

19 ¶ *Amon was two and twentie year old, when he began to reigne, and he reigned two year in Jeruſalem: his mothers name alſo was Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did evill in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the way that his father walked in, and ſerved the idoles that his father ſerved, and worſhipped them.

22 And he forſook the Lord God of his fathers, and walked not in the [g]way of the Lord.

23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt King Amon, and the people made Joſiah his ſonne King in his ſtead.

25 Concerning the reſt of the acts of Amon, which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And ‡ they buried him in his ſepulchre in the garden of Uzza: and Joſiah his ſonne reigned in his ſtead.

CHAP. XXII.

4 Ioſiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be preſented to Ioſiah. 12 Who ſendeth it to Huldah the Propheteſſe to enquire the Lords will.

JOſiah was *eight year old when he began to reigne, and he reigned one and thirty year in Jeruſalem. His mothers name alſo was Jedidah the daughter of Adajah of Bozcath.

2 And he did uprightly in the ſight of the Lord, and [a]walked in all the wayes of David his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth year of king Joſiah, the king ſent Shaphan the ſonne of Azalia the ſon of Meſhullam the chancellor to the houſe of the Lord, ſaying,

4 Go up to Hilkiah the high Prieſt, that he may ‡ ſumme the ſilver which is brought into the houſe of the Lord, which the keepers of the ‡ [b]doore have gathered of the people.

5 And let them [c]deliver it into the hand of them that doe the work, *and* have the overſight of the houſe of the Lord: let them give it to them that worke in the houſe of the Lord, to repaire the decayed places of the houſe:

6 *To vvit*, unto the artificers and carpenters and maſons, and to buy timber, and hewed ſtone to repair the houſe.

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deal [d]faithfully.

8 And Hilkiah the high Prieſt ſaid unto Shaphan the Chancellour, I have found the [e]booke of the Law in the houſe of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and ſaid, Thy ſervants have † gathered the money, that was found in the houſe, and have delivered it unto the hands of them that doe the worke, *and* have the overſight of the houſe of the Lord.

10 Alſo Shaphan the chancellor ſhewed the King, ſaying, Hilkiah the Prieſt hath delivered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the book of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſon of Michajah, and Shaphan the chancellor, and Aſahiah the kings ſervant, ſaying,

13 Go ye, *and* [f]inquire of the Lord for me, and for the people, & for all Judah concerning the words of this book that is found: for great is the wrath of the Lord that is kindled againſt us, becauſe our fathers have

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* Iere.15.4.

* 1 Sam.3.11.

[c] Meaning, that whoſoever ſhall hear of this great plague ſhall be aſtoniſhed.

[d] As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.

[e] Meaning, Judah and Benjamin, which were onely left of the reſt of the tribes.

[f] The Ebrews write that he ſlew Iſaiah the Prophet who was his father in law.

* 2 Chron.33.20, 21.

[g] That is, according to his commandements.

‡ Or, he buried him: to wit, Ioſiah his ſon.

* 2 Chron.34.1.

[a] His zeale wa
prophefied of,
his name men
ned by Jaddo
Prophet, more
then three hu
red years befor
1 King 13,2.
and being bu
eight year old,
ſought the God
his father Davi
2 Chron.34.3.

‡ Or, coine, as w

‡ Or, veſſell.

[b] Certain of th
Prieſts were ap
pointed to this
fice, as chap.12.

[c] From the ti
of Joaſh for th
ſpace of 224 y
the temple remained witho
reparation
through the ne
gligence of the
Prieſts. This de
clareth, that th
that have a cha
& execute it n
ought to have i
taken from th

[d] So God pro
ded him of fai
full ſervants, ſe
ing he went a
ſo zealouſly to
forth the worke
God.

[e] This was th
copie that Mo
left them, as
peareth, 2 Ch
34.14. which
either by the n
gligence of the
Prieſts had be
loſt, or elſe by t
wickednes of th
latrous kings h
been aboliſhed

† Ebr. melted.

[f] Meaning, to
Prophet wh
God reveale
knowledge o
things unto, a
Ierem.21.1.
though at ot
times they e
red the Lord
Urim and T
mim.

not obeyed the words of this booke, to do according unto all that which is written therein for us.

14 ¶ So Hilkiah the Prieſt and Ahikam, and Achbor, and Shaphan, and Aſahiah went unto Huldah the Propheteſſe the wife of Shallum the ſon of Tikuah, the ſon of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the [g] colledge) and they communed with her.

15 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring evill upon this place, and on the inhabitants thereof, *even* all the words of the booke which the king of Iudah hath read,

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, to anger me with all the [h] works of their hands: my wrath alſo ſhall be kindled againſt this place and ſhall not be quenched.

18 But to the king of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael, The words that thou haſt heard, *ſhall come to paſſe*.

19 *But* becauſe thine heart did [i] melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, *to wit*, that it ſhould be deſtroied and accurſed, and haſt rent thy clothes, and wept before me, I have alſo heard it, ſaith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou ſhalt be put in thy grave in [k] peace, and thine eyes ſhall not ſee all the evil, which I will bring upon this place. Thus they brought the king word again.

CHAP. XXIII.

2 Ioſiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 He putteth down the idoles, after he had killed their Prieſts. 22 He keepeth the Paſſeover. 24 He deſtroyeth the Conjurers. 29 He was killed in Meggido. 30 And his ſon Iehoahaz reigneth in his ſtead. 33 After he was taken, his ſon Iehojakim was made king.

THen * the King [a] ſent, and there gathered unto him all the Elders of Iudah and of Ieruſalem.

2 And the king went up into the houſe of the Lord, with all the men of Iudah, and all the inhabitants of Ieruſalem with him, and the Prieſts and Prophets, and all the people both ſmall and great: and he read in their eares all the words of the booke of the covenant, which was found in the houſe of the Lord.

3 And the King ſtood by the [b] pillar, and made a [c] covenant before the Lord, that they ſhould walke after the Lord, and keep his commandements, and his teſtimonies, and his ſtatutes with all *their* heart, and with all *their* ſoule, that they might accompliſh the words of this covenant written in this booke. And all the people ſtood to the covenant.

4 Then the king commanded Hilkiah the high Prieſt, and the [d] Prieſts of the ſecond order, and the keepers of the doore, to bring out of the Temple of the Lord all the veſſels that were made for Baal, and for the grove, and for all the hoſte of heaven, and he burnt them without Ieruſalem in the fields of Kedron, and caried [e] the powder of them into Beth-el.

5 And he put down the [f] Chemarims, whom the Kings of Iudah had founded to burn incenſe in the high places, *and* in the cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe unto Baal, to the ſun and to the moone, and to the planets, and to all the hoſte of heaven.

6 And he brought out the [g] grove from the Temple of the Lord without Ieruſalem unto the valley of Kedron, & burnt it in the valley of Kedron, and ſtampt it to powder, and caſt the duſt thereof upon the [h] graves of the children of the people.

7 And he brake down the houſes of the Sodomites, that were in the houſe of the Lord, where the women wove hangings for the grove.

8 Alſo he brought all the Prieſts out of the cities of Iudah, and defiled the high places where the Prieſts had burnt incenſe, *even* from Geba to Beer-ſheba, and deſtroyed the high places of the gates that were in the entring in of the gate of Ioſhua the governour of the citie, which was at the left hand of the gate of the citie.

9 Neverthele ſſe the Prieſts of the high places [i] came not up to the Altar of the Lord in Ieruſalem, ſave onely they did eat of the unleavened bread among their brethren.

10 He defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſon or his daughter paſſe thorow the fire to Molech.

11 He put down alſo the [l] horſes that the kings of Iudah had given to the ſun at the entring in of the houſe of the Lord, by the chamber of Nethan-melech the Eunuch, which was *ruler* of the ſuburbs, and burnt the charets of the ſun with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manaſſeh had made in the two courts of the Lord did the King breake down, and haſted thence, and caſt the duſt of them in the ‡ brooke Kedron.

13 Moreover the King defiled the high places that were before Ieruſalem and

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[g] the houſe of rine which neere to the ple, & where earned aſſem- to entreat of Scriptures, and loctrine of Prophets.

[h] The works of hand here fig- , all that man enteth beſide word of God, ich are abomi- le in Gods ice.

[i] eaning, that did repent, as y that do not ent, are ſaid to den their heart, l.95.8.

[k] Whereupon may gather t the anger of od is ready a- inſt the wicked, en God taketh s ſervants out of s world.

* 2 Chron. 34.30.

[a] Becauſe he ſaw e great plagues God that were reatned, he ew no more eedy way to a- oid them, then turn to God by pentance, which nnot come but faith, and faith hearing of the ord of God.

[b] Where the ng had his ace, Chap. 11.

[c] As Ioſhua did, ſh. 24. 22.25.

[d] Meaning, them which were next in dignitie to the high Prieſt.

[e] In contempt of that altar which Ieroboam had there built to ſacrifice to his calves.

[f] Meaning, the Prieſts of Baal, which were called Chemarims, either becauſe they ware blacke garments: or els were ſmoked with burning incenſe to idoles.

[g] He removed the grove which idolaters for devotion had planted neere unto the Temple, contrary to the commandement of the Lord, Deut. 16.21. or as ſome read, the ſimilitude of a grove which was hanged in the Temple.

[h] Both in contempt of the idoles, & reproach of them which had worſhipped them in their lives.

[i] Becauſe that thoſe that had forſaken the Lord to ſerve idoles, were not meete to miniſter in the ſervice of the Lord, for the inſtruction of others.

[k] Which was a valley neere to Ieruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret, while their children were burning, that their crie ſhould not be heard, Levit. 18. 21. where after Ioſiah commanded carions to be caſt in contempt thereof.

[l] The idolatrous Kings had dedicated horſes and charets to the ſun, either to carie the image thereof about, as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreable.

‡ *Or, valley.*

on the right hand of the [m] mount of corruption (which * Salomon the king of Iſrael had built for Aſhtoreth the idole of the Zidonians, and for Chemoſh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

m That was the mount of olives, ſo called, becauſe it was full of idoles.

* 1 Kings 11.7.

14 And he brake the images in pieces, and cut down the groves, and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Beth-el, *and* the hie place made by Jeroboam the ſon of Nebat, which made Iſrael to ſin, both this altar, and alſo the high place, brake he down, and burnt the high place, & ſtampt it to powder and burnt the grove.

n Which Jeroboam had built in Iſrael, 1 King. 12. 28.29.

16 And as Ioſiah turned himſelfe, he ſpied the graves, that were in the mount, and ſent and tooke the bones out of the graves, and burnt them upon the altar, and polluted it, according to the word of the Lord, that the [o] man of God proclaimed, which cried the ſame words.

o According to the prophecie of Iaddo, 1 King. 13.2.

17 Then he ſaid, What title is that which I ſee? And the men of the citie ſaid unto him, *It is* the ſepulchre of the man of God, which came from Iudah, & told theſe things that thou haſt done to the altar of Beth-el.

18 Then ſaid he, Let him alone: let none remove his bones. So his bones were ſaved with the bones of the [p] prophet that came from Samaria.

p Meaning, the Prophet which came after him, and cauſed him to eat contrary to the commandement of the Lord, which were both two buried in one grave, 1 King. 13.31.

19 Joſiah alſo tooke away all the houſes of the high places, which were in the cities of Samaria, which the kings of Iſrael had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And he ſacrificed all the Prieſts of the high places, that were there upon the altars, and burnt mens bones upon them, and returned to Jeruſalem.

21 ¶ Then the king commanded all the people, ſaying, * Keepe the Paſſeover unto the Lord your God, * as it is written in the booke of this covenant.

* 2 *Chron.* 35.1.

* *Exod.* 12.3. *Deut.* 16.2.

22 And there was no Paſſeover holden [q] like that from the dayes of the Judges that judged Iſrael, nor in all the dayes of the kings of Iſrael, and of the kings of Judah.

q For the multitude and zeale of the people, with the great preparation.

23 And in the eighteenth yeare of King Joſiah was this Paſſeover celebrated unto the Lord in Jeruſalem.

24 Joſiah alſo tooke away them that had familiar ſpirits, and the ſoothſayers, and the images, and the idoles, and all the abominations that were eſpied in the land of Judah and in Jeruſalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Prieſt found in the houſe of the Lord.

* *Levit.* 20.27. *Deut.* 16.11.

25 Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoule, and with all his might, according to all the Law of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the [r] fierceneſſe of his great wrath wherewith he was angry againſt Judah, becauſe of all the provocations wherewith Manaſſeh had provoked him.

r Becauſe wicked he the people would no unto him b pentance.

27 Therefore the Lord ſaid, I will put Judah alſo out of my ſight, as I have put away Iſrael, and will caſt off this citie Jeruſalem, which I have choſen, and the houſe whereof I ſaid, My * Name ſhall be there.

* 1 King. and 9.3. chap.

28 Concerning the reſt of the actes of Joſiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went up againſt the king of Aſhur to the river Perath. And king Joſiah [ſ] went againſt him, whom when *Pharaoh* ſaw, he ſlew him at Megiddo.

* 2 Chron. 35.

ſ Becauſe he fled thorow countrey, he red left he wo have done h harme, and th fore would h ſlayed him, y conſulted n with the Lord therefore w ſlaine.

30 Then his ſervants caried him dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre. And the people of the land tooke Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his fathers ſtead.

31 * Jehoahaz *was* three and twentie yeare old when he began to reigne, and reigned three moneths in Jeruſalem. His mothers name alſo was Hamutal the daughter of Jeremiah of Libnah.

* 2 Chron. 36.1.

32 And he did evill in the ſight of the Lord, according to all that his [t] fathers had done.

t Meaning, the wicked Kings fore.

33 And Pharaoh Nechoh put him in bonds [v] at Riblah in the land of Hamath, ‡ while he reigned in Ieruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

v Which was tiochia in Syr called alſo Hamath.

‡ *Or, that he not reigne.*

34 ¶ And Pharaoh Nechoh made Eliakim the ſon of Ioſiah king in ſtead of Ioſiah his father, and turned his name to Jehojakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehojachim gave the ſilver and the gold to Pharaoh, and taxed the land to give the money, according to the commandement of Pharaoh: he levied of every man of the people of the land, according to his value, ſilver and gold to give unto Pharaoh Nechoh.

36 Iehojakim was five and twentie yeares old when he began to reigne, and he reigned eleven yeares in Jeruſalem. His mothers name alſo was Zebudah the daughter of Pedajah of Rumah.

37 And he did evil in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIV.

1 Iehojakim made ſubject to Nebuchad-nezzar, rebelleth. 3 The cauſe of his ruine and all Iudahs. 6 Iehojakim reigneth. 15 He, and his people are caried unto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel up, and Jehojakim became his ſervant three yeare: afterward he turned, and rebelled againſt him.

2 And the Lord ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he ſent them againſt Judah to deſtroy it, * according to the word of the Lord, which he ſpake by his ſervants the Prophets.

3 Surely by the [b] commandement of the Lord came this upon Judah, that he might put them out of his ſight for the ſins of Manaſſeh, according to all that he did,

4 And for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the acts of Iehojakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

6 So Jehojakim [c] ſlept with his fathers, & Jehojachin his ſon reigned in his ſtead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river ‡ Perath, all that pertained to the king of Egypt.

8 Jehojachin *was* eighteen yeares old, when he began to reigne, and reigned in Jeruſalem three moneths. His mothers name alſo *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did evil in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſervants of Nebuchad-nezzar king of Babel up againſt Jeruſalem: ſo the citie was beſieged.

11 And Nebuchad-nezzar King of Babel came againſt the citie, and his ſervants did beſiege it.

12 Then Jehojachin the King of Judah [d] came out againſt the king of Babel, he, and his mother, and his ſervants, and his princes, and his Eunuches: and the king of Babel took him in the eight yeare [e] of his reigne.

13 * And he caried out thence all the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, & brake all the veſſels of gold, which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaid.

14 And he caried away all Jeruſalem, and all the princes, and all the ſtrong men of warre, *even* ten thouſand into captivitie, and all the workemen, and cunning men: ſo none remained ſaving the poore people of the land.

15 * And he caried away Jehojachin into Babel, and the Kings mother, and the Kings wives, and his Eunuches, and the mighty of the land caried he away into captivitie from Jeruſalem to Babel,

16 And all the men of war, *even* ſeven thouſand, and carpenters, and lockſmiths a thouſand: all that were ſtrong and apt for warre, did the King of Babel bring to Babel captives.

17 ¶ * And the King of Babel made Mattaniah his uncle king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeare old, when he began to reigne, and he reigned eleven yeares in Jeruſalem. His mothers name alſo was Hamutal the daughter of Jeremiah of Libnah.

19 And he did evill in the ſight of the Lord, according to all that Jehojakim had done.

20 Therefore certainely the wrath of the Lord was againſt Jeruſalem and Judah until he caſt them out of his [f] ſight. And Zedekiah rebelled againſt the king of Babel.

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are of his
and in the
ng of the
D.n.1.1.

20.17.*and*

[b] gh God
ſe wicked
to execute
judge-
et they are
e excuſed,
they pro-
of ambi-
d malice.

[c] hat he was
with his fa-
but he dyed
way, as they
prisoner
Babylon:
re.22.19.

‡ *Euphrates.*

.1.1.

[d] t is, yeelded
ſe unto him
counſell of
ie.

[e] he reigne of
g of Baby-

.20.17.
6.

ren.36.10
.6.

* *Iere.*37.1.*and* 52.1.

[f] Out of Ieruſalem and Judah into Babylon.

Chap. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar, and taken. 7 The ſons of Zedekiah are ſlaine before his eyes, and after are his own eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Iehojachin is exalted.

AND * in the [a] ninth yeare of his reigne, the [b] tenth *moneth, and* tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and they built † forts againſt it round about it.

2 So the citie was beſieged unto the eleventh yeare of king Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] ſore in the citie, ſo that there was no bread for the people of the land.

4 Then the citie was broken up, & all the men of warre *fled* by night, by the way of the [d] gate, *which is* between two walles that was by the kings garden: now the Caldees *were* by the citie round about: *and the King* went by the way of the wilderneſſe.

5 But the army of the Caldees purſued after the king, and took him in the deſerts of Jericho, and all his hoſte was ſcattered from him.

6 Then they tooke the king, and caried him up to the king of Babel to Riblah, where they [e] gave judgement upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, *and* [f] ſeventh day of the moneth, which was the nineteenth yeare of King Nebuchad-nezzar king of Babel, came Nebuzar-adan ‡ chiefe ſteward *and* ſervant of the king of Babel, to Jeruſalem,

* *Ierem.*39.1. *and* 52.4.

[a] That is, of Zedekiah.

[b] Which the Ebrewes call Tebet, and it containeth part of December, and part of Ianuarie.

† *Or, a mount.*

[c] In ſo much that the mothers did eat their children, Lam.4.10.

[d] Which was a posterne doore, or ſome ſecret gate to iſſue out at.

[e] Or condemned him for his perjurie and treaſon, 2 Chron.36.13.

[f] Ieremie writeth Chap.52.12. the tenth day, becauſe the fire continued from the ſeventh day to the tenth.

‡ *Or, captaine of the guard.*

9 And burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and all the great houſes burnt he with fire.

10 And all the armie of the Caldees that were with the chief ſteward, brake down the walls of Jeruſalem round about.

11 And the reſt of the people that were left in the city, and thoſe that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chief ſteward cary away captive.

12 But the chief ſteward left of the poore of the land to dreſſe the vines, and to till the land.

13 * Alſo the pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in the houſe of the Lord, did the Caldees break, and caried the braſſe of them to Babel.

14 The pots [h] alſo and the beſoms, and the inſtruments of muſick, and the incenſe diſhes, and all the veſſels of braſſe that they miniſtred in, took they away.

15 And the aſh pans, and the baſens, *and all* that was of gold, and that was of ſilver, took the chief ſteward away,

16 With the two pillars, one ſea, and the baſes, which Salomon had made for the houſe of the Lord: the braſſe of all theſe veſſels was without weight.

17 * The height of one pillar was eighteen cubits, and the chapiter thereon *was* braſſe, and the height of the chapiter *was* with network three cubites, and pomegranates upon the chapiter round about, all of braſſe: and likewiſe *was* the ſecond pillar with the network.

18 And the chief Steward took Serajah the chief Prieſt, and Zephaniah the [i] ſecond Prieſt, and the three keepers of the doore.

19 And out of the city he took an Eunuch that had the overſight of the men of warre, and [k] five men of them that were in the kings preſence, which were found in the citie, and Sopher captain of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chief ſteward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was caried away captive out of his own land.

22 * Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler over them.

23 Then when all the captaines of the hoſt and *there* men heard, that the king of Babel had made Gedaliah governour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſon of Nethaniah, and Johanan the ſon of Kareah, and Serajah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſonne of Maachathi, they and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſaid unto them, Feare not to be the ſervants of the Caldees: dwell in the land, and ſerve the king of Babel, and ye ſhall be well.

25 * But in the ſeventh moneth Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the kings ſeed, came, and ten men with him, and ſmote Gedaliah, and he died, and ſo did he the Jews, and the Caldees that were with him at Mizpah.

26 Then all the people both ſmall and great, and the captaines of the army aroſe, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithſtanding in the ſeven and thirtieth yeare after [n] Jehojachin king of Judah was caried away, in the twelfth moneth *and* the ſeven & twentieth *day* of the month, Evilmerodach king of Babel in the yeare that he began to reigne, did lift up the head of Jehojachin king of Judah out of the priſon,

28 And ſpake kindly to him, and ſet his throne above the throne of the kings that were with him in Babel,

29 And changed his priſon garments: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion *was* a continuall portion given him by the king, every day a certain, all the daies of his life.

THE

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[g] While the ſiege endured.

* *Chap.* 20. 17. *Ier.* 27. 19, 20.

[h] Of theſe, reade Exod. 27. 3.

* 1 *Kings* 7. 15. *Ier.* 52. 21. 2 *Chron.* 3. 15.

[i] That is, one appointed to ſucceed in the high Prieſts roome, if he were ſick, or otherwiſe letted.

[k] Ieremy maketh mention of ſeven, but here he ſpeaketh of them that were the chiefeſt.

* *Ier.* 40, 5, 9

[l] That is, he exhort them in Name of the L according to Ie mies counſell, ſubmit themſe to Nebuchad-ne zar, ſeeing it the revealed of the Lord.

* *Ier.* 41, 1,

[m] Contrary to I remies counſ Ier. 40. 41, 42 and 43, chapte

[n] Thus long he, his wife, his children in bylon, whom N buchad-nezzar ſon, after his thers death pre red to honour by Gods prov dence the ſeed David was re ved even un Chriſt.

[o] Meaning, that had an ordinar the court.

THE FIRST BOOKE OF THE † CHRONICLES, OR ‡ PARALIPOMENON.

The Argument.

The Iewes comprehend both theſe bookes in one, which the Grecians, becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivitie in Babylon. But theſe are not thoſe bookes of Chronicles, which are ſo oft mentioned in the bookes of the kings of Iudah and Iſrael, which did at large ſet forth the ſtorie of both the Kingdomes, and afterward periſhed in the captivitie: but an abridgement of the ſame, and were gathered by Ezra, as the Iewes write, after their return from Babylon. This firſt booke containeth a briefe rehearſall of the children of Adam unto Abraham, Izhak, Iakob, and the twelve Patriarches, chiefly of Iudah, and of the reigne of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his actes, both concerning civill government, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he rejoyceth, and giveth thankes to the Lord.

Chap. I.

1 The genealogie of Adam and Noah untill Abraham. 27 And from Abraham to Eſau. 35 His children. 43 Kings and Dukes came of him.

ADam, [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ * The ſons of Japheth were Gomer and Magog, and Maday, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer, Aſhchenaz, and ‡ Iphath and Togarmah.

7 Alſo the ſons of Javan, Eliſha and Tarſhiſhah, Kittim, and ‡ Dodanim.

8 ¶ The ſons of Ham were Cuſh, and Mizraim, Put and Canaan.

9 And the ſons of Cuſh, Siba, and Havilah, and Sabta, and Raamah, and Sabtecha. Alſo the ſons of Raamah were Sheba and Dedan.

10 And Cuſh begate [c] Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Anamim, and Lehabim, and Naphtuhim:

12 Pathruſim alſo, & Caſluhim, of whom came the Philiſtims, and Caphtorim.

13 Alſo Canaan begat Zidon his firſt born, and Heth,

14 And the Jebuſite, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Arkite, and the Simite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ * The ſons of Shem were Elam and Aſhur, and Arpachſhad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meſhech.

18 Alſo Arpachſhad begate Shelah, and Shelah begate [e] Eber.

19 Unto Eber alſo were born two ſons: the name of the one was Peleg: for in his dayes was the earth divided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazermaveth and Jerah,

21 And Hadoram, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all theſe were the ſons of Joktan.

24 [f] Shem, [g] Arpachſhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

28 ¶ The ſons of Abraham were Izhak, and Iſhmael.

29 Theſe are their generations. * The eldeſt ſon of Iſhmael was Nebajoth, and Kedar, and Adbeel, and Mibſam.

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

31 Jetur, Naphiſh and Kedemah: theſe are the ſons of Iſhmael.

32 ¶ And Keturah Abrahams [h] concubine bare ſons, Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, & Shuah: and the ſons of Jokſhan, Sheba, and Dedan.

33 And the ſons of Midian were Ephah, and

* *Gen.* 10.22. *and* 11.10.

[d] Of whom came the Syrians, and therefore they are called Aramites thorowout all the Scripture.

[e] Of him came the Ebrewes, which were afterward called Iſraelites of Iſrael, which was Iaakob: and Iewes of Iudah, becauſe of the excellencie of that tribe.

[f] He repeateth Shem againe, becauſe he would come to the ſtock of Abraham.

[g] Who came of Shem, and of him Shelah.

* *Gen.* 11.26. *and* 17.5. *and* 21.2.

* *Gen.* 25.13.

‡ *Or, Hadar.*

[h] Reade Gen. 25.1.2.3.

and Ephar, and Henoch, and Abida, and Eldaah: *All theſe are the ſons of Keturah.

* Gen.25.4.

34 And *Abraham begate Izhak: the ſons of Izhak, Eſau, and Iſrael.

* Gen.21.2.

35 ¶ The ſons of Eſau were [i] *Eliphaz, Revel, and Jeuſh, and Jaalam, and Korah.

[i] Theſe were born of three divers mothers, read Gen. 36.4.
* Gen. 36.9.

36 The ſons of Eliphaz, Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

‡ Or, Zepho.
[k] Which was Eliphaz concubine: reade Gen. 36.12.

37 The ſons of Revel, Nahath, Zerah, Shammah and Mizzah.

38 And the ſons of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan.

[l] He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

39 And the ſons of Lotan, Hori, and Homam, and Timna Lotans ſiſter.

40 The ſons of Shobal *were* Alian, and Manahath, and Ebal, and Shephi, and Onam. And the ſons of Zibeon, Ajah and Anah.

41 The ſon of Anah *was* Diſhon. And the ſons of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer *were* Bilhan, and Zaavan, *and* Jaakan. The ſons of Diſhon *were* Uz, and Aran.

43 ¶ And theſe were the [m] kings that reigned in the land of Edom, before a king reigned over the children of Iſrael, *to wit*, Bela the ſon of Beor, and the name of his citie *was* Dinhabah.

[m] He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their countrey.

44 Then Bela died, and Jobab the ſon of Zerah of [n] Bozrah reigned in his ſtead.

[n] Which was the principall citie of the Edomites.

45 And when Huſham was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad which ſmote Midian in the field of Moab, reigned in his ſtead, and the name of his citie *was* Avith.

47 So Hadad dyed, and Samlah of Maſhrecah reigned in his ſtead.

48 And Samlah dyed, and Shaul of Rehoboth by the river reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And Baal-hanan dyed, and Hadad reigned in his ſtead, and the name of his citie *was* ‡ Pai, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

‡ Or, Pau.

51 Hadad dyed alſo, and there were Dukes in Edom, Duke Timnah, Duke ‡ Aliah, Duke Jetheth,

‡ Or, Alvah.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: theſe were the Dukes of Edom.

CHAP. II.

1 The genealogie of Iudah unto Iſhai the father of David.

THeſe are the ſons of Iſrael, *Reuben, Simeon, Levi and Judah, Iſſachar, and Zebulun,

* Gen.29.3
30.5.and 35.

2 Dan, Ioſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 *The ſons of [a] Judah, Er, and Onan, and Shelah; theſe three were born to him of the daughter of Shuah the Canaanite: but Er the eldeſt ſon of Judah was evill in the ſight of the Lord, and he ſlew him.

* Gen.38.3
46.12.chap.4
[a] Though h
was not Iaak
eldeſt ſon, ye
firſt beginne
him, becauſ
would come
the genealog
David, of wh
came Chriſt.

4 *And Thamar his daughter in law bare him Pharez and Zerah: *ſo* all the ſons of Judah were five.

* Gen.38.29.
Matt.1.3.

5 *The ſon of Pharez, Hezron and Hamul.

* Ruth.4.18.

6 The ſons alſo of Zerah *were* ‡ Zimri, & [b] Ethan, and Heman, and Calcol, and Dara, which were five in all.

‡ Or, Zaldi.
[b] Of theſe
1 King.4.31.

7 And the ſon of Carmi, ‡ *Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.

‡ Or, Achan.
* Ioſh. 7.1.

8 The ſon alſo of Ethan, Azariah.

9 And the ſons of Hezron that were born unto him, Jerahmeel, and [c] Ram, and Chelubai.

[c] Whom S
Matthew call
Aram, Matt.1.

10 And Ram begate Aminadab, and Aminadab begate Naſhon, [d] prince of the children of Judah,

[d] That is, ch
of the family.

11 And Naſhon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‡ Iſhai,

‡ Or, Ieſſe.

13 *And Iſhai begate his eldeſt ſon Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

* 1 Sam.16.
and 17.12.
‡ Or, Shamma

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the ſixt, *and* David the ſeventh.

16 Whoſe ſiſters *were* Zerviah and Abigail: And the ſons of Zerviah, Abiſhai, and Joab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Iether an Iſhmeelite.

18 ¶ And [e] Caleb the ſon of Hezron begate Ierioth of Azubah *his* wife, and her ſons are theſe, Ieſher, and Shobab, and Ardon.

[e] Who was c
Chelubai the
of Hezron, ver

19 And when Azubah was dead, Caleb tooke unto him Ephrath, which bare him Hur.

20 *And Hur begate Uri, and Uri begate Bezaleel.

* Exod.31.2.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and took her when he was threeſcore yeare old, and ſhe bare him Segub.

[f] Who was pri
of mount Gil
reade Numb.
40.

22 And Segub begate Jair, which had three & twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes of Jair [g] from them, *and* Kenath, and the townes thereof, *even* threeſcore cities.

[g] That is, th
Geſhurites
Syrians tooke
townes from
children.

cities. All theſe were the ſons of Machir the father of Gilead.

24 And after that Hezron was dead at [b]Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſſhur the [i] father of Tekoa.

25 And the ſonnes of Jerahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Oren, and Ozen, *and* Ahijah.

26 Alſo Jerahmeel had another wife namen Atarah, which was the mother of Onam.

27 And the ſons of Ram the eldeſt ſon of Jerahmeel, were Maaz, and Jamin, and Ekar.

28 And the ſons of Onam were Shammai and Jada. And the ſons of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur *was* called Abiahil, and ſhe bare him Ahban and Molid.

30 The ſonnes alſo of Nadab *were* Seled and Appaim: but Seled died without children.

31 And the ſon of Appaim *was* Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

32 And the ſons of Jada the brother of Shammai *were* Jether and Jonathan: but Jether died without children.

33 And the ſons of Jonathan *were* Peleth and Zaza. Theſe were the ſons of Jerahmeel.

34 And Sheſhan had no ſons, but daughters. And Sheſhan had a ſervant that was an Egyptian named Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Alſo the ſons of Caleb the brother of Jerahmeel, *were* Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron *were* Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 The ſonne alſo of Shammai *was* Maon: and Maon *was* the father of Bethzur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begat Gazez.

47 The ſons of Jahdai *were* Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, *and* Sheva the father of Machbenah, and the father of Gibea. *And Achſah was Calebs daughter.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur the eldeſt ſon of Ephrathah, Shobal the father of Kiriath-jearim,

51 Salma the father of Beth-lehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kirath-jearim had ſons, and he ‡ was the overſeer of half Hammenoth.

53 And the families of Kirath-jearim *were* the Ithrites, and the Puthites, and the Shumathites, and the Miſhraites: of them came the Zarreathites, and the Eſhtaulites.

54 The ſons of Salma of Beth-lehem, and the Netophathite, the [n] crowns of the houſe of Joab, and ‡ half the Manathites, *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Jabez, the Tirathites, the Shimeathites, the Shuchathites, which are the [p] Kenits, that came of Hammath the father of the houſe of Rechab.

[m] This difference was between the wife and the concubine, that the wife was taken with certain ſolemnities of mariage, & her children did inherit: the concubine had no ſolemnities in mariage, neither did her children inherit, but had a portion of goods or money given them.

* *Ioſh.* 15. 17.

‡ *Or, he that ſaw the half, becauſe the prince ought to overſee his ſubjects.*

[n] Meaning, the chief and principall.

‡ *Or, the Zorites, the half of the Manahthites.*

[o] Which were men learned, and expert in the law.

[p] Reade Num. 10. 29. & Judg. 1.16.

CHAP. III.

1 The genealogie of David, and of his poſteritie unto the ſonnes of Ioſiah.

These alſo were the ſonnes of [a] David, which were born unto him in Hebron: the eldeſt Amnon, of Ahinoam the Izreeliteſſe: the ſecond [b] Daniel, of Abigail the Carmeliteſſe.

2 The third Abſalom, the ſon of Maachah daughter of Talmai king of Geſhur: the fourth Adonijah the ſon of Haggith:

3 The fift Shephatiah of Abital: the ſixt Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron: and there he reigned ſeven yeare and ſix moneths: and in Jeruſalem he reigned three and thirty yeare.

5 And theſe foure were born unto him in Jeruſalem, Shimea, and Shobab, and Nathan, and Salomon of [c]Bath-ſhua the daughter of Ammiel:

6 Ibhar alſo, and [d] Eliſhama, and Eliphalet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine *in number*.

9 *Theſe are* all the ſonnes of David, be-

[a] He returneth to the genealogie of David, to ſhew that Chriſt came of his ſtock.

[b] Which, 2 Sam. 3.3. is called Cheleab, born of her that was Nabals wife the Carmelite.

[c] Called alſo Bath-ſheba the daughter of Eliam: ſo they gave them divers names.

[d] Eliſhama, or Eliſhua. 2 Sam. 5.15. and Eliphelet died, and David named thoſe ſons which were next born by the ſame names. in yͤ book of yͤ Kings his children are mentioned which were alive, & here both they yͭ were alive and dead.

ſides the ſons of the concubines, and Thamar their ſiſter.

10 ¶ And Salomons ſon *was* Rehoboam, whoſe ſon *was* Abiah, *and* Aſa his ſonne, *and* Jehoſhaphat his ſonne,

11 *And* Joram his ſon, *and* Ahaziah his ſon, *and* Joaſh his ſonne,

12 *And* Amaziah his ſon, *and* Azariah his ſon, *and* Jotham his ſon,

13 *And* Ahaz his ſon, *and* Hezekiah his ſon, *and* Manaſſeh his ſonne,

14 *And* Amon his ſon, *and* Joſiah his ſon.

15 ¶ And of the ſonnes of Joſiah, the [e] eldeſt *was* ‡ Johanan, the ſecond Jehojakim, the third Zedekiah, *and* the fourth Shallum.

16 And the ſons of Jehojakim, *were* Jeconiah his ſon, *and* Zedekiah his ſon.

17 And the ſons of Jeconiah, Aſſir, *and* Shealtiel his ſon:

18 Malchiram alſo and Pedajah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedajah *were* [f] Zerubbabel, and Shimei: and the ſons of Zerubbabel, *were* Meſhullam, and Hananiah, and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, *and* Juſhabheſed, five *in number*.

21 And the ſonnes of Hananiah *were* Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah,

22 And the ſon of Shechaniah *was* Shemajah: and the ſons of Shemajah *were* Hattuſh and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſix.

23 And the ſons of Neariah *were* Elioenai, and Hezekijah, and Azrikam, three.

24 And the ſonnes of Elioenai *were* Hodajah, and Eliaſhib, and Pelajah, and Akkub, and Johanan, and Delajah, and Anani, ſeven.

CHAP. IV.

* *The genealogie of the ſonnes of Iudah, 5 Of Aſher, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 38 And conqueſts.*

THe [a] ſons of Judah *were* * Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reajah the ſonne of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad: theſe are the families of the Zorehathites,

3 And theſe were of the father of Etam, Izreel, and Iſhma and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel *was* the father of Gedor, and Ezer the father of Huſhah: theſe are the ſonnes of Hur the [b] eldeſt ſon of Ephratah, the father of Beth-lehem.

5 But Aſher the father of Tekoa had two wives, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haaſhtari: theſe were the ſonnes of Naarah.

7 And the ſonnes of Heleah *were* Zereth, Jezohar, and Ethnan.

8 Alſo Coz begat Anub, and Zobebah, and the families of Aharhel the ſonne of Harum.

9 But Jabez was more honourable then his brethren: and his mother called his name [c] Jabez, ſaying, Becauſe I bare him in ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, If thou wilt bleſſe me indeed, and enlarge my coaſts, and [d] *if* thine hand be with me, and thou wilt cauſe me *to be delivered* from evill, that I be not hurt. And God granted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of the citie of Nahaſh: theſe are the men of Rechah.

13 ¶ And the ſons of Kenaz *were* Othniel and Zerajah, and the ſonne of Othniel Hathath.

14 And Meonothai begat Ophrah. And Serajah begat Joab the [e] father of the valley of craftеſmen: for they were craftſmen.

15 ¶ And the ſons of Caleb the ſon of [f] Jephunneh *were* Iru, Elah, and Naam. And the ſonne of Elah *was* Kenaz.

16 And the ſons of Jehalel *were* Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezrah *were* Jether and Mered, and Epher and Jalon, and he begat Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his ‡ wife Jehudijah bare Jered the father of Gedor, & Heber the father of Socho, and Jekuthiel the father of Zanoah: and theſe are the ſons ef Bithiah the daughter of Pharaoh ‡ which Mered took.

19 And the ſons of the wife of Hodiah, the ſiſter of Naham the father of Keilah *were* the Garmites, and Eſhtemoa the Maachathite.

20 And the ſonnes of Shimon *were* Amnon and Rinnah, Ben-hanam and Tilon. And the ſons of Iſhi *were* Zoheth, and Benzoheth.

21 ¶ * The ſons of Shelah, the ſonne of Judah *were* Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholds of them that wrought fine linnen in the houſe of Aſhbea.

22 And Jokim and the men of Chozeba and Joaſh, and Saraph, which had the dominion in Moab, and ‡ Jaſhubi Lehem. *Theſe* alſo are ancient things.

23 Theſe were potters, and dwelt among plants and hedges: [g] there they dwelt with

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[e] So called, becauſe he was preferred to the dignity royall, before his brother Jehojakim which was the elder.

‡ *Or, Iehoahaz, 2 Kings 23. 30.*

[f] Saint Matthew ſaith, that Zorobabel was ſon to Zalathiel, meaning, that he was his nephew, according to the Ebrew ſpeech: for he was Pedajahs ſon.

[g] So that Shemajah was Shechaniahs naturall ſon, and the other five his nephews, and in all were ſix.

[a] Meaning, they came of Judah, as nephews and kinſmen: for onely Pharez was his naturall ſon.

* *Gen. 38. 29. and 46. 12. Chap. 2. 4.*

[b] The firſt born of his mother, and not the eldeſt ſon of his father.

[c] Otherwiſe Othniel, J 13.

[d] It is to be ſtood, that the would acco his vow whi made.

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[f] Called alſo ron.

‡ *Or, ſhe bare ing the ſecond w Ezra.*

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* *Gen. 38. 1. 5*

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the king for his work.

24 ¶ * The ſonnes of Simeon *were* Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul,

25 Whoſe ſon *was* Shallum, *and* his ſon Mibſam, *and* his ſon Miſhma.

26 And the ſons of Miſhma, Hamuel *was* his ſon, Zacchur his ſon, *and* Shimei his ſon.

27 And Shimei had ſixteen ſonnes, and ſix daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.

28 And they dwelt at [i] Beer-ſheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Suſim, at Beth-birei, and at Shaaraim: theſe were their cities unto the reigne of [k] David.

32 And their towns *were* Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their towns that were round about theſe cities unto Baal. Theſe are their habitations and the declaration of their genealogie,

34 And Meſhobab, and Jamlech, and Joſhah the ſon of Amaſhiah,

35 And Joel, and Jehu the ſonne of Joſhibiah, the ſon of Serajah, the ſonne of Aſiel,

36 And Elionai, and Jaakobah, and Jeſhohajah, and Aſaiah, and Adiel, and Jeſimiel, and Benajah,

37 And Ziza the ſon of Shiphei, the ſon of Allon, the ſon of Jedajah, the ſonne of Shimri, the ſon of Shemajah.

38 Theſe were famous princes in their families, and increaſed greatly their fathers houſes.

39 And they [l] went to the entring in of Gedor, even unto the Eaſt ſide of the valley, to ſeek paſture for their ſheep.

40 And they found fat paſture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And theſe deſcribed by name, came in the dayes of Hezekiah king of Judah, and ſmote their tents, and the inhabitants that were found there, and deſtroyed them utterly unto this day, and dwelt in their room, becauſe there was paſture there for their ſheep.

42 And beſides theſe, five hundreth men of the ſons of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophajah, and Uzziel the ſonnes of Iſhi *were* their captaines,

43 And they ſmote the reſt of Amalek that had [m] eſcaped, and they dwelt there unto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the ſonnes of Ioſeph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the half tribe of Manaſſeh.

THe ſons alſo of Reuben the eldeſt ſon of Iſrael (for he was the eldeſt, * but had defiled his fathers bed, *therefore* his birthright was given unto the [a] ſonnes of Joſeph the ſon of Iſrael, ſo that the genealogie is not reckoned after *his* birth-right.

2 For Judah prevailed above his brethren, and of him *came* [b] the Prince, but the birth-right *was* Joſephs)

3 * The ſons of Reuben the eldeſt ſonne of Iſrael *were* Hanoch and Pallu, Hezron and Carmi.

4 The ſons of Joel, Shemajah his ſonne, Gog his ſon, *and* Shimei his ſon,

5 Michah his ſon, Reajah his ſonne, *and* Baal his ſonne,

6 Beerah his ſonne: whom Tilgath Pilneeſer king of Aſhur [c] caried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah *were* the chief,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, which dwelt in [d] Aroer, even unto Nebo, and Baal-meon.

9 Alſo Eaſtward he inhabited unto the entring in of the wilderneſſe from the river ‡ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the eaſt parts of Gilead.

11 ¶ And the children of Gad dwelt over againſt them in the land of Baſhan unto Salchah.

12 Joel *was* the chiefeſt, and Shapham the ſecond, but Jaanai and Shaphat *were* in Baſhan.

13 And their brethren of the houſe of their fathers *were* Michal, and Meſhullam, and Sheba, and Sorai, and Jacan, and Zia, and Eber, ſeven.

14 Theſe are the children of Abihail, the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſonne of Jahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, the ſon of Guni *was* chief of the houſhold of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in the towns thereof, and in all the ſuburbs of Sharon by their borders.

17 All theſe were reckoned by genealogies

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[m] And were not ſlain by Saul and David.

* *Gen.* 35. 22. *and* 49. 4.

[a] Becauſe they were made two tribes, they had a double portion.

[b] That is, he was the chiefeſt of all the tribes according to Iaakobs propheſie, Gen, 49. 8. and becauſe Chriſt ſhould come of him.

* *Gen.* 46. 9. *Exod.* 6. 14. *Num.* 26. 5.

[c] To wit, in the time of Uzziah king of Iſrael, 2 Kings 15. 29.

[d] Theſe places were beyond Iorden toward the Eaſt, in the land given to the Reubenites.

‡ *Or, Euphrates.*

[e] The Iſmaelites that came of Hagar Abrahams concubine.

[f] Both the whole countrey and one peculiar city were called by this name Baſhan.

gies in the dayes of Jotham king of Judah, and in the daies of Jeroboam king of Iſrael.

18 ¶ The ſonnes of Reuben and of Gad, and of half the tribe of Manaſſeh, of thoſe that were valiant men, able to beare ſhield and ſword, and to draw a bow, exerciſed in warre, were foure and fourty thouſand, ſeven hundreth and threeſcore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Jetur, and Naphiſh, and Nodab.

20 And they were [h] holpen againſt them, and the Hagarims were delivered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, becauſe they truſted in him.

21 And they led away their cattel, *even* their camels fifty thouſand, and two hundreth, and fifty thouſand ſheep, and two thouſand aſſes, and of † perſons an hundreth thouſand.

22 For many fell down wounded, becauſe the war *was* of God. And they dwelt in their ſteads untill the [i] captivity.

23 And the children of the half tribe of Manaſſeh dwelt in the land, from Baſhan unto [k] Baal Hermon, and Senir, and unto mount Hermon: *for* they increaſed.

24 And theſe were the heads of the houſholds of their fathers, even Epher and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, ſtrong men, valiant *and* famous, heads of the houſholds of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God had deſtroyed before them.

26 And the God of Iſrael [l] ſtirred up the ſpirit of Pul king of Aſſhur, and the ſpirit of Tilgath Pilneeſer king of Aſſhur, and he caried them away: *even* the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and brought them unto * Halah and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 The genealogie of the ſonnes of Levi. 31 Their order in the miniſtry of the Tabernacle. 49 Aaron and his ſonnes Prieſts. 54. 57. Their habitations.

THe ſonnes of Levi *were* Gerſhon, Kohath, and Merari.

2 * And the ſonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moſes and Miriam. And the ſonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Vzzi,

6 And Vzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [a] Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was [b] Prieſt in the houſe that Salomon built in Jeruſalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Serajah, and Serajah begat Jehozadak,

15 And [c] Jehozadak departed when the Lord caried away into captivity Judah and Jeruſalem by the hand of Nebuchad-nezzar.

16 ¶ The ſonnes of Levi *were* Gerſhom, Kohath, and Merari.

17 And theſe be the names of the ſons of Gerſhom, Libni, and Shimei.

18 And the ſons of Kohath *were* Amram, and Izhar, and Hebron, and Vzziel.

19 The ſons of Merari, Mahli and Mushi: and theſe are the families of Levi, concerning their fathers.

20 Of Gerſhom, Libni his ſonne, Jahath his ſon, Zimmah his ſonne,

21 Joah his ſonne, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 The ſons of Kohath, [d] Aminadab his ſon, * Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Vriel his ſon, Vzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah, Amaſai, and Ahimoth.

26 Elkanah: The ſons of Elkanah, Zophar his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Shemuel, the eldeſt [e] Vaſhni, then Abiah.

29 ¶ The ſons of Merari *were* Mahli, Libni his ſon, Shimei his ſonne, Vzzah his ſonne,

30 Shimea his ſon, Haggiah his ſon, Aſajah his ſon.

31 And theſe be they whom David ſet for to ſing in the houſe of the Lord, after that the ark had [f] reſt.

32 And they miniſtred before the Tabernacle, even the Tabernacle of the congregation with [g] ſinging, untill Salomon had built

[g] Theſe twain were the ſons of Iſhmael, Gen. 25. 15.

[h] To wit, by the Lord that gave them the victory.

† *Ebr. ſouls of men.*

[i] Meaning, the captivity of ỹ ten tribes under Tilgath Pilneeſer.

[k] Otherwiſe called Baal-gad.

[l] Thus God ſtirred up the wicked, and uſed them as inſtruments to execute his juſt judgment againſt ſinners, although they were led with malice and ambition.

* *2 Kings* 18. 11.

* *Gen.* 46. 11. *Exod.* 6. 16. *Chap.* 23. 12.

* *Levit.* 10. 1.
* *Num.* 20. 29.

[a] Which was Prieſt after th biathar was d ſed, accordi the prophec Eli the P 1 Sam. 2, 31.

[b] And did v ly reſiſt king ziah, who w have uſurped Prieſts office 2 Chron. 26. 1

[c] That is, he led into captiv with his father rajah the hi prieſt, 2 King 18.

[d] Who ſeemeth be called Izhar, Exod. 6. 21.

* *Num.* 16. 1.

[e] Who is alſo cal led Ioel, 1 Sam. 2. and the 33 vers of this chapter.

[f] After it was brought to th place where the Temple ſhould b built, and was n more caried to a fro.

[g] Reade Exod. 21.

built the houſe of the Lord in Jeruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the ſons of Kohath, Heman a ſinger, the ſonne of Joel, the ſon of Shemuel,

34 The ſonne of Elkanah, the ſonne of Jeroham, the ſonne of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſonne of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſonne of Joel, the ſon of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ‡ ſon of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his ‡ brother [h] Aſaph ſtood on his right hand: *and* Aſaph was the ſon of Berechia, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſejah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adajah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Garſhom, the ſon of Levi.

44 And their brethren the ſons of Merari *were* on the left hand, *even* Ethan the ſon of Kiſhi, the ſonne of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 ¶ And their [i] brethren the Levites were [k] appointed unto all the ſervice of the Tabernacle of the houſe of God,

49 But Aaron and his ſons burnt incenſe upon the altar of burnt-offering, and on the altar of incenſe, for all that was to do in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.

50 Theſe are alſo the ſons of Aaron, Eleazar his ſon, Phinehas his ſonne, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſonne,

52 Merajoth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſonne, *and* Ahimaaz his ſon.

54 ¶ And theſe are the [l] dwelling places of them throughout their towns and coaſts, *even* of the ſons of Aaron for the family of the Kohathites, for the [m] lot was theirs.

55 So they gave them [n] Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the field of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities *of Iudah* for [o] refuge, *even* Hebron, and Libna with their ſuburbs, and Jattir, and Eſhtemoa with their ſuburbs,

58 And [p] Hilen with her ſuburbs, *and* Debir with her ſuburbs,

59 And Aſhan and her ſuburbs, and Beth-ſhemeſh, and her ſuburbs.

60 ¶ And of the tribe of Benjamin, Geba and her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs: all their cities *were* thirteen cities, by their families.

61 And unto the ſons of [r] Kohath, the remnant of the family of the tribe *even* of the half tribe of the half of Manaſſeh, by lot ten cities.

62 And to the ſons of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Iſrael gave to the Levites, cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities which they called by *their* names.

66 And they of the families of the ſons of Kohath, had cities *and* their coaſts out of the tribe of Ephraim.

67 * And they gave unto them cities of refuge, Shechem in mount Ephraim, & her ſuburbs, and Gezer and her ſuburbs,

68 Jokmeam alſo and her ſuburbs, and Beth-horon with her ſuburbs,

69 And Ajalon and her ſuburbs, and Gath-Rimmon, and her ſuburbs,

70 And out of the half tribe of Manaſſeh, ‡ Aner and her ſuburbs, and ‡ Bileam and her ſuburbs, for the families of the remnant of the ſonnes of Kohath.

71 Unto the ſons of [ſ] Gerſhom out of the family of the half tribe of Manaſſeh, Golan in Baſhan, and her ſuburbs, and ‡ Aſhtaroth with her ſuburbs,

72 And out of the tribe of Iſſachar, ‡ Kedeſh and her ſuburbs, Daberah and her ſuburbs,

73 ‡ Ramoth alſo and her ſuburbs, and ‡ Anem with her ſuburbs,

74 And out of the tribe of Aſher, Maſhal and

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[n] Which was alſo called Kiriath-arba, Gen.23.2. Joſh.21.11.

[o] That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, Deut.19.2.

[p] Which Joſhua calleth Holon, Joſh.15.51. and 21.15.

[q] Or, Almon, Joſh.21.18.

[r] That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half tribe of Manaſſeh, and out of Ephraim, verſe 66.

* *Ioſh.*21.21.

‡ *Or*, Tanach. *Ioſh.* 21.25.

‡ *Or*, *Gath-rimmon.*

[ſ] Who in the firſt verſe is called alſo Gerſhon.

‡ *Or*, *Beeſhterah.* *Ioſh.* 21.27.

‡ *Or*, *Kiſhon*, *Ioſh.* 21.28.

‡ *Or*, *Iarmuth*, *Ioſh.* 21.29.

‡ *Or*, *Enganním*, *Ioſh.* 21.29.

and her ſuburbs, and Abdon & her ſuburbs,

75 And ‡ Hukok and her ſuburbs, and Rehob and her ſuburbs,

‡ Or, Helkah, Ioſh. 21. 31.

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbs, and ‡ Hammon and her ſuburbs, and ‡ Kiriathaim and her ſuburbs.

‡ Or, Ammothdor, Ioſh. 21. 32.
‡ Or, Kartan. Ioſh. 21. 32.

77 Vnto the reſt of the children of Merari *were given* out of the tribe of Zebulun ‡ Rimmon and her ſuburbs, ‡ Tabor and her ſuburbs,

‡ Or, Iokneam.
‡ Or, Kartah, Ioſh. 21. 34.

78 And on the other ſide Jorden *by* Jericho, *even* on the Eaſt ſide of Jorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbs, and Jahzah with her ſuburbs,

* Ioſh. 20. 8. and 21. 36.

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jaazer with her ſuburbs.

Chap. VII.

1 The genealogie of Iſſachar, 6 Benjamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

And the ſonnes of Iſſachar *were* Tola and ‡ Puah, [a] Jaſhub, and Shimron, foure.

‡ Or, Thuvah.
a Who alſo is called Iob, Gen. 46. 13.

2 And the ſons of Tola, Vzzi, and Rephajah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola *were* valiant men of warre in their generations, [b] whoſe number *was* in the dayes of David two and twenty thouſand, and ſix hundreth.

b That is, their number was found thus great when David numbred the people, 2 Sam. 24. 1.

3 And the ſonne of Vzzi *was* Izrahajah, and the ſonnes of Izrahajah, Michael, and Obadiah, and Joel, and Iſſhiah, [c] five men all princes.

c Meaning, the foure ſons, and the father.

4 And with them in their generations after the houſhold of their fathers *were* bands of men of war for battel, ſix and thirty thouſand: for they had many wives and children.

5 And their ‡ brethren among all the families of Iſſachar *were* valiant men of war, reckoned in all by their genealogies fourescore and ſeven thouſand.

‡ Or, kinſmen.

6 ¶ The *ſonnes* of Benjamin *were* Bela, and Becher, and [d] Jediael, [e] three.

d Called alſo Aſhbel, Gen. 46. 21. Num. 26. 38.
e Which were the chief: for els they were ſeven in all, as appeareth, Gen. 46, 21.

7 And the ſons of Bela, Ezbon, and Vzzi, and Vzziel, and Jerimoth, and Iri, five heads of the houſhold of their fathers, valiant men of war, and were reckoned by their genealogies, two and twenty thouſand and thirty and foure.

8 And the ſons of Becher, Zemerah, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah and Anathoth, and Alameth: all theſe were the ſons of Becher.

9 And they were numbred by their genealogies, according to their generations, and the chief of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundreth.

10 And the ſon of Jediael *was* Bilhan, and the ſons of Bilhan, Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſons of Jediael, chief of the fathers, valiant men of war, ſeventeen thouſand & two hundreth, marching in battell aray to the war.

12 And Shuppim, and Huppim *were* the ſons of ‡ Ir, *but* Huſhim *was* the ſonne [f] of ‡ another.

‡ Or, Iri.
f Meaning, th was not the ſo of Benjamin Dan, Gen. 46.
‡ Or, of Aher.

13 ¶ The ſons of Naphtali, Jahziel, and Guni, and Jezer, and ‡ Shallum [g] of the ſons of Bilhah.

‡ Or, Shallem, Gen. 46. 24.
g Theſe cam Dan and Naph which were of Bilhah, Gen. 23. 24, 25.

14 The ſon of Manaſſeh *was* Aſhriel whom ſhe bare unto him, *but* his concubine of Aram bare Machir the * father of Gilead.

* Num. 26. 29. Ioſh. 17. 1.

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond *ſon* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and called his name ‡ Pereſh, and the name of his brother was Shereſh: and his ſons *were* Vlam and Rakem.

‡ Or, Iezer, N 26. 30.

17 And the ſon of Vlam *was* Bedan. Theſe were the ſons of Gilead the ſon of Machir, the ſon of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

h Meaning, the ſter of Gilead.

19 And the ſons of Shemida *were* Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſons alſo of Ephraim *were* Shuthelah, and Bered his ſon, and Tahath his ſon, and his ſon Eladah, and Tahath his ſonne,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead: and the men [i] of Gath that were born in the land, ſlew them, becauſe they came down to take away their cattell.

i Which was of the five pri pall cities of Philiſtims, ſlew the Ephraimit

22 Therefore Ephraim their father mourned many dayes, and his ‡ brethren came to comfort him.

‡ Or, kinsfolk.

23 And when he went to his wife, ſhe conceived, and bare him a ſon, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‡ daughter *was* Sherah, which built Beth-horon the nether, and the upper, and Vzzen Sheerah.

‡ Or, neece.

25 And Rephah *was* his [k] ſon, and Reſheph, and Telah his ſon, and Tahan his ſonne,

k To wit, of Ephraim.

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhua his ſon.

28 And their poſſeſſions and their habi-

tations *were* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, unto ‡ Azzah, and the villages thereof,

aiah.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſon of Iſrael.

30 ¶ * The ſons of Aſher *were* Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

6.17.

31 And the ſons of Beriah, Heber, and Malchiel, which is the father of Birzavith.

32 And Heber begat Iaphlet & Shomer, and Hotham, and Shua their ſiſter.

33 And the ſons of Japhlet *were* Paſach, and ‡ Bimhal, and Aſhuath: theſe were the children of Japhlet.

mbal.

34 And the ſons of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem were Zophah, and Jimna, and Sheleſh, and Amal.

36 The ſons of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Iether, Iephunneth, and Piſpa, and Ara.

39 And the ſons of Vlla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of ſix and twentie thouſand men.

Chap. VIII.

1 The ſons of Benjamin, 33 And race of Saul.

Benjamin alſo [a] begat Bela his eldeſt ſon, Aſhbel the ſecond, and Aharah the third,

ontinueth eſcription ribe of in, becauſe oſe is to the ge- of Saul.

2 Nohah the fourth, and Rapha the fift.

3 And the ſons of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And theſe are the ſons of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and [b] they were caried away captives to Monahath,

ing, the ants of Geba.

7 And Naaman, and Ahiah, and Gera, he caried them away captives: and [c] he begate Vzza, and Ahihud.

it, Ehud.

8 And Shaharaim begate *certaine* in the countrey of Moab, after he had ſent [d] away Huſhim and Baara his wives.

he had his two

9 He begat, I ſay, of Hodeſh his wife, Jobab and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia and Mirma: theſe were his ſons, *and* chiefe fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 And the ſons of Elpaal *were* Eber, and Miſham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Ajalon: they drave away the inhabitants of Gath)

14 And Ahio, Shaſhak and Jerimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Ioha, the ſons of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſons of Elpaal,

19 Jakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‡ Adajah, & Berajah, and Shimrath the ſons of Shimei,

‡ Or, Araiah.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedejah and Penuel the ſons of Shaſhak,

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jaareſhiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe were the chiefe [e] fathers according to their generations, *even* princes, which dwelt in Ieruſalem.

[e] The chiefe of the tribe of Benjamin that dwelt in Ieruſalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

* Chap. 9. 35.

30 And his eldeſt ſon *was* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begat Shimea: theſe alſo dwelt with their brethren in Ieruſalem, *even* by their brethren.

33 And [f] Ner begate Kiſh, & Kiſh begate Saul, and Saul begate Jonathan, and Malchiſhua, and Abinadab, and [g] Eſhbaal.

34 And the ſon of Jonathan *was* [h] Merib-baal, and Merib-baal begate Micah.

[f] Who in the 1 Sam. 9. 1. is called Abiel.

[g] He is alſo named Iſhboſheth, 2 Sam. 2. 8.

[h] He is likewiſe called Mephiboſheth, 2 Sam. 9. 6.

35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Jehoadah, and Iehoadah begat Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza,

37 And Moza begat Bineah, whoſe ſon *was* Raphah, *and* his ſon Eleaſah, *and* his ſon Azel.

38 And Azel had ſix ſons, whoſe names are theſe, Azrikam, Bocheru and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſons of Azel.

39 And the ſons of Eſhek his bro-

ther *were* Ulam his eldeſt ſon, Iehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam *were* valiant men of warre which ſhot with the bow, and had many ſons and nephewes, an hundreth and fiftie: all theſe were of the ſons of Benjamin.

Chap. IX.

1 All Iſrael and Iudah are numbred. 10 Of the Prieſts and Levites, 11. 18 And of their offices.

THus all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the Kings of Iſrael and of Judah, *and* they were [a] caried away to Babel for their tranſgreſsion.

2 ¶ And the chiefe inhabitants that dwelt in their own poſſeſsions, *and* in their own cities, *even* Iſrael, the Prieſts, the Levites, and the [b] Nethinims.

3 And in Jeruſalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh.

4 Vthai the ſon of Ammihud the ſon of Omri, the ſon of Imri, the ſon of Bani: of the children of Pharez, the ſon of Iudah.

5 And of Shiloni, Aſajah the eldeſt, and his ſons.

6 And of the ſons of Zerah, Ievel, and their brethren ſix hundreth and ninetie.

7 And of the ſons of Benjamin, Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibnejah the ſon of Ieroham, and Elah the ſon of Vzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Revel, the ſon of Ibnijah.

9 And their brethren according to their generations, nine hundreth fiftie and ſix: all theſe men were ‡ chiefe fathers in the houſeholds of their fathers.

10 ¶ And of the Prieſts, Iedajah, and Iehojarib, and Iachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſon of Ahitub the [c] chiefe of the houſe of God,

12 And Adajah the ſon of Ieroham, the ſon of Paſhhur, the ſon of Malchijah, and Maaſai the ſon of Adiel, the ſon of Iahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Jmmer.

13 And their brethren the chiefe of the houſholds of their fathers, a thouſand, ſeven hundreth and threeſcore valiant men for the [d] worke of the ſervice of the houſe of God.

14 ¶ And of the Levites, Shemajah the ſon of Haſſhub, the ſon of Azrikam, the ſon of Haſhabiah of the ſons of Merari,

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſon of Micha, the ſon of Zichri, the ſon of Aſaph,

16 And Obadiah the ſon of Semajah, the ſon of Galal, the ſon of Ieduthun, and Berechiah, the ſon of Aza, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Levi unto the [e] kings gate Eaſtward.

19 And Shallum the ſon of Kore the ſon of Ebiaſaph the ſon of Korah, and his brethren the Korathites (of the houſe of their father) *were* over the worke, *and* office to keep the gates of the [f] Tabernacle: ſo their families *were* over the hoſte of the Lord, keeping the entrie.

20 And Phinehas the ſon of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the ſon of Meſhelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelve, which were numbred according to their genealogies by their townes. David eſtabliſhed theſe and Samuel the Seer ‡ in their perpetuall office.

23 So they and their children had the overſight of the gates of the houſe of the Lord, even of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren *which were* in their townes, came at [g] ſeven dayes from time to time with them.

26 For theſe foure chiefe porters were in perpetuall office, & were of the Levites, and had charge of the ‡ chambers, and of the treaſures in the houſe of God.

27 And they lay round about the houſe of God, becauſe the charge *was* theirs, and they cauſed it to be opened every morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed over the inſtruments, & over all the veſſels of the Sanctuary, and of the [h] floure, and the wine, and the oyle, and the incenſe, and the ſweet odours.

30 And certaine of the ſons of the Prieſts made ointments of ſweet odours.

31 And Mattithiah one of the Levites, which was the eldeſt ſon of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the ſons

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[a] Hitherto he hath deſcribed their genealogies before they went into captivitie: and now he deſcribeth their hiſtory after their return.

[b] Meaning, the Gibeonites, which ſerved in the Temple, reade Ioſh. 9.23.

‡ Or, chiefe of the families.

[c] That is, he was the high Prieſt.

[d] To ſerve in the Temple, every one according to his office.

[e] So called, b cauſe the ki came into the Temple the and not the c mon people.

[f] Their char was, that no ſhould enter i thoſe places, which were appointed for Prieſts to mi in,

‡ *Or, for thei delitie.*

[g] They ſerv weekely, as Ezr 4.10.

‡ *Or, opening doores.*

[h] Whereof th meat offering made. Levit.

of Kohath had the overſight of the * ſhew-bread, to prepare it every Sabbath.

5.30.

33 And theſe are the ſingers, the chiefe fathers of the Levites, *which dwelt* in the chambers, [i] and had none other charge: for they had to doe in that buſineſſe day and night.

e conti- cupied praiſes

34 Theſe were the chiefe fathers of the Levites according to their generations, and the principall which dwelt at Jeruſalem.

35 * And in Gibeon dwelt ‡ the father of Gibeon, Jeiel, and the name of his wife *was* Maachah.

.29. bigibeon.

36 And his eldeſt ſon *was* Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Jeruſalem, *even* by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Jonathan and Malchiſhua, and Abinadab and Eſhbaal.

.14.51. 3.

40 And the ſon of Jonathan *was* Meribbaal: and Meribbaal begate Micah.

41 And the ſons of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza.

was alſo ehoadah. 36.

43 And Moza begate Binea, whoſe ſon *was* Rephajah, and his ſon *was* Eleaſah, *and* his ſon Azel.

44 And Azel had ſix ſons, whoſe names are theſe, Azrikam, Bocheru, and Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſons of Azel.

Chap. X.

1 The battell of Saul againſt the Philiſtims. 4 In which he dieth, 6 And his ſons alſo, 13 The cauſe of Sauls death.

Then * the Philiſtims fought againſt Iſrael: and the men of Iſrael fled before the Philiſtims, and fel down ſlaine in Mount Gilboa.

m.31.1.

2 And the Philiſtims purſued after Saul, and after his ſons, and the Philiſtims ſmote Jonathan, and Aminadab, and Malchiſhua the ſons of Saul.

3 And the battell was ſore againſt Saul, and the archers † hit him, & he was wounded of the archers.

.ſ und.

4 Then ſaid Saul to his armour-bearer, Draw out thy ſword, & thruſt me thorow therwith, leſt theſe uncircumciſed come & mocke at me: but his armour-bearer would not, for he was ſore afraid: therefore Saul tooke the ſword and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon the ſword, and died.

6 So Saul died and his three ſons, and all his houſe, they died together.

7 And when all the men of Iſrael that were in the valley, ſaw how they fled, and that Saul and his ſons were dead, they forſooke their cities, and fled away, and the Philiſtims came, and dwelt in them.

8 And on the morrow when the Philiſtims came to ſpoyle them that were ſlaine, they found Saul and his ſons † lying in mount Gilboa.

† Ebr. fallen.

9 And when they had ſtript him, they tooke his head, and his armour, and ſent them into the land of the Philiſtims round about, to publiſh it unto their idoles, and to the people.

10 And they layd up his armour in the houſe of their god, and ſet up his head in the houſe of [a] Dagon.

[a] Which was the idole of the Philiſtims; and from the belly downward had the forme of a fiſh, & upward of a man.

11 ¶ When all they of Jabeſh Gilead heard all that the Philiſtims had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the bodie of Saul, and the bodies of his ſons, and brought them to Iabeſh, and buried the bones of them under an oake in Jabeſh, and faſted ſeven dayes.

13 So Saul died for his tranſgreſſion, that he committed againſt the Lord, * *even* againſt the word of the Lord, which he kept not, and in that he ſought and asked counſel of a ‡ * familiar ſpirit,

* 1 Sam. 15.23.

‡ Or, witch, and ſorcereſſe.
* 1 Sam. 28.9.

14 And asked not of the Lord: therefore he ſlew him, and turned the kingdome unto David the ſon of Iſhai.

Chap. XI.

3 After the death of Saul is David anointed in Hebron. 5 The Iebuſites rebell againſt David, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

Then * all Iſrael [a] gathered themſelves to David unto Hebron, ſaying, Behold, we are thy bones and thy fleſh.

* 2 Sam. 5.1.
[a] This was after the death of Iſhboſheth Sauls ſon, when David had reigned over Iudah ſeven yeares and ſix moneths in Hebron, 2 Sam. 5.5.

2 And in time paſt, even when Saul was king, thou leddeſt Iſrael out and in: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be captain over my people Iſrael.

3 So came all the Elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron before the Lord. And they anointed David king over Iſrael, * according to the word of the Lord by the hand of Samuel.

* 1 Sam. 16.13.

4 ¶ And David and all Iſrael went to Ieruſalem, which is Iebus, where *were* the Iebuſites, the inhabitants of the land.

5 And the inhabitants of Iebus ſaid to David, Thou ſhalt not come in hither. Nevertheleſſe David tooke the tower of Zion, which is the citie of David.

6 And David ſaid, * Whoſoever ſmiteth the Iebuſites firſt, ſhall be the chiefe and Captaine. So Ioab the ſon of Zeruiah went firſt up, and was captaine.

* 2 Sam. 5.8.

7 And David dwelt in the tower:

therefore they called it the Citie of David.

8 *And he built the city on every ſide, from Millo even round about, and Joab repaired the reſt of the Citie.

* 2 Sam.5.9.

9 And David proſpered, and grew: for the Lord of hoſtes *was* with him.

10 *Theſe alſo are the chiefe of the valiant men that were with David, and joyned their force with him in his kingdome with all Iſrael, to make him king over Iſrael, according to the word of the Lord.

* 2 Sam.23.8.

11 And this is the number of the valiant men whom David had, Jaſhobeam the ſon of Hachmoni, the [b] chiefe among thirtie: he lift up his ſpeare againſt three hundreth, *whom* he ſlew at one time.

[b] Meaning, the moſt excellent and beſt eſteemed for his valiantnes: ſome reade, the chiefe of the Princes.

12 And after him *was* Eleazar the ſon of ‡Dodo the Ahohite, which was one of the three valiant men.

‡ *Or, his uncle.*

13 He was with David at Paſ-dammin, & there the Philiſtims were gathered together to battel: and there was a parcel of ground full of barley, and the people fled before the Philiſtims.

14 And they ſtood in the middes of the field, [c] and ſaved it, and ſlew the Philiſtims: ſo the Lord gave a great victory.

[c] This acte is referred to Shammah, 2 Sam.23.11. which ſeemeth was the chiefeſt of theſe.

15 ¶ And three of the [d] thirtie Captaines went to a rocke to David, into the cave of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim.

[d] That is, Eleazar and his two companions.

16 And when David *was* in the hold, the Philiſtims gariſon *was* at Beth-lehem.

17 And David longed, and ſaid, *Oh, that one would give me to drinke of the water of the well of Beth-lehem, that is at the gate.

* 2 Sam.23.15.

18 Then theſe three brake thorow the hoſte of the Philiſtims, and drew water out of the Well of Beth-lehem that was by the gate, and tooke it and brought it to David: but David would not drinke of it, but powred it *for an oblation* to the Lord,

19 And ſaid, Let not my God ſuffer me to do this: ſhould I drinke the [e] blood of theſe mens lives? for they have brought it with the jeopardie of their lives: therefore he would not drinke it: theſe things did theſe three mightie men.

[e] That is, this water, for the which they ventured their blood?

20 ¶ And Abiſhai the brother of Joab, he was chiefe of the three, and he lift up his ſpeare againſt three hundreth, & ſlew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their Captaine: *but he attained not unto the *firſt* three.

* 2 Sam.23.19.

22 Benajah the ſon of Jehojada (the ſon of a valiant man) which had done many actes, *and was* of Kabzeel, he ſlew two ‡ſtrong men of Moab: he went down alſo and ſlew a Lion in the mids of a pit in time of ſnow.

‡ *Or, lions.*

23 And he ſlew an Egyptian, a man of great ſtature, *even* five cubits long, and in the Egyptians hand *was* a ſpeare like a weavers beame: and he went down to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his own ſpeare.

24 Theſe things did Benajah the ſon of Jehojada, and had the name among the three worthies.

25 Behold, he was honourable among thirtie, but he attained not unto the [f] *firſt* three. *And David made him of his counſel.

[f] Meaning three which brought the to David.

* 2 Sam.2

26 ¶ Theſe alſo *were* valiant men of war, Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

[g] Called al Shemmoth, Sam.23.25.

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſathite, Ilai the Ahohite,

[h] He is allo Mebunnai, 2 23.27.

30 Maharay the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah of the children of Benjamin, Benajah the Pirathonite,

32 Huray of the rivers of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Elihaba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shageh the Harite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Vr,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naaray the ſon of Ezbay,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naarai the Berothite, the armour bearer of Joab, the ſon of Zerviah,

40 Ira the Ithrite, Garib the Ithrite,

41 *Vriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a Captaine of the Reubenites, and thirtie with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Vzia the Aſhterathite, Shama and Ieiel the ſons of Otham the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

Chap. XII.

1 Who they were that went with David when he fled from Saul. 14 Their valiantneſſe. 23 They that came unto him unto Hebron out of every tribe to make him king.

THeſe alſo are they that came to David to [a] Ziklag, while he was yet kept cloſe, becauſe of Saul the ſon of Kiſh: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could uſe the right and the left hand with ſtones, and with arrowes, *and* with bowes, *and were* of Sauls [b] brethren, *even* of Benjamin.

3 The chiefe *were* Ahiezer, and Joaſh the ſons of Shemaah a Gibeathite, and Jeziel, and Pelet the ſons of Aſmaveth, Berachah, and Jehu the Antothite,

4 And Jſhmajah the Gibeonite, a valiant man among thirtie, and above the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Joſhabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiath, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ieſhiah, and Azariel, and Joezer, and Jaſhobeam of Hakorehim,

7 And Joelah, and Zebadiah, the ſons of Jeroham of ‡ Gedor,

8 And of the Gadites there ſeparated themſelves ſome unto David into the hold of the wildernes, valiant men of war, & men of armes, *and apt* for battell, which could handle ſpeare, and ‡ ſhield, and their faces *were like* the faces of [c] Lions, and *were* like the Roes in the mountaines in ſwiftneſſe,

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‡ Miſhmanah the fourth, Jeremia the fift,

11 Atthai the ſixt, Eliel the ſeventh,

12 Johanan the eight, Elzabad the ninth,

13 Jeremia the tenth, Machbannai the eleventh.

14 Theſe were the ſons of Gad, captaines of the hoſt: one of the leaſt *could reſiſt* an hundred, and the greateſt a thouſand.

15 Theſe are they that went over Jorden in the [d] firſt moneth when he had filled over all his bankes, and put to flight all them of the valley: toward the Eaſt and the Weſt.

16 And there came of the children of Benjamin, and Judah to the hold unto David,

17 And David went out to meet them, & anſwered and ſaid unto them, If ye be come peaceable unto me to helpe me, mine heart ſhall be knit unto you, but if you *come* to betray me to mine adverſaries, *ſeeing* there is no wickedneſſe in mine hands, the God of our fathers behold it, and rebuke it.

18 And the [e] ſpirit came upon Amaſai, which was the chiefe of thirty, *and he ſaid,* Thine *are we,* David, and with thee, O ſon of Iſhai. Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captaines of the gariſon.

19 ¶ And of Manaſſeh *ſome* fell to David, when he came with the Philiſtims againſt Saul to battell, but they [f] helped them not: for the princes of the Philiſtims * by adviſement ſent him away, ſaying, He will fall to his maſter Saul ‡ for our heads.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Ziltay, heads of the thouſands that were of Manaſſeh.

21 And they helped David againſt [g] that band: for they were all valiant men and were captaines in the hoſt.

22 For at that time day by day there came to David to helpe him, untill it was a great hoſt, like the hoſte of [h] God.

23 And theſe are the numbers of the captaines that were armed to battell, *and* came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare ſhield and ‡ ſpeare, *were* ſixe thouſand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, ſeven thouſand and an hundred.

26 Of the children of Levi, foure thouſand and ſix hundred.

27 And Jehojada *was* the chiefe of them of [i] Aaron: and with him three thouſand and ſeven hundred.

28 And Zadok a yong man very valiant, and of his fathers houſhold *came* two and twentie captaines.

29 And of the children of Benjamin the brethren of Saul three thouſand: for a great part of them unto that time [k] kept the ward of the houſe of Saul.

30 And of the children of Ephraim twenty thouſand, and eight hundred valiant men, *and* famous men in the houſhold of their fathers.

31 And of the halfe tribe of Manaſſeh eighteen thouſand, which were appointed by name to come and make David King.

32 And of the children of Iſſachar which were men that had underſtanding of the [l] times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, *and* in all inſtruments of warre, fiftie thouſand ‡ which could ſet the battell in aray: they were not of a † double heart.

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‡ G:dua.

‡ buckler.

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3.15.

he ſpirit of
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age moved
to ſpeake

[f] They came onely to helpe David and not to ſuccour the Philiſtims: which were enemies to their countrey.

* 1 *Sam.* 29.4.

‡ *Or, on the ieopardie of our heads.*

[g] To wit, of the Amalekites which had burned the citie Ziklag, 1.Sam. 30.1.9.

[h] Meaning, mighty or ſtrong: for the Ebrewes ſay a thing is of God, when it is excellent.

‡ *Or, buckler.*

[i] Of the Levites which came by deſcent of Aaron.

[k] That is, the greateſt number tooke Sauls part.

[l] Men of good experience, which knew at all times what was to be done.

‡ *Or, ſet themſelves in aray.*

† *Ebr. heart and heart.*

34 And of Naphtali a thouſand captaines, and with them with ſhield & ſpeare ſeven and thirty thouſand.

35 And of Dan expert in battell, eight and twenty thouſand, and ſix hundred.

36 And of Aſher that went out to the battell and were trained in the warres, fourtie thouſand.

37 And of the other ſide of Jorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manaſſeh with all inſtruments of warre to fight with, an hundreth and twentie thouſand.

38 [m] All theſe men of warre ‡ that could leade an armie, came with ‡ upright heart to Hebron to make David king over all Iſrael: and all the reſt of Iſrael *was* of one accord to make David King:

39 And there they were with David three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreover they that were neere them untill Iſſachar, and Zebulun, and Naphtali brought bread upon aſſes, and on camels, and on mules, & on oxen, *even* meat, floure, figs, and raiſons, and wine, and oyle, and beeves and ſheepe abundantly: for there was joy in Iſrael.

CHAP. XIII.

7 The Arke is brought againe from Kiriah-jearim to Ieruſalem, 9 Vzza dieth becauſe he touched it.

ANd David counſelled with the captaines of thouſands, and of hundreths, *and* with all the governours.

2 And David ſaid to all the Congregation of Iſrael, if it ſeeme good to you, and that it proceedeth of the Lord our God, we wil ſend to and fro unto our brethren, that are left in all the land of Iſrael, (for with them are the Prieſts and the Levites in the cities *and* their ſuburbs) that they may aſſemble themſelves unto us.

3 And we will bring againe the [a] Arke of our God to us: for we ſought not unto it in the dayes of Saul.

4 And all the Congregation anſwered, Let us do ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ * So David gathered all Iſrael together from ‡ Shihor in Egypt, even unto the entring of Hamath, to bring the Ark of God from [b] Kiriath-jearim.

6 And David went up and all Iſrael to ‡ Baalath, in Kiriath-jearim, that was in Judah, to bring up from thence the Arke of God the Lord that dwelleth between the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the houſe of Abinadab: & Uzza and Ahio [c] guided the cart.

8 And David and all Iſrael played before [d] God with all *their* might, both with ſongs, and with harps, and with violes, and with timbrels, and with cimbals, and with trumpets.

9 ¶ And when they came unto the threſhing floore of [e] Chidon, Uzza put forth his hand to hold the Arke, for the oxen did ſhake it.

10 But the wrath of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he layed his hand upon the Arke: ſo he died there [f] before God.

11 And David was angry, becauſe the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza unto this day.

12 And David feared God that day, ſaying, How ſhall I bring in to me the Arke of God?

13 Therefore David brought not the Arke to him into the citie of David, but cauſed it to turn into the houſe of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the houſe of Obed Edom, *even* in his houſe three moneths: and the Lord bleſſed the houſe of Obed-Edom, and all that he had.

CAP. XIV.

1 Hiram ſendeth wood and woorkemen to David. 4 The names of his children. 8.14 By the counſell of God he goeth againſt the Philiſtims, and overcommeth them. 15 God fighteth for him.

THen * ſent Hiram the King of † Tyrus meſſengers to David, and Cedar trees, with maſons and carpenters to build him an houſe.

2 Therefore David knew that the Lord had confirmed him King over Iſrael, *and* that his kingdome was lift up on high, becauſe of his [a] people Iſrael.

3 ¶ Alſo David took moe wives at Jeruſalem, and David begate moe ſonnes and daughters.

4 And theſe are the names of the children which he had at Jeruſalem, Shammuah, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Eliſhua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and ‡ Beeliada, and Eliphalet.

8 But when the Philiſtims heard that David was anointed King over Iſrael, all the Philiſtims came up to ſeek David. And when David heard, he went out againſt them.

9 And the Philiſtims came, and ſpread themſelves in the valley of Rephaim.

10 Then David asked counſel at God, ſaying, Shal I goe up againſt the Philiſtims, and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim,

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[m] So that his whole hoſt were three hundred twenty and two thouſand, two hundreth twentie and two.

‡ *Or, fight in their aray.*

‡ *Or, with a good courage.*

[n] The reſt of the Iſraelites.

[a] His firſt care was to reſtore religion, which had in Sauls dayes been corrupted & neglected.

* *2 Sam. 6.2.*

‡ *Or, Nilus.*

[b] That is, from Gibea, where the inhabitants of Kiriath-jearim had placed it in the houſe of Abinadab, 2 Sam. 6.3.

‡ *Or, Baale, reade 2 Sam. 6.2.*

[c] The ſons of Abinadab.

[d] That is, before the Arke where God ſhewed himſelfe: ſo that the ſigne is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.

[e] Called
chon, 2. Sa

[f] Before the
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vocation: f
charge was
to the Prieſt
Numb. 4.15.
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word of God

[g] who was a
vite, and call
Gittite, becau
had dwelt at
Gath.

* *2 Sam. 5.11*

† *Ebr. Zor.*

[a] Becauſe of Gods promiſe made to the peo
ple of Iſrael.

[b] Elpalet and Nogah are not mentioned 2 Sa
5.14. ſo there a
but eleven and here thirteen.

‡ *Or, Eliada.*

and David ſmote them there: and David ſaid, God hath divided mine enemies with mine hand, as waters are divided: therfore they called the name of that place, [c] Baal-perazim.

t is, the val-
f diviſions,
ſe the ene-
were diſper-
re like wa-

12 And there they had left their gods: and David ſaid, Let them even be burnt with fire.

13 Again the Philiſtims came and ſpread themſelves in the valley.

14 And when David asked again counſel at God, God ſaid to him, Thou ſhalt not go up after them, *but* turn away from them, that thou mayeſt come upon them over againſt the mulbery trees.

15 And when thou heareſt the noyſe of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to ſmite the hoſt of the Philiſtims.

16 So David did as God had commanded him: and they ſmote the hoſt of the Philiſtims from Gibeon even to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the feare of him upon all nations.

Chap. XV.

1 David prepareth an houſe for the Ark. 4 The number and order of the Levites. 16 The ſingers are choſen out among them. 25 They bring again the ark with joy. 29 David dauncing before it, is deſpiſed of his wife Michal.

AND *David* made him houſes in the [a] city of David, and prepared a place for the ark of God, and pitched for it a tent.

t was in the
of the citie
Zion, 2 Sam.
.

2 Then David ſaid, * none ought to cary the ark of God, but the Levites: for the Lord hath choſen them to beare the ark of the Lord, and to miniſter unto him for ever.

n, 4.2, 20.

3 ¶ And David gathered all Iſrael together to Jeruſalem to bring up the [b] ark of the Lord unto his place, which he had ordained for it.

om the houſe
bed Edom,
. 6.10, 12.

4 And David aſſembled the ſons of Aaron, and the Levites.

5 Of the ſons of Kohath, Uriel the chief, and his ‡ brethren ſix ſcore.

kinſmen.

6 Of the ſonnes of Merari, Aſajah the chief, and his brethren two hundred and twenty.

7 Of the ſonnes of Gerſhom, Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of [c] Elizaphan, Shemajah the chief, and his brethren two hundred.

9 Of the ſonnes of [d] Hebron, Eliel the chief, and his brethren foureſcore.

ho was the
Vzziel, the
ſon of Ko-
Exod. 6. 18,
Num. 3. 30.
e third ſon
nath, Exod.

10 Of the ſons of Vzziel, Amminadab the chief, and his brethren an hundred and twelve.

11 ¶ And David called Zadok and Abiathar the Prieſts, and of the Levites, Vriel, Aſajah and Joel, Shemajah, and Eliel, and Amminadab:

12 And he ſaid unto them, Ye are the chief fathers of the Levites: [e] ſanctifie your ſelves, and your brethren, and bring up the ark of the Lord God of Iſrael unto the *place* that I have prepared for it.

[e] Prepare your ſelves, and be pure, abſtain from all things whereby ye might be polluted, and ſo not able to come to the Tabernacle.

13 For * becauſe ye were not there at the firſt, the Lord our God made a breach among us: for we ſought him not after *due* [f] order.

* *Chap.* 13. 10.

[f] According as he hath appointed in the Law.

14 So the Prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 ¶ And the ſonnes of the Levites bare the ark of God upon their ſhoulders with the barres, as Moſes had commanded, * according to the word of the Lord.

* *Exod.* 25. 14, 15.

16 And David ſpake to the chief of the Levites, that they ſhould appoint *certain* of their brethren to ſing with [g] inſtruments of muſick, with viols and harps, and cymbals, that they might make a ſound, and lift up their voice with joy.

[g] Theſe inſtruments and other ceremonies, which they obſerved, were inſtructions of their infancie, which continued to the coming of Chriſt.

17 So the Levites appointed Heman the ſonne of Joel, and his brethren Aſaph the ſon of Berechiah, and of the ſons of Merari their brethren, Ethan the ſonne of Kuſhajah,

18 And with them their brethren in the [h] ſecond degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Vnni, Eliab, and Benajah, and Maaſejah, and Mattithiah, and Elipheleh, and Mickneah, and Obed Edom, and Jeiel the porters.

[h] Which were inferiour in dignity.

19 So Heman, Aſaph, and Ethan *were* ſingers to make a ſound with cymbals of braſſe,

20 And Zechariah and Aziel, and Shemiramoth, and Jehiel, and Vnni, and Eliab, and Maaſejah, and Benajah with viols on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Jeiel, and Azaziah, with harps upon [k] Sheminith Jenazzeah.

22 But Chenaniah the chief of the Levites had [l] the charge, bearing the burden in the charge, for he was able to inſtruct.

[i] This was an inſtrument of muſick, or a certain tune whereunto they accuſtomed to ſing Pſalmes.

[k] Which was the eight tune, over the which he that was moſt excellent had charge.

[l] To wit, to appoint Pſalmes, and ſongs to them that ſung.

23 And Berechiah, and Elkanah were porters for the ark.

24 And Shecaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benajah, and Eliezer the Prieſts did blow with trumpets before the ark of God, and Obed Edom and Jeijah *were* porters [m] for the ark.

[m] With Berechiah and Elkanah verſe 23.

25 * So David and the Elders of Iſrael, and the captains of thouſands went to bring up the ark of the covenant of the Lord from the houſe of Obed Edom with joy.

* 2 *Sam.* 6. 12.

[n] That is, gave them ſtrength to execute their office.
[o] Beſides the bullock and the fat beaſts which David offered at every ſixt pace. 2 Sam. 6. 13.

26 And becauſe that God[n] helped the Levites that bare the ark of the covenant of the Lord, they offered [o] ſeven bullocks and ſeven rams.

27 And David had on him a linnen garment, as all the levits that bare the ark, and the ſingers, and Chenaniah that had the chief charge of the ſingers: and upon David *was* a linnen [p] Ephod.

[p] Reade 2 Sam. 6. 14.

28 Thus all Iſrael brought up the ark of the Lords covenant with ſhouting and ſound of cornet, and with trumpets, and with cymbals, making a ſound with violes and with harps.

29 And when the ark of the [q] covenant of the Lord came into the city of David, Michal the daughter of Saul looked out at a window, and ſaw king David dancing and playing, and * ſhe deſpiſed him in her heart.

[q] It was ſo called becauſe it put the Iſraelites in remembrance of the Lords covenant made with them.
* 2 *Sam.* 6. 16.

Chap. XVI.

1 The ark being placed they offer ſacrifices. 4 David ordaineth Aſaph and his brethren to miniſter before the Lord. 8 He appointeth a notable Pſalme to be ſung in praiſe of the Lord.

* 2 *Sam.* 6. 17.

SO * they brought in the ark of God, and ſet it in the mids of the Tabernacle that David had pitched for it, and they offered burnt-offrings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offering and the peace offerings, he [a] bleſſed the people in the Name of the Lord.

[a] He called upon the name of God deſiring him to proſper the people, and give good ſucceſſe to their beginnings.

3 And he dealt to every one of Iſrael both man and woman, to every one a cake of bread, and a piece of fleſh, and a bottell of *wine*.

4 And he appointed certain of the Levites to miniſter before the ark of the Lord, and to [b] rehearſe and to thank and praiſe the Lord God of Iſrael:

[b] To wit, Gods benefits toward his people,

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benajah, and Obed Edom, even Jeiel with inſtruments, violes and harps, and Aſaph to make a ſound with cymbals,

6 *And* Benajah and Jahaziel Prieſts, with Trumpets continually before the ark of the covenant of God.

7 Then at that time David did [c] appoint at the beginning to give thanks to the Lord by the hand of Aſaph, and his brethren.

[c] David gave them this Pſalme to praiſe the Lord, ſignifying, that in all our enterpriſes, the name of God ought to be praiſed and called upon.
* *Pſal.* 105. 1. *Iſa.* 12. 4.

8 * Praiſe the Lord *and* call upon his Name: declare his [d] works among the people.

[d] Whereof this is the chiefeſt, that he hath choſen himſelf a Church to call upon his name.

9 Sing unto him, ſing praiſe unto him, *and* talk of all his [e] wonderfull works.

[e] Who of his wonderfull providence hath choſen a few of the ſtock of Abraham to be his children.

10 Rejoyce in his holy Name: let the hearts of them that ſeek the Lord rejoyce.

11 Seek the Lord and his ſtrength: ſeek his face continually.

12 Remember his marveilous works that he hath done, his wonders, and the [f] judgements of his mouth,

13 O ſeed of Iſrael his ſervant, O the children of Jaakob his [g] choſen.

[f] In overcom Pharaoh, whi judgements w declared by G mouth to Mo
[g] Meaning her that the promi adoption one appertaineth Church.

14 He is the Lord our God: his judgments *are* throughout all the earth.

15 Remember his covenant for ever, *and* the word, which he commanded to a thouſand generations:

16 * Which he made with Abraham, and his oath to Izhak:

* *Gen.* 22. 16. 18. *Luke* 1. 73. *Hebr.* 6. 17.

17 And hath confirmed it to Jaakob for a law, *and* to Iſrael for an everlaſting covenant,

18 Saying, To thee will I give the land of Canaan, the † lot of your inheritance.

19 When ye were [h] few in number, yea, a very few, and ſtrangers therein,

† *Ebr. coard by parcels of were meaſured.*
[h] Meaning, fr the time that A ham entred, the time that J kob went into gypt for famin.

20 And walked about from nation to nation, and from *one* kingdome to another people,

21 He ſuffered no man to do them wrong, but rebuked [i] kings for their ſakes, ſaying,

[i] As Pharaoh a Abimelech.

22 Touch not mine [k] anointed, and do my [l] Prophets no harm.

[k] Mine elect pe ple, and them I have ſanctified.
[l] To whom G declared his wo & they declar to their poſteri
* *Pſal.* 95. 1.

23 * Sing unto the Lord all the earth: declare his ſalvation from day to day.

24 Declare his glory among the nations, and his wonderfull works among all people.

25 For the Lord *is* great and much to be praiſed, and he is to be feared above all gods.

26 For all the gods of the people are [m] idols, but the Lord made the heavens.

[m] His ſtrong f appeareth here that though all world would f low idols, yet would cleave the living God.

27 Praiſe and glory *are* before him: power and beauty *are* in his place.

28 Give unto the Lord, ye families of the people, give unto the Lord glory and power.

29 Give unto the Lord the glory of his Name: bring an offering and come before him, *and* worſhip the Lord in the glorious Sanctuary.

30 [n] Tremble ye before him, all the earth: ſurely the world ſhall be ſtable *and* not move.

[n] Humble y ſelves under mighty hand of God.

31 Let the [o] heavens rejoyce, and let the earth be glad, and let them ſay among the Nations, The Lord reigneth.

[o] He exhorteth dum creatures rejoyce with in conſidering greatneſſe of grace of God.

32 Let the Sea roare, and all that therein is: Let the field be joyfull, and all that is in it.

33 Let the trees of the wood then rejoyce at the preſence of the Lord: for he cometh to [p] judge the earth.

[p] To reſtor things to t eſtate.

34 Praiſe the Lord, for he is good, for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God, our ſalvation,

vation, and gather us, and deliver us from the heathen, that we may praiſe thine holy Name, and [q] glory in thy praiſe.

36 Bleſſed *be* the Lord God of Iſrael for ever and ever: and let all the people ſay, [r] So be it, and praiſe the Lord.

37 ¶ Then he left there before the ark of the Lords covenant, Aſaph and his brethren to miniſter continually before the ark, that which was to be done every day:

38 And Obed Edom and his brethren, threeſcore and eight: and Obed Edom the ſon of Jeduthun, and Hoſah *were* porters.

39 And Zadok the Prieſt and his brethren the Prieſts *were* before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt-offerings unto the Lord, upon the burnt-offering altar continually, in the morning and in the evening, even according unto all that is written in the law of the Lord, which he commanded Iſrael.

41 And with [ſ] them were Heman and Jeduthun, and the reſt that were choſen (which were appointed by names) to praiſe the Lord, becauſe his mercy *endureth* for ever.

42 Even with them *were* Heman and Jeduthun, to make a ſound with the cornets, and with the cimbals, with excellent inſtruments of muſick: and the ſons of Jeduthun were at the gate.

43 And all the people departed, every man to his houſe: and David returned to [t] bleſſe his houſe.

CHAP. XVII.

3 David is forbidden to build an houſe unto the Lord. 12 Chriſt is promiſed under the figure of Salomon. 18 David giveth thanks, 23 And prayeth unto God.

NOw * afterward when David dwelt in his houſe, he ſaid to Nathan the Prophet, Behold, I dwell in an houſe of [a] cedar trees, but the ark of the Lords covenant remaineth under [b] curtaines.

2 Then Nathan ſaid to David, Do [c] all that is in thine heart: for God is with thee.

3 And the ſame [d] night even the word of God came to Nathan, ſaying,

4 Go, and tell David my ſervant, Thus ſaith the Lord; Thou ſhalt not build me an houſe to dwell in:

5 For I have dwelt in no houſe, ſince the day that I brought out the children of Iſrael unto this day, but I have been from [e] tent to tent, and from habitation *to habitation.*

6 Wheresoever I have [f] walked with all Iſrael, ſpake I one word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedar trees?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheepcoate [g] *and* from following the ſheep, that thou ſhouldeſt be a prince over my people Iſrael.

8 And I have been with thee whitherſoever thou haſt walked, and have deſtroyed all thine enemies out of thy ſight, and have ‡ made thee a name, like the name of the great men that are in the earth.

9 (Alſo I will appoint a place for my people Iſrael, and [h] will plant it, that they may dwell in their place, and move no more: neither ſhall the † wicked people ‡ vex them any more, as at the beginning,

10 And ſince the time that I commanded judges over my people Iſrael) And I will ſubdue all thine enemies: therefore I ſay unto thee, that the Lord will [i] build thee an houſe.

11 And when thy dayes ſhall be fulfilled to go with thy fathers, then will I raiſe up thy ſeed after thee, which ſhalbe of thy ſons, and will ſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] ever.

13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took it from him that was before [l] thee.

14 But I will eſtabliſh him in mine houſe, and in my kingdome for ever, and his throne ſhall be eſtabliſhed for ever,

15 According to all theſe words, and according to all this viſion: So Nathan ſpake to David.

16 ¶ And David the king [m] went in and ‡ ſat before the Lord and ſaid, Who am I, O Lord God, and what is mine houſe, that thou haſt brought me [n] hitherto?

17 Yet thou eſteeming this a ſmal thing, O God, haſt alſo ſpoken concerning the houſe of thy ſervant for a great while, and haſt regarded me according to the eſtate of a man of [o] high degree, O Lord God.

18 What can David *deſire* more of thee, for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O Lord, for thy ſervants ſake, even according to thine [p] heart haſt thou done all this great thing to declare all magnificence.

20 Lord, there *is* none like thee, neither *is there* any God beſide thee, according to all that we have heard with our eares.

21 Moreover what one nation in the earth *is* like thy people Iſrael, whoſe God went to redeem them *to be* his people, and to make thy ſelf a Name, *and to do* great and terrible things by caſting out nations from before thy people, whom thou

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[g] Of a ſhepherd of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

‡ *Or, gotten thee fame.*

[h] Make them ſure that they ſhall not remove.

† *Ebr. ſonnes of iniquitie.*

‡ *Or, conſume.*

[i] Will give thee great poſterity.

[k] That is, unto the coming of Chriſt, for then theſe figures ſhould ceaſe.

[l] Which was Saul.

[m] He went into the tent where the ark was, ſhewing what we ought to do when we receive any benefits of the Lord.

‡ *Or, remained.*

[n] Meaning, to this kingly eſtate.

[o] Thou haſt promiſed a kingdome that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

[p] Freely, and according to the purpoſe of thy will without any deſerving.

thou haſt delivered out of Egypt?

22 For thou haſt ordained thy people Iſrael to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou haſt ſpoken concerning thy ſervant and concerning his houſe, be confirmed for ever, and do as thou haſt ſaid,

24 And let thy name be ſtable and magnified for ever, that it may be ſaid, The Lord of hoſts, God of Iſrael, *is* the God of [q] Iſrael, and let the houſe of David thy ſervant be ſtabliſhed before thee.

25 For thou, O my God, haſt [r] revealed unto the eare of thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath † been bold to pray before thee.

26 Therefore now Lord (*for* thou art [ſ] God, and haſt ſpoken this goodneſſe unto thy ſervant)

27 Now therefore, it hath pleaſed thee to bleſſe the houſe of thy ſervant, that it may be before thee for ever: for thou, O Lord, haſt bleſſed it, and it ſhall be bleſſed for ever.

[q] That is, he ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

[r] Thou haſt declared unto me by Nathan the Prophet.

† Ebr. hath found.

[ſ] And canſt not breake promiſe.

CHAP. XVIII.

1 The battell of David againſt the Philiſtims, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, David ſmote the Philiſtims, and ſubdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philiſtims.

2 And he ſmote Moab, and the Moabites became Davids ſervants, ‡ and brought gifts.

3 ¶ And David ſmote ‡ Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his border by the river ‡ Perath.

4 And David took from him a thouſand charets, and ſeven thouſand horſmen, and twenty thouſand footmen, and * deſtroyed all the charets, but he reſerved of them an hundred charets.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but David ſlew of the Aramites two and twenty thouſand.

6 And David put *a gariſon* in Aram of ‡ Damaſcus, and the Aramites became Davids ſervants, and brought gifts: and the Lord [b] preſerved David wherſoever he went.

7 And David took the ſhields of gold that were of the ſervants of Hadarezer, and brought them to Jeruſalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much braſſe, wherewith Salomon made the braſen * Sea, and the pillars, and the veſſels of braſſe.

9 ¶ Then Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 Therefore he ſent [d] Hadoram his ſon to king David, to ſalute him, and to rejoyce with him, becauſe he had fought againſt Hadarezer, and beaten him (for Tou had war with Hadarezer) *who brought* all veſſels of gold and ſilver and braſſe.

11 And king David did dedicate them unto the Lord, with the ſilver and gold that he brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

12 ¶ And Abiſhai the ſon of Zerviah ſmote of Edom in the ſalt valley [f] eighteen thouſand,

13 And he put a gariſon in Edom, and all the Edomites became Davids ſervants: and the Lord preſerved David whereſoever he went.

14 So David reigned over all Iſrael, and executed judgement and juſtice to all his people.

15 And Joab the ſon of Zerviah was over the hoſt, and Jehoſhaphat the ſon of Ahilud Recorder,

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar *were* the Prieſts, and ‡ Shauſha the Scribe,

17 * And Benajah the ſonne of Jehojada was over the [g] Cherethites and the Pelethites: and the ſons of David *were* chief about the king.

[a] Which, 2 Sam. 8. 1. is called the bridle of bondage, becauſe it was a ſtrong town, and kept the countrey round about in ſubjection.

‡ Or, payd tribute.

‡ Or, Hadadezer.

‡ Or, Euphrates.

* 2 Sam. 8. 4.

‡ Or, Darmeſek.

[b] That is, in all things that he enterpriſed.

[c] Which, 2 Sam. 8. 8. are called Berah and Berothai.

* 1 Kings 7. 23. Ier. 52. 20.

[d] Called al ram, 2 Sam.

[e] Becauſe the mites and the rians joyned power toge is ſaid, 2 Sam that the Ara were ſpoiled.

[f] Which is stood that J ſlew twelve ſand, as is in tle of the 60 P and Abiſhai reſt.

‡ Or, Secret

* 2 Sam. 8. 17.

[g] Reade 2 Sa 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great injuries to the ſervants of David. 6 He prepareth an army againſt David, 15 And is overcome.

AFter this alſo * Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſſe unto Hanun the ſon of Nahaſh, becauſe his [a] father ſhewed kindneſſe unto me. And David ſent meſſengers to comfort him for his father. So the ſervants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? Are not his ſervants come to thee to [b] ſearch, to ſeeke and to ſpie out the land?

4 Wherefore Hanun took Davids ſervants, and [c] ſhaved them, and cut off [d] their garments by the half unto the buttocks, and ſent them away.

5 And there went *certain* and told David concerning the men: & he ſent to meet them (for the men were exceedingly aſhamed) and the king ſaid, Tary at Jericho, untill your beards be growen: then return.

6 ¶ When

* 2 Sam. 10. 1.

[a] Becauſe Na received Davi his company, Saul perſecu him, he now ſhew p to his ſon fo ſame.

[b] Thus the ous ever inte the purpoſe o godly in the fence.

[c] They ſhav the half of beards, 2 Sa 4.

[d] To put the ſhame and vi whereas the baſſadors o have been ho ed: and be the Jewes weare ſide g and beards, thus disfig them, to m them odious thers.

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6 ¶ When the children of Ammon ſaw that, they ‡ ſtank in the ſight of David, then ſent Hanun and the children of Ammon a thouſand talents of ſilver to hire them charets and horſmen out * of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

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7 And they hired them two and thirty thouſand charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themſelves together from their cities, and came to the battell.

8 ¶ And when David heard, he ſent Joab and all the hoſt of the valiant men.

9 And the children of Ammon came out, and ſet their battell in aray at the gate of the city. And the kings that were come, were by themſelves in the field.

10 When Joab ſaw that the front of the battell was againſt him before and behind, then he choſe out of all the choiſe of Iſrael, and ſet himſelf in aray to meet the Aramites.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they put themſelves in aray againſt the children of Ammon.

12 And he ſaid, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon prevaile againſt thee, then I will ſuccour thee.

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e to God.

13 Be ſtrong, and let us ſhew our ſelves valiant for our [g] people, and for the cities of our God, and let the Lord do that which is good in his own ſight.

14 So Joab and the people that was with him, came neere before the Aramites unto the battell, and they fled before him.

15 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Joab came to Jeruſalem.

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s.

16 ¶ And when the Aramites ſaw that they were diſcomfited before Iſrael, they ſent meſſengers and cauſed the Aramites to come forth that were beyond the [h] river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was ſhewed David, he gathered all Iſrael, and went over Jorden, and came unto them, and put himſelf in aray againſt them: And when David had put himſelf in battell aray to meet the Aramites, they fought with him.

this place,
2 Sam. 10.

18 But the Aramites fled before Iſrael, and David deſtroyed of the Aramites [i] ſeven thouſand charets, and fourty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they fell before Iſrael, they made peace with David, and ſerved him. And the Aramites would no more ſuccour the children of Ammon.

Chap. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe overcome with their gyants.

AND * when the yeare was expired, in the time that kings go out *a warfare*, Joab caried out the ſtrength of the armie, and deſtroyed the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbath and deſtroyed it.

* 2 *Sam.* 11. 1.

[a] Which was the chief city of the Ammonites.

2 * Then David took the crown of their king from off his head, and found it the weight of a [b] talent of gold, with precious ſtones in it: and it was *ſet* on Davids head, and he brought away the ſpoile of the citie exceeding much.

* 2 *Sam.* 12. 29, 30.

[b] Which mounteth about the value of ſeven thouſand and ſeventy crownes, which is about threeſcore pound weight.

3 And he caried away the people that were in it, and cut them with ſaws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came again to Jeruſalem.

4 ¶ * And after this alſo there aroſe war at ‡ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlew ‡ Sippai, of the children of ‡ Haraphah, and they were ſubdued.

* 2 *Sam.* 21. 18.
‡ *Or, Gob.* 2 *Sam.* 21. 18.
‡ *Or, Saph.*
‡ *Or, Raphaim, or the gyants.*

5 And there was yet *another* battel with the Philiſtims: and Elhanan the ſon of Jair ſlew [c] Lahmi, the brother of Goliah the Gittite, whoſe ſpeare ſtaffe *was* like a weavers beame.

[c] Reade 2 Sam. 21. 19.

6 And yet again there was a battell at Gath, where was a man of *great* ſtature, and his fingers *were* by [d] ſixes, *even* foure & twenty, and was alſo the ſon of Haraphah.

[d] Meaning, that he had ſix apiece on hands and feet.

7 And when he reviled Iſrael, Jehonathan the ſon of Shimea Davids brother did ſlay him.

8 Theſe were born unto Haraphah at Gath, and fell by the hand of David, and by the hands of his ſervants.

Chap. XXI.

1 David cauſeth the people to be numbred, 14 And there died ſeventy thouſand men of the peſtilence.

AND [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

[a] He tempted David in ſetting before his eyes his excellency & glory, his power and victories: reade 2 Sam. 24. 1.

2 Therefore David ſaid to Joab, and to the rulers of the people, Go, *and* number Iſrael from [b] Beer-ſheba even to Dan, and bring it to me, that I may know the number of them.

[b] That is, from South to North.

3 And Joab anſwered, The Lord increaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſervants? wherefore doth my lord require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

[c] It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind as though his ſtrength ſtood in his people, God puniſhed him.

4 Neverthelesse, the kings word prevailed againſt Joab. And Joab departed and

went

thou haſt delivered out of Egypt?

22 For thou haſt ordained thy people Iſrael to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou haſt ſpoken concerning thy ſervant and concerning his houſe, be confirmed for ever, and do as thou haſt ſaid,

24 And let thy name be ſtable and magnified for ever, that it may be ſaid, The Lord of hoſts, God of Iſrael, *is* the God of [q] Iſrael, and let the houſe of David thy ſervant be ſtabliſhed before thee.

25 For thou, O my God, haſt [r] revealed unto the eare of thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath † been bold to pray before thee.

26 Therefore now Lord (*for* thou art [ſ] God, and haſt ſpoken this goodneſſe unto thy ſervant)

27 Now therefore, it hath pleaſed thee to bleſſe the houſe of thy ſervant, that it may be before thee for ever: for thou, O Lord, haſt bleſſed it, and it ſhall be bleſſed for ever.

[q] That is, he ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

[r] Thou haſt declared unto me by Nathan the Prophet.

† *Ebr. hath found.*

[ſ] And canſt not breake promiſe.

CHAP. XVIII.

1 The battell of David againſt the Philiſtims, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, David ſmote the Philiſtims, and ſubdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philiſtims.

2 And he ſmote Moab, and the Moabites became Davids ſervants, ‡ and brought gifts.

3 ¶ And David ſmote ‡ Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his border by the river ‡ Perath.

4 And David took from him a thouſand charets, and ſeven thouſand horſmen, and twenty thouſand footmen, and * deſtroyed all the charets, but he reſerved of them an hundred charets.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but David ſlew of the Aramites two and twenty thouſand.

6 And David put *a gariſon* in Aram of ‡ Damaſcus, and the Aramites became Davids ſervants, and brought gifts: and the Lord [b] preſerved David whereſoever he went.

7 And David took the ſhields of gold that were of the ſervants of Hadarezer, and brought them to Jeruſalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much braſſe, wherewith Salomon made the braſen * Sea, and the pillars, and the veſſels of braſſe.

9 ¶ Then Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 Therefore he ſent [d] Hadoram his ſon to king David, to ſalute him, and to rejoyce with him, becauſe he had fought againſt Hadarezer, and beaten him (for Tou had war with Hadarezer) *who brought* all veſſels of gold and ſilver and braſſe.

11 And king David did dedicate them unto the Lord, with the ſilver and gold that he brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

12 ¶ And Abiſhai the ſon of Zerviah ſmote of Edom in the ſalt valley [f] eighteen thouſand,

13 And he put a gariſon in Edom, and all the Edomites became Davids ſervants: and the Lord preſerved David whereſoever he went.

14 So David reigned over all Iſrael, and executed judgement and juſtice to all his people.

15 And Joab the ſon of Zerviah was over the hoſt, and Jehoſhaphat the ſon of Ahilud Recorder,

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar *were* the Prieſts, and ‡ Shauſha the Scribe,

17 * And Benajah the ſonne of Jehojada was over the [g] Cherethites and the Pelethites: and the ſons of David *were* chief about the king.

[a] Which, 2 Sam. 8. 1. is called the bridle of bondage, becauſe it was a ſtrong town, and kept the countrey round about in ſubjection.

‡ *Or, payd tribute.*

‡ *Or, Hadadezer.*

‡ *Or, Euphrates.*

* *2 Sam. 8. 4.*

‡ *Or, Darmeſek.*

[b] That is, in all things that he enterpriſed.

[c] Which, 2 Sam. 8. 8. are called Betah and Berothai.

* *1 Kings 7. 23. Ier. 52. 20.*

[d] Called alſo ram, 2 Sam. 8.

[e] Becauſe the mites and the rians joyned power toge is ſaid, 2 Sam. that the Ar were ſpoiled.

[f] Which is ſtood that Jo ſlew twelve ſand, as is in tle of the 60 and Abiſhai reſt.

‡ *Or, Seraiah.*

* *2 Sam. 8. 17.*

[g] Reade 2 Sa 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great injuries to the ſervants of David. 6 He prepareth an army againſt David, 15 And is overcome.

AFter this alſo * Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſſe unto Hanun the ſon of Nahaſh, becauſe his [a] father ſhewed kindneſſe unto me. And David ſent meſſengers to comfort him for his father. So the ſervants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? Are not his ſervants come to thee to [b] ſearch, to ſeeke and to ſpie out the land?

4 Wherefore Hanun took Davids ſervants, and [c] ſhaved them, and cut off [d] their garments by the half unto the buttocks, and ſent them away.

5 And there went *certain* and told David concerning the men: & he ſent to meet them (for the men were exceedingly aſhamed) and the king ſaid, Tary at Jericho, untill your beards be growen: then return.

6 ¶ When

* *2 Sam. 10. 1.*

[a] Becauſe N received Da his company Saul perſecu him, he now ſhew to his ſon fa ſame.

[b] Thus the ous ever in the purpoſe godly in the fence.

[c] They ſha the half of beards, 2 S 4.

[d] To put th ſhame and whereas the baſſadors o have been ed: and b the Jewes weare ſide and beards thus diſ them, to them odio thers.

6 ¶ When the children of Ammon ſaw that, they ‡ ſtank in the ſight of David, then ſent Hanun and the children of Ammon a thouſand talents of ſilver to hire them charets and horſmen out * of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirty thouſand charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themſelves together from their cities, and came to the battell.

8 ¶ And when David heard, he ſent Joab and all the hoſt of the valiant men.

9 And the children of Ammon came out, and ſet their battell in aray at the gate of the city. And the kings that were come, were by themſelves in the field.

10 When Joab ſaw that the front of the battell was againſt him before and behind, then he choſe out of all the choiſe of Iſrael, and ſet himſelf in aray to meet the Aramites.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they put themſelves in aray againſt the children of Ammon.

12 And he ſaid, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon prevaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let us ſhew our ſelves valiant for our [g] people, and for the cities of our God, and let the Lord do that which is good in his own ſight.

14 So Joab and the people that was with him, came neere before the Aramites unto the battell, and they fled before him.

15 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Joab came to Jeruſalem.

16 ¶ And when the Aramites ſaw that they were diſcomfited before Iſrael, they ſent meſſengers and cauſed the Aramites to come forth that were beyond the [h] river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was ſhewed David, he gathered all Iſrael, and went over Jorden, and came unto them, and put himſelf in aray againſt them: And when David had put himſelf in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and David deſtroyed of the Aramites [i] ſeven thouſand charets, and fourty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they fell before Iſrael, they made peace with David, and ſerved him. And the Aramites would no more ſuccour the children of Ammon.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe overcome with their gyants.

AND * when the yeare was expired, in the time that kings go out *a warfare*, Joab caried out the ſtrength of the armie, and deſtroyed the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbath and deſtroyed it.

2 * Then David took the crown of their king from off his head, and found it the weight of a [b] talent of gold, with precious ſtones in it: and it was *ſet* on Davids head, and he brought away the ſpoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with ſaws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came again to Jeruſalem.

4 ¶ * And after this alſo there aroſe war at ‡ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlew ‡ Sippai, of the children of ‡ Haraphah, and they were ſubdued.

5 And there was yet *another* battel with the Philiſtims: and Elhanan the ſon of Jair ſlew [c] Lahmi, the brother of Goliah the Gittite, whoſe ſpeare ſtaffe *was* like a weavers beame.

6 And yet again there was a battell at Gath, where was a man of *great* ſtature, and his fingers *were* by [d] ſixes, *even* foure & twenty, and was alſo the ſon of Haraphah.

7 And when he reviled Iſrael, Jehonathan the ſon of Shimea Davids brother did ſlay him.

8 Theſe were born unto Haraphah at Gath, and fell by the hand of David, and by the hands of his ſervants.

CHAP. XXI.

1 David cauſeth the people to be numbred, 14 And there died ſeventy thouſand men of the peſtilence.

AND [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 Therefore David ſaid to Joab, and to the rulers of the people, Go, *and* number Iſrael from [b] Beer-ſheba even to Dan, and bring it to me, that I may know the number of them.

3 And Joab anſwered, The Lord increaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſervants? wherefore doth my lord require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

4 Neverthleſſe, the kings word prevailed againſt Joab. And Joab departed and went

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* 2 *Sam.* 11. 1.

[a] Which was the chief city of the Ammonites.

* 2 *Sam.* 12. 29, 30.

[b] Which mounteth about the value of ſeven thouſand and ſeventy crownes, which is about threeſcore pound weight.

* 2 *Sam.* 21. 18.

‡ *Or, Gob.* 2 *Sam.* 21. 18.

‡ *Or, Saph.*

‡ *Or, Raphaim, or the gyants.*

[c] Reade 2 Sam. 21. 19.

[d] Meaning, that he had ſix apiece on hands and feet.

[a] He tempted David in ſetting before his eyes his excellency & glory, his power and victories: reade 2 Sam. 24. 1.

[b] That is, from South to North.

[c] It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind as though his ſtrength ſtood in his people, God puniſhed him.

went thorow all Iſrael, and returned to Jeruſalem.

5 And Joab gave the number *and* ſum of the people unto David: and all Iſrael were [d] eleven hundreth thouſand men that drew ſword: and Judah was [e] foure hundreth and ſeventie thouſand men that drew ſword.

6 But the Levites and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, remove the iniquitie of thy ſervant: for I have done very fooliſhly.

9 And the Lord ſpake unto Gad Davids ‡ Seer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the Lord, I offer thee three things: chuſe thee one of them that I may do it unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the Lord, Take to thee

12 Either three yeares famin, or three moneths to be deſtroyed before thine adverſaries, and the ſword of thine enemies ‡ to take *thee*, or elſe the ſword of the Lord and peſtilence in the land three dayes, that the Angel of the Lord might deſtroy throughout all the coaſts of Iſrael: now therefore adviſe thee, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a wonderfull ſtrait: let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord ſent a peſtilence in Iſrael, and there fell of Iſrael ſeventy thouſand men.

15 ¶ And God ſent the Angel into Jeruſalem to deſtroy it. And [f] as he was deſtroying, the Lord beheld, and [g] repented of the evill, and ſaid to the Angel that deſtroyed, It is now enough, let thine hand ceaſe. Then the Angel of the Lord ſtood by the threſhing floore of ‡ Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the Angel of the Lord ſtand between the earth and the heaven with his ſword drawn in his hand, *and* ſtretched out toward Jeruſalem. Then David and the Elders of Iſrael, which were clothed in ſack, fell upon their faces.

17 And David ſaid unto God, Is it not I that commanded to number the people? It is even I that have ſinned and have committed evil, but theſe ſheep what have they done? O Lord my God, I beſeech thee, let thine hand be on me and on my fathers houſe, and not on [h] thy people for *their* deſtruction.

18 ¶ Then the Angel of the Lord commanded Gad to ſay to David, that David ſhould go up, and ſet up an altar unto the Lord in the threſhing floore of Ornan the Jebuſite.

19 So David went up according to the ſaying of Gad, which he had ſpoken in the Name of the Lord.

20 And Ornan turned about and ſaw the Angel, and his foure ſons, *that were* with him, [i] hid themſelves, and Ornan threſhed wheate.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing floore, and bowed himſelf to David with his face to the ground.

22 And David ſaid to Ornan, Give me the place of *thy* threſhing floore, that I may build an [k] altar therein unto the Lord: give it me for ſufficient money, that the plague may be ſtayed from the people.

23 Then Ornan ſaid unto David, Take it to thee, and let my lord the king do that which ſeemeth him good: lo, I give thee bullocks for burnt-offerings, and threſhing inſtruments for wood, and wheate for meat offering, I give it all.

24 And king David ſaid to Ornan, Not ſo: but I will buy it for ſufficient [l] money: for I wil not take that which is thine for the Lord, nor offer burnt-offrings without coſt

25 So David gave to Ornan for that place [m] ſix hundreth ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and he [n] anſwered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had ſpoken to the Angel, he put up his ſword again into his ſheath.

28 At that time when David ſaw that the Lord had heard him in the threſhing floore of Ornan the Jebuſite, then he ſacrificed there.

29 (But the Tabernacle of the Lord which Moſes had made in the wilderneſſe, and the altar of burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 And David could not go before it to ask counſell at God: for he was afraid of the ſword of the Angel of the Lord.)

Chap. XXII.

2 David prepareth things neceſſary for the building of the Temple. 6 He commandeth his ſon Salomon to build the Temple of the Lord, which thing he himſelf was forbidden to do. 9 Vnder the figure of Salomon Chriſt is promiſed.

AND David ſaid, This is the [a] houſe of the Lord God, and this is the altar for the burnt-offering of Iſrael.

2 And David commanded to gather together the [b] ſtrangers that were in the land

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[d] Ioab partly for grief, and partly through negligence gathered not the whole ſum, as it is here declared.

[e] In Samuel is mention of thirtie thouſand more: which was either by joyning to them ſome of the Benjamites, which were mixed with Judah, or as the Ebrewes write, here the chief and princes are left out.

‡ Or, Prophet.

‡ Or, ſmite thee.

[f] Reade 2 Sam. 24. 16.

[g] When God draweth back his plagues, he ſeemeth to repent, reade Gen. 6. 6.

‡ Or, Araunah.

[h] Thus he both ſheweth a true repentance, and a fatherly care toward his people, which deſireth God to ſpare them, and to puniſh him and his.

[i] If a mā hide hi ſelf at the ſigh an Angel which a creature, h much leſſe is a ner able to appe before the fac God?

[k] Thus he did the commande ment of God, verſ. 18. for elſe had been abom nable, except had either God word, or revela on.

[l] That is, as mu as it is worth: having enough his own, and yet have taken of a ther mans goods offer unto th Lord, it had b theft, and not a ceptable to God.

[m] Reade 2 Sam 24.

[n] God declar that he heard h requeſt, in that ſent down f from heaven, f elſe they might no fire in ſacrifi but of that whi was reſerved ſti upon the altar, Levit. 6. 13. a came down fro heaven, Levit. 24. as appeared the puniſhment Nadab and Abih Levit. 10. 1.

[a] That is, the wherein he w worſhipped.

[b] Meaning, ning men of o nations, whi dwelt among Iewes.

of Iſrael, and he ſet maſons to hew and poliſh ſtones to build the houſe of God.

3 David alſo prepared [c] much yron for the nailes of the doores *and* of the gates, and for the joynings, and abundance of braſſe paſſing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David ſaid, Salomon my ſon is yong and tender, and we muſt build an houſe for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreyes. I will *therefore* now prepare for him. So David prepared very much before his death.

6 Then he called Salomon his ſon, and charged him to build an houſe for the Lord God of Iſrael.

7 And David ſaid to Salomon, *My ſon, I purpoſed with my ſelfe to build an houſe to the Name of the Lord my God,

8 But the word of the Lord came to me, ſaying, * [d] Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe unto my Name: for thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon is born to thee, which ſhall be a man of reſt, for I will give him reſt from all his enemies round about: therefore his name is Salomon: and I will ſend peace and quietneſſe upon Iſrael in his dayes.

10 *He ſhall build an houſe for my Name, and he ſhall be my ſon, and I will be his father, and I will eſtabliſh the throne of his kingdome upon Iſrael for ever.

11 Now *therefore* my ſon, the Lord ſhall be with thee, and thou ſhalt [e] proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpoken of thee.

12 Onely the Lord give thee [f] wiſedome and underſtanding, and give thee charge over Iſrael, even to keepe the Law of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heed to obſerve the ſtatutes and the judgements which the Lord commanded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraid.

14 For behold, according to my [g] poverty have I prepared for the houſe of the Lord, an hundreth thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſſe and of yron paſſing weight: for there was abundance: I have alſo prepared timber and ſtone, and thou mayeſt provide more thereto.

15 Moreover thou haſt workemen with thee enow, † hewers of ſtone, and workemen for timber, and all men expert in every worke.

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16 Of gold, of ſilver, *and* of braſſe, and of yron there is no number: [h] Up *therefore*, and be doing, and the Lord will be with thee.

17 David alſo commanded all the princes of Iſrael to helpe Salomon his ſon, *ſaying*,

18 Is not the Lord your God with you, and hath given you reſt on every ſide? for he hath given the [i] inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

19 Now ſet [k] your hearts and your ſoules to ſeeke the Lord your God, and ariſe, and build the Sanctuary of the Lord God to bring the Arke of the covenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

[h] That is, goe about it quickly.

[i] The nations round about.

[k] For els he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 David being old, ordaineth Salomon king. 3 He cauſeth the Levites to be numbred, 4 And aſſigneth them to their offices. 13 Aaron and his ſons are for the high Prieſt. 14 The ſons of Moſes.

SO when David was old and full of dayes, * he made Salomon his ſon king over Iſrael.

2 And he gathered together all the princes of Iſrael with the Prieſts and the Levites.

3 And the Levites were numbred from the age of thirtie yeare and above, and their number according to their ſum was eight and thirtie thouſand men.

4 Of theſe, foure and twentie thouſand *were ſet* to ‡ advance the worke of the houſe of the Lord, and ſix thouſand were overſeers and judges.

5 And foure thouſand *were* porters, and foure thouſand praiſed the Lord with inſtruments which he † made to praiſe *the Lord*.

6 * So David divided offices unto them, *to wit*, to the ſons of Levi, to * Gerſhon, Kohath and Merari.

7 Of the Gerſhonites *were* ‡ Laadan and Shimei.

8 The ſons of Laadan, the chiefe *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chief fathers of Laadan.

10 Alſo the ſons of Shimei *were* Jahath, Zina, Jeuſh, and Beriah: theſe foure were the ſons of Shimei.

11 And Jahath was the chiefe, and ‡ Zizah the ſecond, but Jeuſh and Beriah had not many ſons: therefore they were in the families of *their* father, counted but as one.

12 ¶ The ſons of Kohath *were* Amram, Izhar, Hebron, and Vzziel, foure.

13 * The ſons of Amram, Aaron and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holy place, he and his ſons for ever to burne incenſe before the Lord,

* 1 *King.* 1.30.

‡ *Or, to have care over.*

† *Ebr. I made, meaning David.*

* *Chap.* 6.1.

* *Exod.* 6.17.

‡ *Or, Libni, Chap.* 6.17.

‡ *Or, Ziza.*

* *Exod.* 2.2. *and* 6.20. *Heb.* 5.4.5.

[a] That is, to ſerve in the moſt holy place, and to conſecrate the holy things.

to miniſter to him, & to bleſſe in his Name for ever.

14 ¶ Moſes alſo the man of God, *and* his children were named with the [b] tribe of Levi.

15 The ſons of Moſes *were* Gerſhom, and Eliezer.

16 Of the ſons of * Gerſhom *was* Shebuel the chiefe.

17 And the ſon of Eliezer *was* Rehabiah the [c] chiefe: for Eliezer had none other ſons: but the ſons of Rehabiah were very many.

18 The ſon of Izhar *was* Shelomith the chiefe.

19 The ſons of Hebron *were* Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekamiam the fourth.

20 The ſons of Vzziel *were* Michah the firſt, and Iſſhiah the ſecond.

21 ¶ The ſons of Merari *were* Mahli and Muſhi. The ſons of Mahli, Eleazar and Kiſh.

22 And Eleazar died, and had no ſons, but daughters, and their [d] brethren the ſons of Kiſh tooke them.

23 The ſons of Muſhi *were* Mahli, and Eder, and Jerimoth, three.

24 Theſe were the ſons of Levi according to the houſe of their fathers, *even* the chiefe fathers according to their offices, according to the number of names *and* their ſumme that did the worke for the ſervice of the houſe of the Lord from the age of [e] twentie yeares and above.

25 For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Ieruſalem for ever.

26 And alſo the Levites ſhall no more beare the Tabernacle and all the veſſels for the ſervice thereof.

27 Therefore according to the laſt words of David, the Levites were numbred from twentie yeare and above,

28 And their office *was* under the hand of the ſons of Aaron, for the ſervice of the houſe of the Lord in the courts, and chambers, and in the [f] purifying of al holy things, and in the worke of the ſervice of the houſe of God,

29 Both for the ſhewbread, and for the fine floure, for the meate offering, and for the unleavened cakes, and for the fryed things, and for that which was roſted, and for all meaſures and cize,

30 And for to ſtand every morning, to give thanks and to praiſe the Lord, and likewiſe at even,

31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their cuſtome continually before the Lord,

32 And that they ſhould keep the charge of the Tabernacle of the Congregation, & the charge of the holy place, and the charge of the ſons of Aaron their brethren in the ſervice of the houſe of the Lord.

CHAP. XXIV.

David aſsigneth offices unto the ſons of Aaron.

THeſe are alſo the * diviſions of the ſons of Aaron: The ſons of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Prieſts office.

3 And David diſtributed them, even Zadok of the ‡ ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their miniſtration.

4 And there were found moe of the ſons of Eleazar by the † number of men, then of the ſons of Ithamar, and they divided them, *to wit*, among the ſons of Eleazar, ſixteen heads, according to the houſhold of their fathers, and among the ſons of Ithamar, according to the houſhold of their fathers, eight.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuarie and the rulers *of the houſe* of God *were* of the ſons of Eleazar and of the ſons of Ithamar.

6 And Shemajah the ſon of Nethaneel the ſcribe of the Levites, wrote them before the king and the Princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chiefe fathers of the Prieſts and of the Levites, one family being reſerved for Eleazar, and another reſerved for Ithamar.

7 And the firſt [b] lot fell to Jehojarib, and the ſecond to Jedajah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixt to Mijamin,

10 The ſeventh to Hakkoz, the eight to [c] Abijah,

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelft to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Happizer,

16 The nineteenth to Pethaliah, the twentieth to Jehezekel,

17 The one and twentie to Jachin, the two and twentie to Gamul,

18 The three and twentie to Deliah,

---

[b] They were but of the order of the Levites, and not of the Prieſts, as Aarons ſons.

* Exod.2.22. and 18.3.

[c] The Scripture uſeth to call chief, or the firſt born, although he be alone, and there be none born after, Matth. 1.25.

[d] Meaning, their couſins.

[e] David did chuſe the Levites twiſe, firſt, at the age of thirty, as verſ.3. and againe afterward at 20. as the neceſſitie of the office did require: at the beginning they had no charge in the Temple before they were five and twenty yeare old, and had none after fiftie, Numb.4.3.

[f] In waſhing and clenſing all the holy veſſels.

* Levit.10.1, num.3.4. and 26. 60.

[a] Whiles their father yet lived.

‡ Or, courſes.

† Ebr. heads.

[b] This lot was ordained to take away all occaſion of envie or grudging of one againſt another.

[c] Zacharie the father of Iohn Baptiſt was of this courſe, or lot of Abia, Luke 1.5.

the foure and twentie to Maaziah.

19 Theſe were their orders according to their offices, when they entred into the houſe of the Lord according to their cuſtome under [d] the hand of Aaron their father, as the Lord God of Iſrael had commanded him.

dignitie
gave to

20 ¶ And of the ſons of Levi that remained of the ſons of Amram, *was* Shubael, of the ſons of Shubael, Jedejah.

21 Of Rehabiah, *even* of the ſons of Rehabiah, the firſt Isſhijah,

22 Of Izhari, Shelomoth, of the ſons of Shelomoth, Jahath,

23 And *his* ſons Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, *and* Jekameam the fourth,

24 The ſons of Uzziel *was* Michah, the ſon of Michah *was* Shamir,

25 The brother of Michah *was* Isſhijah, the ſon of Isſhijah, Zechariah,

26 The ſons of Merari, *were* Mahli and Muſhi, the ſon of Jaazijah *was* Beno,

27 The ſons of Merari of Jahaziah, *were* Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, which had no ſons.

29 Of Kiſh, the ſon of Kiſh, *was* Jerahmeel,

30 And the ſons of [e] Muſhi *were* Mahli, and Eder, and Jerimoth: theſe were the ſons of the Levites after the houſhold of their fathers.

hich was the
ſon of Me-

31 And theſe alſo caſt [f] lots with their brethren the ſons of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Prieſts, and of the Levites, *even* the chiefe of the families againſt their younger brethren.

is, every
had that dig-
which fell
him by lot.

Chap. XXV.

The ſingers are appointed, with their places and lots.

So David and the captaines of the armie [a] ſeparated for the miniſterie the ſons of Aſaph, and Heman, and Jeduthun, who ſhould *ſing* prophecies with harps, with viols, and with cimbals, and their number was *even* of the men for the office of their miniſterie, *to wit*,

ſingers
divided in-
courſes, ſo
very courſe
contai-
elve, and in
here were
verſe 7.

2 Of the ſons of Aſaph, Zaccur, and Joſeph, and Nethaniah, and Aſharelah the ſons of Aſaph *were* under the hand of Aſaph, *which ſang* propheſies by the † commisſion of the King.

hands.

3 Of Jeduthun, the ſons of Jeduthun, Gedaliah, and Zeri, and Jeſhajah, Aſhabiah and Mattithiah, [b] ſixe, under the hands of their father: Jeduthun *ſang* [c] prophecies with an harpe, for to give thanks and to praiſe the Lord.

hereof one
here num-

ning,
es and ſongs
ſe God.

4 Of Heman, the ſons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Ioſhbekaſhah, Mallothi, Hothir, *and* Mahazioth.

5 All theſe were the ſons of Heman, the Kings ‡ Seer in the words of God to lift up the ‡ horn: and God gave to Heman fourteen ſons and three daugthers.

‡ *Or, Prophet.*

‡ *Or, power, meaning of the King.*

6 All theſe were under the ‡ hand of their father, ſinging in the houſe of the Lord with cymbals, viols and harps, for the ſervice of the houſe of God, and Aſaph, and Ieduthun, and Heman *were* at the kings † commandement.

‡ *Or, government.*

† *Ebr. hand.*

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, *even* of all that were cunning, two hundreth foureſcore and eight.

8 And they caſt lots, [d] charge againſt *charge*, aſwell [e] ſmall as great, the cunning man as the ſcholler.

9 And the firſt lot fell to [f] Joſeph *which was* of Aſaph, the ſecond, to Gedaliah, who with his brethren and his ſons were twelve.

d Who ſhould be in every company and courſe.

e Without reſpect to age or cunning.

f So that he ſerved in the firſt turn, and the reſt every one as his turne followed orderly.

10 The third, to Zaccur, *he*, his ſons, and his brethren *were* twelve.

11 The fourth, to ‡ Izri, *he*, his ſons and his brethren twelve.

‡ *Or, the Zerites.*

12 The fift, to Nethaniah, *he*, his ſons and his brethren twelve.

13 The ſixt, to Bukkiah, *he*, his ſons and his brethren twelve.

14 The ſeventh, to Jeſharelah, *he*, his ſons and his brethren twelve.

15 The eight, to Jeſhajah, *he*, his ſons and his brethren twelve.

16 The ninth, to Mattaniah, *he*, his ſons and his brethren twelve.

17 The tenth, to Shimei, *he*, his ſons and his brethren twelve.

18 The eleventh, to Azareel, *he*, his ſons and his brethren twelve.

19 The twelft, to Aſhabiah, *he*, his ſons and his brethren twelve.

20 The thirteenth, to Shubael, *he*, his ſons and his brethren twelve.

21 The fourteenth to Mattithia, *he*, his ſons and his brethren twelve.

22 The fifteenth to Ierimoth, *he*, his ſons and his brethren twelve.

23 The ſixteenth, to Hananiah, *he*, his ſons and his brethren twelve.

24 The ſeventeenth, to Joſhbekaſhah, *he*, his ſons and his brethren twelve.

25 The eighteenth, to Hanani, *he*, his ſons and his brethren twelve.

26 The nineteenth, to Mallothi, *he*, his ſons and his brethren twelve.

27 The twentieth, to Eliathah, *he*, his ſons and his brethren twelve.

28 The one and twentieth, to Hothir, *he*, his ſons and his brethren twelve.

29 The two and twentieth, to Giddalti, *he*, his ſons and his brethren twelve.

30 The three and twentieth, to Mahazioth, *he*, his ſons and his brethren twelve.

31 The foure and twentieth, to Romamtiezer, *he*, his ſons and his brethren twelve.

Chap. XXVI.

1 The porters of the Temple are ordained, every man to the gate which he ſhould keep, 20 and over the treaſure.

Concerning the ‡ diviſions of the porters, of the Korhites, Meſhelemiah the ſon of Kore of the ſons of [a] Aſaph.

2 And the ſons of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the ſixt, *and* Eliehoenai the ſeventh.

4 And the ſons of Obed Edom, Shemajah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the ſixt, Iſſachar the ſeventh, Peulthai the eight: for God had [b] bleſſed him.

6 And to Shemajah his ſon, were ſons borne, that [c] ruled in the houſe of their father, for they were men of might.

7 The ſons of Shemajah *were* Othni, and Rephael, and Obed, Elzabad *and* his brethren, ſtrong men: Elihu alſo, and Shemachia.

8 All theſe were of the ‡ ſons of Obed Edom, they and their ſons and their brethren mightie and [d] ſtrong to ſerve, *even* threeſcore and two of Obed Edom.

9 And of Meſhelemiah ſons and brethren, eighteene mighty men.

10 And of Hoſah of the ſons of Merari, the ſons *were* Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe)

11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‡ ſons and the brethren of Hoſah *were* thirteen.

12 Of theſe *were* the ‡ diviſions of the porters of the chiefe men, *having* the charge [e] againſt their brethren, to ſerve in the houſe of the Lord.

13 And they caſt lots both ſmall and great for the houſe of their fathers, for every gate.

14 And the lot on the Eaſt ſide fell to ‡ Shelemiah: then they caſt lots for Zechariah his ſon [f] a wiſe counſeller, and his lot came out Northward:

15 To Obed Edom Southward, and to his ſons the houſe of [g] Aſuppim:

16 To Shuppim, and to Hoſah Weſtward with the gate [h] of Shallecheth by the paved ſtreet that goeth upward, ward over againſt ward.

17 Eaſtward *were* ſix Levites, *and* Northward foure a day, *and* Southward foure a day, and toward Aſuppim [i] two *and* two.

18 In [k] Parbar toward the Weſt *were* foure by the paved ſtreet, and two in Parbar.

19 Theſe are the diviſions of the porters of the ſons of Kore, and of the ſons of Merari.

20 ¶ And of the Levites: Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.

21 Of the ſons of Laadan the ſons of the Gerſhunnites *deſcending* of Laadan, the chief fathers of Laadan *were* Gerſhunni, *and* Iehieli.

22 The ſons of Iehieli *were* Zethan and Ioel his brother, *appointed* over the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites, *and* of the Ozielites.

24 And Sebuel the ſon of Gerſhom, the ſon of Moſes, a ruler over the treaſures.

25 And of his ‡ brethren *which came* of Eliezer, was Rehabiah his ſon, and Ieſhajah his ſon, and Ioram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicate things, which David the king, and the chief fathers, the captaines over thouſands, and hundreths, and the captaines of the armie had [m] dedicated.

27 (*For* of the battels and of the ſpoiles they did dedicate to maintaine the houſe of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Ioab the ſon of Zerviah, *and* whoſoever had dedicate *any thing*, *it was* under the hand of Shelomith, and his brethren.

29 Of the Izharites *was* Chenaniah and his ſons, for the buſineſſe [n] without over Iſrael, for officers and for Iudges.

30 Of the Hebronites, Aſhabiah and his brethren, men of activitie, a thouſand and ſeven hundred were officers for Iſrael beyond Iorden Weſtward, in all the buſineſſe of the Lord, and for the ſervice [o] of the king.

31 Among the Hebronites *was* Iedijah the chiefeſt, even the Hebronites by his generations according to the families. And in the fourtieth yeare of the reigne of David they were ſought for: and there were found among them men of activitie at Jazer in Gilead.

32 And his [p] brethren men of activitie, two thouſand and ſeven hundreth chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for every matter *pertaining* to [q] God, and for the kings buſineſſe.

‡ *Or, courſes and turnes.*

[a] This Aſaph was not the notable muſitian, but another of that name called alſo Ebiaſaph, Chap. 6. 23. 37. and 9. 19. and alſo Jaſaph.

[b] In giving him many children.

[c] Or, like their fathers houſe, meaning worthy men and valiant.

‡ *Or, Nephewes.*

[d] And meet to ſerve in the office of the porterſhip.

‡ *Or, couſins.*

‡ *Or, courſes.*

[e] According to their turnes, as wel the one as the other.

‡ *Or, Meſhelemiah.*

[f] One expert and meet to keep that gate.

[g] This was an houſe where they uſed to reſort to conſult of things concerning the Temple, as a Convocation houſe.

[h] Whereat they uſed to caſt out the filth of the citie.

[i] Meaning, one day, a another.

[k] Which houſe whe they kept th ſtruments o Temple.

[l] Theſe al charge over treaſures.

‡ *Or, couſins.*

[m] According the Lord com manded, Nu 31, 28.

[n] Meaning the things that we out of the citi

[o] That is, for kings houſe.

[p] To wit, the couſins of Iedi jah.

[q] Both in ſpi tuall and temp rall things.

Chap. XXVII.

Of the princes and rulers that miniſtred unto the king.

THe children of Iſrael alſo after their number, *even* the chief fathers and captaines of thouſands and of hundreths, and their officers that ſerved the king by divers †courſes,[a] which came in and went out, moneth by moneth throughout all the moneths of the yeare: in every courſe *were* foure and twenty thouſand.

diviſions, or

ichexecuted charge and which is by coming going out.

2 Over the firſt courſe for the firſt moneth *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* foure and twenty thouſand.

3 Of the ſons of Perez *was* the chief over all the princes of the armies for the firſt moneth.

4 And over the courſe of the ſecond month *was* Dodai, an Ahohite, and *this was* his courſe, and Mikloth *was*[b] a captain, and in his courſe *were* foure and twenty thouſand.

hat is, Dodais nant.

5 The captain of the third hoſt for the third moneth *was* Benajah the ſon of Jehojada the chief Prieſt: and in his courſe *were* foure and twenty thouſand.

6 This Benajah was mighty among *thirty and above the thirty, and in his courſe *was* Amizabad his ſonne.

Sam. 23. 20, 23.

7 The fourth for the fourth moneth *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* foure and twenty thouſand.

8 The fift for the fift moneth *was* prince Shamhuth the Izrahite: and in his courſe foure and twenty thouſand.

9 The ſixt for the ſixt moneth *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe foure and twenty thouſand.

10 The ſeventh for the ſeventh moneth *was* Helez the Pelonite, of the ſonnes of Ephraim: and in his courſe foure and twenty thouſand.

11 The eight for the eight moneth *was* Sibbecai the Huſhathite of the Zarhites: & in his courſe foure and twenty thouſand.

12 The ninth for the ninth moneth *was* Abiezer the Anethothite of the ſons of ‡Jemini: and in his courſe foure and twenty thouſand.

Benjamin.

13 The tenth for the tenth moneth *was* Maharai the Netophathite of the Zarhites: and in his courſe foure & twenty thouſand.

14 The eleventh for the eleventh moneth *was* Benajah the Pirathonite of the ſons of Ephraim: and in his courſe foure and twenty thouſand.

15 The twelft for the twelft moneth *was* Heldai the Netophathite, of Othniel: and in his courſe foure and twenty thouſand.

16 ¶ Moreover[c] *the rulers* over the tribes of Iſrael *were theſe*: over the Reubenites *was* ruler, Eliezer the ſon of Zichri: over the Shimeonites, Shephatiah the ſon of Maachah:

eaning, beſides twelve captes.

17 Over the Levites, Haſhabiah the ſon of Kemuel: over *them* of Aharon, *and* Zadok:

18 Over Judah, Elihu of the brethren of David: over Iſſachar, Omri the ſonne of Michael:

19 Over Zebulun, Iſhmajah the ſon of Obadiah: over Naphtali, Jerimoth the ſon of Azriel:

20 Over the ſonnes of Ephraim, Hoſhea the ſon of Azazziah: over the half tribe of Manaſſeh, Joel the ſon of Pedajah:

21 Over the[d] *other* half of Manaſſeh in Gilead, Iddo the ſon of Zechariah: over Benjamin, Jaaſiel the ſon of Abner:

22 Over Dan, Azariel the ſon of Jeroham: theſe are the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty yeares old and under, becauſe the Lord had ſaid that he would increaſe Iſrael like unto the ſtarres of the heavens:

24 And *Joab the ſon of Zerviah began to number: but he finiſhed it not,[e] becauſe there came wrath for it againſt Iſrael, neither was the number put into the[f] Chronicles of king David.

25 And over the kings treaſures *was* Azmaveth the ſon of Adiel: and over the treaſures in the fields, in the cities and in the villages, and in the towers *was* Jehonathan the ſon of Uzziah:

26 And over the workmen in the field that tilled the ground, *was* Ezri the ſon of Chelub:

27 And over them that dreſſed the vines, *was* Shimei the Ramathite: and over that which appertained to the vines, and over the ſtore of the wine, *was* Sabdi the Shiphmite:

28 And over the olive trees and mulberie trees that were in the valleyes, *was* Baal Hanan the Gederite: and over the ſtore of the oyle *was* Joaſh:

29 And over the oxen that fed in Sharon, *was* Shetrai the Sharonite: and over the oxen in the valleyes, *was* Shaphat the ſon of Adlai:

30 And over the camels *was* Obil the Iſhmaelite: and over the aſſes *was* Jehdejah the Meronothite:

31 And over the ſheep *was* Jaziz the Hagerite: all theſe were the rulers of the ſubſtance that was king Davids.

32 And Jehonathan Davids uncle, a man of counſell and of underſtanding (for he was a[g] ſcribe) and Jehiel the ſon of Hachmoni *were* with the kings[h] ſons.

33 And Ahithophel *was* the kings counſeller, & Huſhai the Archite the kings friend.

[d] Which is beyond Jorden inreſpect of Judah: alſo one captain was over ÿ Reubenites and the Gadites.

**Chap.* 21. 7.

[e] And the commandment of the king was abominable to Joab, Chap. 21. 6.

[f] The Ebrews make both theſe books of Chronicles but one, and at this verſe make the mids of the book, as touching the number of verſes.

[g] That is, a man learned in the word of God.

[h] To be their ſchoolemaſters and teachers.

34 And [i] after Ahithophel *was* Jehojada the ſon of Benajah and Abiathar: and captaine of the kings armie *was* Joab.

CHAP. XXVIII.

3 Becauſe David was foribidden to build the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

NOw David aſſembled all the Princes of Iſrael: the Princes of the tribes, and the captaines of the bands that ſerved the King, and the captaines of thouſands, and the captaines of hundreths, and the Rulers of all the ſubſtance and poſſeſſion of the king, and of his ſons, with the ‡ Eunuches, and the mightie, and all the men of power, unto Jeruſalem.

2 And king David ſtood up upon his feet, and ſaid, Heare ye me, my brethren and my people: I purpoſed to have built an houſe of [a] reſt for the Arke of the covenant of the Lord, and for a * footſtoole of our God, & have made readie for the building,

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou haſt been a man of warre, and haſt ſhed blood.

4 Yet *as* the Lord God of Iſrael choſe me before all the houſe of my father, to be King over Iſrael for ever (for in Judah would he chuſe a prince, and of the houſe of [b] Judah is the houſe of my father, and among the ſons of my father, he delighted in me to make me King over all Iſrael)

5 So of all my ſons (for the Lord hath given me many ſons) he hath even choſen Salomon my ſon to ſit upon the throne of the kingdome of the Lord over Iſrael.

6 And he ſaid unto me, Salomon thy ſon, he ſhall build mine houſe and my courts: for I have choſen him to be my ſon, and I will be his father.

7 I will ſtabliſh therefore his kingdome for ever, if he endevour himſelfe to doe my commandements, and my judgements, as [c] this day.

8 Now therefore in the ſight of all Iſrael the Congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the commandements of the Lord your God, that ye may poſſeſſe this [d] good land, and leave it for an inheritance for your children after you [e] for ever.

9 And thou, Salomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing minde: * For the Lord ſearcheth all hearts, and underſtandeth all the imaginations of thoughts: if thou ſeeke him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

10 Take heede now, for the Lord hath choſen thee to build [f] the houſe of the Sanctuary: be ſtrong *therefore*, and [g] doe it.

11 ¶ Then David gave to Salomon his ſon the paterne of the porch and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, & of the chambers thereof that are within, and of the houſe of the mercie-ſeat,

12 And the paterne of all that † he had in his minde for the Courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of GOD, and for the treaſures of the dedicate things,

13 And for the courſes of the Prieſts, and of the Levites, and for all the worke for the ſervice of the houſe of the Lord, and for all the veſſels of the miniſterie of the houſe of the Lord.

14 *He gave* of gold by weight, for *the veſſels* of gold, for all the veſſels of all manner of ſervice, *and* all the veſſels of ſilver by weight, for all manner veſſels of all manner of ſervice.

15 The weight alſo of gold for the [h] candleſtickes, and gold for their lampes, with the weight for every candleſticke, and for the lamps thereof, and for the candleſtickes of ſilver by the weight of the candleſticke, and the lamps thereof, according to the uſe of every candleſticke.

16 And the weight of the gold for the tables of ſhewbread, for every table, and ſilver for the tables of ſilver,

17 And pure gold for the fleſhhooks, and the bowles, and ‡ plates, and for baſens, gold in weight for every baſen, and ſilver baſens, by weight for every baſen,

18 And for the altar of incenſe, pure gold by weight, and gold for the paterne of [i] the charet of the Cherubs that ſpread themſelves, and covered the Arke of the covenant of the Lord:

19 All, *ſaid he*, by writting *ſent* to me [k] by the hand of the Lord, *which* made me underſtand all the workmanſhip of the patern.

20 And David ſaid to Salomon his ſon, Be ſtrong, and of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, *even* my God *is* with thee: he will not leave thee nor forſake thee till thou haſt finiſhed all the worke for the ſervice of the houſe of the Lord.

21 Behold alſo, the companies of the prieſts and the Levites for all the ſervice of the houſe of God, even *they ſhall be* with thee for the whole worke, [l] with every free heart that is ſkifull in any manner of ſervice. The princes alſo and all the people *wil be* † wholly at thy commandement.

CHAP. XXIX.

2 The offering of David and of the princes for the building of the Temple. 10 David giveth thankes to the Lord. 20 He exhorteth the people to doe the ſame. 22 Salomon is created King. 28 David dieth, and Salomon his ſon reigneth in his ſtead.

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[i] After that Ahithophel had hanged himſelf. 2.Sam. 17.23. Jehojada was made counſeller.

‡ Or, chiefe ſervants, Gen.37.36.

[a] Wherein the Arke ſhould remaine and remove no more too and fro.

* Pſal.99.5.

* 2 Sam.7.5.13. Chap.22.8.

[b] According to the prophecie of Iaakob, Gen.49.8.

[c] If he continue to keepe my Law and depart not therefrom, as he doeth hitherto.

[d] To wit, of Canaan.

[e] He declareth that nothing can ſeparate them from the commoditie of this land, both for themſelves and their poſteritie. But their ſins and iniquitie.

* 1 Sam. 16.7. Pſal.7.9. Ierem. 11.20. and 17.10. and 20.12.

[f] Meaning, for his Arke.

[g] Put it in execution.

† Ebr. that was by his ſpirit wit

[h] That is, the candleſticks, 1 King.7.49.

‡ Or, coverings,

[i] Meaning of the merci-ſeate whi covered the Arke which was called the charet, beca the Lord declare himſelfe there.

[k] For all this wa left in writing the booke of the Law, Exod.25.40. which booke the king was bound to put in execution. Deut.17.19.

[l] That is every one wil be rea to helpe thee wi thoſe gifts tha God hath given him.

† Ebr. at all words.

MOreover David the king ſaid unto all the congregation, God hath choſen Salomon mine onely ſon young and tender, and the work *is* great: for this houſe *is* not for man, but for the [a] Lord God.

therefore it to be exel- all points.

2 Now I have prepared with all my power for the houſe of my God, gold for *veſſels* of gold, and ſilver for *them* of ſilver, and braſſe for *things* of braſſe, iron for *things* of iron, and wood for *things* of wood, and Oniz ſtones, and ſtones to be ſet, and carbuncle ſtones and of divers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreover, becauſe I have [b] delight in the houſe of my God, I have of mine own gold and ſilver, which I have given to the houſe of my God, beſide all that I have prepared for the houſe of the Sanctuarie,

is great zeale d the further- of the temple him to ſpare expences, but ſtow his own ar treaſure.

4 Even [c] three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of fined ſilver to overlay the walles of the houſes.

ſheweth what d of his own for the Lords

5 The gold for the *things* of gold, and the ſilver for *things* of ſilver, and for all the work by the hands of artificers: and who is [d] willing ‡ to fill his hand to day unto the Lord?

was not one- erall himſelf, provoked o- to ſet forth work of God. *to offer.*

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreths, with the rulers of the kings work, offered willingly,

7 And they gave for the ſervice of the houſe of God five thouſand talents of gold, and ten thouſand pieces, and ten thouſand talents of ſilver, and eighteen thouſand talents of braſſe, and one hundreth thouſand talents of iron.

8 And they with whom *precious* ſtones were [e] found, gave them to the treaſure of the houſe of the Lord, by the hand of Jehiel the Gerſhunnite.

ning, them d any.

9 And the people rejoyced when they offered willingly: for they offred willingly unto the Lord, with a [f] perfit heart. And David the king alſo * rejoyced with great joy.

t is, with a courage and ut hypocri-

. 122, 1.

10 Therefore David bleſſed the Lord before all the congregation, and David ſaid, Bleſſed *be* thou, O Lord God of [g] Iſrael our father, for ever and ever.

hich diddeſt e thy ſelf to her Iaakob.

11 Thine, O Lord, *is* greatneſſe and power, and glory, and victory; and praiſe: for all that is in heaven and in earth, *is thine*: thine is the kingdome, O Lord, and thou excelleſt as head over all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to give ſtrength unto all.

13 Now therefore our God, we thank thee, and praiſe thy glorious Name.

14 But who am I, and what is my people, that we ſhould be able to offer willingly after this ſort? for all things [h] come of thee: and of thine own hand we have given thee.

15 For we are [i] ſtrangers before thee, and ſojourners, like all our fathers: our dayes *are* like the ſhadow upon the earth, and there is none † abiding.

[h] We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporall or ſpirituall, we receive them all of God, and therefore muſt give him the glory

[i] And therefore have this land but lent to us for a time.

† *Ebr. waiting for them to return.*

16 O Lord our God, all this abundance that we have prepared to build thee an houſe for thine holy Name, is of thine hand and all *is* thine.

17 I know alſo, my God, that thou * tryeſt the heart, and haſt pleaſure in righteouſneſſe: I have offred willingly in the uprightneſſe of mine heart all theſe things: now alſo have I ſeen thy people which are found here, to offer unto thee willingly with joy.

* *1 Sam. 16, 7. Chap. 28. 9.*

18 O Lord God of Abraham, Izhak and Iſrael our fathers, keep this for ever in the [k] purpoſe, *and* the thoughts of the heart of thy people, and prepare their hearts unto thee.

[k] Continue them in this good mind, that they may ſerve thee willingly.

19 And give unto Salomon my ſonne, a perfit heart to keepe thy commandements, thy teſtimonies, and thy ſtatutes, and to do all things, and to build the houſe which I have prepared.

20 ¶ And David ſaid to all the congregation, Now bleſſe the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the [l] king.

[l] That is, did reverence to the king.

21 And they offered ſacrifices unto the Lord, and on the morrow after that day, they offered burntofferings unto the Lord, *even* a thouſand young bullocks, a thouſand rams, *and* a thouſand ſheep, with their [m] drink offerings, and ſacrifices in abundance for all Iſrael.

[m] Meaning, all kinde of licour which they mingled with their ſacrifices, as wine, oile, &c.

22 And they did eat and drink before the Lord the ſame day with great joy, and they made Salomon the ſon of David king the ſecond time, and anointed him Prince before the Lord, and Zadok for the high Prieſt.

23 So Salomon ſate on the [n] throne of the Lord, as king in ſtead of David his father, and proſpered: and all Iſrael obeyed him.

24 And all the princes and men of power, and all the ſons of king David † ſubmitted themſelves under king Salomon.

[n] This declareth that the kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief government of all things.

† *Ebr. gave the hand.*

25 And the Lord magnified Salomon in dignity, in the ſight of all Iſrael, and gave him ſo glorious a kingdome, as no king had before him in Iſrael.

26 ¶ * Thus David the ſonne of Iſhai reigned over all Iſrael.

* *1 Kings 2. 11.*

27 And the ſpace that he reigned over

Iſrael, *was* fourty yeare: ſeven yeares reigned he in Hebron, and three and thirty yeare reigned he in Jeruſalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſon reigned in his ſtead.

29 Concerning the acts of David the king firſt and laſt, behold, they are written in the book of Samuel the Seer, and in the book of [o] Nathan the Prophet, and in the book of Gad the Seer,

30 With all his reigne and his power, and [p] times that went over him, and over Iſrael, and over all the kingdomes of the earth.

[o] The books of Nathan and are thought have been lo the captivity.

[p] Meaning, troubles and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond book containeth briefly in effect that, which is comprehended in the two books of the Kings: that is, from the reigne of Salomon to the deſtruction of Jeruſalem, and the carying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly then in the bookes of the kings, and therefore ſerve greatly to the underſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their countrey for ſin, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues removed. The ſecond, how it is a thing that greatly offendeth God, that ſuch as feare him and profeſſe his religion, ſhould joyne in amitie with the wicked. And thirdly, how the good Rulers ever loved the Prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, & for the true religion and word of God, ſet up idolatrie, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth yeare of Darius, and contain in the whole, three thouſand, five hundreth, threeſcore and eighteen yeares, and ſix moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth unto God to give him wiſedome: 11 Which he giveth him, and more. 14 The number of his charets and horſmen, 15 and of his riches.

THen Salomon the ſon of David was ‡ confirmed in his kingdome: and the Lord his God *was* with him, and magnified him highly.

2 And Salomon [a] ſpake unto all Iſrael, to the captaines of thouſands, and of hundreds, & to the judges, and to all the governors in all Iſrael, *even* the chief fathers.

3 So Salomon and all the congregation with him went to the high place that was at [b] Gibeon: for there was the tabernacle [c] of the congregation of God which Moſes the ſervant of the Lord had made in the wilderneſſe.

4 But the ark of God had David brought up from Kiriath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jeruſalem.

5 Moreover the [d] braſen altar * that Bezaleel the ſon of Vri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lord: and Salomon and the congregation ſought it.

6 And Salomon offered there before the Lord upon the braſen altar that was in the tabernacle of the congregation: * even a thouſand burnt-offrings offered he upon it.

7 ¶ The ſame night did God appeare unto Salomon, and ſaid unto him, Ask what I ſhall give thee.

8 And Salomon ſaid unto God, Thou haſt ſhewed great mercy unto Dauid my father, and haſt made me to reigne in his ſtead.

9 Now *therefore*, O Lord God, let thy promiſe unto David my father be [e] true: for thou haſt made me king over a great people, like to the duſt of the earth.

10 Give me now wiſdome and knowledge, that I may [f] go out and go in before this people: for who can judge this thy great people?

11 And God ſaid to Salomon, Becauſe this was in thine heart, and thou haſt not asked riches, treaſures, nor honour, nor the [g] lives of thine enemies, neither yet haſt asked long life, but haſt asked for thee wiſdome and knowledge that thou mighteſt judge my people, over whom I have made thee king,

‡ *Or, eſtabliſhed, and ſtrong, reade 1 Kings 2.46.*

[a] That is, he proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

[b] Reade 1 Kings 3.4.

[c] So called, becauſe that God thereby ſhewed certaine ſignes to the congregation of his preſence.

[d] Which was for the burnt offrings, Exod. 27.1.

* *Exod.* 38.1, 2.

* 1 *Kings* 3.4.

[e] Perform thy p miſe made to father concern me.

[f] That I may vern this peop reade 1 Chron. 1. and 1 King.

[g] That is, to be venged on th enemies.

12 Wiſdome and knowledge is granted unto thee, and I will give thee riches and treaſures and honour, ſo that there hath not been the like among the kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Jeruſalem from before the tabernacle of the congregation, and reigned over Iſrael.

14 *And Salomon gathered the charets and horſmen: and he had a thouſand and foure hundreth charets, and twelve thouſand horſmen, whom he placed in the [h] charet cities, and with the king at Jeruſalem.

15 And the king gave ſilver and gold at Jeruſalem as [i] ſtones, and gave Cedar trees as the wild fig-trees, that are abundantly in the plain.

16 Alſo Salomon had horſes brought out of Egypt, and * fine linnen: [k] the kings merchants received the fine linnen for a price.

17 They came up alſo and brought out of Egypt *ſome* charet, *worth* ſix hundreth *ſhekels* of ſilver, that is, an horſe for an hundreth and fiſty: and thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

1 Kings 10. 26.

[h] Which were ci- appointed to and maintain charets.

[i] caused ſo plenty, that s no more e- med then es.

ſai. 19.9. 27.7. Reade 1 Kings 28.

† Ebr. hands.

Chap. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon ſendeth to Hiram the king of Tyrus for wood and workmen.

THen Salomon determined to build an houſe for the name of the Lord, and an ‡ houſe for his kingdome.

2 And Salomon told out ſeventy thouſand that bare burdens, and fourescore thouſand men to hew *ſtones* in the mountain, and three thouſand and [a] ſix hundreth to overſee them.

3 And Salomon ſent to ‡ Huram the king of Tyrus, ſaying, as thou haſt done to David my father, and * didſt ſend him cedar trees to build him an houſe to dwell in, *ſo do to me.*

‡ Or, palace.

[a] Which is to be derſtood of all of officers overſeers: elſe the chief cers were but 00. as 1 Kings 16.

‡ Or, Hiram.

* 2 Sam. 5. 11.

4 Behold, I build an houſe unto the name of the Lord my God, to ſanctifie it unto him, and to burn ſweet incenſe before him, and for the continuall ſhewbread, and for the burnt-offerings of the morning and evening, on the Sabbath dayes, and in the new moones, and in the ſolemn feaſts of the Lord our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I build, *is* great: for great *is* our God above all gods.

6 Who is he then that can be able to build him an houſe, when the heaven, and the heaven of heavens cannot contain him? who am I then that I ſhould build him an houſe? but *I do it* to burn [b] incenſe before him.

[b] That is, to do ſervice which ath comman- , ſignifying none is able onour & ſerve in that perfe- as his ma- deſerveth.

7 Send me now therefore a cunning man that can work in gold, in ſilver and in braſſe, and in iron, and in purple, & ‡ crimoſin and blue ſilk, and that can grave in graven work with the cunning men that are with me in Judah and in Jeruſalem, whom David my father hath prepared.

‡ Or, ſcarlet.

8 Send me alſo cedar trees, fir-trees and [c] ‡ Algummim trees from Lebanon: for I know that thy ſervants can skill to hew timber in Lebanon: and behold, my ſervants *ſhall be* with thine,

[c] Some take it for braſil, or the wood called Ebenum, others, for corall.

‡ Or, Almuggim.

9 That they may prepare me timber in abundance: for the houſe which I do build, *is* great and wonderfull.

10 And behold, I wil give to thy ſervants the cutters and the hewers of timber twenty thouſand † meaſures of beaten wheate, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty [d] thouſand baths of oyle.

† Ebr. Corim.

[d] Of Bath, reade 1 Kings 7.26. it is alſo called Epha: but Epha is to meaſure dry things, as Bath is a meaſure for liquors.

11 Then Huram king of Tyrus anſwered in writing which he ſent to Salomon, Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael, which made the heaven and the earth, and that hath given unto David the king a [e] wiſe ſon, that hath diſcretion, prudence and underſtanding to build an houſe for the Lord, and a palace for his kingdome.

[e] The very heathen confeſſed ỳ it was a ſingular gift of God when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Hiram had the true knowledg of God.

13 Now therefore I have ſent a wiſe man, *and* of underſtanding of my father Hurams,

14 The ſon of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to work in gold, in ſilver, in braſſe, in iron, in ſtone, and in timber, in purple, in blue ſilk, and in fine linnen, and in crimoſin, and can grave in all graven works, and broyder in all broidered work that ſhall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

[f] It is alſo written that ſhe was of the tribe of Naphtali, 1 Kin. 7.14. which may be underſtood ỳ by reaſon of the confuſiõ of tribes, which then began to be, they maried in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood in Lebanon, as much as thou ſhalt need, and will bring it to thee in ‡ rafts by the ſea to ‡ Japho, ſo thou mayeſt cary them to Jeruſalem.

‡ Or, ſhips.

‡ Or, Ioppe.

17 ¶ And Salomon numbred all the ſtrangers that were in the land of Iſrael, after the numbring that his father David had numbred them: and they were found an hundreth and three and fifty thouſand, and ſix hundreth.

18 And he ſet ſeventy thouſand of them to the burden, and fourescore thouſand to hew *ſtones* in the mountain, and three thouſand and ſix hundreth overſeers to cauſe the people to work.

Iſrael, *was* fourty yeare: ſeven yeares reigned he in Hebron, and three and thirty yeare reigned he in Jeruſalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſon reigned in his ſtead.

29 Concerning the acts of David the king firſt and laſt, behold, they are written in the book of Samuel the Seer, and in the book of [o] Nathan the Prophet, and in the book of Gad the Seer,

30 With all his reigne and his power, and [p] times that went over him, and over Iſrael, and over all the kingdomes of the earth.

o The book of Nathan and N are though have been lo the captivity.

p Meaning, troubles and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis ſecond book containeth briefly in effect that, which is comprehended in the two books of the Kings: that is, from the reigne of Salomon to the deſtruction of Jeruſalem, and the carying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly then in the bookes of the kings, and therefore ſerve greatly to the underſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their countrey for ſin, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues removed. The ſecond, how it is a thing that greatly offendeth God, that ſuch as feare him and profeſſe his religion, ſhould joyne in amitie with the wicked. And thirdly, how the good Rulers ever loved the Prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, & for the true religion and word of God, ſet up idolatrie, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth yeare of Darius, and contain in the whole, three thouſand, five hundreth, threeſcore and eighteen yeares, and ſix moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth unto God to give him wiſedome: 11 Which he giveth him, and more. 14 The number of his charets and horſmen, 15 and of his riches.

THen Salomon the ſon of David was ‡ confirmed in his kingdome: and the Lord his God *was* with him, and magnified him highly.

‡ *Or, eſtabliſhed, and ſtrong, reade 1 Kings 2. 46.*

2 And Salomon [a] ſpake unto all Iſrael, to the captaines of thouſands, and of hundreds, & to the judges, and to all the governors in all Iſrael, *even* the chief fathers.

a That is, he proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

3 So Salomon and all the congregation with him went to the high place that was at [b] Gibeon: for there was the tabernacle [c] of the congregation of God which Moſes the ſervant of the Lord had made in the wilderneſſe.

b Reade 1 Kings 3. 4.

c So called, becauſe that God thereby ſhewed certaine ſignes to the congregation of his preſence.

4 But the ark of God had David brought up from Kiriath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jeruſalem.

5 Moreover the [d] braſen altar * that Bezaleel the ſon of Uri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lord: and Salomon and the congregation ſought it.

d Which was for the burnt offrings, Exod. 27. 1.

* *Exod.* 38. 1, 2.

6 And Salomon offered there before the Lord upon the braſen altar that was in the tabernacle of the congregation: * even a thouſand burnt-offrings offered he upon it.

* 1 *Kings* 3. 4.

7 ¶ The ſame night did God appeare unto Salomon, and ſaid unto him, Ask what I ſhall give thee.

8 And Salomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reigne in his ſtead.

9 Now *therefore*, O Lord God, let thy promiſe unto David my father be [e] true: for thou haſt made me king over a great people, like to the duſt of the earth.

e Perform thy p miſe made to father concer me.

10 Give me now wiſdome and knowledge, that I may [f] go out and go in before this people: for who can judge this thy great people?

f That I may vern this peop reade 1 Chron 1. and 1 King

11 And God ſaid to Salomon, Becauſe this was in thine heart, and thou haſt not asked riches, treaſures, nor honour, nor the [g] lives of thine enemies, neither yet haſt asked long life, but haſt asked for thee wiſdome and knowledge that thou mighteſt judge my people, over whom I have made thee king,

g That is, to be venged on th enemies.

12 Wiſdome and knowledge is granted unto thee, and I will give thee riches and treaſures and honour, ſo that there hath not been the like among the kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Jeruſalem from before the tabernacle of the congregation, and reigned over Iſrael.

14 * And Salomon gathered the charets and horſmen: and he had a thouſand and foure hundreth charets, and twelve thouſand horſmen, whom he placed in the [h] charet cities, and with the king at Jeruſalem.

15 And the king gave ſilver and gold at Jeruſalem as [i] ſtones, and gave Cedar trees as the wild fig-trees, that are abundantly in the plain.

16 Alſo Salomon had horſes brought out of Egypt, and * fine linnen: [k] the kings merchants received the fine linnen for a price.

17 They came up alſo and brought out of Egypt *ſome* charet, *worth* ſix hundreth *ſhekels* of ſilver, that is, an horſe for an hundreth and fifty: and thus they brought *horſes* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

Kings 10. 26.

hich were ci- appointed to and maintain charets.

caufed ſo plenty, that no more e- med then s.

. 19. 9. 27. 7. ade 1 Kings 8.

Ebr. lands.

Chap. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon ſendeth to Hiram the king of Tyrus for wood and workmen.

THen Salomon determined to build an houſe for the name of the Lord, and an ‡ houſe for his kingdome.

2 And Salomon told out ſeventy thouſand that bare burdens, and fourescore thouſand men to hew *ſtones* in the mountain, and three thouſand and [a] ſix hundreth to overſee them.

3 And Salomon ſent to ‡ Huram the king of Tyrus, ſaying, as thou haſt done to David my father, and * didſt ſend him cedar trees to build him an houſe to dwell in, *ſo do to me*.

4 Behold, I build an houſe unto the name of the Lord my God, to ſanctifie it unto him, and to burn ſweet incenſe before him, and for the continuall ſhewbread, and for the burnt-offerings of the morning and evening, on the Sabbath dayes, and in the new moones, and in the ſolemn feaſts of the Lord our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I build, *is* great: for great *is* our God above all gods.

6 Who is he then that can be able to build him an houſe, when the heaven, and the heaven of heavens cannot contain him? who am I then that I ſhould build him an houſe? but *I do it* to burn [b] incenſe before him.

7 Send me now therefore a cunning man that can work in gold, in ſilver and in braſſe, and in iron, and in purple, & ‡ crimoſin and blue ſilk, and that can grave in graven work with the cunning men that are with me in Judah and in Jeruſalem, whom David my father hath prepared.

8 Send me alſo cedar trees, fir-trees and [c] ‡ Algummim trees from Lebanon: for I know that thy ſervants can skill to hew timber in Lebanon: and behold, my ſervants *ſhall be* with thine,

9 That they may prepare me timber in abundance: for the houſe which I do build, *is* great and wonderfull.

10 And behold, I wil give to thy ſervants the cutters and the hewers of timber twenty thouſand † meaſures of beaten wheate, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty [d] thouſand baths of oyle.

11 Then Huram king of Tyrus anſwered in writing which he ſent to Salomon, Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael, which made the heaven and the earth, and that hath given unto David the king a [e] wiſe ſon, that hath diſcretion, prudence and underſtanding to build an houſe for the Lord, and a palace for his kingdome.

13 Now therefore I have ſent a wiſe man, *and* of underſtanding of my father Hurams,

14 The ſon of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to work in gold, in ſilver, in braſſe, in iron, in ſtone, and in timber, in purple, in blue ſilk, and in fine linnen, and in crimoſin, and can grave in all graven works, and broyder in all broidered work that ſhall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood in Lebanon, as much as thou ſhalt need, and will bring it to thee in ‡ rafts by the ſea to ‡ Japho, ſo thou mayeſt cary them to Jeruſalem.

17 ¶ And Salomon numbred all the ſtrangers that were in the land of Iſrael, after the numbring that his father David had numbred them: and they were found an hundreth and three and fifty thouſand, and ſix hundreth.

18 And he ſet ſeventy thouſand of them to the burden, and fourescore thouſand to hew *ſtones* in the mountain, and three thouſand and ſix hundreth overſeers to cauſe the people to work.

Or, palace.

Which is to be erſtood of all of officers overſeers: elſe the chief icers were but o. as 1 Kings 16.

Or, Hiram.

Sam. 5. 11.

That is, to do ſervice which th comman- ſignifying none is able onour & ſerve in that perfe- as his ma- deſerveth.

‡ *Or, ſcarlet.*

c Some take it for braſil, or the wood called Ebenum, others, for corall.

‡ *Or, Almuggim.*

† *Ebr. Corim.*

d Of Bath, reade 1 Kings 7. 26. it is alſo called Epha: but Epha is to meaſure dry things, as Bath is a meaſure for liquors.

e The very heathen confeſſed ẏ it was a ſingular gift of God when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Hiram had the true knowledg of God.

f It is alſo written that ſhe was of the tribe of Naphtali, 1 Kin. 7. 14. which may be underſtood ẏ by reaſon of the confuſiõ of tribes, which then began to be, they maried in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

‡ *Or, ſhips.*

‡ *Or, Ioppe.*

Chap. III.

1 The Temple of the Lord, and the porch are builded with other things thereto belonging.

* 1 *Kings* 6. 1.

a Which is the mountaine where Abraham thought to have ſacrificed his ſon, Gen.22.2.

* 2 *Sam.*24.16,21.

SO * Salomon began to build the houſe of the Lord in Jeruſalem, in mount [a] Moriah which had been declared unto David his father, in the place that David prepared in the threſhing floore of * Ornan the Jebuſite.

2 And he began to build in the ſecond moneth *and* the ſecond day, in the fourth yeare of his reigne.

3 And theſe are the *meaſures, whereon* Salomon grounded to build the houſe of God: the length of cubits after the firſt [b] meaſure *was* threeſcore cubits, and the breadth twentie cubites:

b According to the whole length of the temple, comprehending the moſt holy place with the reſt.

c It contained as much as did the breadth of the temple, 1 Kings 6.3.

d From the foundation to the top: for in the book of Kings, mention is made from the foundation to the firſt ſtage.

4 And the porch, that was before the length in the front [c] of the breadth *was* twenty cubites, and the height *was* an [d] hundred and twenty, and he overlaid it within with pure gold.

5 And the greater houſe he ſieled with fir tree which he overlaid with good gold, and graved thereon palm trees and chaines.

6 And he overlaid the houſe with precious ſtone for beauty: and the gold *was* gold of [e] Parvaim.

e Some think it is that place which is called Peru.

7 The houſe, I ſay, the beames, poſts, and walles thereof and the doores thereof overlaid he with gold, and graved Cherubims upon the walles.

8 ¶ He made alſo the houſe of the moſt holy place: the length thereof *was* in the front of the breadth of the houſe, twenty cubites, and the breadth thereof twenty cubites: and he overlaid it with the beſt gold, of ſix hundred talents.

9 And the weight of the nailes *was* fifty ſhekels of gold, and he overlaid the chambers with gold.

10 ¶ And in the houſe of the moſt holy place he made two cherubims wrought like children, and overlaid them with gold.

* 1 *Kings* 6.24.

11 * And the wings of the Cherubims *were* twenty cubites long: the one wing *was* five cubites, reaching to the wall of the houſe, and the other wing five cubits, reaching to the wing of the other Cherub.

12 Likewiſe the wing of the other Cherub was five cubits, reaching to the wall of the houſe, and the other wing five cubites joyning to the wing of the other Cherub.

13 The wings of theſe Cherubims were ſpread abroad twenty cubites: they ſtood on their feet, and their faces *were* toward the houſe.

f Which ſeparated the temple from the moſt holy place.

g Every one was 18. cubites long, but the half cubite could not be ſeen: for it was hid in the roundneſſe of the chapiter, and therfore he giveth to every one but 17. and an half.

14 ¶ He made alſo [f] the vaile of blew ſilke and purple, and crimoſin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the houſe two pillars [g] of five and thirty cubits high: and the chapiter that was upon the top of *each* of them *was* five cubits.

16 He made alſo chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

h For every pi an hundreth, 1 Kings 7.20.

17 And he ſet up the pillars before the temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

Chap. IV.

1 The altar of braſſe. 2 The molten Sea. 6 The Caldrons. 7 The Candleſticks, &c.

AND he made an altar of braſſe twenty cubits long, and twenty cubites broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compas, and five cubites high: and a line of thirty cubites did compaſſe it about.

3 And under [b] it was the faſhion of oxen, which did compaſſe it round about, [c] ten in a cubite compaſſing the ſea about: two rowes of oxen were caſt when it was molten.

a A great veſſel braſſe, ſo calle becauſe of the great quantitie water, which contained, 1 King 7.23.

b Meaning, und the brim of th veſſel, as 1 King 7.24.

c In the length every cubite we ten heads or knops, which all are 300.

4 It ſtood upon twelve oxen: three looked toward the North, and three looked toward the weſt, and three looked toward the South, and three looked toward the Eaſt, and the ſea *ſtood* above upon them, and all their hinder parts were inward.

5 And the thicknes thereof *was* an hand bredth, & the brim therof *was* like the work of the brim of a cup, with floures of ‡ lilies: it contained [d] three thouſand bathes.

‡ *Or, floure-de-luce.*

d In the firſt book of Kings, chap. 7. 26. mention is only made of two thouſand: but the leſſe number was taken there, and here according as the meaſures proved afterwards is declared.

6 ¶ He made alſo ten caldrons, and put five on the right hand and five on the left, to waſh in them, *and* to cleanſe in them that which appertained to the burnt-offerings: but the ſea *was* for the Prieſts to waſh in.

7 ¶ And he made ten candleſticks of gold (according to their [e] form) and put them in the Temple, five on the right hand, and five on the left.

e Even as they ſhould be made.

8 ¶ And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made an hundreth baſons of gold.

9 And he made the court of the prieſts, & the great [f] court, and doores for the court, & ouerlaid the doores thereof with braſſe.

f Called alſo the porch of Salomon, Acts 3.11. It is alſo taken for the temple where Chriſt preached, Matth. 21.23.

‡ *Or, caldrons.*

10 And he ſet the ſea on the right ſide eaſtward toward the ſouth.

11 And Huram made ‡ pots and beſoms and baſons, and Huram finiſhed the work that he ſhould make for king Salomon for the houſe of God.

12 *To wit*, two pillars, and the bowles, and the chapiters on the top of the two pillars, and two grates to cover the two bowls of the chapiters which were upon the top of the pillars:

13 And foure hundreth pomegranats for the two grates, two rows of pomegranats for every grate to cover the two bowls of

the chapiters, that were upon the pillars.

14 He made alſo baſes, and made caldrons upon the baſes:

15 *And* a ſea, and twelve bulles under it:

16 Pots alſo and beſoms, and fleſhhooks, and all theſe veſſels made [g] Huram his father, to king Salomon for the houſe of the Lord, of ſhining braſſe.

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17 In the plain of Jorden did the king caſt them in clay between Succoth and Zeredathah.

18 And Salomon made all theſe veſſels in great abundance: for the weight of braſſe could not be reckoned.

19 And Salomon made all the veſſels that were for the houſe of God: the golden altar alſo and the tables whereon the [h] ſhewbread ſtood.

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20 Moreover the candleſticks with their lamps to burn them after the manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the ſnuffers of gold, which was of fine gold:

22 And the ‡ hooks, and the baſons, and the ſpoones, and the aſhpans of pure gold: the entrie alſo of the houſe *and* doores thereof within, *even* of the moſt holy place: and the doores of the houſe, *to wit*, of the temple, *were* [i] of gold.

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Chap. V.

1 The things dedicated by David are put in the temple. 2 The ark is brought into the temple. 10 What was within it. 12 They ſing praiſes to the Lord.

ngs 7.51.
1.

SO * was all the work finiſhed that Salomon made for the houſe of the Lord, and Salomon brought in the things that David his father had dedicated, with the ſilver and the gold, and al the veſſels, *and* put them among the treaſures of the houſe of God.

2 Then Salomon aſſembled the Elders of Iſrael, and all the heads of the tribes, the chief fathers of the children of Iſrael unto Jeruſalem to bring up the ark of the covenant of the Lord from the [a] citie of David, which is Zion.

eade 2 Sam.6.

3 And all the men of Iſrael aſſembled unto the king at the [b] feaſt: it was in the ſeventh [c] moneth.

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4 And all the Elders of Iſrael came, and the Levites took up the ark.

5 And they caried up the ark and the tabernacle of the congregation: and al the holy veſſels that were in the tabernacle, thoſe did the Prieſts *and* Levites bring up.

6 And king Salomon and all the congregation of Iſrael that were aſſembled unto him, *were* before the ark, offering ſheep and bullocks, which could not be told nor numbred for multitude.

7 So the Prieſts brought the ark of the covenant of the Lord unto his place, into the Oracle of the houſe, into the moſt Holy place, *even* under the wings of the Cherubims.

8 For the Cherubims ſtretched out *their* wings over the place of the ark, and the Cherubims covered the ark and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be ſeen out of the ark before the Oracle, but they were not ſeen ‡ without: and there they are unto this day.

‡ *Or, without the Oracle.*

10 Nothing *was* in the ark, ſave [d] the two tables, which Moſes gave at Horeb, where the Lord made a covenant with the children of Iſrael, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Prieſts were come out of the Sanctuary (for all the Prieſts that were preſent, were [e] ſanctified, *and* did not waite by courſe.

e Were prepared to ſerve the Lord.

12 And the Levites the ſingers of all ſorts, *as* of Aſaph, of Heman, of Jeduthun, and of their ſons and their brethren, being clad in fine linnen, ſtood with cymbals, and with viols, and harps at the Eaſt end of the altar, and with them an hundreth and twenty Prieſts blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and ſinging, and made one ſound to be heard in praiſing and thanking the Lord, and when they lift up *their* voice with trumpets and with cymbals, and with inſtruments of muſick, and when they praiſed the Lord, *ſinging*, [g] For he is good, becauſe his mercy *laſteth* for ever) then the houſe, *even* the houſe of the Lord was filled with a cloud,

f They agreed all in one tune.

g This was the effect of their ſongs, as Pſal. 118. 1. and 136. 1.

14 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of God.

Chap. VI.

3 Salomon bleſſeth the people. 4 He praiſeth the Lord. 14 He prayeth unto God for thoſe that ſhall pray in the Temple.

THen * Salomon [a] ſaid, The Lord hath ſaid that he would dwell in the dark cloud:

* 1 Kings 8. 12.
a After that he had ſeen the glory of the Lord in the cloud.

2 And I have built thee an houſe to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and bleſſed all the congregation of Iſrael (for al the congregation of Iſrael ſtood *there*)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who ſpake with his mouth unto David my father, and hath with his ‡ hand fulfilled it, ſaying,

‡ *Or, power.*

5 Since the day that I brought my people out of the land of Egypt, I choſe no city of al the tribes of Iſrael to build an ‡ houſe, that my name might be there, neither choſe I any man to be a ruler over, my people Iſrael:

‡ *Or, temple.*

6 But I have choſen Jeruſalem, that my Name might be there, and have choſen David to be over my people Iſrael.

* 2 Sam. 7. 3.

7 * And it was in the heart of David my father to build an houſe unto the Name of the Lord God of Iſrael,

8 And the Lord ſaid to David my father, Whereas it was in thine heart to build an houſe unto my Name, thou didſt well, that † thou waſt ſo minded,

† *Ebr. that it was in thine heart.*

9 Notwithſtanding thou ſhalt not build the houſe, but thy ſon which ſhall come out of thy loynes, he ſhall build an houſe unto my Name.

10 And the Lord hath performed his word that he ſpake: and I am riſen up in the room of David my father, and am ſet on the throne of Iſrael as the Lord promiſed, and have built an houſe to the Name of the Lord God of Iſrael.

11 And I have ſet the ark there, wherein is the [b] covenant of the Lord, that he made with the children of Iſrael.

[b] Meaning, the two tables: wherein is contained the effect of the covenant, that God made with our fathers.

12 ¶ And the king [c] ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſtretched out his hands,

[c] On a ſcaffold that was made for that purpoſe, that he praying for the whole people might be heard of all, as 1 Kings 8. 22.

13 (For Salomon had made a braſen ſcaffold and ſet it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, & upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſtretched out his hands toward heaven)

[d] Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity of his people.

14 And ſaid, O Lord God of Iſrael, there *is* no God like thee in heaven nor in earth, which keepeſt covenant, and mercy unto thy ſervants, that walk before thee with all their heart.

15 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it ‡ with thine hand, as *appeareth* this day.

‡ *Or, in effect, or by thy power.*

16 Therefore now Lord God of Iſrael, keep with thy ſervant David my father, that thou haſt promiſed him, ſaying, Thou † ſhalt not want a man in my ſight, that ſhall ſit upon the throne of Iſrael: ſo that thy ſons take heed to their wayes, to walk in my law, as thou haſt walked before me.

† *Ebr. a man ſhall not be cut off.*

17 And now, O Lord God of Iſrael, let thy word be verified, which thou ſpakeſt unto thy ſervant David.

18 (Is it true indeed that God will dwel with man on earth? behold, the * heavens, and the heavens of heavens are not able to contain thee: how much more *unable* is this houſe, which I have built?)

* 1 *Kings* 8. 27.

19 But have thou reſpect to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to heare the cry and praier which thy ſervant prayeth before thee.

20 That thine [e] eyes may be open toward this houſe day and night, *even* toward the place, whereof thou haſt ſaid, that thou wouldeſt put thy Name there, that thou mayeſt hearken unto the prayer, which thy ſervant prayeth in this place.

[e] That th declare i that tho continuall ver this p

21 Heare thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, *even* in heaven, and when thou heareſt, be merciful.

22 ¶ * When a man ſhall ſin againſt his [f] neighbour, and he lay upon him an oath to cauſe him to ſweare, and the † ſwearer ſhall come before thine altar in this houſe,

* 1 *King*

[f] By ret any thing him, or el nying tha he hath left keep, or d any wrong.

† *Ebr. oath*

23 Then heare thou in heaven, and do, and judge thy ſervants, in recompenſing the wicked to bring his way [g] upon his head, and in juſtifying the righteous, to give him according to his righteouſneſſe.

[g] Meaning, him that w hath deſerv

24 ¶ And when thy people Iſrael ſhall be overthrown before the enemie, becauſe they have ſinned againſt thee, and turn again, and ‡ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

‡ *Or, praiſe.*

25 Then heare thou in heaven, and be mercifull unto the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When heaven ſhall be ſhut up, and there ſhall be no rain, becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and ‡ turn from their ſin, when thou doſt afflict them,

‡ *Or, toward place.*

27 Then heare thou in heaven, and pardon the ſin of thy ſervants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walk) and give rain upon thy land, which thou haſt given unto thy people for an inheritance.

28 ¶ * When there ſhall be famin in the land, when their ſhall be peſtilence, blaſting, or mildew, when there ſhall be graſhoppers, or caterpiller, when their enemie ſhall beſiege them † in the cities of their land, *or* any plague or any ſickneſſe,

* *Chap.* 20. 9.

† *Ebr. in the la their gates.*

29 *Then* what prayers *and* ſupplication ſo ever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own plague, and his own deſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Heare thou then in heaven, thy dwelling place, and be mercifull, and give every man according unto all his wayes, as thou doſt know his [h] heart (for thou onely knoweſt the hearts of the children of men)

[h] He declareth the prayers of pocrites canno heard, not of but of them, w pray unto Go an unfained and in true re tance.

31 That they may feare thee, and walk in thy wayes as long as they live in the land which thou gaveſt unto our fathers.

32 ¶ Moreover as touching the ſtranger which is not of thy people Iſrael, who

ſhall come out of a farre countrey for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhal come and [i] pray in this houſe,

33 Heare thou in heaven thy dwelling place, and doe according to all that the ſtranger calleth for unto thee, that all the people of the earth may know thy Name, and fear thee like thy people Iſrael, and that they may know, that thy Name *is* called upon in this houſe which I have built.

34 ¶ When thy people ſhall go out to battel againſt their enemies, by the way that [k] thou ſhalt ſend them, and they pray to thee, ‡ in the way toward this citie, which thou haſt choſen, even toward the houſe which I have built to thy Name,

35 Then hear thou in heaven their prayer and their ſupplication, and judge their cauſe.

36 If they ſin againſt thee (* for there is no man that ſinneth not) and thou be angry with them and deliver them unto the enemies, and they take them and cary them away captive unto a land far or neer,

37 If they ‡ turn again to their heart in the land whither they be caried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have tranſgreſſed and have done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captivitie, whither they have caried them captives, and pray toward their land, which thou gaveſt unto their fathers, and *toward* the citie which thou haſt choſen, and toward the houſe which I have built for thy Name,

39 Then heare thou in heaven, in the place of thine habitation their praier and their ſupplication, and ‡ judge their cauſe, and be mercifull unto thy people, which have ſinned againſt thee.

40 Now my God, I beſeech thee let thine eyes be open, and thine eares attent unto the prayer *that is made* in this place.

41 * Now therefore ariſe, O Lord God, *to come* into thy [l] reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſts be clothed with [m] ſalvation, and let thy Saints rejoice in goodneſſe.

42 O Lord God, refuſe not the face of [n] thine anointed: remember the mercies *promiſed* to David thy ſervant.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiſeth to exalt him and his throne.

AND when Salomon had made an end of praying, [a] fire came down from heaven, and conſumed the burntoffring and the ſacrifices: and the glory of the Lord filled the houſe,

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come down upon the houſe, they bowed themſelves with *their* faces to the earth upon the pavement, and worſhipped and praiſed the Lord, *ſaying*, For he is good, becauſe his mercie *laſteth* for ever.

4 * Then the king and all the people offered ſacrifices before the Lord.

* 1 *King* 8.62.63.

5 And king Salomon offered a ſacrifice of two and twenty thouſand bullocks, and an hundreth and twenty thouſand ſheep: ſo the king, and all the people dedicated the houſe of God.

6 And the Prieſts waited on their offices, and the Levites with the inſtruments of muſick of the Lord, which king David had made to prayſe the Lord, Becauſe his mercie *laſteth* for ever: when David praiſed *God* † by them, the Prieſts alſo blew trumpets over againſt them: and all they of Iſrael ſtood by.

† *Ebr. by their hands.*

7 Moreover Salomon halowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offering, and the fat of the peace offrings, becauſe the braſen altar which Salomon had made, was not able to receive the burnt offering, and the meat offering, and the fat.

8 And Salomon made [b] a feaſt at that time of ſeven dayes, and all Iſrael with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

[b] The feaſt of the Tabernacles which was kept in the ſeventh moneth.

9 And in the eight day they [c] made a ſolemne aſſembly: for they had made the dedication of the altar ſeven dayes, and the feaſt ſeven dayes.

[c] They aſſembled to hear the word of God, after that they had remained ſeven dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the ſeventh moneth, he ſent the people away into their tents, joyous and with glad heart, becauſe of the goodneſſe that the Lord had done for David and for Salomon, and for Iſrael his people.

[d] They had leave to depart the two and twentieth day, 1 King 8.66. but they went not away till the next day.

11 * So Salomon finiſhed the houſe of the Lord, and the kings houſe, and all that came into Salomons heart to make in the houſe of the Lord: and he proſpered in his houſe.

* 1 *King* 9.1.

12 ¶ And the Lord * appeared to Salomon by night, and ſaid to him, I have heard thy prayer, and have choſen this place for my ſelf to be an houſe of ſacrifice.

* *Num.* 12.6.

13 If I ſhut the heaven that there be no rain, or if I command the graſhopper to devour the land, or if I ſend peſtilence among my people,

14 If my people, among whom my Name is called upon, doe humble themſelves, and pray, and ſeek my preſence, and turn from their wicked wayes, then will I hear in heaven, and be mercifull to their ſinne, and will [e] heale their land:

15 Then mine eyes ſhall be open and mine eares attent unto the prayer *made* in this place.

16 For I have now choſen and ſanctified this houſe, that my Name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to do according unto all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments,

18 Then will I ſtabliſh the throne of thy kingdom, according as I made the covenant with David thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

19 But if ye turn away, and forſake my ſtatutes and my commandements which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them,

20 Then will I pluck them up out of my land, which I have given them, and this houſe which I have [f] ſanctified for my Name, will I caſt out of my ſight, and wil make it to be a proverbe and a common talke among all people.

21 And this houſe which is moſt high, ſhall be an aſtoniſhment to every one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lord done thus to this land, and to this houſe?

22 And they ſhall anſwere, Becauſe they forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worſhipped them, and ſerved them, therefore hath he brought all this evill upon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributary unto him. 12 His ſacrifices. 17 He ſendeth to Ophir.

AND * after [a] twentie year when Salomon had built the houſe of the Lord, and his own houſe,

2 Then Salomon built the cities that Huram [b] gave to Salomon, and cauſed the children of Iſrael to dwell there.

3 And Salomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wilderneſ, and repaired al the [c] cities of ſtore which he built in Hamath.

5 And he built [d] Beth-horon the upper, and Beth-horon the nether, cities defenced with wals, gates and barres:

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and all the charet cities, and the cities of the horſemen, and every pleaſant place that Salomon had a minde to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 *And* all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which were not of Iſrael,

8 *But* of their children which were left after them in the land, whom the children of Iſrael had not conſumed, even them did Salomon make † tributaries untill this day.

9 But of the children of Iſrael did Salomon make no ſervants for his worke: for they were men of war, and his chief princes, and the captains of his charets, and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, *even* [f] two hundreth and fiftie that bare rule over the people.

11 ¶ Then Salomon brought up the daughter of Pharaoh out of the city of David, into the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael: for it is holy, becauſe that the Arke of the Lord came unto it.

12 ¶ Then Salomon offred burnt offerings unto the Lord, on the * altar of the Lord, which he had built before the porch,

13 To * offer according to the commandement of Moſes ‡ every day, in the Sabbaths, and in the new Moones, and in the ſolemne feaſts, [g] three times in the year, *that is*, in the feaſt of the Unleavened bread, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.

14 And he ſet the courſes of the Prieſts to their offices, according to the order of David his father, and the Levites in their watches, for to praiſe and miniſter before the Prieſts, every day, and the porters by * their courſes, at every gate: for ſo *was* the commandement of David the man of God.

15 And they declined not from the commandement of the king, concerning the Prieſts and the Levites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made proviſion for al the [h] work, from the day of the foundation of the houſe of the Lord, until it was finiſhed: *ſo* the houſe of the Lord was perfit.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] ſea ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea: & they went with the ſervants of Salomon to Ophir, and brought thence [k] four hundreth and fifty talents of gold, and brought them to king Salomon.

CHAP.

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[e] I will cauſe the peſtilence to ceaſe and deſtroy the beaſts that hurt ẏ fruits of the earth, and ſend rain in due ſeaſon.

* Chap. 6. 16.

[f] Which thing declareth that God had more reſpect to their ſalvation, then to the advancement of his own glory: and whereas men abuſe thoſe things, which God hath appointed to ſet forth his praiſe, he doeth withdraw his graces thence.

* 1 King 9. 10.

[a] Signifying, that he was twenty year in building them.

[b] That is, which Hiram gave again to Salomon, becauſe they pleaſed him not: & therefore called them Cabul, that is, dirt or filth, 1 Kings 9. 13.

[c] Meaning of munitions and treaſures for the war.

[d] That is, he repaired, & fortified them: for they were built long before, by Sherah a noble woman of ẏ tribe of Ephraim, 1 Chron. 6. 68. and 7. 24.

[e] Read 1 Ki 7. 2.

† Ebr. to co to tribute.

[f] For in all t were 3300, b here he mea of them that the principall charge, read 1 King 9. 23.

* Chap. 4. 1.

* Exod. 29. 39.

‡ Or, after the ner of every d

[g] Read Levi

* 1 Chron. 24.

[h] Both for th matter, and al for the work ſhip.

[i] Meaning, th red Sea.

[k] Which ſu is thought to mount to thr millions, and hundreth thou crowns: for he is mention m of thirtie mo then are ſpoke 1 Kings 9. 28.

CHAP. IX.

1. 9 The queene of Sheba commeth to ſee Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reigne. 31 His death.

1 ANd * when the Queen of Sheba heard of the fame of Salomon, ſhe came to [a] prove Salomon with hard queſtions at Jeruſalem, with a very great traine, and camels that bare ſweet odours and much gold, and precious ſtones: and when ſhee came to Salomon, ſhee communed with him of all that was in her heart.

2 And Salomon declared her all her queſtions, and there was [b] nothing hid from Salomon, which he declared not unto her.

3 Then the Queen of Sheba ſaw the wiſdome of Salomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‡ burnt offrings which he offred in the houſe of the Lord, and ſhe was † greatly aſtonied.

5 And ſhe ſaid to the king, *It was* a true word which I heard in mine own land of thy ‡ ſayings, and of thy wiſdome:

6 Howbeit I beleeved not their report, untill I came, and mine eyes had ſeen it: and behold, the one half of thy great wiſedom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy are thy men, and happy are theſe thy ſervants, which ſtand before thee alway, and hear thy wiſdome.

8 Bleſſed be the Lord thy God, which loved thee, to ſet thee on his [c] throne as King, in the ſtead of the Lord thy God: becauſe thy God loveth Iſrael, to eſtabliſh it for ever, therefore hath he made thee King over them, to execute judgment and juſtice.

9 Then ſhe gave the king ſix ſcore talents of gold, and of ſweet odours exceeding much and precious ſtones: neither was there ſuch ſweet odours *ſince*, as the Qeeen of Sheba gave unto king Salomon.

10 And the ſervants alſo of Huram, and the ſervants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious ſtones.

11 And the king made of the Algummin wood [e] ſtaires in the houſe of the Lord, and in the kings houſe, and harpes and violes for ſingers: and there was no ſuch ſeen before in the land of Judah.

12 And king Salomon gave to the Queen of Sheba every pleaſant thing that ſhee aſked, [f] beſides for that which ſhe had brought unto the king: ſo ſhe returned and went to her own countrey, *both* ſhe, and her ſervants.

13 ¶ Alſo the weight of gold that came to Salomon in one yeare, was ſix hundred threeſcore and ſix talents of gold,

14 Beſides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and ſilver to Salomon.

15 And king Salomon made two hundred targets of beaten gold, *and* [g] ſix hundreth *ſhekels* of beaten gold went to one target,

16 And three hundreth ſhields of beaten gold: three hundreth [h] *ſhekels* of gold went to one ſhield, and the king put them in the houſe of the wood of Lebanon.

17 And the king made a great throne of yvory and overlaid it with pure gold.

18 And the throne had ſix ſteps, with a footſtoole of gold [i] faſtened to the throne, and ſtayes on either ſide on the place of the ſeat, and two lions ſtanding by the [k] ſtayes.

19 And twelve lions ſtood there on the ſix ſteps on either ſide: there was not the like made in any kingdome.

20 And all king Salomons drinking veſſels *were* of gold, and all the veſſels of the houſe of the wood of Lebanon *were* of pure gold: *for* ſilver was nothing eſteemed in the dayes of Salomon.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram, every three year once came the ſhips of [l] Tarſhiſh, and brought gold, and ſilver, yvorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wiſdome.

23 And all the kings of the earth ſought the preſence of Salomon, to hear his wiſdome that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, armour, and ſweet odours, horſes, and mules, from year to year.

25 And Salomon had [m] foure thouſand ſtalles of horſes, and charets, and twelve thouſand horſemen, whom he beſtowed in the charet cities, and with the king at Jeruſalem.

26 And he reigned over all the kings from the ‡ river even unto the land of the Philiſtims, and to the border of Egypt.

27 And the king gave ſilver in Jeruſalem, [n] as ſtones, and gave Cedar trees as the wild fig trees that are abundant in the plain.

28 And they brought unto Salomon horſes out of Egypt, and out of all lands.

29 Concerning the reſt of the acts of Salomon firſt and laſt, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahijah the Shilonite, and in the viſions of ‡ Jeedo the Seer [o] againſt Jeroboam the ſon of Nebat?

30 And Salomon reigned in Jeruſalem over all Iſrael fortie years.

31 And Salomon * ſlept with his fathers, and they buried him in the citie of David his father: and Rehoboam his ſon reigned in his ſtead.

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Chap. 2. 8. King 10. 11.

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is, which g gave her ompenſe of re which ght.

[g] Which ſumme mounteth to 2400 crownes of the ſun, Budeus de aſſe.

[h] Or, pounds, called *mina*, whereof every one ſeemed to make an hundreth ſhekels.

[i] That is, the ſteps and the footſtoole were faſtened to the throne.

[k] Upon the pommels or knops.

[l] Which countrey of the beſt writers is thought to be Cilicia, read 1 King 10. 22.

[m] That is, ten horſes in every ſtable, which in all mount to fortie thouſand, as 1 Kings 4.26.

‡ *Or, Euphrates.*

[n] The abundance of theſe temporall treaſures in Salomons kingdom, is a figure of the ſpirituall treaſures, which the elect ſhall enjoy in the heavens under the true Salomon, Chriſt.

‡ *Or, Iddo.*

[o] That is, which propheſied againſt him.

* 1 *King* 11. 42, 43.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewd counſell. 16 The people rebell.

* 1 *King* 12. 1.
a After the death of Salomon.

THen * Rehoboam[a] went to Shechem: for to Shechem came all Iſrael to make him King.

2 And when Jeroboam the ſon of Nebat heard it, (which was in Egypt, whither he had fled from the preſence of Salomon the King) he returned out of Egypt.

3 And they ſent and called him: ſo came Jeroboam, and all Iſrael, and communed with Rehoboam, ſaying,

b That is, handled us rudely. It ſeemeth that God hardned their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

4 Thy father [b] made our yoke grievous: now therefore make thou the grievous ſervitude of thy father, and his ſore yoke, that he put upon us lighter, & we wil ſerve thee.

5 And he ſaid to them, *Depart* yet three dayes, then come again unto me. And the people departed.

6 And king Rehoboam tooke counſell with the old men that had ſtood before Salomon his father, while he yet lived, ſaying, What counſell give ye that I may anſwere this people?

7 And they ſpake unto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeak loving words to them, they will be thy ſervants for ever.

c Or, that ſtood by him, that is, which were of his counſell and ſecrets.

8 But he left the counſell of the ancient men that they had given him, and tooke counſell of the young men that were brought up with him, and [c] waited on him.

9 And he ſaid unto them, What counſel give ye, that we may anſwere this people, which have ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter?

d Or, little finger: meaning, that he was of far greater power then was his father.

10 And the yong men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heavie, but make thou it lighter for us: thus ſhalt thou ſay unto them, My [d] leaſt part ſhall be bigger then my fathers loynes.

‡ *Or, ſcorpions.*

11 Now whereas my father did burden you with a grievous yoke, I wil yet increaſe your yoke: my father hath chaſtiſed you with rods, but I *will correct you* ‡ with ſcourges.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the King had appointed, ſaying, Come again to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſel of the yong men, ſaying, My father made your yoke grievous: but I will increaſe it: my father chaſtiſed you with rods, but I *will correct you* with ſcourges.

e Gods wil poſeth ſuch ceſſitie to the cond cauſes, nothing ca done but acc ding to the and yet ma worketh as o ſelf, ſo that i not be excu doing evill, ledging tha Gods ordin

† *Ebr. by the*

* 1 *King* 12.

15 So the king hearkened not unto the people: for it was the [e] ordinance of God that the Lord might performe his ſaying, which he had ſpoken † by Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 So when all Iſrael ſaw that the king would not hear them, the people anſwered the king, ſaying, * What portion have we in David? for we have none inheritance in the ſonne of Iſhai. O Iſrael, every man to your tents: now ſee to thine own houſe, David. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned over the children of Iſrael, that dwelt in the cities of Judah.

‡ *Or, receiver.*

† *Ebr. ſtreng himſelf.*

18 Then king Rehoboam ſent Hadoram that was ‡ over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam † made ſpeed to get him up to his charet, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which he built. 21 He hath eighteen wives, and threeſcore concubines, and by them eight and twentie ſonnes and threeſcore daughters.

* 1 *King* 12, 21.

a That is, the tribe of Benja for the other h was gone af Jeroboam.
b Meaning, the ten tribes whi rebelled.

ANd * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and [a] Benjamin nine ſcore thouſand choſen men of warre to fight againſt [b] Iſrael, *and* to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemajah the man of God, ſaying,

3 Speak unto Rehoboam the ſonne of Salomon king of Judah, and to al Iſrael that are in Judah, and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: returne every man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Jeroboam.

c Or, repaire them and ma them ſtrong, t more able to r Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and [c] built ſtrong cities in Judah.

6 He built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which were in Judah and Benjamin, ſtrong cities.

‡ *Or, ſtreng*

11 And he ‡ repaired the ſtrong holds, and put captains in them, and ſtore of victuaile, and oyle and wine.

12 And in all cities he put ſhields and ſpeares, and made them exceeding ſtrong: ſo Judah and Benjamin were his.

13 ¶ And the Prieſts and the Levites

that were in all Iſrael, † reſorted unto him out of all their coaſts.

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Judah and to Jeruſalem: * for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſts office unto the Lord,

15 * And he ordained him Prieſts for the high places, and for the [d] devils, and for the calves which he had made.

16 And after the Levites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their [e] hearts to ſeeke the Lord God of Iſrael, to offer unto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſon of Salomon mightie, three yeare long: for three year they [f] walked in the way of David and Salomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Ierimoth the ſonne of David to wife, *and* Abihail the daughter of Eliab the ſon of Iſhai,

19 Which bare him ſons, Ieuſh, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Abſalom which bare him Abijah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Abſalom above all his wives and his concubines: for he tooke eighteen wives, and threeſcore concubines, and begate eight and twentie ſons, and threeſcore daughters.

22 And Rehoboam made [g] Abijah the ſon of Maakah the chiefe ruler among his brethren: *for* he thought to make him king.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreys of Iudah and Benjamin unto every ſtrong citie: and he gave them abundance of victuail, and [h] deſired many wives.

CHAP. XII.

1 Rehoboam forſaketh the Lord, and is puniſhed by Shiſhak. 5 Shemajah reproveth him. 6 He humbleth himſelf. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abijah his ſonne ſucceedeth him.

AND when ‡ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, he forſooke the Law of the Lord, and [a] all Iſrael with him.

2 Therefore in the fift year of King Rehoboam, Shiſhak the king of Egypt came up againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelve hundreth charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, *even* the Lubims, [b] Shukkiims, and the ‡ Ethiopians.

4 And he took the ſtrong cities which were of Iudah, and came unto Ieruſalem.

5 ¶ Then came Shemajah the Prophet to Rehoboam, and to the Princes of Iudah, that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, [c] therefore have I alſo left you in the hands of Shiſhak.

6 Then the Princes of Iſrael, and the King humbled themſelves, and ſaid, The Lord *is* juſt.

7 And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemajah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will ſend them deliverance ſhortly, and my wrath ſhall not † be powred out upon Ieruſalem by the hand of Shiſhak.

8 Neverthelesse they ſhal be his ſervants: ſo ſhal they know my [e] ſervice, and the ſervice of the kingdomes of the earth.

9 ¶ Then Shiſhak king of Egypt came up againſt Ieruſalem, and took the treaſures of the houſe of the Lord, and the treaſures of the kings houſe: he took *even* all, and he caried away the ſhields of gold, * which Salomon had made.

10 In ſtead whereof King Rehoboam made ſhields of braſſe, and committed them to the hands of the chief of the guard, that waited at the doore of the kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them and brought them againe unto the guard chamber.

12 And becauſe he [f] humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things proſpered.

13 * So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one & fourtie years old, when he began to reigne, and reigned [g] ſeventeen years in Ieruſalem, the Citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamahan Ammoniteſſe.

14 And he did evill: for he prepared not his heart to ſeek the Lord.

15 The acts alſo of Rehoboam, firſt and laſt, are they not written in the † booke of Shemajah the Prophet, and Iddo the Seer, in rehearſing the genealogie? and there *was* warre alway between Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of David, and ‡ Abijah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Abijah maketh warre againſt Ieroboam. 4 He ſheweth the occaſion. 12 He truſteth in the Lord and overcommeth Ieroboam. 21 Of his wives and children.

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[c] Signifying, that no calamitie can come unto us, except we forſake God, and that he never leaveth us untill we have caſt him off.

[d] And therefore doth juſtly puniſh you for your ſins.

† *Ebr. drop down.*

[e] He ſheweth that Gods puniſhments are not to deſtroy his utterly, but to chaſtiſe them, to bring them to the knowledge of themſelves, and to know how much better it is to ſerve God then tyrants.

* *Chap.* 9.15,16.

[f] Which declareth that God ſeeketh not the death of a ſinner but his converſion, Ezek. 18.32. and 33.11.

* 1 *Kings* 14.21.

[g] That is, twelve years after that he had been overcome by Shiſhak, verſe 2.

† *Ebr. ſayings.*

‡ *Or, Abiiam.*

IN the eighteenth year of King Jeroboam began Abijah to reigne over [a] Judah.

2 He reigned three year in Jeruſalem (his mothers name alſo was [b] Michajah the daughter of [c] Vriel of Gibea) and there was war between Abijah and Jeroboam.

3 And Abijah ſet the battell in aray with the armie of valiant men of war, *even* four hundreth thouſand choſen men. Jeroboam alſo ſet the battel in aray againſt him with eight hundreth thouſand choſen men which were ſtrong *and* valiant.

4 And Abijah ſtood up upon mount [d] Zemeraim, which is in mount Ephraim, & ſaid, O Jeroboam, and all Iſrael, hear you me.

5 Ought you not to know that the Lord God of Iſrael hath given the kingdom over Iſrael to [e] David for ever, *even* to him and to his ſons by a covenant [f] of ſalt?

6 And Jeroboam the ſon of Nebat the ſervant of Salomon the ſon of David is riſen up, and hath * rebelled againſt his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themſelves ſtrong againſt Rehoboam the ſon of Salomon: for Rehoboam was [h] *but* a child and ‡* tender hearted, and could not reſiſt them.

8 Now therefore ye think that ye be able to reſiſt againſt the kingdom of the Lord, *which is* in the hands of the ſons of David, and ye be a great multitude, and the golden calves *are* with you which Jeroboam made you for Gods.

9 * Have ye not driven away the Prieſts of the Lord the ſons of Aaron and the Levites, and have made you Prieſts like the people of *other* countreyes? whoſoever commeth to † conſecrate with a [i] yong bullock and ſeven rammes, the ſame may be a prieſt of them that are no gods.

10 But we belong unto the Lord our God, and have not forſaken him, and the prieſts the ſons of Aaron miniſter unto the Lord, and the Levites in *their* office.

11 And they burn unto the Lord every [k] morning and every evening burnt offerings and ſweet incenſe, and the bread is ſet in order upon the pure Table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the watch of the Lord our God: but ye have forſaken him.

12 And behold, this God [l] *is* with us, as a captain, and his prieſts with the ſounding trumpets, to cry an alarme againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhal not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment [m] to compaſſe, *and* come behinde them, when they were before Judah, and the ambuſhment behind them.

14 Then Judah looked, and behold, the battell *was* before and behinde them, and they cried unto the Lord, and the Prieſts blew with the trumpets,

15 And the men of Judah gave a ſhoute: and even as the men of Juda ſhouted, God ‡ ſmote Jeroboam and alſo Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah, and God delivered them into their hand.

17 And Abijah and his people ſlew a great ſlaughter of them, ſo that there fell down wounded of Iſrael five hundred thouſand choſen men.

18 So the children of Iſrael were brought under at that time: and the children of Judah prevailed, [n] becauſe they ſtayed upon the Lord God of their fathers.

19 And Abijah purſued after Jeroboam, and tooke cities from him, *even* Beth-el, and the † villages thereof, and Jeſhanah with her villages, and Ephron with her villages.

20 And Jeroboam recovered no ſtrength again in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, and married fourteen wives, and begate two and twentie ſons, and ſixteen daughters.

22 The reſt of the acts of Abijah and his manners and his ſayings, are written in the ſtory of the Prophet Iddo.

CHAP. XIV.

1 Aſa deſtroyeth idolatry, and commandeth his people to ſerve the true God. 11 He prayeth unto God when he ſhould go to fight. 12 He obtaineth the victory.

SO * Abijah ſlept with his fathers, and they buried him in the citie of David, and Aſa his ſonne reigned in his ſtead: in whoſe dayes the land was quiet ten year.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he took away the altars of the ſtrange *gods* and the high places, and brake down the images, & cut down the [a] groves,

4 And commanded Judah to ſeek the Lord God of their fathers, and to do *according* to the Law and the Commandement.

5 And he took away out of all the cities of Judah the high places, and the images: therefore the kingdome was [b] quiet before him.

6 He built alſo ſtrong cities in Judah, becauſe the land was in reſt, and he had no warre in thoſe years: for the Lord had given him reſt.

7 Therefore he ſaid to Judah, Let us build theſe cities and make walles about, and towres, gates, and barres, whiles the land is [c] before us: becauſe we have ſought the Lord our God, we have ſought him, and he hath given us reſt on every ſide: ſo they built and proſpered.

8 And Aſa had an armie of Judah that

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[a] He meaneth Judah and Benjamin.

[b] Or, Maacha, 1 King 15.2.

[c] Called alſo Abſhalom, for Abſhalom was her grandfather, 1 King 15.2.

[d] Which was one of the tops of mount Ephraim.

[e] And therefore whoſoever doth uſurpe it or take it from that ſtock tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his advantage.

[f] That is, perpetuall, becauſe the thing which is ſalted, is preſerved from corruption: he meaneth alſo that it was made ſolemnly, and confirmed by offring of ſacrifices, whereas they uſed ſalt according as was ordained, Num. 18.19.

* 1 *Kings* 11. 26.

[g] This word in the Calde tongue is Racha, which our Saviour uſeth, Mat. 5.22.

† *Ebr, children of Belial.*

[h] Meaning, in heart and courage.

‡ *Or, faint hearted.*

* *Levit.* 26.36.

* 1 *King* 12.31. *Chap.* 11.14.

† *Ebr. fill his hand.*

[i] He ſheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſts ſufficient to ſerve their turne.

[k] As it was appointed in ỹ Law, Exod. 29.39.

[l] Becauſe their cauſe was good, & approved by the Lord, they doubted not of the ſucceſſe and victory.

[m] Contemning the good counſel which came of the ſprit of God, he thought to have overcome by deceit.

‡ *Or, gave la overthrow.*

[n] He ſheweth the ſtay of al k doms, and aſſu rance of vict depend upon trust and conf dence in the L

† *Ebr. daug*

* 1 *King* 15.8.

[a] Which we planted contr to the Law, De 16,21.

[b] He ſheweth that the reſt and quietneſſe of kingdoms ſta eth in aboliſhi idolatry, and a vancing true gion.

[c] Whiles we the full gover ment thereof.

bare ſhields and ſpeares, three hundred thouſand, and of Benjamin that bare ſhields and drew bowes, two hundred and fourescore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt them Zerah [d] of Ethiopia with an hoſte of ten hundreth thouſand, and three hundred charets, and came unto [e] Mareſha.

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah beſides Mareſhah.

11 And Aſa cried unto the Lord his God, and ſaid, Lord, *it is nothing with thee to help ‡ with many, *or* with no power: helpe us, O Lord our God: for we reſt on thee, and in thy Name are we come againſt this multitude: O Lord, thou art our God, [f]let not man prevaile againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Judah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them unto Gerar. And the Ethiopians hoſte was overthrowen, *ſo that* there was no life in them: for they were deſtroyed before the Lord and before his hoſte: and they caried away a mighty great ſpoile.

14 And they ſmote all the cities round about Gerar: for the [g] feare of the Lord came upon them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

15 Yea, and they ſmote the tents of cattell, and caried away plentie of ſheep and camels, and returned to Jeruſalem.

Chap. XV.

1 The exhortation of Azariah. 8 Aſa purgeth his countrey of idolatry. 11 He ſacrificeth with the people. 14 They ſwear together to ſerve the Lord. 16 He depoſeth his mother for her idolatry.

THen the Spirit of God came upon [a] Azariah the ſon of Obed.

2 And he went out to meet Aſa, and ſaid unto him, O Aſa, and all Judah and Benjamin, hear ye me. The Lord *is* with you, while ye be with him: and if ye ſeek him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the [b] true God, and without Prieſt to teach, and without Law.

4 But *whoſoever* returned in his affliction to the Lord God of Iſrael, and ſought him, he [c] was found of them.

5 And in that time there *was* no peace to him, that did go out and go in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and citie of citie: for God troubled them with all adverſitie.

7 Be ye ſtrong therefore, and let not your hands be weak: for your [d] worke ſhal have a reward.

8 ¶ And when Aſa heard theſe words, and the prophecie of Obed the prophet, he was incouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God *was* with him.

10 So they aſſembled to Jeruſalem in the [e] third moneth, in the fifteenth year of the reigne of Aſa.

11 And they offered unto the Lord the ſame time of the [f] ſpoile, *which* they had brought, *even* ſeven hundred bullocks, and ſeven thouſand ſheep.

12 And they made a covenant to ſeeke the Lord God of their fathers, with al their heart, and with all their ſoule.

13 And [g] whoſoever will not ſeek the Lord God of Iſrael, ſhall be ſlain, whether he were ſmall or great, man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had ſworn unto the Lord with all their heart, and ſought him with a whole deſire, and he was [h] found of them. And the Lord gave them reſt round about.

16 ¶ And King Aſa depoſed * Maachah [i] *his* mother from her regencie, becauſe ſhe had made an idole in a grove: and Aſa brake down her idole, and ſtamped it, and burnt it at the brook Kidron.

17 But the high Places were not [k] taken away out of [l] Iſrael: yet the heart of Aſa was [m] perfect all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that he had dedicate, ſilver and gold, and veſſels.

19 And there was no warre unto the five and thirtieth yeare of the reigne of Aſa.

Chap. XVI.

2 Aſa for fear of Baaſha king of Iſrael, maketh a covenant with Benhadad king of Aram. 7 He is reproved by the Prophet, 10 Whom he putteth in priſon. 12 He putteth his truſt in the Phyſicians. 13 He dyeth.

IN the ſix and thirtieth year of the reigne of Aſa came [a] * Baaſha king of Iſrael up againſt Judah, and built [b] Ramah to let none paſſe out or go in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the kings houſe, and ſent to

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[d] Your confidence and truſt in God ſhall not be fruſtrate.

[e] Called Shivan, containing part of May, and part of June.

[f] Which they had taken of the Ethiopians.

[g] Theſe were the words of their covenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13. 5, 9, 15.

[h] So long as they ſerved him aright, ſo long did he preſerve and proſper them.

* 1 King 15. 13.

[i] Or, grandmother: and herein he ſhewed that he lacked zeale: for ſhe ought to have died both by the covenant, as verſe 13, and by the Law of God: but he gave place to fooliſh pitie, & would alſo ſeeme after a ſort to ſatisfie the Law.

[k] Which partly came through lack of zeale in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

[l] Becauſe ẏ God was called ẏ God of Iſrael, by reaſon of his promiſe to Jaakob: therefore Iſrael is ſometime taken for Judah, becauſe Judah was his chief people.

[m] In reſpect of his predeceſſors.

[a] Who reigned after Nadab the ſon of Jeroboam.

* 1 King 15. 17.

[b] He fortified it with walles and ditches: it was a citie in Benjamin, neer to Gibeon.

Benhadad king of Aram that dwelt at ‡Damaſcus, ſaying,

3 There is a covenant between me and thee, and between my father and thy father: behold, I have ſent thee ſilver & gold: come, [c] break thy league with Baaſha king of Iſrael that he may depart from me.

4 And Benhadad hearkned unto king Aſa, and ſent the captains of the armies which he had, againſt the cities of Iſrael. And they ſmote Jion, and Dan, and Abelmaim, and all the ſtore cities of Naphtali.

5 And when Baaſha heard it, he left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king took all Judah and caried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the ‡Seer came to Aſa king of Judah and ſaid unto him, Becauſe thou haſt reſted upon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king of Aram eſcaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoſt with charets and horſemen exceeding many? yet becauſe thou didſt reſt upon the Lord, he delivered them into thine hand.

9 For the eyes of the Lord behold all the earth to ſhew himſelf ſtrong with them that are of perfit heart toward him: thou haſt then done fooliſhly in this: therefore from henceforth thou ſhalt have warres.

10 Then Aſa was wroth with the Seer, and put him into a ‡priſon: for he was [d] diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed *certain* of the people at the ſame time.

11 And behold the acts of Aſa firſt and laſt, loe, they are written in the book of the Kings of Judah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth year of his reigne was ‡*diſeaſed in his feet, *and* his diſeaſe was †[e] extream: yet he ſought not the Lord in his diſeaſe, but to the [f] phyſicians.

13 So Aſa ſlept with his fathers, and died in the one and fourtieth year of his reigne.

14 And they buried him in *one* of his ſepulchres, which he had made for himſelf in the citie of David, and laid him in the bed, which they had filled with ſweet odours and divers kinds *of ſpices*, made by the arte of the Apothecarie: and they burnt *odours* for him with an exceeding great fire.

Chap. XVII.

5 Iehoſhaphat truſting in the Lord, proſpereth in riches and honour. 6 He aboliſheth idolatrie. 7 And cauſeth the people to be taught. 11 He receiveth tribute of ſtrangers. 13 His munitions, and men of warre.

AND Jehoſhaphat his ſon reigned in his ſtead, and prevailed againſt Iſrael.

2 And he put gariſons in all the ſtrong cities of Judah, and ſet bands in the land of Judah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the [a] firſt wayes of his father David, and ſought not [b] Baalim,

4 But ſought the Lord God of his father, and walked in his commandements, and not after the †trade of Iſrael.

5 Therefore the Lord eſtabliſhed the kingdom in his hand, and all Judah brought preſents to Jehoſhaphat, ſo that he had of riches and honour in abundance.

6 And he [c] lift up his heart unto the waies of the Lord, and he tooke away moreover the high places & the groves out of Judah.

7 ¶ And in the third year of his reigne he ſent his princes Benhail, and Obadiah, and Zechariah, and Nethaneel, and Michajah, that they ſhould [d] teach in the cities of Judah,

8 And with them Levites, Shemajah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites, and with them Eliſhama and Jehoram Prieſts.

9 And they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell upon all the kingdoms of the lands that were round about Iudah, and they [e] fought not againſt Iehoſhaphat.

11 And *ſome* of the Philiſtims brought Iehoſhaphat gifts and tribute ſilver, and the Arabians brought him flocks, ſeven thouſand and ſeven hundreth rammes, and ſeven thouſand and ſeven hundreth Hee goates.

12 So Iehoſhaphat proſpered and grew up on high: and he built in Iudah palaces and cities of ſtore.

13 And he had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers, in Iudah *were* Captains of thouſands, Adnah the captain, and †with him of valiant men three hundreth thouſand.

15 And ‡at his hand Jehohanan a Captain, and with him two hundreth and fourſcore thouſand.

16 And at his hand Amaſiah the ſon of Zichri, which [f] willingly offered himſelfe unto the Lord, and with him two hundreth thouſand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow and ſhield two hundreth thouſand.

18 And at his hand Iehozabad, and with him

‡ *Or, Darmeſek.*

[c] He thought to repulſe his adverſary by an unlawfull means, that is, by ſeeking help of infidels, as they ÿ ſeek the Turkes amitie, thinking thereby to make themſelves more ſtrong.

‡ *Or, Prophet.*

* *Chap. 14.9.*

† *Ebr. priſonhouſe.*

[d] Thus in ſtead of turning to God by repentance, he diſdained the admonition of the Prophet, and puniſhed him, as the wicked do when they be told of their faults.

‡ *Or, gowty, or ſwollen.*

* 1 *King* 15. 23.

‡ *Or, to the top of his head.*

[e] God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we ſo continue to the end, that is, zealous of Gods glory, and put our whole truſt in him

[f] He ſheweth that it is in vaine to ſeek to the Phyſicians, except firſt we ſeek to God to purge our ſinnes, which are the chief cauſe of all our diſeaſes, and after uſe ÿ help of the Phyſician, as a mean by whom God worketh.

[a] That is, hi tues: mean fore he had mitted ſin w Bathſheba a againſt Uriah b Sought n help at ſtrang gods.

† *Ebr. work*

[c] He gave hi ſelf wholly to ſerve the Lord

[d] He knew it in vain to prof religion, excep ſuch were ap pointed whi could inſtruct people in ÿ fa and had author to put away al idolatry,

[e] Thus God p pereth all ſuch with a pure he ſeek his glory, keepeth their en mies in fear, they cannot be able to execute their rage agai them.

† *Ebr. in his hand*

‡ *Or, next to hi*

[f] Meaning, whi was a Nazarite, Numb.6.

him an hundreth and fourescore thouſand armed to the warre.

19 Theſe [g] waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Judah.

Chap. XVIII.

1 Iehoſhaphat maketh affinity with Ahab. 10 Foure hundreth Prophets counſell Ahab to goe to war. 16 Michaiah is againſt them. 23 Zidkiah ſmiteth him. 25 The King putteth him in priſon. 29 The effect of the prophecie.

AND * Jehoſhaphat had riches and honour in abundance, but he was joyned in [a] affinitie with Ahab.

2 And after certain [b] yeares he went down to Ahab to Samaria: and Ahab ſlew ſheep and oxen for him in great number, and for the people that he had with him, and entiſed him to goe up unto [c] Ramoth Gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou goe with me to Ramoth Gilead? And he anſwered him, I am as thou art, and my people as thy people, and we *will joyne* with thee in the warre.

4 And Jehoſhaphat ſaid unto the king of Iſrael, Aske counſell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the King of Iſrael gathered of [e] prophets foure hundreth men, and ſaid unto them, Shall we goe to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Goe up: for God ſhall deliver it into the kings hand.

6 But Jehoſhaphat ſaid, Js there here never a Prophet more of the Lord that we might enquire of him?

7 And the King of Iſrael ſaid unto Jehoſhaphat, There is yet one man, by whom we may aske counſell of the Lord, but I [f] hate him: for he doeth not prophecie good unto me, but alway evill: it is Michajah the ſonne of Imla. Then Jehoſhaphat ſaid, Let not the King ſay [g] ſo.

8 And the King of Iſrael called an eunuch, and ſaid, Call quickly Michajah the ſonne of Imla.

9 ¶ And the king of Iſrael, and Jehoſhaphat King of Judah ſate either of them on his throne, clothed in *their* [h] apparell: they ſate even in the threſhing floore at the entring in of the gate of Samaria: and all the prophets prophecied before them.

10 And Zidkiah the ſonne of Chenaanah made him [i] hornes of yron, and ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites untill thou haſt conſumed them.

11 And all the Prophets propheſied ſo, ſaying, Goe up to Ramoth Gilead, and proſper: for the Lord ſhall deliver it into the hand of the King.

12 ¶ And the meſſenger that went to call Michajah, ſpake to him, ſaying, Behold, the words of the Prophets *declare* good to the king with one [k] accord: let thy word therefore, I pray thee, bee like one of theirs, and ſpeake thou good.

13 And Michajah ſaid, As the Lord liveth, whatſoever my God ſayth, that will I ſpeake.

14 ¶ So he came to the King, and the king ſaid unto him, Michajah, ſhall we go to Ramoth Gilead to battell, or ſhall I leave off? And he ſaid, [l] Goe ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How oft ſhall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheep that have no ſhepherd: and the Lord ſaid, [m] Theſe have no maſter: let them returne every man to his houſe in peace.

17 And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee, that he would not propheſie good unto me, but evill?

18 Againe he ſaid, Therefore heare ye the word of the Lord: I ſaw the Lord ſit upon his throne, and all the [n] hoſt of heaven ſtanding at his right hand, and at his left.

19 And the Lord ſaid, Who ſhall ‡ perſwade Ahab king of Iſrael, that he may goe up, and fal at Ramoth Gilead? And one ſpake and ſaid thus, and another ſaid that.

20 Then there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid unto him, Wherein?

21 And he ſaid, I will goe out, and be a falſe ſpirit in the mouth of all his Prophets. And [o] he ſaid, Thou ſhalt perſwad, and ſhalt alſo prevaile: goe forth, and doe ſo.

22 Now therefore behold, the Lord hath put a [p] falſe ſpirit in the mouth of theſe thy Prophets, and the Lord hath determined evil againſt thee.

23 Then Zidkiah the ſon of Chenaanah came neere, and ſmote Michajah upon the [q] cheek, & ſaid, By what way went the ſpirit of the Lord from me, to ſpeake with thee?

24 And Michajah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hide thee.

25 And the king of Iſrael ſaid, Take ye Michajah, & cary him to Amon the governour of the citie, and to Joaſh the Kings ſon,

26 And ſay, Thus ſaith the King, Put this man in the priſon houſe, and feed him with bread of [r] affliction and with water of affliction, untill I returne in peace.

27 And Michajah ſaid, If thou returne in peace, the Lord hath not ſpoken by mee. And ‡ he ſaid, Heare all ye people.

28 So the King of Iſrael and Jehoſhaphat the King of Judah went up to Ramoth Gilead.

[k] Thinking, that whereas foure hundreth Prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not gainſay it.

[l] He ſpake this by deriſion of the falſe prophets, as the king well perceived.

[m] He propheſieth how the people ſhould be diſperſed, and Ahab ſlaine.

[n] Meaning, his Angels.

‡ *Or, deceive.*

[o] That is, the Lord.

[p] To them that will not beleeve the trueth, God ſendeth ſtrong deluſion that they ſhould beleeve lies, 2 Theſ. 2. 10.

[q] By this cruelty, his ambition and hypocriſie was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true ſpirit is.

[r] Keepe him ſtreightly in priſon, and let him feele hunger and thirſt.

‡ *Or, Michaiah.*

29 And the King of Iſrael ſaid unto Jehoſhaphat, I will [f] change my ſelfe, and enter into the battell: but put thou on thine apparel. So the King of Iſrael changed himſelfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captains of the charets ſaw Jehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Jehoſhaphat [r] cried, and the Lord helped him and moved them *to depart* from him.

32 For when the captaines of the charets ſaw that he was not the king of Iſrael, they turned backe from him.

33 Then *a certaine* man drew a bowe † mightily, and ſmote the king of Iſrael betweene the joynts of ‡ his brigandine: Therefore he ſaid to his charet-man, Turne thine hand, and carie me out of the hoſt: for I am hurt.

34 And the battell increaſed that day: and the King of Iſrael [v] ſtood ſtill in his charet againſt the Aramites untill even, and died at the time of the Sunne going downe.

[f] Thus the wicked thinke by their owne ſubtiltie to eſcape Gods judgements which he threatneth by his word.

[r] He cried to the Lord by acknowledging his fault, in going with this wicked king to warre, againſt he word of the Lord by his prophet, and alſo by deſiring mercie for the ſame.

† *Ebr. in his ſimplicitie, or ignorantly*

‡ *Or, betweene the habergion.*

[v] He diſſembled his hurt, that his ſouldiers might fight more courageouſly.

Chap. XIX.

4 After Iehoſhaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed judges and miniſters, 9 And exhorteth them to feare God.

AND Jehoſhaphat the king of Judah returned † ſafe to his houſe in Jeruſalem.

2 And Jehu the ſonne of Hanani the Seer went out to meete him, and ſaid to King Jehoſhaphat, [a] Wouldeſt thou helpe the wicked, and love them that hate the Lord? therefore for this thing the wrath † of the Lord is upon thee.

3 Nevertheleſſe good things are found in thee, becauſe thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeeke God.

4 ¶ So Jehoſhaphat dwelt at Jeruſalem, and returned and went [b] through the people from Beerſheba to mount Ephraim, and brought them againe unto the Lord God of their fathers.

5 And he ſet judges in the land throughout all the ſtrong cities of Judah, citie by citie,

6 And ſaid to the Judges, Take heed what ye doe: for ye execute not the judgements of man, but of the Lord, and *he will be*[c] with you in the cauſe *and* judgement.

7 Wherefore now let the feare of the Lord be upon you: take heed, and doe it: for there is no [d] iniquitie with the Lord our God, neither * reſpect of perſons, nor receiving of reward.

8 Moreover in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the Prieſts, and of the chiefe of the families of Iſrael, for the judgement and cauſe of the Lord: and they [c] returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye doe in the feare of the Lord faithfully and with a perfect heart.

10 And in every cauſe that ſhall come to you of your brethren that dwell in their Cities between [f] blood, and blood, between law and precept, ſtatutes and judgements, *ye ſhall judge them*, and admoniſh them that they treſpaſſe not againſt the Lord, that [g] wrath come not upon you and upon your brethren. Thus ſhall ye doe and treſpaſſe not.

11 And behold, Amariah the Prieſt *ſhall be* the chiefe over you in all matters of the Lord, and Zebadiah the ſon of Iſhmael, a ruler of the houſe of Judah, *ſhall be* for all the [h] kings affares, and the Levites *ſhall be* officers [i] before you. Be of good courage, and doe it, and the Lord ſhall be with the [k] good.

† *Ebr. in peace.*

[a] He declareth that the wrath and judgement of God is over all ſuch, that ſupport the wicked, and rather ſhew not indeed, that they are enemies to all ſuch as hate the Lord.

† *Ebr. wrath from the Lord.*

[b] He viſited all his countrey and broght his people from idolatrie to the knowledge of the true God.

[c] Both to preſerve you, if you doe juſtly, or to puniſh you, if you doe the contrary.

[d] He will declare by the ſharpneſſe of the puniſhment that he hateth all iniquitie.

* *Deut.10.17. Iob 34.19. actes 10.34. rom. 2.11.gal.2.6. ephe.6.9. col.3.25. 1 pet.1.17.*

[e] The Prieſts and Levites, which ſhould judge matters according to the word of the Lord.

[f] That is, to trie whether the murther was done at unwares, or els on ſet purpoſe, Num. 35.11. deut.4.41.

[g] Meaning,
God would p
them moſt th
ly, if they w
not execute ju
aright.

[h] Shall be ch
overſeer of
publike affair
the realme.

[i] They ſhall b
the handling
inferiour cau

[k] God will
them that d
Juſtice.

Chap. XX.

3 Iehoſhaphat and the people pray unto the Lord. 22 The marveilous victorie that the Lord gave him againſt his enemies. 30 His reigne and actes.

AFter this alſo came the children of Moab, and the children of Ammon, and with them of the [a] Ammonites againſt Jehoſhaphat to batell.

2 Then there came that told Jehoſhaphat, ſaying, There commeth a great multitude againſt thee from beyond the [b] ſea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Jehoſhaphat feared, and ſet himſelfe [c] to ſeeke the Lord, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together to aske counſell of the Lord: they came even out of all the cities of Judah to enquire of the Lord.

5 And Jehoſhaphat ſtood in the Congregation of Judah and Jeruſalem in the houſe of the Lord before the new court,

6 And ſaid, O Lord God of our fathers, art not thou God in heaven? and reigneſt not thou over all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withſtand thee.

7 Diddeſt not thou our God caſt out the inhabitants of this land before thy people Iſrael, and [d] gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therin, and have built thee a ſanctuary therin for thy Name, ſaying,

9 * If evill come upon us, *as* the [e] ſword of judgement, or peſtilence, or famine, we will ſtand before this houſe and in thy preſence (for thy Name [f] is in this houſe) and will crie unto thee in our tribulation, and thou wilt heare and helpe.

10 And

[a] That is, w
counterfaited
Ammonites i
language and
parell. The
brewes thinke
they were the
Amalekites, bu
may appeare
the tenth ve
they were t
Idumeans of
mount Seir.

[b] Called the d
Sea, where G
deſtroyed the
cities for ſinne

[c] This decla
what the feare
the godly is, wh
is as a pricke
ſtirre them to p
er, and to dep
on the Lo
whereas it mov
the wicked ei
to ſeeke afte
worldly mea
and policies,
elſe to fall
deſpaire.

[d] He groun
his prayer u
Gods power
whereby he is
to help, and al
his mercie, w
he will con
toward his,
aſmuch as he
once choſen th
and begun to
ſhew his gr
toward them.

* *1.Kng.8.3*
chap.6.28.

[e] Meaning,
which com
by Gods juſt j
ments for
ſinnes.

[f] That is,
here called
and thou dec
thy preſence
favour.

10 And now behold, the children of *Ammon and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael goe, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not:

11 Behold, I ſay, how they reward us, in coming to caſt us out of thine inheritance, which thou haſt cauſed us to inherite.

12 O our God, wilt thou not judge them? for there is no ſtrength in us *to ſtand* before this great multitude that commeth againſt us, neither do we know what to doe: but our eyes [g] are toward thee.

13 And all Judah ſtood [h] before the Lord with their yong ones, their wives, and their children.

14 And Jehaziel the ſon of Zechariah the ſon of Benajah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, *was there*, upon whom came [i] the Spirit of the Lord in the mids of the congregation.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou, king Jehoſhaphat: thus ſaith the Lord unto you, Fear you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the cleft of Ziz, and ye ſhall find them at the end of the brooke before the wilderneſſe of Jeruel.

17 Ye ſhall not need to fight in this *battell*: * ſtand ſtill, move not, and behold the ‡ ſalvation of the Lord toward you: O Judah, and Jeruſalem, fear ye not, neither be afraid: to morrow go out againſt them, and the Lord *will be* with you.

18 ¶ Then Jehoſhaphat [l] bowed down with his face to the earth, and all Judah and the inhabitants of Jeruſalem fell down before the Lord, worſhipping the Lord.

19 And the Levites of the children of the Kohathites and of the children of the Korhites ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

20 And when they aroſe earely in the morning, they went forth to the wilderneſſe of Tekoa: and as they departed, Jehoſhaphat ſtood and ſaid, Hear ye me, O Judah, and ye inhabitants of Jeruſalem: put your truſt in the Lord your God, and ye ſhall be aſſured: beleeve his [m] Prophets, and ye ſhall proſper.

21 And when he had conſulted with the people, and appointed ſingers unto the Lord, and them that ſhould praiſe *him that is* in the beautifull Sanctuary, in going forth before the men of armes, and ſaying, [n] Praiſe ye the Lord, for his mercie *laſteth* for ever:

22 And when they began to ſhout, and to praiſe, the Lord laid ambuſhments againſt the children of Ammon, Moab, and [o] mount Seir, which were come againſt Judah, and they ſlew one another.

23 For the children of Ammon and Moab roſe againſt the inhabitants of mount Seir, to ſlay and to deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to [p] deſtroy another.

24 And when Judah came toward Mizpah in the wilderneſſe, they looked unto the multitude, and behold the carkaſſes were fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoile of them, they found among them in abundance both of ſubſtance and alſo of bodies *laden* with precious jewels, which they took for themſelves, till they could cary no more: they were three daies in gathering of the ſpoile: for it was much.

26 And in the fourth day they [q] aſſembled themſelves in the valley of Berachah: for there they bleſſed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

27 Then every man of Judah and Jeruſalem returned with Jehoſhaphat their head, to go again to Jeruſalem with joy: for the Lord had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with viols and with harps, and with trumpets, *even* unto the houſe of the Lord.

29 And the [r] fear of God was upon all the kingdoms of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

30 So the kingdome of Jehoſhaphat was quiet, and his God gave him reſt on every ſide.

31 ¶ And * Jehoſhaphat reigned over Judah, and *was* five and thirtie year old, when he began to reigne: and reigned five and twentie year in Jeruſalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [ſ] way of Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the high places were [t] not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the reſt of the acts of Jehoſhaphat firſt and laſt, behold, they are written in the book of Jehu the ſon of Hanani, which * is mentioned in the booke of the kings of Iſrael.

35 ¶ Yet after this did Jehoſhaphat king of Judah, joine himſelfe with Ahaziah king of Iſrael, who was given to do evill.

36 And he joined with him, to * make ſhips to go to Tarſhiſh: & they made the ſhips in Ezion Gaber.

37 Then

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was a thankſ- which d com- to ſing ey praiſed for his , and was David,

[o] Meaning, the Idumeans, which dwelt in mount Seir.

[p] Thus the Lord according to Iehoſhaphats praier declared his power, when he delivered his, by cauſing their enemies to kill one another.

[q] To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, bleſſing, or thankſgiving, which was alſo called the valley of Iehoſhaphat, Ioel 3.2, 12. becauſe the Lord judged the enemies according to Iehoſhaphats prayer.

[r] He declareth hereby, that the workes of God bring ever comfort or deliverance to his, and feare or deſtruction to his enemies.

* 1 *King* 22.42.

[ſ] Meaning, in his vertues, and thoſe wayes wherein he followed God.

[t] If the great care and diligence of this good king was not able utterly to aboliſh all ſuperſtition and idolatrie out of this people, but that they would ſtill retaine their filth and idolatrie, how much leſſe are they able to reforme evill, which either have little zeale, or not ſuch as he had: though herein he was not to be excuſed.

* 1 *King* 16.1.

* 1 *King*.22.48, 49.

37 Then Eliezer the ſon of Dodavah of Mareſhah propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt [v] joyned thy ſelf with Ahaziah, the Lord hath broken thy works: and the ſhips were broken, that they were not able to go to Tarſhiſh.

Chap. XXI.

1 Iehoſhaphat dieth. 3 Ieharam ſucceedeth him, 4 which killeth his brethren. 6 He was brought to idolatrie. 11 and ſeduceth the people. 16 He is oppreſſed of the Philiſtims. 18 His miſerable end.

Jehoſhaphat then ſlept with his fathers, and was buried with his fathers in the citie of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jechiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe were the ſons of Jehoſhaphat king of [a] Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with ſtrong cities in Judah, but the kingdome gave he to Jehoram: for he was the eldeſt.

4 * And Jehoram roſe up upon the kingdom of his father, and made himſelf ſtrong, and [b] ſlew all his brethren with the ſword, and alſo of the Princes of [c] Iſrael.

5 Jehoram was two and thirtie year old, when he began to reigne, and he reigned eight year in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought evill in the eyes of the Lord.

7 Howbeit the Lord would not deſtroy the houſe of David, becauſe of the * covenant that he had made with David, and becauſe he had promiſed to give a light to him and to his ſons for ever.

8 ¶ In his daies Edom rebelled from under the hand of Judah, and made a king over them.

9 And Jehoram went forth with his princes, and all his charets with him: and he roſe up by night, and ſmote Edom, which had compaſſed him in, and the captains of the charets.

10 But Edom rebelled from under the hand of Judah unto this day, then did [e] Libnah rebell at the ſame time from under his hand, becauſe he had forſaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto*.

12 And there came a writing to him from [g] Elijah the Prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the wayes of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou,

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy ſubſtance,

15 And thou ſhalt be in great diſeaſes in the diſeaſe of thy bowels, untill [h] thy bowels fall out for the diſeaſe, day by day.

16 ¶ So the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtims, and the Arabians that were beſide the [i] Ethiopians.

17 And they came up into Judah, and brake into it, and caried away all the ſubſtance that was found in the kings houſe, and his ſons alſo, and his wives, ſo that there was not a ſon left him, ſave [k] Jehoahaz, the yongeſt of his ſons.

18 And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And in proceſſe of time, even after the end of two years, his guts fell out with his diſeaſe: ſo he dyed of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirty year old, and reigned in Jeruſalem eight yeare, [l] and lived without being deſired: yet they buried him in the citie of David, but not among the ſepulchres of the kings.

Chap. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Iſrael killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioaſh eſcapeth.

And * the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon King in his ſtead: for the armie that came with the [a] Arabians to the camp, had ſlain all the eldeſt: therefore Ahaziah the ſon of Jehoram king of Judah reigned.

2 Two and [b] fortie year old *was* Ahaziah when he began to reigne, and he reigned [c] one year in Jeruſalem, and his mothers name *was* Athaliah the daughter of [d] Omri.

3 He walked alſo in the wayes of the houſe of Ahab: for his mother counſelled him to do wickedly.

4 Wherefore he did evill in the ſight of the Lord, like the houſe of Ahab: for they were his [e] counſellers after the death of his father, to his deſtruction.

5 And he walked after their counſell, and went with Jehoram the ſon of Ahab king of Iſrael to fight againſt Hazael king of Aram, at Ramoth Gilead: and the Aramites ſmote Joram.

6 ¶

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[v] Thus God would not have his to joyne in ſocietie with idolaters and wicked men.

[a] Read Chap. 15. 17. how by Iſrael is meant Judah.

* 2 King 8.16.

[b] Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cheriſh and defend.

[c] Meaning, of Judah & Benjamin.

[d] So that we ſee how it can not be that we ſhould joyne with the wicked, and ſerve God.

* 2 Sam. 7. 12. 16. 1 King 2. 4. & 9. 5. 2 King 8. 19. Chap. 6. 16.

[e] Read 2 Kings 8. 22.

[f] Meaning idolatrie, becauſe that the idolater breaketh promiſe with God, as doth the adultereſſe to her huſband.

[g] Some thinke that this was Eliſha, ſo called, becauſe he had the ſpirit in abundance, as had Elijah.

[h] We ſee th ample dayly ctiſed upon that fall away God, and be idolaters and therers of th brethren,

[i] There we other Arabia Africa South toward Egyp

[k] Called alſo ziah, as chap. or Azariah, ve following.

[l] That is, as write, he wa regarded, bu poſed for his wickedneſſe idolatrie: ſo his ſonne rei 22 years (his ther yet living without hono and after his fa thers death he confirmed to reigne ſtill, as Chap. 22. 2.

* 2 King 8.2

[a] Meaning, th Philiſtims.

[b] Read Chap 20.

[c] That is, after death of his father.

[d] She was A daughter, who the ſon of Om

[e] He ſheweth that it muſt ne follow that th rulers are ſuch their counſell be, and that th cannot be a g King, that fol eth wicked co ſellers.

6 ¶ And he returned to be healed in Izreel, becauſe of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Izreel, becauſe he was diſeaſed.

7 And the deſtruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, he went forth with Iehoram againſt Jehu the ſon of Nimſhi, * whom the Lord had anointed to deſtroy the houſe of Ahab.

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8 Therefore when Iehu ‡ executed judgment upon the houſe of Ahab, and found the princes of Iudah and the ſons of the brethren of Ahaziah that waited on Ahaziah, he ſlew them alſo.

9 And he ſought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Jehu, and ſlew him, and buried him, becauſe ſaid they, he his the ſon of [g] Jehoſhaphat, which ſought the Lord with all his heart. So the houſe of Ahaziah was not able to retaine the kingdome.

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10 ¶ * Therefore when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and [h] deſtroyed all the kings ſeed of the houſe of Judah.

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11 But Jehoſhabeath the daugther of the King, tooke Ioaſh the ſon of Ahaziah, and ſtole him from among the Kings ſons that ſhould be ſlaine, and put him and his nurſe in the bed chamber: ſo Jehoſhabeath the daughter of King Jehoram the wife of Jehojada the Prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah: ſo ſhe ſlew him not.

12 And he was with them hid in the [i] houſe of God ſix yeares, whiles Athaliah reigned over the [k] land.

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Chap. XXIII.

1 Ioaſh the ſon of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is deſtroyed. 19 Iehojada appointeth miniſters in the Temple.

AND * [a] in the ſeventh yeare Jehojada waxed bold, and tooke the captaines of hundreths, *to wit*, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſiah the ſon of Adajah, and Eliſhaphat the ſon of Zichri in covenant with him.

King. 11.4.
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liah, or after
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2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chiefe fathers [b] of Iſrael: and they came to Jeruſalem.

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, Chap. 15.

3 And all the Congregation made a covenant with the King in the houſe of God: and he ſaid unto them, Behold, the kings ſon muſt reigne, * as the Lord hath ſaid of the ſons of David.

Sam. 7.12.
King. 2. 4.
.21.7.

4 This is it that ye ſhall do, The third part of you that come on the Sabbath, of the Prieſts, and the Levites, *ſhalbe* porters of the doores.

5 And *another* third part toward the kings houſe, and *another* third part at the * gate of the [c] foundation, and all the people *ſhalbe* in the courts of the houſe of the Lord.

* 2 King. 11.6.
[c] Which was the chiefe gate of the Temple toward the Eaſt.

6 But let none come into the houſe of the Lord, ſave the Prieſts and the Levites that miniſter: they ſhall go in, for they are holy: but all the people ſhal keep the watch of the Lord.

7 And the Levites ſhall compaſſe the king round about, and every man with his weapon in his hand, and he that entreth [d] into the houſe, ſhall be ſlaine, and be you with the king, when he commeth in, and when he goeth out.

[d] Meaning, to make any tumult or to hinder their enterpriſe.

8 ¶ So the Levites and all Judah did according to all things that Iehojada the Prieſt had commanded, and tooke every man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Jehojada the Prieſt did not diſcharge the courſes.

[e] Which had finiſhed their courſe on the Sabbath, and ſo the other part entred to keep their turn.

9 And Iehojada the Prieſt delivered to the captaines of hundreds, ſpeares, and ſhields, and bucklers which had bin King Davids, and were in the houſe of God.

10 And he cauſed all the people to ſtand (every man with his weapon in his hand) from the right ſide of the houſe, to the left ſide of the houſe by the altar, and by the [f] houſe round about the King.

[f] Meaning, the moſt holy place where the Arke ſtood.

11 Then they brought out the kings ſon, and put upon him the crown, and *gave him* the [g] teſtimonie, and made him King. And Iehojada and his ſon anointed him, and ſaid, God ſave the King.

[g] That is, the booke of the Law, or as ſome reade, they put upon him his royall apparell.

12 ¶ But when Athaliah heard the noyſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And when ſhe ‡ looked, behold, the king ſtood by his pillar at the entring in, and the princes and the trumpets by the King, & all the people of the land rejoyced, & blew the trumpets, and the ſingers *were* with inſtruments of muſicke, and they that could ſing praiſe: then Athaliah rent her clothes, and ſaid, [h] Treaſon, treaſon.

‡ *Or, ſaw the king ſtanding.*

[h] Declaring her vile impudencie, which having unjuſtly, and by murther uſurped the crown, would ſtill have defeated the true poſſeſſour, and therefore called true obedience, treaſon.

14 Then Iehojada the Prieſt brought out the captaines of hundreds that were governors of the hoſt, and ſaid unto them, Have her forth of the ranges, and he that [i] followeth her, let him die by the ſword: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

[i] To joyne with her partie, and to maintaine her authoritie.

15 So they laid hands on her: and when ſhe was come to the entring of the horſegate by the Kings houſe, they ſlew her there

16 ¶ And Iehojada made a [k] covenant be-

[k] That they would onely ſerve him, and renounce all idolatrie.

betweene him, and all the people, and the King, that they would be the Lords people.

17 And all the people went to the houſe of Baal, and [l] deſtroyed it, and brake his altars and his images, and ſlew [m] Mattan the prieſt of Baal before the altars.

18 And Jehojada appointed officers for the houſe of the Lord, under the ‡ hands of the Prieſts and Levites, whom David had diſtributed for the houſe of the Lord, to offer burnt offerings unto the Lord, * as it is written in the Law of Moſes, with rejoycing and ſinging by the appointment of David.

19 And he ſet porters by the gates of the houſe of the Lord, that none that was uncleane in any thing, ſhould enter in.

20 And he tooke the captaines of hundreds, and the noble men, and the governours of the people, and all the people of the land, and he cauſed the King to come down out of the houſe of the Lord, and they went thorow [n] the high gate of the kings houſe, & ſet the King upon the throne of the kingdome.

21 Then all the people of the land rejoyced, and the citie was quiet, [o] after that they had ſlaine Athaliah with the ſword.

CHAP. XXIV.

4 Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehojada, he falleth to idolatrie. 21 He ſtoneth to death Zechariah the Prophet. 25 Ioaſh is killed of his own ſervants. 27 After him reigneth Amaziah.

IOaſh * *was* ſeven yeare old, when he began to reigne, and he reigned fourtie year in Jeruſalem: and his mothers name was Zibiah of Beer-ſheba.

2 And Joaſh did uprightly in the ſight of the Lord, all the dayes of [a] Jehojada the Prieſt.

3 And Jehojada ‡ tooke him two wives, and he begate ſons and daughters.

4 ¶ And afterward it came into Joaſh minde, to renew the houſe of the Lord.

5 And he aſſembled the Prieſts and the Levites, and ſaid to them, Goe out unto the cities of Judah, and gather of all [b] Iſrael money to repaire the houſe of your God, from yeare to yeare, and haſt the thing: but the Levites haſted not.

6 Therefore the king called Iehojada the [c] chiefe, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and Ieruſalem, * the taxe of Moſes the ſervant of the Lord, and of the Congregation of Iſrael, for the Tabernacle of the Teſtimony?

7 For [d] wicked Athaliah, *and* her children brake up the houſe of God: and all the things that were dedicate for the houſe of the Lord, did they beſtow upon Baalim.

8 Therefore the King commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

9 And they made proclamation thorow Judah and Ieruſalem, to bring unto the Lord * the taxe of Moſes the ſervant of God, *layed* upon Iſrael in the wilderneſſe.

10 And all the princes and all the people rejoyced, and brought in, and caſt into the cheſt, untill they had finiſhed.

11 And when it was time, [e] they brought the cheſt unto the Kings officer by the hand of the Levites: and when they ſaw that there was much ſilver, then the Kings Scribe (and one appointed by the high Prieſt) came and emptied the cheſt, and tooke it, and caried it to his place againe: thus they did day by day, and gathered ſilver in abundance.

12 And the King and [f] Iehojada gave it to ſuch as did the labour *and* worke in the houſe of the Lord, and hired maſons and carpenters to repaire the houſe of the Lord: *they gave it* alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

13 So the workemen wrought, and the worke † amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſilver before the King and Jehojada, and he made thereof [g] veſſels for the houſe of the Lord, *even* veſſels to miniſter, both morters and *incenſe* cups, and veſſels of gold, and of ſilver: and they offered burnt offerings in the houſe of the Lord continually all the dayes of Iehojada.

15 ¶ But Iehojada waxed old, and was full of dayes, and died. An hundreth and thirty yeare old *was he* when he died.

16 And they buried him in the citie of David with the [h] kings, becauſe he had done good in Iſrael, and toward God and his houſe.

17 ¶ And after the death of Iehojada, came the [i] princes of Iudah, and did reverence to the king, and the king harkened unto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idoles: and wrath came upon Judah and Ieruſalem, becauſe of this their treſpaſſe.

19 And *God* ſent Prophets among them, to bring them againe unto the Lord: and they [k] made proteſtation among them, but they would not heare.

20 And the Spirit of God came upon Zechariah the ſon of Iehojada the Prieſt, which ſtood [l] above the people, & ſayd unto them, Thus ſaith God, Why tranſgreſſe ye the commandements of the Lord? ſurely ye ſhall not proſper: becauſe ye have forſaken the Lord, he alſo hath forſaken you.

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[l] According to their covenant made to the Lord.

[m] As the Lord commanded in his Law, both for the perſon and alſo the citie, Deut. 13.9. and 15.

‡ *Or, charge.*

* *Numb.* 28.3.

[n] Which was the principal gate, that the King might be ſeen of all the people.

[o] For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are ever among ſuch people.

* 2 *King.* 12.1.

[a] Who was a faithfull counſeller, and governed him by the word of God.

‡ *Or, gave him two wives.*

[b] He meaneth not the tenne tribes, but onely the two tribes of Iudah and Benjamin.

[c] For he was the high Prieſt.

* *Exod.* 30.13.

[d] The Scripture doeth terme her thus, becauſe ſhe was a cruell murtherer, and a blaſphemous idolatreſſe.

* 2 *King.* 12.9.

* *Exod.* 30.

[e] Such as w faithfull m whom the k had appoint that matter.

[f] Signifying this thing done by adv and counſell, not by any mans affecti

† *Ebr. a medi was upon the w meaning, it was paired.*

[g] For the wic kings his pre ceſſors, and At liah had deſtro the veſſels of th Temple, or tur them to the uſe their idoles.

[h] Signifying th they could not honour him too much, who had excellently ſerv in the worke of the Lord, and in the affaires of th Common-wea

[i] Which were flatterers, and knew now that the King was de ſtitute of him wh did watch over him as a father, therefore brough him to moſt vi idolatry.

[k] They tooke heaven and ea and all creatures witneſſe, that ex cept they returne to the Lord, he would moſt gr vouſly puniſh their infidelity and rebellion, Nehe. 9.26.

[l] In a place abo the people, to intent that he might be hea

21 Then they conſpired againſt him,and ſtoned him with ſtones at the [m] commandement of the King , in the court of the houſe of the Lord.

22 Thus Joaſh the King remembred not the kindneſſe which Jehojada his father had done to him, but ſlew his ſon . And when he died,he ſaid , The Lord [n] looke upon it, and require it.

23 ¶ And when the yeare was out , the hoſt of Aram came up againſt him, and they came againſt Judah and Jeruſalem , and deſtroyed all the princes of the people from among the people , and ſent all the ſpoyle of them unto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall company of men,yet the Lord delivered a very great armie into their hand , becauſe they had forſaken the Lord God of their fathers : and they [o] gave ſentence againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes)his own ſervants conſpired againſt him for the blood of the [p] children of Jehojada the Prieſt,and ſlew him on his bed,and he died, and they buried him in the citie of David: but they buried him not in the ſepulchres of the Kings.

26 And theſe are they that conſpired againſt him , Zabad the ſon of Shimrath an Ammoniteſſe , and Jehozabad the ſon of Shimrith a Moabiteſſe.

27 But [q] his ſons, and the ſum of the taxe *gathered* by him,and the [r] foundation of the houſe of God, behold , they are written in the ſtorie of the booke of the Kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

3 Amaziah putteth them to death which ſlew his father. 10 He ſendeth backe them of Iſrael. 11 He overcommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioaſh King of Iſrael overcommeth Amaziah. 27 He his ſlaine by a conſpiracie.

AMaziah was five and twentie yeare old when he began to reigne , & he reigned nine and twentie yeare in * Ieruſalem: and his mothers name *was* Jehoaddan , of Jeruſalem.

2 And he did [a] uprightly in the eyes of the Lord,but not with a perfit heart.

3 And when the kingdome was eſtabliſhed unto him , he ſlew his ſervants, that had ſlaine the King his father .

4 But he ſlew not their children , but *did* as it is written in the Law, *and* in the booke of Moſes , where the Lord commanded, ſaying , * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers , but every man ſhall die for his own ſin.

5 ¶ And Amaziah aſſembled Judah, and made them captaines over thouſands , and captaines over hundreds , according to the houſes of their fathers, thorowout all Judah and Benjamin: and he numbred them from [c] twenty yeare old and above, and found among them three hundred thouſand choſen men , to goe forth to the warre , and to handle ſpeare and ſhield.

6 He hired alſo an hundred thouſand valiant men [d] out of Iſrael for an hundred talents of ſilver.

7 But a man of God came to him , ſaying , O King, let not the armie of Iſrael goe with thee : for the Lord is not [e] with Iſrael, *neither* with all the houſe of Ephraim.

8 If [f] not, goe thou on, doe it , make thy ſelfe ſtrong to the battell , *but* God ſhall make thee fall before the enemie : for God hath power to helpe, and to caſt down.

9 And Amaziah ſaid to the man of God, What ſhall we doe then for the hundred talents , which I have given to the hoſt of Iſrael ? Then the man of God anſwered, The Lord is able to [g] give thee more then this.

10 So Amaziah ſeparated them, *to wit*, the armie that was come to him out of Ephraim, to return to their place : wherefore their wrath was kindled greatly againſt Judah, & they returned to their places with great anger.

11 Then Amaziah was encouraged,and led forth his people , and went to the ſalt valley , and ſmote of the children of [h] Seir, tenne thouſand.

12 And *other* ten thouſand did the children of Judah take alive, & caried them to the top of a [i] rock, & caſt them down from the top of the rock,and they all burſt to pieces.

13 But the men of the [k] armie, which Amaziah ſent away,that they ſhould not goe with his people to battell , fell upon the cities of Judah from Samaria unto Beth-horon,and ſmote three thouſand of them,and tooke much ſpoile.

14 Now after that Amaziah was come from the ſlaughter of the Edomites , he brought the gods of the children of Seir, and ſet them up to be his gods , and [l] worſhipped,and burnt incenſe unto them.

15 Wherefore the Lord was wroth with Amaziah , and ſent unto him a Prophet, which ſaid unto him, Why haſt thou ſought the gods of the people, which were not able to [m] deliver their own people out of thine hand?

16 And as he talked with him , [n] he ſaid unto him , Have they made thee the Kings counſellour? ceaſe thou : why ſhould they [o] ſmite thee ? And the Prophet ceaſed, but ſaid:I know that God hath determined to deſtroy thee , becauſe thou haſt done this, and haſt not obeyed my counſell.

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ning,Za- , which was Iehojadas and a Pro- of the Lord.

at is,concer- his ſons &c, at is, the re- ion.

King.14.2.

eaning in reſ- of his prede- ors, albeit he his imperfe- ns.

Deut.24. 16. King.14.6. 31.30. .18.20.

hat is, for that , wherefore child is pu- ed,except he culpable of the e.

[c] So many as were able men to beare weapons, & go to the warre.

[d] That is, out of the ten tribes, which had ſeparated themſelves before, both from God and their true King.

[e] And therefore to thinke to have helpe of them, whom the Lord favoureth not, is to caſt off the helpe of the Lord.

[f] If thou wilt not give credit to my words.

[g] He ſheweth that if we depend onely upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhal be neceſſary, if we obey his word.

[h] For the Idumeans whom David had brought to ſubjection, rebelled under Iehoram, Iehoſhaphats ſon.

[i] In the 2 King. 14.7. this rocke is called the citie Sela.

[k] That is, the hundreth thouſand of Iſrael.

[l] Thus where he ſhould have given the praiſe to God for his benefits & great victory, he fell from God,and did moſt vilely diſhonour him.

[m] He proveth, that whatſoever cannot ſave himſelfe, nor his worſhippers, is no god, but an idole:

[n] Meaning, the King.

[o] So hard it is for the carnall man to be admoniſhed of his fault, that he contemneth, mocketh, and threatneth him, that warneth him: yea, impriſoneth him and putteth him to death, as Chap.16.18.26.& 24.21.

17 ¶ Then Amaziah king of Judah took counſell, and ſent to Ioaſh the ſon of Iehoahaz, the ſon of Iehu king of Iſrael, ſaying, Come, [p] let us ſee one another in the face.

18 But Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that is in Lebanon, ſent to the cedar that is in Lebanon, ſaying, * Give thy daughter to my ſon to wife: and the wilde beaſt that was in Lebanon went and trode down the thiſtle.

19 Thou thinkeſt: loe, thou haſt ſmitten Edom, and thine heart lifteth thee up to brag: abide now at home: why doeſt thou provoke to *thine* hurt, that thou ſhouldeſt fall, and Judah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliver them into *his* hand, becauſe they had ſought the gods of Edom.

21 So Joaſh the king of Iſrael went up: and he, and Amaziah king of Judah ſaw one another in the face at Beth-ſhemeſh, which is in Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tents.

23 But Ioaſh the king of Iſrael tooke Amaziah king of Judah, the ſon of Joaſh, the ſon of Iehoahaz in Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Ieruſalem, from the gate of Ephraim unto the corner gate, foure hundred cubits.

24 And *he tooke* all the gold and the ſilver, and all the veſſels that were found in the houſe of God with [r] Obed Edom, and in the treaſures of the kings houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Amaziah the ſon of Ioaſh king of Judah lived after the death of Ioaſh ſon of Iehoahaz King of Iſrael fifteene yeare.

26 Concerning the reſt of the Acts of Amaziah firſt and laſt, are they not written in the booke of the Kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away from the Lord, * they wrought treaſon againſt him in Jeruſalem: and when he was fled to Lachiſh, they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Iudah.

Chap. XXVI.

1. 5 Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 He waxeth proud, and uſurpeth the Prieſts office. 19 The Lord plagueth him. 20 The Prieſts drive him out of the Temple, and exclude him out of the Lords houſe. 29 His buriall, and his ſucceſſour.

Then * all the people of Judah tooke [a] Vzziah, which was ſixteene yeare old, and made him King in the ſtead of his father Amaziah.

2 He built [b] Eloth, and reſtored it to Judah after that the King ſlept with his fathers.

3 * Sixteene years old *was* Vzziah when he began to reigne, and he reigned two and fifty yeare in Ieruſalem, and his mothers name *was* Iecoliah of Ieruſalem.

4 And he did uprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the dayes of [c] Zechariah (which underſtood the viſions of God) and when as he [d] ſought the Lord, God made him to proſper.

6 For he went forth and fought againſt the Philiſtims, and brake down the wall of Gath, and the wall of Iabneh, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt the Philiſtims, and againſt the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave [e] gifts to Vzziah, and his name ſpread to the entring in of Egypt: for he did moſt valiantly.

9 Moreover, Vzziah built towers in Jeruſalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them ſtrong.

10 And he built towers in the wildernes, and didged many ‡ ciſternes: for he had much cattell both in the valleyes & plaines, plowmen, & dreſſers of vines in the mountains, and in [g] Carmel: for he loved husbandrie.

11 Vzziah had alſo an hoſte of fighting men that went out to warre by bands, according to the count of their number under the hand of Ieiel the Scribe, and Maaſejah the ruler, *and* under the hand of Hananiah, one of the kings captaines.

12 The whole [h] number of the chief of the families of the valiant men *were* two thouſand and ſix hundreth.

13 And under their hand *was* the armie for warre, three hundred and ſeven thouſand, and five hundred that fought valiantly to helpe the King againſt the enemy.

14 And Vzziah prepared them thorowout all the hoſt, ſhields, and ſpeares, and helmets, and brigandines, and bowes, & ſtones to ſling.

15 He made alſo very † artificiall engines in Jeruſalem, to be upon the towres and upon the corners, to ſhoot arrowes and great ſtones: and his name ſpread farre abroad, becauſe *God* did helpe him marveilouſly, till he was mightie.

16 ¶ But when he was ſtrong, his heart [i] was lift up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into

[p] That is, let us trie the matter hand to hand: for he was offended, that the armie of the Iſraelites, whom he had in wages, and dimiſſed by the counſell of the Prophet, had deſtroyeſt certaine of the cities of Iudah.

* 2 *King*.14.9.

[q] Thus God oft times plagueth by thoſe meanes wherein men moſt truſt, to teach them to have their recourſe onely to him: and to ſhew his judgements, mooveth their hearts to follow that which ſhall be their deſtruction.

[r] Meaning, the ſucceſſors of Obed Edom: for the houſe bare the name of the chiefe father.

* 2 *King*.14.19.

* 2 *King*.14.21.

[a] Called alſo Azariah.

[b] He fortifi & made it ſ this citie w called Elath Elanon, nee the red Sea.

* 2 *King*.1

[c] This was n that Zechari that was the ſo of Iehojada, ſome other P phet of that ti

[d] For God n forſaketh any ſeeketh unto h and therefore is the cauſe o own deſtructi

[e] That is, the payed tribute i ſigne of ſubjection.

* *Nehe*.3.19. *and* 24.

[f] Whereas the wall or tower turneth.

‡ *Or, pits.*

[g] That is, in mount Carmel, as the word ſignifieth, in the fruitfull field, it is al taken for a green eare of corn, wh it is full, as Levi 2.14.

[h] Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for warre.

† *Ebr. engines, b the invention of a inventive man.*

[i] Thus proſperi cauſeth men to truſt in themſelves, and by fo getting him, which is the author thereof, procure their ow perdition.

went into the temple of the Lord to burn incenſe upon the altar of incenſe.

17 And Azariah the Prieſt went in after him, and with him fourescore Prieſts of the Lord, valiant men.

18 And they withſtood Vzziah the king, and ſaid unto him, * It pertaineth not to thee, Vzziah, to burn incenſe unto the Lord, but to the Prieſts the ſons of Aaron, that are conſecrated for to offer incenſe: [k] go forth of the Sanctuary: for thou haſt tranſgreſſed, and thou ſhalt have none honour of the Lord God.

19 Then Vzziah was wroth, and had incenſe in his hand to burn it: and while he was wroth with the Prieſts, the leproſie roſe up in his forehead before the Prieſts in the houſe of the Lord beſide the incenſe altar.

20 And when Azariah the chief Prieſt with all the Prieſts looked upon him, behold, he was leprous in his forehead, and they cauſed him haſtily to depart thence: and he was even compelled to go out, becauſe the Lord had ſmitten him.

21 * And Vzziah the king was a leper unto the day of his death, and dwelt as a leper in an [l] houſe apart, becauſe he was cut off from the houſe of the Lord: and Jotham his ſon *ruled* over the kings houſe, and judged the people of the land.

22 Concerning the reſt of the acts of Vzziah, firſt and laſt, did Iſaiah the Prophet the ſon of Amoz write.

23 So Vzziah ſlept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they ſaid, He [m] is a leper. And Jotham his ſon reigned in his ſtead.

Chap. XXVII.

1 Iotham reigneth, and overcometh the Ammonites. 8 His reigne and death. 9 Ahaz his ſonne reigneth in his ſtead.

IOtham *was five and twenty yeares old when he began to reigne, and reigned ſixteen yeare in Jeruſalem, and his mothers name *was* Jeruſhah the daughter of Zadok.

2 And he did uprightly in the ſight of the Lord, according to all that his father Vzziah did, ſave that he entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt *their wayes*.

3 He built the high [c] gate of the houſe of the Lord, and he built very much on the wall of the caſtle.

4 Moreover he built cities in the mountaines of Judah, and in the foreſts he built palaces and towres.

5 And he fought with the king of the children of Ammon, and prevailed againſt them. And the children of Ammon gave him the ſame year an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley: this did the children of Ammon give him ‡ both in the ſecond yeare and the third.

6 So Jotham became mighty [d] becauſe he directed his way before the Lord his God.

7 Concerning the reſt of the acts of Jotham, and all his wars and his wayes, lo, they are written in the booke of the kings of Iſrael, and Judah.

8 He was five and twenty yeare old, when he began to reigne, and reigned ſixteen yeares in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the citie of David: and Ahaz his ſon reigned in his ſtead.

18.7.

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‡ Or, yearely.

d He ſheweth that all proſperity cometh of God, who never faileth, when we put our truſt in him.

Chap. XXVIII.

1 Ahaz an idolater is given into the hands of the Syrians, and the king of Iſrael. 9 The Prophet reproveth the Iſraelites cruelty. 18 Judah is moleſted with enemies. 23 Ahaz increaſeth his idolatry. 26 His death and ſucceſſour.

AHaz *was twenty yeare old, when he began to reigne, and reigned ſixteen yeare in Jeruſalem, and did not uprightly in the ſight of the Lord, like David his ‡ father:

2 But [a] he walked in the wayes of the kings of Iſrael, and made even molten images for [b] Baalim.

3 Moreover, he burnt incenſe in the valley of Ben-hinnom, and ‡ burnt his ſons with fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the high places, and on hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they ſmote him, and took of his † many priſoners, and brought them to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, which ſmote him with a great ſlaughter.

6 For [c] Pekah the ſon of Remaliah ſlew in Judah ſix ſcore thouſand in one day, all † valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a ‡ mighty man of Ephraim ſlew Maaſejah the kings ſon, and Azrikam the governour of the houſe, and Elkanah the ſecond after the king.

8 And the children of Iſrael took priſoners of their brethren, [d] two hundreth thouſand of women, ſons and daughters, and caried away much ſpoile of them, & brought the ſpoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whoſe name *was* Oded) and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the Lord God of your fathers is wroth with Judah,

*2 Kings 16.2.

‡ Or, predeceſſor.

a He was an idolater like them.

b As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior and do repreſent the greater idols.

‡ *Or, made them paſſe thorow the fire, as Chap. 33.6. Levit. 18. 21.*

† *Ebr. a great captivitie.*

c Who was king of Iſrael.

† *Ebr. ſonnes of ſtrength.*

‡ *Or, tyrant.*

d Thus by the juſt judgement of God, Iſrael deſtroyed Judah.

e For they thought they had overcom them by their own valiantneſſe, and did not conſider that God had delivered them into their hands, becauſe Judah had offended him.

dah, he hath delivered them into your hand, and ye have ſlaine them in a rage, that reacheth up to heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem, as ſervants and handmaids unto you: but are not you *ſuch*, *that* [f] ſinnes *are* with you before the Lord your God?

11 Now therefore heare me, and deliver the captives againe, which ye have taken priſoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the ſon of Jehohanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlay, ſtood up againſt them that came from the warre,

13 And ſaid unto them, Bring not in the captives hither: for *this ſhalbe* [h] a ſin upon us *againſt* the Lord: ye intend to adde more to our ſins and to our treſpaſſe, though our treſpaſſe be great, and the fierce wrath *of god is* againſt Iſrael.

14 So the armie left the captives and the ſpoile before the Princes and all the Congregation.

15 And the men that were [i] named by name, roſe up and tooke the priſoners, and with the ſpoile clothed all that were naked among them, and arayed them, and ſhod them, and gave them meat, and gave them drinke, and [k] annointed them, and caried all that were feeble of them upon aſſes, and brought them to Jericho the citie of Palme trees to their [l] brethren: ſo they returned to Samaria.

16 ¶ At that time did King Ahaz ſend unto the [m] kings of Aſhur, to helpe him.

17 (For the Edomites came moreover, and ſlew of Judah: and caried away captives.

18 The Philiſtims alſo invaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethſhemeſh, and Ajalon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Judah, becauſe of Ahaz King of [n] Iſrael: for he had brought vengeance upon Judah, and had grievouſly tranſgreſſed againſt the Lord.)

20 And Tilgath Pilneeſer King of Aſſhur came unto him, who troubled him, and did not ſtrengthen him.

21 For Ahaz † tooke a portion * out of the houſe of the Lord, and out of the Kings houſe, and of the Princes, and gave unto the King of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did he yet treſpaſſe more againſt the Lord, (this is king Ahaz)

[f] May not God as well puniſh you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

[g] Which tribe was now greateſt, and had moſt authority.

[h] God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

[i] Whoſe names were rehearſed before, verſe 12.

[k] Either for their wounds or wearineſſe.

[l] To them of the tribe of Judah.

[m] To Tilgath Pilneeſer, and thoſe kings that were under his dominion, 2 King. 16.7.

[n] He meaneth Judah becauſe Ahaz forſooke the Lord, and ſought helpe of the infidels. Reade of Iſrael taken for Judah. Chap. 15. 17.

† *Ebr. divided.*
* 2 *King.* 16.8.

23 For he ſacrificed unto the gods of Damaſcus, which [o] plagued him, and he ſaid, Becauſe the gods of the kings of Aram helped them, I will ſacrifice unto them, and they will [p] helpe me: yet they were his ruine, and of all ‡ Iſrael.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God, and ſhut up the doores of the houſe of the Lord, and made him altars in every corner of Jeruſalem.

25 And in every citie of Judah he made high places, to burne incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the reſt of his actes, and all his wayes firſt and laſt, behold, they are written in the booke of the Kings of Judah, and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie ‡ of Jeruſalem, but brought him not unto the [q] ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

[o] As he fa ſuppoſed.

[p] Thus the ked meaſure favour by p ritie and adv for if idolat proſper, they their idols g not confide that God p eth them of times whom loveth, and g his enemies ſucceſſe for a whom afterw he will deſtr

‡ *Or, Iudah Benjamin.*

‡ *Or, in Ieruſa*

[q] They buried him not in the tie of David, wh were the ſepu chres of the Kings.

Chap. XXIX.

3. 5 Hezekiah repaireth the Temple, and advertiſeth the Levites of the corruption of religion. 12 The Levites prepare the Temple. 20 The king and his princes ſacrifice in the Temple. 25 The Levites ſing prayſes. 31 The oblation of the people.

Hezekiah * began to reigne, when he was five and twentie yeare old, and reigned nine and twentie yeares in Jeruſalem: and his mothers name *was* ‡ Abijah the daughter of Zechariah.

2 And he did uprightly in the ſight of the Lord, according to all that David his father had done.

3 He opened the [a] doores of the houſe of the Lord in the firſt yeare, and in the [b] firſt moneth of his reigne, and repaired them.

4 And he brought in the Prieſts and the Levites, and gathered them into the Eaſt ſtreet,

5 And ſaid unto them, Heare me, ye Levites: ſanctifie now your ſelves, and ſanctifie the houſe of the Lord God of your fathers, and carie forth [c] the filthineſſe out of the Sanctuarie.

6 For our fathers have treſpaſſed, and done evill in the eyes of the Lord our God, and have forſaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They have alſo ſhut the doores of the porch, and quenched the lampes, and have neither burnt incenſe, nor offered burnt offerings in the Sanctuary unto the God of Iſrael.

8 [d] Wherefore the wrath of the Lord hath been on Judah and Jeruſalem: and he hath made them a ‡ ſcattering, a deſolation, and an hiſſing, as ye ſee with your eyes.

9 For

* 2 King.

‡ *Or, Abi.*

[a] Which Ahaz had ſhut up, Chap 28.24.

[b] This is a notable example for all Princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

[c] Meaning, all the idoles, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the Temple was polluted.

[d] He ſheweth that the conte of religion is the cauſe of all Gods plagues.

‡ *Or, a nodding of the head and mo kerie.*

9 For lo, our fathers are fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivitie for the ſame cauſe.

10 Now † I purpoſe to make a covenant with the Lord God of Iſrael, that he may [e] turn away his fierce wrath from us.

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11 Now my ſons, be not deceived: for the Lord hath * choſen you to ſtand before him, to ſerve him, and to be his miniſters, and to burn incenſe.

18. 6.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſhai, and Joel the ſon of Azariah of the ſonnes of the Kohathites, and of the ſonnes of Merari, Kiſh the ſon of Abdi, and Azariah the ſonne of Jehalelel: and of the Gerſhonites, Joah the ſon of Zimmah, and Eden the ſonne of Joah:

13 And of the ſons of Elizaphan, Shimri, and Jehiel: and of the ſons of Aſaph, Zechariah, and Mattaniah:

14 And of the ſons of Heman, Jehiel, and Shimei: and of the ſons of Jeduthun, Shemajah and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves and came according to the commandment of the king, *and* ‡ by the words of the Lord, for to cleanſe the houſe of the Lord.

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of the Lord.

16 And the Prieſts went into the inner parts of the houſe of the Lord, to [f] clenſe it, and brought out all the uncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Levites took it, to cary it out unto the book Kidron.

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17 They began the firſt *day* of the [g] firſt moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt moneth, they made an end.

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18 ¶ Then they went in to Hezekiah the king, & ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offring, with all the veſſels thereof, and the ‡ ſhew-bread table, with all the veſſels thereof:

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19 And all the veſſels which king Ahaz had caſt aſide when he reigned, *and* tranſgreſſed, have we prepared and ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] roſe early, and gathered the Princes of the city, and went up to the houſe of the Lord.

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21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambes, and ſeven Hee-goates, for a * ſin-offering for the kingdome, and for the Sanctuary, and for Judah. And he commanded the Prieſts the ſonnes of Aaron, to offer *them* on the altar of the Lord.

4. 14.

22 So they ſlew the bullocks, and the Prieſts received the blood, and [i] ſprinckled it upon the Altar: they ſlew alſo the rams and ſprinckled the blood upon the Altar, and they ſlew the lambes, and they ſprinckled the blood upon the altar.

[i] For without ſprinkling of blood nothing could be ſanctified, Heb. 9. 21. Exod. 24. 8.

23 Then they brought the Hee-goates for the ſin-offering before the king and the congregation, [k] and they laid their hands upon them.

[k] That is, the king and the elders, as Levit. 4. 15 for they that offred a ſin-offering muſt lay their hands upon it, to ſignifie that they had deſerved that death, and alſo that they did conſecrate it to God to be therby ſanctified, Exod. 29. 10.

24 And the Prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt-offering and the ſin-offering.

25 He appointed alſo the Levites in the houſe of the Lord with cymbals, with viols, and with harps, * according to the commandement of David, and Gad the kings Seer, and Nathan the Prophet: for the [l] commandment *was* by the hand of the Lord, *and* by the hand of his Prophets.

* 1 *Chron.* 16. 4.

[l] This thing was not appointed of man, but it was the commandment of God.

26 And the Levites ſtood with the inſtruments of David, and the Prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offring upon the altar: and when the burnt-offering began, the ſong of the [m] Lord began with the trumpets, and the inſtruments [n] of David king of Iſrael.

[m] The Pſalme which David had appointed to be ſung for thankſgiving.

[n] Which David had appointed to praiſe the Lord with.

28 And all the congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this *continued* untill the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all that were preſent with him, bowed themſelves, and worſhipped.

30 ¶ Then Hezekiah the king, and the Princes commanded the Levites to praiſe the Lord with the [o] words of David, and of Aſaph the Seer: ſo they praiſed with joy, and they bowed themſelves, and worſhipped.

[o] With ỳ Pſalme whereof mention is made, 1 Chron. 16. 8.

31 And Hezekiah ſpake, and ſaid, Now ye have † conſecrate your ſelves to the Lord: come neere and bring the ſacrifices and *offerings* of praiſe into the houſe of the Lord. And the congregation brought ſacrifices, and *offerings* of praiſes, and every man that was willing in heart, *offered* burnt-offerings.

† *Ebr. filled your hands.*

32 And the number of the burnt-offerings, which the congregation brought, was ſeventy bullocks, an hundreth rams, *and* two hundreth lambs: all theſe were for a burnt-offering to the Lord:

33 And for [p] ſanctification ſix hundreth bullocks, and three thouſand ſheep.

[p] That is, for the holy offerings.

34 But the Prieſts were too few, and were not able to ſlay all the burnt-offerings: therfore their brethren the Levites did help them, till they had ended the work, and

untill *other* Prieſts were ſanctified: for the Levites were [q] more upright in heart to ſanctifie themſelves, then the Prieſts.

25 And alſo the burnt-offrings were many, with the * fat of the peace-offerings and the drink-offerings for the burnt-offering: ſo the ſervice of the houſe of the Lord was ſet in order.

36 Then Hezekiah rejoyced, and all the people, that God had made the people ſo [r] ready: for the thing was done ſuddenly.

Chap. XXX.

1. 13 The keeping of the Paſſeover by the kings commandement. 6 He exhorteth Iſrael to turn to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites bleſſe the people.

AND Hezekiah ſent to all Iſrael and Judah, and alſo wrote letters to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the Paſſeover unto the Lord God of Iſrael.

2 And the king and his princes and all the congregation had taken counſell in Jeruſalem to keep the Paſſeover in the [b] ſecond moneth.

3 For they could not keep it at this time, becauſe there were not Prieſts enough ſanctified, neither was the people gathered to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 And they decreed to make Proclamation throughout all Iſrael from [c] Beer-ſheba even to Dan, that they ſhould come to keep the Paſſeover unto the Lord God of Iſrael at Jeruſalem: for they had not done it of a great *time*, [d] as it was written.

6 ¶ So the poſts went with letters by the commiſſion of the king, and his princes, thorowout al Iſrael and Judah, and with the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Izhak, and Iſrael, and [e] he will return to the remnant that are eſcaped of you, out of the hands of the kings of Aſhur.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers: *and* therefore he made them deſolate, as ye ſee.

8 Be not ye now ſtiffnecked like your fathers, *but* [f] give the hand to the Lord, and come unto his Sanctuary, which he hath ſanctified for ever, and ſerve the Lord your God, and the fierceneſſe of his wrath ſhall turn from you.

9 For if ye return unto the Lord, your brethren and your children *ſhall finde* mercy before them that led them captives, and they ſhall [g] return unto this land: for the Lord your God is gracious and mercifull, and will not turn away his face from you, if ye convert unto him.

10 ¶ So the poſts went from city to city thorow the land of Ephram and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorn, and mocked them.

11 Neverthleſſe divers of Aſher, and Manaſſeh, and of Zebulun ſubmitted themſelves, and came to Jeruſalem.

12 And the hand of God was in Judah, ſo that he gave them [i] one heart to do the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Jeruſalem much people, to keep the feaſt of the unleavened bread in the ſecond moneth, a very great aſſembly.

14 ¶ And they aroſe, and took away the [k] altars that were in Jeruſalem: and all thoſe for incenſe took they away, and caſt them into the brook of Kidron.

15 Afterward they ſlew the Paſſeover the fourteenth *day* of the ſecond moneth: and the Prieſts and Levites were [l] aſhamed, and ſanctified themſelves, and brought the burnt-offrings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: *and* the Prieſts ſprinkled the [m] blood, *received* of the hands of the Levites.

17 Becauſe there were many in the congregation that were not ſanctified, therefore the Levites had the charge of the killing of the Paſſeover for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, *even* a multitude of Ephraim, and Manaſſeh, Iſſachar and Zebulun had not cleanſed themſelves, yet did eat the Paſſeover, *but* not as it was written: wherefore Hezekiah prayed for them, ſaying, The [n] good Lord be mercifull toward *him*,

19 That prepareth his whole heart to ſeek the Lord God, the God of his fathers, though he be not *clenſed*, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and [o] healed the people,

21 And the children of Iſrael that were preſent at Jeruſalem, kept the feaſt of the unleavened bread ſeven dayes with great joy, and the Levites, and the Prieſts praiſed the Lord, day by day, ſinging with loud inſtruments unto the Lord.

22 And Hezekiah † ſpake comfortably unto all the Levites that had good knowledge *to ſing* unto the Lord: and they did eat in that feaſt ſeven dayes, and offered peace-offerings, and praiſed the Lord God of their fathers.

23 And the whole aſſembly took counſell to keep it other ſeven dayes. So they kept it ſeven dayes with joy.

24 For Hezekiah king of Judah had given

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[q] Meaning, were more zealous to ſet forward the religion.

* *Levit.* 3. 2, 3.

[r] He ſheweth that religion cannot proceed, except God touch the heart of the people.

[a] Meaning, all Iſrael, whom Tilgath Pilneeſar had not taken away into the captivity. 2 King. 15, 29.

[b] Though they ought to have done it in the firſt moneth, as Exod. 12. 18. Num. 9. 3. yet if any were not cleane or elſe had a long journey, they might defer it unto the ſecond moneth, as Num. 9. 10, 11.

[c] From one end of the land to the other. North and South.

[d] In ſuch ſort and perfection, as God had appointed.

[e] He will have compaſſion on them, and preſerve them.

[f] Submit your ſelves to ÿ Lord, and rebell no more.

[g] God will not only preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.

[h] Though wicked mo the ſervants God by wh calleth them pentance, a 19.14. yet th ceaſeth not to ctifie in the h of Gods elect.

[i] He ſheweth cauſe why ſo bey, & ſome at Gods calli wit, becauſe Spirit is with one ſort, & mo their heart, and other are le themſelves.

[k] Which decl that we muſt away thoſe th wherewith G offended, b we can ſerve aright.

[l] Seeing their negligence (ſhould have b moſt prompt the readineſſe the people, ch 29. 36.

[m] To wit, of Lambe of the ſeover.

[n] He knew, th faith and ſince of heart was m agreeable to Go then the obſerv tion of theſe cer monies, and the fore he prayed to God to pard this fault unto people which not offend of m lice, but of ign ance.

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† *Ebr.* ſp heart.

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given to the congregation a[p] thouſand bullocks, and ſeven thouſand ſheep. And the princes had given to the congregation a thouſand bullocks, and ten thouſand ſheep: and many prieſts were ſanctified.

25 And al the congregation of Judah rejoyced with the Prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah.

26 So there was great joy in Jeruſalem: for ſince the time of Salomon the ſonne of David king of Iſrael, there *was* not the like thing in Jeruſalem.

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27 Then the Prieſts and the Levites aroſe, and[q] bleſſed the people, and their voice was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

1 The people deſtroy idolatry. 2 Hezekiah appointeth Prieſts and Levites, 4 and provideth for their living. 13 He ordaineth overſeers to diſtribute to every one his portion.

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ndment of
d, Deut.7.
.7.1.

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er.

AND when all theſe things were finiſhed, all Iſrael that were found in the cities of Judah, went out and[a] brake the images, and cut down the groves, and brake down the high places, & the altars thorowout all Judah and Benjamin, in Ephraim alſo and Manaſſeh, untill they had made an end: afterward all the[b] children of Iſrael returned every man to his poſſeſſion, into their own cities.

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2 And Hezekiah appointed the courſes of the Prieſts and Levites by their turns, every man according to his office, *both* Prieſts and Levites, for the burnt-offering and peace-offrings, to miniſter and to give thanks, and to praiſe in the gates of the[c] tents of the Lord.

28.3,9.

3 (And the kings portion *was* of his own ſubſtance for the burnt-offrings, *even* for the burnt-offrings of the morning, and of the evening, and the burnt-offrings for the Sabbaths, and for the new moons, and for the ſolemn feaſts, * as it is written in the law of the Lord)

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4 He commanded alſo the people that dwelt in Jeruſalem, to give a[d] part to the Prieſts and Levites, that they might be[e] encouraged in the law of the Lord.

5 ¶ And when the commandment was ‡ ſpread, the children of Iſrael brought abundance of firſt fruits, of corn, wine, and oyle, and hony, and of all the increaſe of the field, and the tythes of all things brought they abundantly.

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6 And the children of Iſrael and Judah that dwelt in the cities of Judah, they alſo brought the tythes of bullocks and ſheep, and the holy tythes[f] which were conſecrate unto the Lord their God, and laid them on[g] many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finiſhed them in the ſeventh moneth.

8 ¶ And when Hezekiah and the Princes came, and ſaw the heapes, they[h] bleſſed the Lord and his people Iſrael.

h They praiſed the Lord, and prayed for all proſperitie to his people.

9 And Hezekiah queſtioned with the Prieſts and the Levites, concerning the heapes.

10 And Azariah the chief Prieſt of the houſe of Zadok anſwered him, & ſaid, Since the people began to bring the offerings into the houſe of the Lord, we have[i] eaten and have been ſatiſfied, and there is left in abundance: for the Lord hath bleſſed his people, and this abundance that is left.

i He ſheweth that this plenteous liberality is expedient for the maintenance of the miniſters, and that God therfore proſpereth his people, and increaſeth by his bleſſing that which is given.

11 ¶ And Hezekiah commanded to prepare chambers in the houſe of the Lord: and they prepared them,

12 And caried in the firſt fruits, and the tythes, & the dedicate things faithfully: and over them *was* Cononiah the Levite, the chief, & Shimei his brother the ſecond.

13 And Jehiel, and Azariah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benajah, *were* overſeers † by the appointment of Cononiah and Shimei his brother, *and* by the commandement of Hezekiah the king, and of Azariah the chief of the houſe of God.

† *Ebr. by the hand*

14 And Kore the ſon of Immah the Levite, porter toward the Eaſt, *was* over the things that were willingly offred unto God, to diſtribute the oblations of the Lord, and the holy things that were conſecrate.

15 And at his hand *were* Eden, and Miniamin, and Jeſhua, and Shemajah, Amariah, & Shechaniah, in the cities of the Prieſts, to diſtribute with fidelitie to their brethren by courſes, both to the great and ſmall,

16 Their daily portion: beſide their generation being males[k] from three yeare old and above, *even* to all that entred into the houſe of the Lord to their office in their charge, according to their courſes:

k Who had alſo a portion and allowance in this diſtribution.

17 Both to the generation of the Prieſts after the houſe of their fathers, and to the Levites from twenty yeare old and above, according to their charge in their courſes:

18 And to the generation of all their children, their wives, and their ſons, and their daughters throughout all the congregation: for by their[l] fidelitie are they partakers of the holy things.

l Meaning, that either by the faithful diſtributions of the officers, every one had their part in the things ŷ were offered, or elſe that their wives and children were relieved, becauſe the Levits were faithfull in their office, and ſo depended on them.

19 Alſo the ſons of Aaron, the Prieſts: *which were* in the fields *and* ſuburbs of their cities, in every city the men which were appointed by names, ſhould give portions to all the males of the Prieſts, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God.

21 And in all the works that he began for the ſervice of the houſe of God, both in the law and in the commandments, to ſeek his God, he did it with all his heart, and proſpered.

Chap. XXXII.

1 Saneherib invadeth Iudah. 3 Hezekiah prepareth for the war. 7 He exhorteth the people to put their truſt in the Lord. 9 Saneherib blaſphemeth God. 20 Hezekiah prayeth. 21 The Angel deſtroyeth the Aſſyrians, and the king is ſlain. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFter theſe things faithfully *deſcribed*, * Saneherib king of Aſſhur came and entred into Judah, and beſieged the ſtrong cities, and thought to † win them for himſelf.

2 When Hezekiah ſaw that Saneherib was come, and that his † purpoſe *was* to fight againſt Jeruſalem,

3 Then he took counſell with his Princes and his Nobles, to ſtop the water of the fountaines without the citie: and they did help him.

4 So many of the people aſſembled themſelves, and ſtopt all the fountaines, and the river that ran through the mids of the countrey, ſaying, Why ſhould the kings of Aſſhur come, and finde much water?

5 And † he took courage, and built all the broken wal, and made up the towrs, and another wall without, and repaired [a] Millo in the [b] citie of David, and made many [c] darts and ſhields.

6 And he ſet captaines of war over the people, and aſſembled them to him in the broad place of the gate of the citie, & † ſpake comfortably unto them, ſaying,

7 Be ſtrong and couragious: feare not, neither be afraid for the king of Aſſhur, neither for all the multitude that is with him: * for there *be* moe with us, then *is* with him.

8 With him *is* an [d] arme of fleſh, but with us *is* the [e] Lord our God for to help us, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Judah.

9 * After this, did Saneherib king of Aſſhur ſend his ſervants to Jeruſalem (while he was [f] againſt Lachiſh, and all his dominion with him) unto Hezekiah king of Judah, and unto all Judah that were at Jeruſalem, ſaying,

10 Thus ſaith Saneherib the king of Aſſhur, Wherein do ye truſt, that ye will remain in Jeruſalem, *during* the ſiege?

11 Doth not Hezekiah entice you to give over your ſelves unto death, by famine and by thirſt, ſaying, The Lord our God ſhal deliver us out of the hand of the king of Aſhur?

12 Hath not the ſame Hezekiah taken away his high places and his [g] altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto al the people of *other* countreys? were the Gods of the nations of *other* lands able to deliver their land out of mine hand?

14 Who is he of all the [h] Gods of thoſe nations (that my fathers have deſtroyed) that could deliver his peoole out of my hand? that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor ſeduce you after this ſort, neither beleeve ye him: for none of all the gods of any nation or kingdome was able to deliver his people out of [i] mine hand, and out of the hand of my fathers: how much leſſe ſhall your gods deliver you out of mine hand?

16 And his ſervants ſpake yet more againſt the Lord God, and againſt his [k] ſervant Hezekiah.

17 He wrote alſo letters, blaſpheming the Lord God of Iſrael, and ſpeaking againſt him, ſaying, As the gods of the nations of *other* countreys could not deliver their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [l] cryed with a loud voice in the Jewes ſpeach unto the people of Jeruſalem that were on the wall, to feare them and to aſtoniſh them, that they might take the citie.

19 Thus they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *even* the [m] works of mans hands.

20 But Hezekiah the king, and the Prophet Iſaiah the ſon of Amoz [n] prayed againſt this and cryed to heaven.

21 And the Lord ſent an Angel which deſtroyed all the valiant men, and the princes and [o] captaines of the hoſt of the king of Aſſhur: ſo he returned † with ſhame to his own land. And when he was come into the houſe of his god, they that came forth of his [p] own bowels, ſlew him there with the ſword.

22 So the Lord ſaved Hezekiah and the inhabitants of Jeruſalem from the hand of Saneherib king of Aſſhur, & from the hand of all *other*, and ‡ maintained them on every ſide.

23 And many brought offerings unto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah, ſo that he was [q] magnified in the ſight of al nations from thenceforth.

24 * In thoſe dayes Hezekiah was ſick unto the death, & prayed unto the Lord, who

ſpake

* 2 *Kings* 18. 13. *Iſa.* 30. 1.

† *Ebr. breake them up.*

† *Ebr. face.*

† *Ebr. he was ſtrengthened.*

[a] He made a double wall.

[b] Reade 2 Sam. 5. 9

[c] Some reade ſwords or daggers.

† *Ebr. he ſpake to their hearts.*

* 2 *Kings* 6. 16.

[d] That is, the power of man.

[e] This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrōg and uſed lawfull meanes, leſt he ſhould ſeem to tempt God.

* 2 *Kings* 18. 17.

[f] While he beſieged Lachiſh.

[g] Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, & placed true religion, thus the Papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.

[h] This is b ſphemie, th will compar living God idols.

[i] When man proſperity, he leth in pride, thinketh hi able to reſiſt vercome eve himſelf.

[k] Herein we that when the ked ſpeke e the ſervants God, they car to blaſpheme himſelf: for i feared God, would love his vants.

[l] Their words written, 2 K 18. 19.

[m] Which we vented, made authorized by

[n] This ſhew what is the be fuge in all trou and dangers.

[o] To the nu of an hund foure ſcore five thouſand. 2 Kings 19. 3 † *Ebr. with face.*

[p] Meaning, A melech and S zer his ſons.

‡ *Or, governed*

[q] Thus after ble, God ge comfort to a that patien on him, and ſtantly put truſt in his

* *Kings* 20 *Iſa.* 38. 1.

ſpake unto him and gave him [e] a ſigne.

25 But Hezekiah did not render according to the reward *beſtowed* upon him: for his heart [f] was lift up, and wrath came upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding Hezekiah humbled himſelf (after that his heart was lifted up) he and the inhabitants of Jeruſalem, and the wrath of the Lord came not upon them in the dayes of Hezekiah.

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27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſilver, and of gold, and of precious ſtones, and of ſweet odours, and of ſhields, and of all pleaſant veſſels:

28 And of ſtore-houſes for the increaſe of wheate, and wine and oyle, and ſtals for all beaſts, and ‡ rowes for the ‡ ſtables.

ranges, and
ks.

29 And he made him cities, and *had* poſſeſſion of ſheep and oxen in abundance: for God had given him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the upper water ſprings of [t] Gihon, and led them ſtraight underneath toward the citie of David Weſtward: ſo Hezekiah proſpered in all his works.

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ſiloe, wher-
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ſa. 8. 6.
7.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent unto him to enquire of the wonder that was done in the land, God left him to [v] try him, *and* to know all that was in his heart.

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32 Concerning the reſt of the acts of Hezekiah, and his goodneſſe, behold, they are written in the viſion of Iſaiah the Prophet, the ſon of Amoz, in the book of the kings of Judah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchre of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: & Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

2 Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 He is led away priſoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He aboliſheth idolatry, 16 and ſetteth up true religion. 20 He dieth, and Amon his ſon ſucceedeth, 24 Whom his own ſervants ſlay.

s 21. 1.

MAnaſſeh *was* twelve yeare old, *when he began to reigne, and he reigned five and fifty yeare in Jeruſalem:

2 And he did evil in the ſight of the Lord, like the abominations of the heathen, * whom the Lord had caſt out before the children of Iſrael.

18. 9.

3 For he went back and built the high places, *which Hezekiah his father had broken down: *and he ſet up altars for Baalim, and made groves, and worſhipped all the hoſt of the heaven, and ſerved them.

s 18. 4.
32. 34.
17. 10.

4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, * In Jeruſalem ſhall my name be for ever.

s 21. 4.

5 And he built altars for all the hoſt of the heaven in the two courts of the houſe of the Lord.

6 [a] And he cauſed his ſons to paſſe through the fire in the valley of Ben-hinnom: he gave himſelf to witchcraft, and to charming, and to ſorcerie, & he uſed them that had familiar ſpirits, and ſoothſayers: he did very much evill in the ſight of the Lord to anger him.

a Reade 2 Kings 16. 3.

7 He put alſo the carved image, which he had made, in the houſe of God: whereof God had ſaid to David and to Salomon his ſon, * In this houſe and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my Name for ever.

* 1 *Kings* 8. 29. *and* 9. 3.
2 *Kings* 21. 7. *and* 23. 27.

8 Neither will *I make the foot of Iſrael to remove any more out of the land which I have appointed for your fathers, ſo that they take heed, and do all that I have commanded them, according to the law and ſtatutes and judgements by the [b] hand of Moſes.

* 2 *Sam.* 7. 10.

b By the charge given to Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to erre, *and* to do worſe then the heathen whom the Lord had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake [c] to Manaſſeh & to his people, but they would not regard.

c Meaning, by his Prophets. but their hearts were not touched to beleeve and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lord brought upon them the captaines of the hoſt of the king of Aſſhur, which took Manaſſeh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and *God* was [d] entreated of him, and heard his prayer, and brought him again to Ieruſalem into his kingdome: then Manaſſeh knew that the Lord was God.

d Thus affliction giveth underſtanding: for he that hated God in his poſperity, now in his miſery he ſeeketh unto him.

14 Now after this he built a wal without the city of David, on the Weſt ſide of [e] Gihon in the valley, even at the entrie of the fiſh-gate, and compaſſed about [f] Ophel, and raiſed it very high, and put captaines of war in all the ſtrong cities of Iudah.

e Reade Chap. 32. 30.

f Reade Chap. 27. 3.

15 And he took away the ſtrange gods, and the image out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the city.

16 Alſo he prepared the [g] altar of the Lord, and ſacrificed thereon peaceoffrings, and of thanks, and commanded Judah to ſerve the Lord God of Iſrael.

17 Nevertheleſſe the people did ſacrifice ſtill in the high places, but unto the [h] Lord their God.

18 ¶ Concerning the reſt of the acts of Manaſſeh, and his [i] prayer unto his God,

and

g Which Salomon had cauſed to be made.

h Thus by ignorance they were deceived, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatrie to worſhip God any otherwiſe then he hath appointed.

i Which albeit that it is not contained in the Ebrew, yet becauſe it is here mentioned, and is written in the Greek, we have placed it in the end of this book.

and the words of the Seers, that ſpake to him in the Name of the Lord God of Iſrael, behold, they are *written* in the book of the kings of Iſrael.

19 And his prayer, and how *God* was entreated of him: and all his ſin, and his treſpaſſe, and the places wherein he built high places, and ſet groves and images (before he was humbled) behold, they are written in the book of the ‡ Seers.

‡ *Or, Hozai.*

20 So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe: and Amon his ſon reigned in his ſtead.

k Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the kings houſe.

21 ¶ Amon *was* two and twenty yeare old when he began to reigne, and reigned two yeare in Jeruſalem.

22 But he did evill in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to all the images, which Manaſſeh his father had made, and ſerved them,

23 And he humbled not himſelf before the Lord, as Manaſſeh his father had humbled himſelf: but this Amon treſpaſſed more and more.

24 And his ſervants* conſpired againſt him, and ſlew him in his own houſe.

* 2 *Kings* 21.23.

25 But the people of the land ſlew all them that had conſpired againſt king Amon: and the people of the land made Joſiah his ſon king in his ſtead.

Chap. XXXIV.

1 Ioſiah deſtroyeth the idols, 8 And reſtoreth the temple. 14 The book of the law is found. 21 He ſendeth to Huldah the Propheteſſe for counſell. 27 God heareth his prayer. 31 He maketh a covenant with God.

IOſiah* *was* eight yeare old when he began to reigne, and he reigned in Jeruſalem one and thirty yeare.

* 2 *Kings* 22.1.

2 And he did uprightly in the ſight of the Lord, and walked in the wayes of [a] David his father, and bowed neither to the right hand nor to the left.

a He followed David in all points that he followed the Lord.

3 And in the eight yeare of his reigne (when he was yet a [b] child) he began to ſeek after the God of David his father: and in the twelfth yeare he began to purge Judah, and Jeruſalem from the high places, and the groves, and the carved images, and molten images.

b When he was but ſixteen yeare old, he ſhewed himſelf zealous of Gods glory, and at twenty yeare old he aboliſhed idolatry, and reſtored the true religion.

4 And they brake down [c] in his ſight the altars of Baalim, and he cauſed to cut down the images that were on high upon them: he brake alſo the groves, and the carved images, and the molten images, and ſtampt them to powder, and ſtrowed it upon the graves of them that had ſacrificed unto them.

c Which ſheweth that he would ſee the reformation with his own eyes

5 Alſo he burnt the [d] bones of the Prieſts upon their altars, and purged Judah and Jeruſalem.

d Reade 2 Kings 23.16.

6 And in the cities of Manaſſeh, and Ephraim, & Simeon, even unto Naphtali, with their maules *they breake all* round about.

7 And when he had [e] deſtroyed the altars and the groves, and had broken and ſtamped to powder the images, and had cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

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8 ¶ * Then in the eighteenth yeare of his reigne, when he had purged the land and the Temple, he ſent Shaphan the ſon of Azaliah, and Maaſejah the governour of the citie, and Joah the ſon of Joahaz the recorder, to repaire the houſe of the Lord his God.

* 2 *Kings* 22.

9 And when they came to Hilkiah the high Prieſt, they delivered the money that was brought into the houſe of God, which the Levites that kept the doore, had gathered at the hand of Manaſſeh, and Ephraim, and of all the reſidue of Iſrael, and of all Judah and Benjamin, and ‡ of the inhabitants of Jeruſalem.

‡ *Or, they re*
to Ieruſalem
ing, Shaphan,

10 And they put it in the hands of them that ſhould do the work *and* had the overſight in the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord, to repaire and amend the houſe.

11 Even to the workmen and to the builders gave they it, to buy hewed ſtone and timber for couples and for beames of the [f] houſes, which the kings of Judah had deſtroyed.

f For there
many portion
pieces anne
the temple.

12 And the men did the work [g] faithfully, & the overſeers of them *were* Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites, to ſet it forward: and of the Levites all that could skil of inſtruments of muſick.

g Meaning,
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ved. 2 Kings
7.9.

13 And *they were* over the bearers of burdens, & them that ſet forward all the workmen in every work: and of the Levites *were* Scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the Prieſt found the [h] book of the law of the Lord *given* by the hand of Moſes.

h Reade 2 K
22.8.

15 Therfore Hilkiah anſwered and ſaid to Shaphan the Chanceller, I have found the book of the law in the houſe of the Lord: and Hilkiah gave the book to Shaphan.

16 And Shaphan caried the book to [i] the king, and brought the king word again, ſaying, All that is committed to the hand of thy ſervants, that do they.

i For the king
commanded
have contin
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Deut. 17.18.

17 For they have gathered the money that was found in the houſe of the Lord, & have delivered it into the hands of the overſeers, and to the hands of the workmen.

18 Alſo Shaphan the Chanceller declared to the king, ſaying, Hilkiah the Prieſt hath given me a book, and Shaphan read it before the king.

19 And when the King had heard the words of the Law, he [k] tare his clothes,

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the Chanceller, and Aſajah the kings ſervant, ſaying,

21 Goe *and* enquire of the Lord for me, and for the reſt in Iſrael and Judah, concerning the words of this booke that is found: for great *is* the wrath of the Lord that is fallen upon us, becauſe our [l] fathers have not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King *had appointed*, went to Huldah the Propheteſſe the wife of Shallum, the ſon of ‡ Tokhath, the ſon of ‡ Haſrah keeper of the [m] wardrobe (and ſhee dwelt in Jeruſalem within the [n] Colledge) and they communed hereof with her.

23 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye [o] the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I wil bring evill upon this place, and upon the inhabitants thereof, *even* all the curſes, that are written in the booke which they have read before the king of Judah:

25 Becauſe they have forſaken me, and burnt incenſe unto other gods, to anger me with all the works of their [p] hands, therefore ſhall my wrath fall upon this place, and ſhall not be quenched.

26 But to the king of Judah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael, The words which thou haſt heard, *ſhall come to paſſe.*

27 *But* becauſe thine heart did [q] melt, and thou diddeſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelfe before me, and tareſt thy clothes, and weptſt before me; I have alſo heard it, ſaith the Lord.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be put in thy grave in peace; and thine eyes ſhall not ſee all the evill, which I will bring upon this [r] place, and upon the inhabitants of the ſame, Thus they brought the king word againe.

29 ¶ Then the king ſent and gathered all the Elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem, and the Prieſts and the Levites, and all the people from the greateſt to the [s] ſmalleſt, and he reade in their eares all the words of the booke of the covenant that was found in the houſe of the Lord.

31 And the king ſtood by his pillar, and made a covenant before the Lord, to walke after the Lord, and to keepe his commandements, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoule, *and* that he would accompliſh the words of the covenant written in the ſame booke.

32 And he cauſed all that were found in Jeruſalem, and Benjamin to ſtand to it: and the inhabitants of Jeruſalem did according to the covenant of God, *even* the God of their fathers.

33 So Joſiah tooke away all the abominations out of all the countreys that pertained to the children of Iſrael, and compelled all [t] that were found in Iſrael, to ſerve the Lord their God: *ſo* all his dayes they turned not back from the Lord God of their fathers.

[t] Becauſe he had charge over all, & muſt anſwere for every one that periſhed, he thought it his duety to ſee that all ſhould make profeſſion to receive the word of God.

CHAP. XXXV.

1 Ioſiah keepeth the Paſſeover. 2 He ſetteth forth Gods ſervice. 20 He fighteth againſt the king of Egypt, and dieth. 24 The people bewaile him.

MOreover * Joſiah kept a Paſſeover unto the Lord in Jeruſalem, and they ſlew the [a] Paſſeover in the fourteenth day of the firſt moneth.

2 And he appointed the Prieſts to their charges, and encouraged them to the ſervice of the houſe of the Lord,

3 And he ſaid unto the Levites that [b] taught all Iſrael, and were ſanctified unto the Lord. Put the holy Arke in the houſe which Salomon the ſon of David king of Iſrael did build: it *ſhall be* no more a [c] burden upon your ſhoulders: ſerve now the Lord your God, and his people Iſrael,

4 And prepare your ſelves by the houſes of your fathers according to your courſes, as * David the King of Iſrael hath written, & according to the writing of Salomon his ſon

5 And ſtand in the Sanctuarie according to the diviſion of the families of your brethren ‡ the children of the people, and *after* the diviſion of the family of the Levites:

6 So kill the Paſſeover and ſanctifie your ſelves, and [d] prepare your brethren that they may doe according to the word of the Lord by the hand of Moſes.

7 Ioſiah alſo gave to the † people ſheep, lambes and kids, all for the Paſſeover, *even* to all that were preſent, to the number of thirty thouſand, & three thouſand bullocks: theſe were of the kings ſubſtance.

8 And his Princes offered willingly unto the people, to the Prieſts and to the Levites: Hilkiah, and Zechariah, and Iehiel, rulers of the houſe of God, gave unto the Prieſts for the Paſſeover, *even* two thouſand and ſix hundred *ſheep*, and three hundreth bullocks.

9 [e] Conaniah alſo and Shemajah and Nethaneel his brethen, and Haſhabiah and Jeiel, and Jozabad, chiefe of the Levites gave

* 2 *King.* 23.21.

[a] The Scripture uſeth in ſundry places to call the Lambe, the Paſſeover, which was but the ſigne of the Paſſeover, becauſe in all Sacraments the ſignes of the things have the names which are ſignified.

[b] So that the Levites charge was not onely to miniſter in the Temple, but alſo to inſtruct the people in the word of God.

[c] As it was before the Temple was built: therefore your office onely is now to teach the people, and to praiſe God.

* 1 *Chron.* 23.24. 25.26. *Chapters.*

‡ *Or, the people.*

[d] Exhort every one to examine themſelves, that they be not unmeet to eate of the Paſſeover.

† *Ebr. ſons of the people.*

[e] So that every one, and of all ſorts gave of that they had a liberall portion to the ſervice of God.

gave unto the Levites for the Paſſeover, five thouſand *ſheep*, and five hundreth bullocks.

10 Thus the ſervice was prepared, and the Prieſts ſtood in their places, alſo the Levites in their orders, according to the Kings commandement:

11 And they ſlew the Paſſeover, and the Prieſts [f] ſprinkled *the blood* with their hands, and the Levites flayed *them*.

12 And they tooke away *from* the [g] burnt offring to give it according to the diviſions of the families of the children of the people, to offer unto the Lord, as it is written in the booke of Moſes, and ſo of the bullocks.

13 And * they roſted the Paſſeover with fire, according to the cuſtome, but the ſanctified things they ſod in pots, pannes, and cauldrons, and diſtributed them quickly to all the people.

14 Afterward alſo they prepared for themſelves and for the Prieſts: for the Prieſts the ſons of Aaron *were occupied* in offering of burnt offerings, and the fat untill night: therefore the Levites prepared for themſelves, and for the Prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *ſtood* in their ſtanding, * according to the commandement of David, and Aſaph, and Heman, and Jeduthun the kings [h] Seer: and the porters at every gate, who might not depart from their ſervice: therefore their brethren the Levites prepared for them.

16 So all the ſervice of the Lord was prepared the ſame day, to keep the Paſſeover, and to offer burnt offerings upon the altar of the Lord, according to the commandement of King Joſiah.

17 And the children of Iſrael that were preſent kept the Paſſeover the ſame time, & the feaſt of the unleavened bread ſeven dayes.

18 And there was no Paſſeover kept like that in Iſrael, from the dayes of Samuel the Prophet: neither did all the kings of Iſrael keep ſuch a Paſſeover as Joſiah kept, and the Prieſts and the Levites, and all Judah, and Iſrael that were † preſent, and the inhabitants of Jeruſalem.

19 This Paſſeover was kept in the [i] eighteenth yeare of the reigne of Joſiah.

20 ¶ * After all this, when Joſiah had prepared the Temple, Necho king of Egypt came up to fight againſt [k] Carchemiſh by ‡ Perath, and Joſiah went out againſt him.

21 But he ſent meſſengers to him, ſaying, What have I to doe with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe † of mine enemie, and God commanded me to make haſte: leave off *to come* againſt God, which is with me, leaſt he deſtroy thee.

22 But Joſiah would not turne his face from him, but [l] changed his apparell to fight with him, & hearkened not unto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the ſhooters ſhot at King Joſiah: then the King ſaid to his ſervants, Carie me away, for I am very ſick.

24 So his ſervants tooke him out of that charet, and put him in the ſecond charet which he had, and when they had brought him to Jeruſalem, he died, and was buried in the ſepulchres of his fathers: and all Iudah and Jeruſalem [m] mourned for Joſiah.

25 And Jeremiah lamented Joſiah, and all ſinging men and ſinging women mourned for Joſiah in their lamentations to this day, and made the ſame for an ordinance unto Iſrael: and behold, they be written in the [n] lamentations.

26 Concerning the reſt of the acts of Joſiah, and his goodnes, *doing* as it was written in the Law of the Lord,

27 And his deeds, firſt and laſt, beholde, they are written in the booke of the Kings of Iſrael and Judah.

Chap. XXXVI.

1 After Ioſiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehojakim. 8 After him Iehojachin. 11 After him Zedekiah. 14. 17 In whoſe time all the people were caried away to Babel for contemning the admonitions of the Prophets. 22 And were reſtored againe the ſeventieth yeare after by king Cyrus.

THen * the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his fathers ſtead in Jeruſalem.

2 Jehoahaz *was* three and twenty yeare old when he began to reigne, and he reigned three [a] moneths in Jeruſalem.

3 And the king of Egypt tooke him away at Ieruſalem, and condemned the land in an [b] hundreth talents of ſilver, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehojakim: and Necho tooke Jehoahaz his brother, and caried him to Egypt.

5 Iehojakim *was* five and twenty yeare old, when he began to reigne, & he reigned eleven yeare in Ieruſalem, and did [c] evill in the ſight of the Lord his God.

6 Againſt him came up Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar alſo * caried of the veſſels of the houſe of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the reſt of the actes of Iehojakim, and his abominations which he did, and [d] that which was found upon him, behold, they are written in the booke of the Kings of Iſrael and Iudah, and Iehojachin his ſon reigned in his ſtead.

9 ¶

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[f] Meaning of the Lamb, which was called the Paſſeover: for onely the Prieſts might ſprinkle, and in neceſſitie the Levites might kill the ſacrifice.

[g] They reſerved for the people that which was not expedient to be offered, that every man might offer peace offerings, & ſo have his portion.

* *Exod.* 12.8.

* 1 *Chron.* 25.1.

[h] Meaning hereby his Prophet, becauſe he appointed the Pſalmes and Propheſies which were to be ſung.

† *Ebr. found.*

[i] Which was in the ſix and twentieth yeare of his age.

* 2 *King.* 23.29.

[k] Which was a citie of the Aſſyrians, and Ioſiah fearing leaſt the paſſing through Iudah, would have taken his kingdome, made warre againſt him, and conſulted not with the Lord.

‡ *Or, Euphrates.*

† *Ebr. of my battel.*

[l] That is, himſelfe, guiſed him becauſe he not be kno

[m] The pe much lamen the loſſe of good king, after when was any gre mentation, was ſpoken a proverbe Zach. 12. 11

[n] Which thinke Iere made, whe he lamente ſtate of th Church afte kings death

* 2 *Kings*

[a] For three neths after death of Ioſi came Necho Ieruſalem, the plagues gan, which dah, and the phets forew ſhould come Ieruſalem.

[b] To pay a yearely

[c] Becauſe the people not to God first plague brought a upon him, length ro them out.

* 2 *King.*

[d] He mea perſtitious which were upon his b when he dead, whi declared deeper was roote heart, fee bare the in his fleſ

9 ¶ Jehojachin *was* [e] eight yeare old when he began to reigne, and he reigned three moneths and ten dayes in Jeruſalem, and did evill in the ſight of the Lord.

10 And when the yeare was out, king Nebuchad-nezzar ſent and brought him to Babel with the precious veſſels of the houſe of the Lord, and he made Zedekiah his ‡ brother king over Judah and Jeruſalem.

11 Zedekiah *was* one and twenty yeare old, when he began to reigne, and reigned eleven yeare in Jeruſalem.

12 * And he did evill in the ſight of the Lord his God, and humbled not himſelfe before Jeremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreover againſt Nebuchad-nezzar, which had cauſed him to ſweare by God: and he hardened his necke and made his heart obſtinate, that he might not returne to the Lord God of Iſrael.

14 All the chiefe of the Prieſts alſo, and of the people treſpaſſed wonderfully, according to all the abominations of the heathen, and polluted the houſe of the Lord which he had ſanctified in Jeruſalem.

15 Therefore the Lord God of their fathers ſent to them † by his meſſengers, [f] riſing early, and ſending: for he had compaſsion on his people, and on his habitation.

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, and till there was no [g] remedie.

17 For he brought upon them the king of the Caldeans, who ſlew their yong men with the ſword [h] in the houſe of their Sanctuary, and ſpared neither yong man, nor virgine, ancient, nor aged. *God* [i] gave all into his hand,

18 And all the veſſels of the houſe of God great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his Princes: all theſe caried he to Babel.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and all the precious veſſels thereof, to deſtroy *all*.

20 And they that were left by the ſword, caried he away to Babel, and they were ſervants to him and to his ſons, untill the kingdome of the [k] Perſians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Jeremiah, untill the land had her fill of her Sabbaths: *for* all the dayes that ſhee lay deſolate, ſhe kept Sabbath, to fulfill ſeventie yeares.

22 ¶ * But in the [m] firſt yeare of Cyrus king of Perſia (when the word of the Lord, *ſpoken* by the mouth of Jeremiah, was finiſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, and he made a proclamation through all his kingdome, and alſo by writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, Al the kingdomes of the earth hath the Lord God of heaven given me, & he hath [n] commanded me to build him an houſe in Jeruſalem, that is in Judah. Who is among you of all his people, with whom the Lord his God *is*? let him goe up.

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[h] Whither they fled, thinking to have been ſaved, for the holineſſe thereof.

[i] Which is not becauſe God approveth him, which yet is the miniſter of his juſtice, but becauſe God would by his juſt judgement puniſh this people: for this king was led with ambition and vaine glory, whereunto were joyned furie and cruelty: therefore his worke was condemnable, notwithſtanding it was juſt and holy on Gods part, who uſed this wicked inſtrument to declare his juſtice.

[k] When Cyrus king of Perſia had made the Babylonians ſubject.

[l] Who threatned the vengeance of God, and ſeventy yeares captivity, which he calleth the Sabbaths, or reſt of the land, Ier. 25. 11.

* *Iere.* 25. 13. *and* 29. 10.

[m] In the firſt year that he reigned over the Caldeans, Ezra 1. 1.

[n] God had ſo forewarned by his Prophet above an hundreth yeares before Cyrus was borne, Iſa. 44. 28. that Ieruſalem and the Temple ſhould be built againe by Cyrus his anointed: ſo called, becauſe God uſed his ſervice for a time to deliver his Church.

¶ The prayer of Manaſſeh king of the Jewes.

O Lord Almighty, God of our fathers, Abraham, Iſaac and Jacob, and of their righteous ſeed, which haſt made heaven and earth, with all their ornament, which haſt bound the Sea by the word of thy commandement, which haſt ſhut up the deep, and ſealed it by thy terrible & glorious Name, whom all do feare, and tremble before thy power: for the Majeſtie of thy glory cannot be borne, and thy angry threatning toward ſinners is importable, but thy mercifull promiſe is unmeaſurable and unſearchable. For thou art the moſt high Lord, of great compaſsion, long ſuffering, and moſt mercifull, and repenteſt for mans miſeries. Thou, O Lord, according to thy great goodneſſe haſt promiſed [a] repentance and forgiveneſſe to them that ſin againſt thee, and for thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, *as* to Abraham, & Iſaac, and Jacob, which have not [b] ſinned againſt thee, but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the Sea. My tranſgreſsions, O Lord, are multiplied: my tranſgreſsions are exceeding many: and I am not worthy to behold and ſee the height of the heavens for the multitude of mine unrighteouſneſſe. I am bowed down with many yron bands that I cannot lift up mine head, neither have any releaſe. For I have provoked thy wrath and done evill before thee. I did not thy will, neither kept I thy commandements. I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge

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[b] He ſpeaketh this in compariſon of himſelfe and thoſe holy fathers which have their commandation in the Scriptures, ſo that in reſpect of himſelfe, he calleth their ſins nothing, but attributeth unto them righteouſneſſe.

knowledge my tranſgreſſions: But I humbly beſeech thee, forgive me: O Lord, forgive me, and deſtroy me not with my tranſgreſsions. Be not angry with me for ever by reſerving evill for me, neither condemne me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſſe: for thou wilt ſave me that am unworthy, according to thy great mercy : therefore I will praiſe thee for ever all the dayes of my life: for all the power of the heavens praiſe thee, and thine is the glory for ever and ever, *Amen*.

EZRA.

THE ARGUMENT.

As the Lord is ever mercifull unto his Church, and doeth not puniſh them, but to the intent they ſhould ſee their own miſeries, and be exerciſed under the croſſe, that they may contemn the world and aſpire unto the heavens: ſo after that he had viſited the Iewes and kept them now in bondage ſeventy yeares in a ſtrange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his own ſake raiſ'd them up a deliverer, and moved both the heart of the chiefe ruler to pitie them, and alſo by him puniſhed ſuch, which had kept them in ſervitude. Notwithſtanding, leſt they ſhould grow into a contempt of Gods great benefit, he keepeth them ſtill in exerciſe, and raiſeth domeſticall enemies, which endevour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the Prophets they went forward by little and little till their worke was finiſhed. The authour of this booke was Ezra, who was Prieſt, and Scribe of the Law, as Chap. 7.6. He returned to Ieruſalem the ſixt yeare of Darius, who ſucceeded Cyrus, that is, about fifty yeare after the return of the firſt under Zerubbabel when the Temple was built. He brought with him a great company, and much treaſures, with letters to the Kings officers for all ſuch things as ſhould be neceſſary for the Temple: and at his comming he redreſſed that which was amiſſe, and ſet the things in good order.

CHAP. I.

1 Cyrus ſendeth againe the people that was in captivitie, 8 and reſtoreth them their holy veſſels.

NOw* in [a] the firſt year of Cyrus king of Perſia (that the word of the Lord, *ſpoken* by the [b] mouth of Jeremiah, might be accompliſhed) the Lord ſtirred up the [c] ſpirit of Cyrus king of Perſia, and he made a Proclamation through all his kingdome, and alſo by writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The Lord God of heaven hath given me [d] all the kingdomes of the earth, and he hath commanded me to build him an houſe in Jeruſalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is? let him goe up to Ieruſalem which is in Judah, and build the houſe of the Lord God of Iſrael: he is the God, which is in Ieruſalem.

4 And every one that remaineth in any place (where he ſojourneth) [e] let the men of his place relieve him with ſilver and with gold, and with ſubſtance, and with cattell, [f] *and* with a willing offering, for the houſe of God that is in Jeruſalem.

5 Then the chiefe father of Judah and Benjamin, and the Prieſts and the Levites roſe up, with all them whoſe ſpirit God had raiſed to go up to build the houſe of the Lord which is in Jeruſalem.

6 And all [g] they that were about them, ſtrengthened their hands with veſſels of ſilver, with gold, with ſubſtance, and with cattell, and with precious things, beſides all that was willingly offered.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * Which Nebuchad-nezzar had taken out of Jeruſalem, and had put them in the houſe of his God.

8 Even them did Cyrus King of Perſia bring forth by the hand of Mithredath the treaſurer, and counted them unto [h] Sheſhbazzar the prince of Judah.

9 And this is the number of them, thirty baſons of gold, a thouſand baſons of ſilver, nine and twenty [i] knives,

10 Thirty boules of gold, *and* of ſilver boules of the ſecond ſort, foure hundred and ten, *and* of other veſſels, a thouſand.

11 All the veſſels of gold and ſilver *were* five thouſand and foure hundreth. Sheſhbazzar brought up all [k] with them of the captivity that came up from Babel to Jeruſalem.

* *2 Chron.*36.22. *Ierem.*25.12. *and* 29.10.

[a] After that he and Darius had wonne Babylon.

[b] Who promiſed them deliverance after that 70. years were paſt, Iere, 25.11.

[c] That is, mooved him, and gave him heart.

[d] For he was chiefe Monarch, and had many nations under his Dominion, which this heathen king confeſſeth to have received of the living God.

[e] If any through povertie were not able to return, the kings commiſſion was, that he ſhould be furniſhed with neceſſaries.

[f] Which they themſelves ſhould ſend toward the reparation of the Temple.

[g] The Babylo- nians and Chal- deans gave the these preſents: thus rather the the children o God ſhould wa for their neceſſi- ties, he would ſtirre up the he of the very infi- dels to helpe them.

* 2 *King.*25.1 2 *Chron.*36.7. *Iere.*27.19.20. *Dan.*1.2.

[h] So the Chal- deans called Zo rubbabel, who was the chief governour, of the preemine ſtill remained i the houſe of Da vid.

[i] Which ſer to kill the be that were offe in ſacrifice.

[k] With the that had bee kept captive Babylon.

CHAP.

Chap. II.

The number of them that returned from the captivitie.

THeſe * alſo are the ſons [a] of the province, that went up out of the captivity (whom Nebuchad-nezzar King of Babel had caried away unto Babel) and returned to Jeruſalem, and to Judah, every one unto his citie,

2 Which came with [b] Zerubbabel, *to wit*, Jeſhua, Nehemiah, Serajah, Reelajah, [c] Mordecai, Bilſhan, Miſpar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Iſrael *was*,

3 The ſons of Paroſh, two thouſand, and hundreth ſeventie and two:

4 The ſons of Shephatiah, three hundreth ſeventy and two:

5 The ſons of Arah, ſeven hundreth ſeventy and five:

6 The ſons of ‡ Pahath Moab, of the ſons of Jeſhua, *and* Joab, two thouſand, eight hundreth and twelve:

7 The ſons of Elam, a thouſand two hundreth and foure and fifty:

8 The ſons of Zattu, nine hundreth and five and fourty:

9 The ſons of Saccai, ſeven hundreth and threeſcore:

10 The ſons of Bani, ſix hundreth and two and fortie:

11 The ſons of Bebai, ſix hundreth and three and twenty:

12 The ſons of Azgad, a thouſand two hundreth and two and twenty:

13 The ſons of Adonikam, ſix hundred threeſcore and ſix:

14 The ſons of Biguai, two thouſand and ſix and fiftie:

15 The ſons of Adin, foure hundreth and foure and fifty:

16 The ſons of Ater of [e] Hizkiah, ninety and eight:

17 The ſons of Bezai, three hundreth and three and twentie:

18 The ſons of Jorah, an hundreth and twelve:

19 The ſons of Haſhum, two hundreth and three and twentie:

20 The ſons of Gibbar, ninety and five:

21 [f] The ſons of Beth-lehem, an hundreth and three and twenty:

22 The men of Netophah, ſix and fifty:

23 The men of Anathoth, an hundreth and eight and twenty:

24 The ſons of Azmaveth, two and forty:

25 The ſons of Kiriath-arim, of Chephirah, and Beeroth, ſeven hundreth and three and fourty:

26 The ſons of Haramah and Gaba, ſix hundreth and one and twenty:

27 The men of Michmas, an hundreth and two and twenty:

28 The ſons of Beth-el, and Ai, two hundreth and three and twenty:

29 The ſons of Nebo, two and fiftie:

30 The ſons of Magbiſh, an hundreth and ſix and fifty:

31 The ſons of the other Elam, a thouſand and two hundreth and foure and fifty:

32 The ſons of Harim, three hundreth and twenty:

33 The ſons of Lod-hadid and Ono, ſeven hundreth and five and twenty:

34 The ſons of Jericho, three hundreth and five and fourtie:

35 The ſons of Senaah, three thouſand ſix hundreth and thirty.

36 ¶ The [g] Prieſts: of the ſons of Jedajah of the houſe of Jeſhua, nine hundreth ſeventy and three:

37 The ſons of Immer, a thouſand and two and fiftie:

38 The ſons of Paſhur, a thouſand two hundreth and ſeven and fourty:

39 The ſons of Harim, a thouſand and ſeventeene.

40 ¶ ‡ The Levites: the ſons of Jeſhua, and Kadmiel of the ſons of Hodaviah, ſeventy and foure.

41 ¶ ‡ The Singers: the ſons of Aſaph, an hundreth and eight and twenty.

42 ¶ ‡ The ſons of the porters: the ſons of Shallum, the ſons of Ater, the ſons of Talmon, the ſons of Akkub, the ſons of Hatita, the ſons of Shobai: all *were* an hundreth and nine and thirty.

43 ¶ The [h] Nethinims: the ſons of Ziha, the ſons of Haſupha, the ſons of Tabbaoth,

44 The ſons of Keros, the ſons of Siaha, the ſons of Padon,

45 The ſons of Lebanah, the ſons of Hagabah, the ſons of Akkub,

46 The ſons of Hagab, the ſons of Shamlai, the ſons of Hanan,

47 The ſons of Giddel, the ſons of Gahar, the ſons of Reajah,

48 The ſons of Rezin, the ſons of Nekoda, the ſons of Gazzam,

49 The ſons of Uzza, the ſons of Paſeah, the ſons of Beſai,

50 The ſons of Aſnah, the ſons of Meunim, the ſons of Nephuſim,

51 The ſons of Bakbuk, the ſons of Hakupa, the ſons of Harhur,

52 The ſons of Bazluth, the ſons of Mehida, the ſons of Harſha,

53 The ſons of Barcos, the ſons of Siſera, the ſons of Thamah,

54 The ſons of Nezia, the ſons of Hatipha,

55 The ſons of Salomons [i] ſervants: the ſons of Sotai, the ſons of Shophereth,

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[g] Before, he hath declared the two Tribes of Iudah and Benjamin, and now commeth to the tribe of Levi, and beginneth at the Prieſts.

‡ The Levites.

‡ The Singers.

‡ The Porters.

[h] So called, becauſe they were given for ÿ Temple, to cut wood, and beare water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Ioſhua, Ioſh. 9.23.

reth, the ſonnes of Peruda,

56 The ſons of Jaalah, the ſons of Darkon, the ſons of Giddel,

57 The ſons of Shephatiah, the ſons of Hattil, the ſons of Pochereth Hazzebaim, the ſons of Ami.

58 All the Nethinims, and the ſons of Salomons ſervants *were* three hundred ninty and two.

59 ¶ And theſe went up from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcern their fathers houſe and their ſeed, whether they were of Iſrael.

60 The ſons of Delajah, the ſons of Tobiah, the ſons of Nekoda, ſix hundred and two and fifty.

61 And of the ſons of the Prieſt, the ſons of Habajah, the ſons of Coz, the ſonnes of [k] Barzillai: which took of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.

63 And [l] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy thing, till there roſe up a Prieſt with [m] Vrim and Thummim.

64 The whole congregation together *was* two and fourty thouſand, three hundred and threeſcore,

65 Beſide their ſervants and their maids: of whom *were* ſeven thouſand, three hundred and ſeven and thirty: and among them *were* two hundred ſinging men and ſinging women.

66 Their horſes *were* ſeven hundred and ſix and thirty: their mules two hundred and five and forty.

67 Their camels foure hundred and five and thirty: their aſſes ſix thouſand, ſeven hundred and twenty.

68 And *certain* of the chief fathers, when they came to the houſe of the Lord, which was in Jeruſalem, they offered willingly for the houſe of God, to ſet it up upon his foundation.

69 They gave after their abilitie unto the treaſure of the work, *even* one and threeſcore thouſand [n] drams of gold, and five thouſand [o] pieces of ſilver, and an hundred Prieſts garments.

70 So the Prieſts and the Levites, and *certain* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the temple, 11 And ſing unto the Lord.

AND when the [a] ſeventh moneth was come, and the children of Iſrael *were* in their cities, the people aſſembled themſelves as one man unto Jeruſalem.

2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the Prieſts, and Zerubbabel, the [b] ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offrings thereon, as it is written in the law of Moſes the man of God

3 And they ſet the altar upon [c] his baſes (for feare *was* among them, becauſe of the people of thoſe countries) therefore they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings in the morning, and at even.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt-offering * daily, by number according to the cuſtome day by day,

5 And afterward [d] the continuall burnt-offering, both in the new moons, and in all the feaſt dayes that were conſecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not laid.

7 They gave money alſo unto the maſons, and to the workmen, & meat and drink, and oyle unto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea unto ‡ Japho, according to the grant that they had of Cyrus king of Perſia.

8 ¶ And in the ſecond yeare of their coming unto the houſe of God in Jeruſalem, in the [e] ſecond moneth, began Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and the remnant of their brethren the Prieſts and the Levites, and all they that were come out of the captivitie unto Jeruſalem, and appointed the Levites from twenty yeare old and above, to ſet forward the work of the houſe of the Lord.

9 And Jeſhua [f] ſtood with his ſons, and his brethren, *and* Kadmiel with his ſons, *and* the ſons of Judah together to ſet forward the workmen in the houſe of God, and the ſons of Henadad with their ſons, and their brethren the Levites.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Prieſts in their apparell with trumpets, and the Levites the ſons of Aſaph with cymbales, to praiſe the Lord, * after the ordinance of David king of Iſrael.

11 Thus they ſang when they gave praiſe, and when they gave thanks unto the Lord, For he is good, for his mercy *endureth* for ever toward Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was laid.

12 Many

[k] Of him is made mention, 2 Sam. 17.27. and 19.31. and becauſe the Prieſts office was had in contempt, theſe would have changed their eſtate by their name and ſo by Gods juſt judgement loſt both the eſtimation of the world, and the dignity of their office.

[l] This is a Calde name, and ſignifieth him that hath authoritie over others.

[m] Reade Exod.28 30.

[n] Which mount to of our money, 24826.li.13.ſ.4.d. eſteeming the French crowne at 6ſ.4d. for the dram is the eighth part of an ounce, and the ounce the eight part of a marke.

[o] Which are called *mina*, and contain a piece two marks: ſo 5000. *mina* make 55000. franks, which mount to, of our money 69666. li. 13. ſ. 4. d. ſo that the whole ſum was 94493. li. 6. ſ. 8. d.

[a] Called Tiſhri, which anſwereth to part of September, and part of October.

[b] Meaning phew: for the ſon of P read 1 Chro

[c] In the where Salo had placed it,

* *Exod.23.16.*

[d] That is, the feaſt of Tab cles.

‡ *Or, Ioppe.*

[e] Which mo contained par April and par May, for in meane ſeaſon had provided things neceſſ for the work.

[f] They gave exhortations, encouraged e man forward in work.

* *1 Chron.16.*

12 Many alſo of the Prieſts and the Levites and the chief of the fathers, ancient men which had ſeen the firſt houſe, (when the foundation of this houſe was laid before their eyes) [g] wept with a loud voyce, and many ſhouted a loud for joy,

13 So that the people could not diſcern the ſound of the ſhout for joy, from the noyſe of the weeping of the people: for the people ſhouted with a loud crie, and the noyſe was heard farre off.

Chap. IV.

2 The building of the temple is hindred, and how. 11 Letters to Artaxerxes, and the anſwer.

But [a] the adverſaries of Judah and Benjamin heard, that the children of the captivity builded the temple unto the Lord God of Iſrael.

2 And they came to Zerubbabel, and to the chief fathers, and ſaid unto them, We will build with you: for we ſeek the Lord your God as ye *do*, and we have ſacrificed unto him ſince the time of Eſar-Haddon king of Asſhur, which brought us up hither.

3 Then Zerubbabel, and Jeſhua, and the reſt of the chief fathers of Iſrael, ſaid unto them, It is not for you, but for us to build the houſe unto our God: [b] for we our ſelves together will build it unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Wherefore the people of the land † diſcouraged the people of Judah, and troubled them in building,

5 And they [c] hired counſellers againſt them to hinder their deviſe, all the dayes of Cyrus king of Perſia, even unto the reign of Darius king of Perſia.

6 And in the reigne of [d] Ahaſhueroſh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 And in the dayes of [e] Artahſhaſhte, Mithredath, Tabeel, and the reſt of their companions wrote when it was peace, unto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‡ chanceller, and Shimſhai the Scribe wrote a letter againſt Jeruſalem to Artahſhaſhte the king, in this ſort.

9 Then *wrote* Rehum the Chauncellour, and Shimſhai the ſcribe, and their companions [f] Dinai, and Apharſathcaie, Tarpelaie, Apharſaie, Archevaie, Bablaie, Shuſhanchaie, Dehave, Elmaie,

10 And the reſt of the people whom the great and noble [g] Aſnapper brought over, and ſet it in the cities of Samaria, and other that are beyond the [h] River and [i] Cheeneth.

11 ¶ This is the copy of the letter that they ſent unto king Artahſhaſhte, Thy Servants the men beyond the River and Cheeneth, *ſalute thee.*

12 Be it known unto the king that the Jews, which came up from thee to us, are come unto Jeruſalem (a city rebellious and wicked) and build, and lay the foundations of the wals, & have joyned the foundations.

13 Be it known now unto the king, that if this city be built, and the foundations of the wals laid, they wil not give toll, tribute, nor [k] cuſtome: ſo ſhalt thou hinder the kings tribute.

14 Now therfore becauſe † we have been brought up in the *kings* palace, it was not meet for us to ſee the kings diſhonour: for this cauſe have we ſent and certified the king,

15 That one may ſearch in the book of the Chronicles of thy fathers, & thou ſhalt find in the book of the Chronicles, and perceive that this city is rebellious and noyſome unto kings and provinces, and that they have moved ſedition of old time, for the which cauſe this city was deſtroyed.

16 We certifie the king *therefore*, that if this city be builded, and the foundation of the wals laid, by this meanes the portion beyond the River ſhall not be thine.

17 ¶ The king ſent an anſwer unto Rehum the chancellor, and Shimſhai the ſcribe, and to the reſt of their companions that dwelt in Samaria, and unto the other beyond the River, [l] Shelam and [m] Cheeth.

18 ¶ The letter which ye ſent unto us hath been openly reade before me,

19 And I have commanded and they have ſearched, and found, that this citie of old time hath made inſurrection againſt kings, and hath rebelled, and rebellion hath been committed therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all beyond the River, and toll, tribute, and cuſtome was given unto them.

21 Make ye now a decree, that thoſe men may ceaſe, and that the citie be not built, till I have given *another* commandment.

22 Take heed now that ye fail not to do this: why ſhould domage grow to hurt the king?

23 When the copy of king Artahſhaſhtes letter was reade before Rehum and Shimſhai the Scribe, and their companions, they went up in al the haſte to Jeruſalem unto the Jews, and cauſed them to ceaſe by force and power.

24 Then [n] ceaſed the work of the houſe of God, which was in Jeruſalem, and did ſtay unto the ſecond yeare of Darius king of Perſia.

Chap. V.

1 Haggai and Zechariah do prophecie. 3 The work of the temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

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[k] Meaning, the gifts that are wont to be given to kings when they paſſe by any countrey.

† *Ebr in the Chalde, We have eaten the ſalt of the Palace.*

[l] Some reade for Shelam, ſalutation, or greeting.

[m] Called alſo Cheeneth, as verſ. 10.

[n] Not altogether: for the Prophets exhorted them to continue, but they uſed leſſe diligence becauſe of the troubles.

‡ Or, Haggeus.
* Hagg. 1. 1.

THen ‡ * Haggai a Prophet and Zechariah the ſon of Iddo a prophet, propheciedunto the Jewes that were in Judah and Jeruſalem in the name of the God of Iſrael, *even* unto them.

2 Then Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak aroſe, and began to build the houſe of God at Jeruſalem, and with them *were* the Prophets of God, which [a] helped them.

[a] Which incouraged them to go forward, & accuſed them that they were more carefull to build their own houſes, then zealous to build the temple of God.

3 ¶ At the ſame time came to them Tatnai, which was captain beyond the River, and Shethar-boznai and their companions, and ſaid thus unto them, who hath given you commandment to build this houſe, and to lay the foundations of theſe walles?

4 [b] Then ſaid we unto them after this manner, What are the names of the men that build this building?

[b] That is, the enemies asked this as verſe 10.

5 But the [c] eye of their God was upon the Elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters thereunto.

[c] His favour & the ſpirit of ſtrength.

6 The copy of the letter that Tatnai captain beyond the River, and Shethar-boznai and his companions, Apharſechaje (which were beyond the River) ſent unto king Darius.

7 They ſent a letter unto him, wherein it was written thus, UNTO DARIUS the king, all peace.

8 Be it known unto the king that we went into the province of Judea, to the houſe of the great God, which is builded with ‡ great ſtones, and beames are laid in the walles, and this work is wrought ſpeedily, and proſpereth in their hands.

‡ Or, marble.

9 Then asked we thoſe Elders, and ſaid unto them thus, Who hath given you commandment to build this houſe, and to lay the foundation of theſe walles?

10 We asked their names alſo that we might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they anſwered us thus, and ſaid, We are the ſervants of the God of heaven and earth, and build the houſe that was built of old many yeares agoe, which a [d] great king of Iſrael * builded, and founded it.

[d] To wit, Salomon.
* 1 Kings 6. 2. 2 Chron. 3. 2.

12 But after that our fathers had provoked the God of heaven unto wrath, * he gave them over into the hand of Nebuchad-nezzar king of Babel the Caldean, and he deſtroyed this houſe, and caried the people away captive unto Babel.

* 2 Kings 24. 12. and 25. 9.

13 But in the [e] firſt yeare of Cyrus king of Babel, king Cyrus made a decree to build this houſe of God.

[e] Reade Chap. 1. 1, 2.

14 And the veſſels of gold and ſilver of the houſe of God, which Nebuchad-nezzar took out of the temple that was in Jeruſalem, and brought them into the temple of Babel, thoſe did Cyrus the king take out of the temple of Babel, and they gave them unto *one* [f] Sheſhbazzar by his name, whom he had made captain:

[f] Reade Ch
1. 8.

15 And he ſaid unto him, Take theſe veſſels and go thy way, and put them in the temple that is in Jeruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar and laid the foundation of the houſe of God, which is in Jeruſalem, and ſince that time even untill now, hath it been in building, yet is it not finiſhed.

17 Now therefore if it pleaſe the king, let there be ſearch made in the houſe of the kings [g] treaſures, which is there in Babel, whether a decree hath been made by king Cyrus, to build this houſe of God in Jeruſalem, and let the king ſend *his* minde concerning this.

[g] Meaning, i
library, or, p
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CHAP. VI.

At the commandment of Darius king of Perſia, after the temple was builded and dedicate, the children of Iſrael keep the feaſt of unleavened bread.

THen king Darius gave commandement, and they made ſearch in the † library of the treaſures, which were there laid up in Babel:

† Ebr. houſe of

2 And there was found in a [a] coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, *as* a memoriall,

[a] Wherein
the acts of
kings of Me
and Perſians.

3 IN THE FIRST yeare of king Cyrus, king Cyrus made a decree for the houſe of God in Jeruſalem, Let the houſe be built, *even* the place where they offered ſacrifices, and let the walls thereof be joyned together: let the height thereof *be* threeſcore cubits, *and* the breadth thereof threeſcore cubits,

4 Three ‡ orders of ‡ great ſtones, and one order of timber, and let the expences be given of the kings houſe.

‡ Or, rowes, a
‡ Or, marble.

5 And alſo let them render the veſſels of the houſe of God (of gold and ſilver, which Nebuchad-nezzar took out of the temple, which was in Jeruſalem, and brought unto Babel) and let [b] him go unto the temple that is in Jeruſalem to his place, and put them in the houſe of God.

[b] Meaning, Ze
babel, to who
giveth charge

6 Therefore Tatnai captain beyond the River, and Shethar-boznai, (and their companions Apharſechaje, which are beyond the River) be ye far [c] from thence.

[c] Meddle no
them, neithe
der them.

7 Suffer ye the work of this houſe of God, that the captain of the Jewes and the Elders of the Jewes may build this houſe of God in his place.

8 For I have given a commandment what ye ſhall do to the Elders of theſe Jews, for the building of this houſe of God, that of

the revenewes of the king, which is of the tribute beyond the River, there be incontinently expences given unto theſe men that they [d] ceaſe not.

9 And that which they ſhall have need of, let it be given unto them day by day, whether it be young bullocks, or rams, or lambs, for the burnt-offerings of the God of heaven, wheate, ſalt, wine, and oyle, according to the appointment of the Prieſts that are in Jeruſalem, that there be no fault,

10 That they may have to offer ſweet odours unto the God of heaven, and pray for the kings life, and for his ſons.

11 And I have made a decree, that whoſoever ſhall alter this ſentence, the wood ſhall be pulled down from his houſe, and ſhall be ſet up, *and* he ſhall be hanged thereon, and his houſe ſhall be made a dunghill for this.

12 And the God that hath cauſed his Name [e] to dwell there, deſtroy all kings and people that put to their hand to alter *and* to deſtroy this houſe of God, which is in Jeruſalem. I Darius have made a decree, let it be done with ſpeed.

13 ¶ * Then Tatnai the captain beyond the River, *and* Shethar-Boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

14 So the Elders of the Jewes builded, and they proſpered by the prophecying of [f] Haggai the Prophet, and Zechariah the ſon of Iddo, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commandment of Cyrus and Darius, and Artahſhaſhte king of Perſia.

15 And this houſe was finiſhed the third day of the moneth [g] Adar, which was [h] the ſixt yeare of the reigne of king Darius.

16 ¶ And the children of Iſrael, the Prieſts, and the Levites, and the reſidue of the children of the captivity kept the dedication of this houſe of God with joy,

17 And offered at the dedication of this houſe of God an hundred bullocks, two hundred rams, foure hundred lambes, and twelve goats, for the ſin of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Prieſts in their order, and the Levites in their courſes over the ſervice of God in Jeruſalem, as it is written in the * book of Moſes.

19 And the children of the captivity kept the Paſſeover on the fourteenth *day* of the firſt moneth.

20 (For the Prieſts and the Levites were purified altogether) and they killed the Paſſeover for all the children of the captivity, and for their brethren the Prieſts, and for themſelves.

21 So the children of Iſrael which were come again out of captivity, and all ſuch as had [i] ſeparated themſelves unto them, from the filthineſſe of the heathen of the land, to ſeek the Lord God of Iſrael, did eat,

22 And they kept the feaſt of unleavened bread ſeven dayes with joy: for the Lord had made them glad, and turned the heart of the king of [k] Aſſhur unto them, to † encourage them in the work of the houſe of God, *even* the God of Iſrael.

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[i] Which were of the heathen, and forſaked their idolatry to worſhip the true God.

[k] Meaning, Darius who was king of the Medes, Perſians, and Aſſyrians

† Ebr, to ſtrengthen their hands.

CHAP. VII.

1 By the commandment of the king, Ezra and his companions come to Ieruſalem. 27 He giveth thanks to God.

NOw after theſe things, in the reigne of [a] Artahſhaſhte king of Perſia, *was* Ezra the ſon of Serajah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Merajoth,

4 The ſon of Zerajah, the ſon of Vzzi, the ſon of Bukki,

5 The ſon of Abiſſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of [b] Aaron the chief Prieſt.

6 This Ezra came up from Babel, and was a [c] Scribe prompt in the law of Moſes, which the Lord God of Iſrael had given, and the king gave him all his requeſt according to the hand of the Lord his God *which was* upon him.

7 And there went up *certain* of the children of Iſrael, and of the Prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims unto Jeruſalem, in the ſeventh yeare of king Artahſhaſhte.

8 And he came to Jeruſalem in the [d] fift moneth, which was in the ſeventh yeare [e] of the king.

9 For upon the firſt *day* of the firſt moneth began he to go up from Babel, and on the firſt *day* of the fifth moneth came he to Jeruſalem, according to the good hand of his God *that was* upon him.

10 For Ezra had prepared his heart to ſeek the law of the Lord, and to do it, and to teach the precepts & judgements in Iſrael.

11 ¶ And this is the copy of the letter that king Artahſhaſhte gave unto Ezra the Prieſt *and* Scribe, *even* a writer of the words of the commandments of the Lotd, and of his ſtatutes over Iſrael.

12 ARTAHSHASHTE king of kings to Ezra the Prieſt and perfit Scribe of the law of the God of heaven, and to [f] Cheeneth.

13 I have given commandement, that every one, that is willing in my kingdome of the people of Iſrael, and of the Prieſts, and Levites [g] to go to Jeruſalem with thee, ſhall go.

14 Therefore art thou ſent of the king

[a] The Ebrewes write that divers of the kings of Perſia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Ceſar to the Romane Emperors.

[b] Ezra deduceth his kinred, till he cometh to Aaron, to prove that he came of him.

[c] He ſheweth here what a ſcribe is, who had charge to write the law and to expound it, who Marke called a Scribe, Mark. 12. 28. Matthew and Luke call him a lawyer, or doctour of the Law. Matth. 22.35. Luke 10.25.

[d] That containeth part of July, and part of Auguſt.

[e] Of king Darius.

[f] Some take this for the name of a people, ſome for the time or continuance, meaning that the king wiſhed him long life.

[g] Which remained as yet in Babylon, and had not returned with Zerubbabel.

and his ſeven counſellers, to [h] enquire in Judah and Jeruſalem, according to the law of thy God, which is in [i] thine hand,

[h] To examine who lived according to the Law.

[i] Whereof thou art expert.

15 And to cary the ſilver and the gold, which the king and his counſellers willingly offered unto the God of Iſrael (whoſe habitation is in Jeruſalem)

16 And all the ſilver and gold that thou canſt finde in all the province of Babel, with the free-offering of the people, and that which the Prieſts offer willingly to the houſe of their God which is in Jeruſalem,

17 That thou mayeſt buy ſpeedily with this ſilver, bullocks, rams, lambs, with their meat-offerings and their drink-offerings: and thou ſhalt offer them upon the altar of the houſe of your God, which is in Jeruſalem.

18 And whatſoever it pleaſeth thee and thy brethren to do with the reſt of the ſilver, and gold, do ye it according to the will of your [k] God.

[k] As ye know beſt may ſerve to Gods glory.

19 And the veſſels that are given thee for the ſervice of the houſe of thy God, thoſe deliver thou before God in Jeruſalem.

20 And the reſidue that ſhall be needfull for the houſe of thy God, which ſhall be meet for thee to beſtow, thou ſhalt beſtow it out of the kings treaſure-houſe,

21 And I king Artahſhaſhte have given commandment to all the treaſurers which are beyond [l] the River, that whatſoever Ezra the Prieſt and Scribe of the law of the God of heaven ſhall require of you, that it be done incontinently,

[l] Which was the river Euphrates, & they were beyond it in reſpect of Babylon.

22 Vnto an hundred talents of ſilver, unto an hundred † meaſures of wheate, and unto an hundred baths of wine, and unto an hundred [m] baths of oyle, and ſalt without writing.

† *Ebr. Corim.*

[m] Reade 1 Kings 7.26. and 2 Chro. 2.10.

23 Whatſoever *is* by the commandment of the God of heaven, let it be done ſpeedily for the houſe of the God of heaven: for why ſhould he be wroth [n] againſt the realm of the king, and his children?

[n] This declareth that the feare of Gods judgements cauſed him to uſe this liberality, and not the love that he bare to Gods glory or affection to his people.

24 And we certifie you, that upon any of the Prieſts, Levites, ſingers, porters, Nethinims, or miniſters in this houſe of God, there ſhall no governour lay upon them toll, tribute nor cuſtome.

25 And thou Ezra (after the wiſdome of thy God, that is in thine hand) [o] ſet judges and arbiters, which may judge all the people that is beyond the River, *even* all that know the law of thy God, and teach ye *them* that know it not.

[o] He gave Ezra ful authoritie to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

26 And whoſoever will not do the law of thy God, and the kings law, let him have judgment without delay, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 [p] Bleſſed *be* the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lord that is in Jeruſalem,

[p] Thus Ezra gave God thanks, for that he gave him ſo good ſucceſſe in his affaires, by reaſon of the king.

28 And hath enclined mercie toward me, before the king and his counſellers, and before all the kings mighty princes: and I was comforted by the hand of the Lord my God *which was* upon me, and I gathered the chief of Iſrael to go up with me.

CHAP. VIII.

1 The number of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to faſt. 24 He admoniſheth the Prieſts of their duty. 31 What they did when they came to Ieruſalem.

THeſe are now the chief fathers of them, and the genealogie of them that came up with me from Babel, in the reigne of king [a] Artahſhaſhte.

[a] Reade Chap

2 Of the ſons of Phinehas, Gerſhom: of the ſons of Ithamar, Daniel: of the ſons of David, Hattuſh:

3 Of the ſons of Shechaniah, of the ſons of Paroſh, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the ſons of ‡ Pahath Moab, Elihoenai, the ſon of Zerahiah, and with him two hundred males.

‡ *Or, captain*
ab.

5 Of the ſons of Shechaniah, the ſonne of Jahaziel, and with him three hundred males.

6 And of the ſons of Adin, Ebed the ſonne of Jonathan, and with him fiftie males.

7 And of the ſons of Elam, Jeſhajah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah, Zebadiah the ſon of Michael, & with him fourescore males.

9 Of the ſons of Joab, Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai, Zechariah the ſon of Bebai, and with him eight and twentie males.

12 And of the ſons of Azgad, Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the ſons of Adonikam, *that were* the [b] laſt, whoſe names are theſe: Eliphelet, Jehiel and Shemajah, and with them threeſcore males.

[b] That came
with Ezra.

14 And of the ſons of Biguai, Vthai, and Zabbud, and with them ſeventy males.

15 And I gathered them to the [c] River that goeth toward Ahava, and there abode we three dayes: then I viewed the people, and the Prieſts, and found there none of the ſons of Levi.

[c] To that pla
Euphrates, w
Ahava the riv
treth into it.

16 Therefore ſent I to Eliezer, to Ariel, to Shemejah, and to Elnathan, and to Jarib,

and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chief, and to Jocharib, and to Elnathan, men of underſtanding,

17 And I gave them commandment, to Iddo the [d] chiefeſt at the place of Caſiphia, and I †told them the words that they ſhould ſpeake to Iddo, *and* to his hrethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come unto us.

18 So by the good hand of our God *which was* upon us, they brought us a man of underſtanding of the ſons of Mahali the ſon of Levi the ſon of Iſrael, and Sherebiah with his ſonnes and his brethren, *even* eighteen.

19 Alſo Haſhabiah, and with him Jeſhajah the ſons of Merari, with his brethren, and their twenty ſons.

20 And of the [e] Nethinims, whom David had ſet, and the Princes for the ſervice of the Levites, two hundred and twenty of the Nethinims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a faſt, that we might humble [f] our ſelves before our God, and ſeek of him a right way for us, and for our children, and for all our ſubſtance.

22 For I was [g]aſhamed to require of the king an armie and horſmen, to help us againſt the enemie in the way, becauſe we had ſpoken to the king, ſaying, The hand of our God *is* upon all them that ſeek him in goodneſſe, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted, and beſought our God for this: and he was intreated of us.

24 Then I ſeparated twelve of the chief of the Prieſts, Sherebiah, *and* Haſhabia, and ten of their brethren with them,

25 And weighed them the ſilver and the gold, and the veſſels, *even* the offering of the houſe of our God, *which* the king and his counſellers, and his Princes, and all Iſrael that were preſent had offered.

26 And I weighed unto their hand ſix hundred and fifty [h] talents of ſilver, and in ſilver veſſels an hundred talents, *and* in gold an hundred talents:

27 And twenty baſons of gold, of a thouſand [i] drams, and two veſſels of ſhining braſſe, very good, and precious as gold.

28 ¶ And I ſaid unto them, Ye are conſecrate unto the Lord, and the veſſels *are* conſecrate, and the gold and the ſilver *are* freely offered unto the Lord God of your fathers.

29 Watch ye, and keep *them* untill ye weigh them before the chief Prieſts and the Levites, and the chief fathers of Iſrael in Jeruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Levites received the weight of the ſilver and of the gold, and of the veſſels to bring *them* to Jeruſalem, unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava on the twelft *day*, of the firſt moneth, to go unto Jeruſalem, and the hand of our God was upon us, and delivered us from the hand of the enemie, and of ſuch as laid [k] wait by the way.

32 And we came to Jeruſalem, and abode there three dayes.

33 And on the fourth day was the ſilver weighed, and the gold and the veſſels in the houſe of our God by the hand of Meremoth the ſon of Uriah the Prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſonne of Jeſhua, and Noadiah the ſon of Binnui the [l] Levites.

34 By number and by weight of every one, and all the weight was written at the ſame time.

35 Alſo the children of the captivitie, which were come out of captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninty aud ſix rams, ſeventy and ſeven lambs, *and* twelve Hee-goates for ſin: all *was* a burnt-offering unto the Lord.

36 And they delivered the kings commiſſion unto the kings officers, and to the captaines beyond the River: and they promoted the people and the houſe of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themſelves from God and maried with the Gentiles. 5 He prayeth unto God.

WHen as theſe things were done, the rulers came to me, ſaying, The people of Iſrael, and the Prieſts and the Levites, are not [a] ſeparated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Ammorites.

2 For they have taken their daughters to themſelves, and to their ſons, and they have mixed the holy ſeed with the people of the lands, and the hand of the [b] princes and rulers have been chief in this treſpaſſe.

3 But when I heard this ſaying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and ſat down [c] aſtonied.

4 And there aſſembled unto me all that feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the captivitie. And I ſat down aſtonied untill the * evening ſacrifice.

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[d] ...ſ ỹ chiefeſt ...ght there ...of God un... Levites.

† ...*ut words in* ...*th.*

[e] ...de chap. 2.

[f] ...heweth that ...d of faſting ... humble the ...to the ſpirit, ... muſt pro... of the heart ...ouched, or ...is but hypo...

[g] ... thought it ... to commit ...f to the pro... of God, ... by ſeeking ... ordinary ...s, to give an ...on to others ...k that he ...ubt of Gods ...

[h] ...de 1 Kings ...

[i] ...de Chap. 2.

[k] This declared that their journey was full of danger, and yet God delivered them according to their prayer.

[l] This was a token of a good conſcience, and of his integrity, that he would have witneſſes of his fidelitie.

[a] From the time they came home under Zerubbabel untill the coming of Ezra, they had degenerate contrary to the law of God, and maried where it was not lawfull, Deut. 7.3.

[b] That is, the governours are the chief beginners thereof.

[c] As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

* *Exod.* 29.39. *Num.* 28.3, 4.

5 And at the evening ſacrifice I aroſe up from mine heavineſſe, and when I had rent my clothes and my garment, I fell upon my knees, and ſpread out mine hands unto the Lord my God,

6 And ſaid, O my God, I am confounded and aſhamed, to lift up mine eyes unto thee my God: for our iniquities are increaſed over [d] our head, and our treſpas is grown up unto [e] the heaven.

7 From the dayes of our fathers have we been in a great treſpaſſe unto this day, and for our iniquities have we, our kings, *and* our Prieſts been delivered into the hand of the kings of the lands, unto the ſword, into captivity, into a ſpoyle, and into confuſion of face, as *appeareth* this day.

8 And now for a little ſpace grace hath been ſhewed from the Lord our God in cauſing a remnant to eſcape, and in giving us a [f] nayle in his holy place, that our God may light our eyes, and give us a little reviving in our ſervitude.

9 For *though* we were bondmen, yet our God hath not forſaken us in our bondage, but hath enclined mercy unto us in the ſight of the kings of Perſia, to give us life, *and* to erect the houſe of our God, and to redreſſe the deſolate places thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the Prophets, ſaying, * The land whereunto ye go to poſſeſſe it, is an unclean land, becauſe of the filthineſſe of the people of the lands, which by their abominations, *and* by their uncleanneſſe have filled it from corner to corner.

12 Now therefore ſhall ye not give your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons, nor ſeek their * peace nor wealth for ever, that ye may be ſtrong and eat the goodnes of the land, and leave it for an inheritance to your ſonnes for ever.

13 And after all that is come upon us for our evill deeds, and for our great treſpaſſes, (ſeeing that thou our God haſt ſtayed *us from being* beneath [g] for our iniquities, and haſt given us ſuch deliverance)

14 Should we return to break thy commandments, and joyn in affinity with the people of ſuch abhominations? wouldeſt not thou be angry toward us till thou haddeſt conſumed *us*, ſo that there *ſhould be* no remnant nor any eſcaping?

15 O Lord God of Iſrael, thou art juſt, for we have been [h] reſerved to eſcape, as *appeareth* this day: behold, we are before thee in our treſpaſſe: therefore we cannot ſtand before thee becauſe of it.

[d] That is, we are drowned in ſin.

[e] They ſo exceed that they cannot grow greater.

[f] In giving us a reſting place. It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nailes to hang things upon, Iſa. 22. 23.

* *Exod. 23. 32. and 34. 12, 15, 16. Deut. 7. 23.*

* *Deut. 23. 6.*

[g] Haſt not utterly caſt us down and deſtroyed us for our ſins, Deut. 28. 13.

[h] He ſheweth that God is juſt in puniſhing his people, and yet mercifull in reſerving a reſidue to whom he ſheweth favour.

CHAP. X.

1 The people repent and turn, and put away their ſtrange wives.

WHiles Ezra prayed thus, and [a] confeſſed himſelf, weeping, and falling down before the houſe of God, there aſſembled unto him of Iſrael a very great congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the ſon of Jehiel one of the ſons of Elam, anſwered, and ſaid to Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is [b] hope in Iſrael concerning this.

3 Now therefore let us make a covenant with our God to put away [c] all the wives (and ſuch as are born of them) according to the counſel of the Lord, and of thoſe that feare the commandments of our God, and let it be done according to the law.

4 Ariſe: for the matter [d] belongeth unto thee: we alſo will be with thee: be of comfort and do it.

5 ¶ Then aroſe Ezra, and cauſed the chief Prieſts, the Levites, and all Iſrael, to ſweare that they would do according to this word, So they ſware.

6 And Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: he went even thither, *but* he did eat neither bread, nor drunk water: for he mourned, becauſe of the tranſgreſſion of them of the captivitie.

7 And they cauſed a proclamation to go throughout Judah and Jeruſalem, unto † all them of the captivity, that they ſhould aſſemble themſelves unto Jeruſalem.

8 And whoſoever would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be ‡ forfeit, and he ſhould be ſeparate from the congregation of them of the captivity.

9 ¶ Then all the men of Judah and Benjamin aſſembled themſelves unto Jeruſalem within three dayes, which was the twentieth *day* of the [e] ninth moneth, and all the people ſate in the ſtreet of the houſe of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to [g] increaſe the treſpaſſe of Iſrael.

11 Now therefore [h] give praiſe unto the Lord God of your fathers, and do his will, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

12 And all the congregation anſwered, and ſaid with a loud voice, So will we do

[a] He confeſſe ſins, and the the people.

[b] Meaning, God would ceive them mercy.

[c] Which are gers and contrary to law of God.

[d] Becauſe God given thee aut rity, and learn to perſwade people herein, to command the

† *Ebr. ſons of captivity.*

‡ *Or, condemned,*

[e] Which contain ed part of Novem ber and part of De cember.

[f] For the ſeaſo was given to rai and ſo the weath was more ſha and cold, and al their conſcien touched them.

[g] Ye have laid o ſin upon another.

[h] Reade Joſh. 19.

do according to thy words unto us.

13 But the people are many, and it is a rainie weather, and we are not able to ſtand without, neither *is it* the worke of one day or two: for we are many that have offended in this thing.

14 Let our rulers ſtand therefore [i] before all the Congregation, and let all them which have taken ſtrange wives in our cities, come at the time appointed, and with them the Elders of every citie, & the Judges thereof, till the fierce wrath of our God for this matter turn away from us.

15 Then were appointed Jonathan the ſon of Aſah-el, and Jahaziah the ſon of Tikuah over this matter, and Meſhullam and Shabbethai the Levites helped them.

16 And they of the captivity did ſo, and [k] departed, *even* Ezra the Prieſt, *and* the men *that were* chief fathers to the family of their fathers by name, and ſate down in the firſt day of the tenth moneth to examine the matter.

17 And until the firſt day of the firſt month they were finiſhing the buſines with all the men that had taken ſtrange wives.

18 And of the ſons of the Prieſts there were men found, that had taken ſtrange wives, *to wit*, of the ſons of Jeſhua, the ſon of Jozadak, and of his brethren, Maaſejah, Aeliezer, and Jarib, and Gedaliah.

19 And they gave [l] their hands, that they would put away their wives, and they that had treſpaſſed, *gave* a ramme for their treſpaſſe.

20 And of the ſons of Immer, Honani, and Zebadiah.

21 And of the ſons of Harim, Maaſejah, and Elijah, and Shemajah, and Jehiel, and Vzziah.

22 And of the ſons of Paſhur, Elioenai, Maaſejah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 And of the Levites, Jozabad and Shimei, and Kelajah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Iſrael: of the ſons of Paroſh, Ramia, and Jeſiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benajah.

26 And of the ſons of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu, Elioenai, Eliaſhib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the ſons of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſons of Bani, Meſhullam, Malluch, and Adajah, Jaſhub, and Sheal, Jeramoth.

30 And of the ſons of ‡ Pahath Moab, Adna, and Chelal, Benajah, Maaſejah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſons of Harim, Eliezer, Iſhijah, Malchiah, Shemajah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the ſons of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

34 Of the ſons of Bani, Maadai, Amram, and Vel,

35 Banajah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſau,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adajah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benajah.

44 All theſe had taken ſtrange wives: and among them were women that had [n] children.

[i] them be ap- d to exa- this matter.

[k] y went to ef cities to his matter was three in fini-

[l] oken that uld keep and do it.

[m] Meaning, of the common people: for before he ſpake of yͤ Prieſts and Levites.

‡ *Or, the captain of Moab.*

[n] Which alſo were made illegitimate becauſe the mariage was unlawfull.

NEHEMIAH.

THE ARGUMENT.

GOd doth in all ages and at all times ſet up worthy perſons for the commoditie and profit of his Church, as now within the compaſſe of ſeventie years he raiſed up divers excellent men for the preſervation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captain to bring them home, and provided that the Temple was builded: the ſecond reformed their manners and planted Religion: and the third builded up the walles, delivered the people from oppreſſion, and provided that the Law of God was put in execution among them. He was a godly man, and in great authoritie with the King, ſo that the King favoured him greatly, and gave him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond booke of Ezra, becauſe he was the writer thereof.

Chap. I.

1 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſ-ſeth the ſins of the people and prayeth God for them.

THe words of Nehemiah the ſon of Hachaliah. In the moneth [a] Chiſleu, in the twentieth year, as I was in the palace of Shuſhan,

2 Came Hanani, one of my [b] brethren, he and the men of Judah, and I aſked them concerning the Jews that were delivered, which were of the reſidue of the captivitie, and concerning Jeruſalem.

3 And they ſaid unto me, The reſidue that are left of the captivitie there in the [c] province, *are* in great affliction and in reproch, and the wall of Jeruſalem *is* broken down, and the gates thereof are burnt with fire.

4 And when I heard theſe words, I ſate down and wept, and mourned *certain* days, and I faſted and prayed before the God of heaven,

5 And ſaid, * O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandements,

6 I pray thee, let thine ears be attent, and thine eyes open, to hear the prayer of thy ſervant, which I pray before thee daily, day and night for the children of Iſrael thy ſervants, and confeſſe the ſins of the children of Iſrael, which we have ſinned againſt thee, both I and my fathers houſe have ſinned:

7 We have † grievouſly ſinned againſt thee, and have not kept the commandements, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 I beſeech thee, remember the word that thou commandedſt thy ſervant Moſes, ſaying, Ye will tranſgreſſe, and I * will ſcatter you abroad among the people.

9 But if ye turn unto me, and keep my commandements, and doe them, * though your ſcattering were to the uttermoſt part of the heaven, *yet* will I gather you from thence, and will bring you into the place that I have choſen to place my Name there.

10 Now theſe are thy ſervants and thy people whom thou haſt redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to [d] fear thy Name, and I pray thee, cauſe thy ſervant to proſper this day, and give him favour in the preſence of [e] this man: for I was the kings butler.

[a] Which containeth part of November, and part of December, and was their ninth moneth.

[b] A Iew as I was.

[c] Meaning in Iudea.

* Dan.9.4.

† Ebr. corrupted.

* Deut.29.21.28.

* Deut.30.4.

[d] That is, to worſhip thee.

[e] To wit, the king Artaſhaſhte

Chap. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 he came to Ieruſalem, 17 and builded the walles.

NOw in the month [a] Niſan in the twentieth year of king [b] Artahſhaſhte, the wine *ſtood* before him, and I tooke up the wine, and gave it unto the king. Now I was not *before time* ſad in his preſence.

2 And the king ſaid unto me, Why is thy countenance ſadde, ſeeing thou art not ſick? this is nothing, but ſorrow of heart. Then was I ſore afraid,

3 And I ſaid to the King, God ſave the king for ever: why ſhould not my countenance be ſad, when the citie *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are devoured with fire?

4 And the King ſaid unto me, For what thing doeſt thou require? Then I prayed [c] to the God of heaven,

5 And ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, *I deſire* that thou wouldeſt ſend me to Judah unto the citie of the ſepulchres of my fathers, that I may build it.

6 And the king ſaid unto me, (the Queen alſo ſitting by him) How long ſhall thy journey be? and when wilt thou come again? So it pleaſed the king, and he ſent me, and I ſet him a time.

7 After I ſaid unto the king, If it pleaſe the king, let them give me letters to the captains beyond the ‡ River, that they may convey me over, till I come into Judah,

8 And letters unto Aſaph the keeper of the kings ‡ parke, that he may give me timber to build the gates of the palace (which appertained to the houſe) and for the wals of the citie, and for the houſe that I ſhall enter into. And the king gave me according to the [d] good hand of my God upon me.

9 ¶ Then came I to the captains beyond the River, and gave them the Kings letters. And the king had ſent captains of the armie and horſemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a ſervant an Ammonite heard it, and it grieved them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

11 So I came to Jeruſalem, and was there three dayes.

12 And I roſe in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Jeruſalem, and there was not a beaſt with me, ſave the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, & to the dung port, and viewed the wals of Jeruſalem, how they were broken down, and

[a] Which wa firſt moneth of year, and contai eth part of M and part of Ap

[b] Who is al called Darius; read Ezra 7.1. was the ſonne Hyſtaſpis.

[c] I deſired G in mine heart proſper mine terpriſe.

‡ Or, Euphr

‡ Or, Parad

[d] As God me to aske, he gave me ſucceſſe the

[e] Theſe w great enemi the Iews, an boured awa both by fo ſubtiltie to come them Tobiah, be his wife wa Ieweſſe, h vertiſement of their af and ſo wro them grea trouble.

and the ports thereof devoured with the fire.

14 Then I went forth unto the gate of the ‡ fountain, and to the kings fiſhpoole, and there was no room for the beaſt that was under me to paſſe.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jews, nor to the Prieſts, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the work.

17 Afterward I ſaid unto them, Ye ſee the miſerie that we are in, how Jeruſalem lyeth waſt, and the gates thereof are burnt with fire: come and let us build the wall of Jeruſalem, that we be no more [f] a reproach.

18 Then I told them of the hand of my God, (which was good over me) & alſo of the kings words that he had ſpoken unto me. And they ſaid, Let us riſe, and build. So they [g] ſtrengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſervant an Ammonite, and [h] Geſhem the Arabian heard it, they mocked us and deſpiſed us, and ſaid, What a thing is this that ye doe? Will ye [i] rebell againſt the king?

20 Then anſwered I them, and ſaid to them, The God of heaven, he will proſper us, and we his ſervants wil riſe up and build: but as for you, ye have no portion nor right, nor [k] memoriall in Jeruſalem.

CHAP. III.

The number of them that builded the walles.

THen aroſe Eliaſhib the high Prieſt with his brethren the Prieſts, and they built the ſheep gate: they [a] repaired it, and ſet up the doores thereof: even unto the towre of Meah repaired they it, *and* unto the tower of Hananeel.

2 And next unto him builded the men of Iericho, and beſide him Zaccur the ſon of Imri.

3 But the fiſhport did the ſons of Senaah build, which alſo laid the beams thereof, and ſet on the doores thereof, the locks thereof, and the barres thereof.

4 And next unto them fortified Merimoth, the ſon of Urijah, the ſon of Hakkoz: and next unto them fortified Meſhullam, the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them fortified Zadok, the ſon of Baana:

5 And next unto them fortified the Tekoites: but the great men of them [b] put not their necks to the work of their lords.

6 And the gate of the * old *fiſhpoole* fortified Jehojada the ſon of Paſeah, and Meſhullam the ſon of Beſodajah: they laid the beams thereof, and ſet on the doores thereof, and the locks thereof, and the barres thereof.

7 Next unto them alſo fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, unto the [c] throne of the Duke, *which was* beyond the River.

8 Next unto him fortified Uzziel the ſon of Harchochiah ‡ of the goldſmiths: next unto him alſo fortified Hananiah, the ſonne ‡ of Harakkahim, and they repaired Jeruſalem unto the broad wall.

9 Alſo next unto them fortified Rephajah, the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto him fortified Jedajah, the ſon of Harumaph, even over againſt his houſe; and next unto him fortified Hattuſh, the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath Moab fortified the ſecond ‡ portion, and the tower of the furnaces.

12 Next unto him alſo fortified Shallum, the ſon of Halloeſh, the ruler of the half part of Jeruſalem, he, and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanuah: they built it, and ſet on the doores thereof, the locks thereof, and the bars thereof, even a thouſand cubites on the wall unto the dung port.

14 But the dung port fortified Malchiah, the ſon of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and ſet on the doores thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain fortified Shallum, the ſonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and covered it, and ſet on the doores thereof, the locks thereof, and the barres thereof, and the wall unto the fiſhpool of ‡ Shelah by the Kings garden, and unto the ſteps that go down from the citie of David.

16 After him fortified Nehemiah the ſon of Azbuk, the ruler of the half part of Bethzur, untill the other ſide over againſt the ſepulchres of David, and to the fiſhpool that was repaired, and unto the houſe of the mighty.

17 After him fortified the Levites, Rehum the ſonne of Bani, and next unto him fortified Haſhabiah the ruler of the half part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the ſon of Henadad the ruler of the half part of Keilah:

19 And next unto him fortified Ezer, the ſon of Jeſhua the ruler of Mizpah, the other portion over againſt the going up to the [d] corner of the armour.

[c] Unto the place where the Duke was wont to ſit in judgement, who governed the countrey in their abſence.

‡ Or, of Zorephim.

‡ Or, of the Apothecaries.

‡ Or, meaſure.

‡ Or, Siloe.

[d] Where the weapons and armour of the citie lay.

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Chap. I.

1 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſins of the people and prayeth God for them.

THe words of Nehemiah the ſon of Hachaliah. In the moneth [a] Chiſleu, in the twentieth year, as I was in the palace of Shuſhan,

2 Came Hanani, one of my [b] brethren, he and the men of Judah, and I aſked them concerning the Jews that were delivered, which were of the reſidue of the captivitie, and concerning Jeruſalem.

3 And they ſaid unto me, The reſidue that are left of the captivitie there in the [c] province, *are* in great affliction and in reproch, and the wall of Jeruſalem *is* broken down, and the gates thereof are burnt with fire.

4 And when I heard theſe words, I ſate down and wept, and mourned *certain* days, and I faſted and prayed before the God of heaven,

5 And ſaid, * O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandements,

6 I pray thee, let thine ears be attent, and thine eyes open, to hear the prayer of thy ſervant, which I pray before thee daily, day and night for the children of Iſrael thy ſervants, and confeſſe the ſins of the children of Iſrael, which we have ſinned againſt thee, both I and my fathers houſe have ſinned:

7 We have † grievouſly ſinned againſt thee, and have not kept the commandements, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes.

8 I beſeech thee, remember the word that thou commandedſt thy ſervant Moſes, ſaying, Ye will tranſgreſſe, and I * will ſcatter you abroad among the people.

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[a] Which containeth part of November, and part of December, and was their ninth moneth.

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* Dan.9.4.

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* Deut.[illegible].21.28.

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2 And the king ſaid unto me, Why is thy countenance ſadde, ſeeing thou art not ſick? this is nothing, but ſorrow of heart. Then was I ſore afraid,

3 And I ſaid to the King, God ſave the king for ever: why ſhould not my countenance be ſad, when the citie *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are devoured with fire?

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‡ Or, Para

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Chap. III.

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4 And next unto them fortified Merimoth, the ſon of Urijah, the ſon of Hakkoz: and next unto them fortified Meſhullam, the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them fortified Zadok, the ſon of Baana:

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‡ Or, meaſure.

‡ Or, Siloe.

d Where the weapons and armour of the citie lay.

20 After him was earneſt Baruch the ſon of Zacchai, *and* fortified another portion from the corner unto the doore of the houſe of Eliaſhib the high Prieſt.

21 After him fortified Merimoth the ſon of Urijah, the ſon of Hakkoz another portion from the doore of the houſe of Eliaſhib, even as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of the [e] plain.

[e] Which dwelt in the plain countrey by Jorden & Iericho.

23 After them fortified Benjamin, and Haſſhub over againſt their houſe: after him fortified Azariah the ſon of Maaſejah, the ſon of Ananiah, by his houſe.

24 After him fortified Binnui, the ſon of Henadad another portion, from the houſe of Azariah unto the turning and unto the corner.

25 Palal, the ſon of Uzai, from over againſt the corner, and the high tower, that lyeth out from the Kings houſe, which is beſide the court of the priſon. After him, Pedajah, the ſon of Paroſh.

26 And the [f] Nethinims that dwelt in the fortreſſe unto the *place* over againſt the water gate Eaſtward, and to the tower that lyeth out.

[f] Read Ezra, Chap.2.43.

27 After him fortified the Tekoites another portion over againſt the great tower that lyeth out, even unto the wall of the fortreſſe.

28 From above the horſe-gate forth fortified the Prieſts, every one over againſt his houſe.

29 After them fortified Zadok the ſon of Immer over againſt his houſe: and after him fortified Shemajah, the ſonne of Shechaniah, the keeper of the Eaſt gate.

30 After him fortified Hananiah, the ſon of Shelemiah, and Hanun, the ſonne of Zalaph the [g] ſixt, another portion: after him fortified Meſhullam, the ſon of Berechiah, over againſt his chamber.

[g] Meaning the ſixt of his ſons.

31 After him fortified Malchiah the goldſmiths ſonne, untill the houſe of the Nethinims, and of the merchants over againſt the gate [h] Miphkad, and to the chamber in the corner.

[h] Which was the place of judgement or execution.

32 And between the chamber of the corner unto the ſheepgate fortified the goldſmiths and the merchants.

CHAP. IV.

7 The building of Ieruſalem is hindred, 15 but God breaketh their enterpriſe. 17 The Iews build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and ſore grieved, and mocked the Jews,

2 And ſaid before his [a] brethren and the army of Samaria, thus he ſaid, What doe theſe [b] weak Iews? will they fortifie themſelves? will they ſacrifice? will they finiſh it in a day? wil they make the ſtones whole again out of the heaps of duſt, ſeeing they are burnt?

[a] Of his companions that dwelt in Samaria.

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3 And Tobiah the Ammonite *was* beſide him, and ſaid, Although they build, *yet* if a foxe go up, he ſhall even breake down their ſtonie wall.

4 [c] Hear, O our God (for we are deſpiſed) and turn their ſhame upon their own head, and give them unto a prey [d] in the land of their captivitie,

5 And cover not their [e] iniquitie, neither let their ſin be put out in thy preſence: for they have provoked *us* before the builders.

6 So we built the wall, and all the wall was joyned unto the ‡ half thereof, and the heart of the people was to work.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodims heard that the walles of Ieruſalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Ieruſalem, and to † hinder them.

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‡ *Or, halfe h*

† *Ebr. make ſtay, meaning t people.*

9 Then we prayed unto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers is weakned, and there *is* much earth, ſo that we are not able to build the wall.

11 Alſo our adverſaries had ſaid, They ſhall not know, neither ſee, till we come into the mids of them, and ſlay them, and cauſe the work to ceaſe.

12 But when the Iews (which dwelt beſide them) came, they told us [f] ten times, [g] From all places, whence ye ſhall return, *they will be* upon us.

[f] That is, ofte times.

[g] They which brought the tidings, ſaid thus, When you le your work, and either to eat or reſt, your ene will aſſaile you.

13 Therefore ſet I in the lower places behind the wall upon the tops of the ſtones, and placed the people by their families, with their ſwords, their ſpears and their bowes.

14 Then I beheld, and roſe up, and ſaid unto the Princes, and to the rulers, and to the reſt of the people, Be not afraid of them: [h] remember the great Lord, and fearfull, and fight for your brethren, your ſons, and your daughters, your wives, and your houſes.

15 And when our enemies heard that it was knowen unto us, then God brought their counſell to nought, and we turned all again to the wall, every one unto his worke.

[h] Who is eve hand to deliver his out of dang and therefore ing they ſhould fight for the maintenance of Gods glory, a for the preſerv tion of their o lives, & of othe he encourageth them to play th valiant men.

16 And from that day, half of the yong men did the labour, and the other half part of them held the ſpears, and ſhields, and bows, and habergeons: and the rulers *ſtood* [i] behind all the houſe of Judah.

[i] To overſee them, and to courage them their worke.

17 They that builded on the wall, and they that bare burdens, *and* they that laded,

did the worke with one hand, and with the other held the ſword.

18 For every one of the builders *had* his ſword girded on his loines, and *ſo* builded: & he that blew the trumpet, *was* beſide me.

19 Then ſaid I unto the Princes, and to the rulers, and to the reſt of the people, The work is great & large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye heare the ſound of the trumpet, [k] reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work, and halfe of them held the ſpeares, from the appearing of the morning, till the ſtars came forth.

22 And at the ſame time ſaid I unto the people, Let everyone with his ſervant lodge within Jeruſalem, that they may be a watch for us in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the ward (which followed me) none of us did put off our clothes, *ſave* every one put them off [l] for waſhing.

Chap. V.

1 The people are oppreſſed, and in neceſſitie. 6 Nehemiah remedi.th it. 14 He tooke not the portion of others that had ruled before, leſt he ſhould grieve the people.

NOw there was a great cry of the people, and of their wives [a] againſt their brethren the Jewes.

2 For there were that ſaid, We, our ſons and our daughters are many, therefore we take up [b] corne, that we may eate and live.

3 And there were that ſaid, We muſt gage our land, and our vineyards, and our houſes, and take up corne for the famine.

4 There were alſo that ſaid, We have borowed money for the kings [c] tribute, *vpon* our lands and our vineyards.

5 And now our fleſh *is* as [d] the fleſh of our brethren, *and* our ſonnes as their ſons: and loe, we bring into ſubjection our ſons and our daughters, as ſervants, and there be of our daughters *now* in ſubiection, and there *is* no power [e] in our hands: for other men *have* our lands and our vineyards.

6 Then was I very angry when I heard their cry and theſe words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſaid unto them, You lay [f] burthens every one upon his brethren: and I ſet a great [g] aſſembly againſt them,

8 And I ſaid unto them, We (according to our abiliie) have redeemed our brethren the Jewes, which where ſold unto the heathen: and will you ſell your brethren again, or ſhall they be [h] ſold unto us? Then held they their peace, and could not anſwere.

9 [i] I ſaid alſo, That which ye doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For even I, my brethren, and my ſervants doe lend them money, and corne: I pray you, let us leave off this ‡ burden.

11 Reſtore, I pray you, unto them this day their lands, their vineyards, their olives, and their houſes, and *remit* the hundreth part of the ſilver and of the corne, of the wine, and of the oyle [l] that ye exact of them.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will doe as thou haſt ſaid. Then I called the Prieſts, and cauſed them to ſweare, that they ſhould doe according to this promiſe.

13 So I ſhooke my lappe, and ſaid, So let God ſhake out every man that will not performe this promiſe, from his houſe, and from his labour: even thus let him be ſhaken out, and emptied. And all the Congregation ſaid, Amen, and praiſed the Lord: and the people did according to this promiſe.

14 And from the time that *the King* gave me charge to be governour in the land of Judah, from the twintieth yeare, even unto the two and thirtieth yeare of king Artahſhaſhte, *that is*, twelve yeare, I, and my brethren have not eaten the [m] bread of the governour.

15 For the former governours that were before me, had been chargeable unto the people, and had taken of them bread and wine, beſides fourtie ſhekels of ſilver: yea, and their ſervants bare rule over the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified *a portion* in the worke of this wal, and we bought no land, and all my ſervants came thither together uuto the worke.

17 Moreover there *were* at my table an hundreth and fiftie of the Jewes, and rulers, which came unto us from among the heathen that are about us.

18 And there was prepared dayly an oxe, *and* ſix choſen ſheep, and birds were prepared for me, and ‡ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the governour: for the bondage was grievons unto this people.

19 Remember me, O my God, in goodneſſe, *according* to all that I have done for this people.

Chap. VI.

8 Nehemiah anſwereth with great wiſedome, and zeale to his adverſarie. 11 He is not diſcouraged by the falſe prophets.

ANd when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall.

and

[k] Who by this occaſion will blaſpheme the name of God, ſeeing that our acts are no berter then theirs.

‡ *Or, uſurie.*

[l] Which ye take of them for the lone.

[m] I received not that portion, and diet, which the governors that were before me, exacted: wherein he declareth that he rather ſought the wealth of the people, then his owne commoditie.

‡ *Or, once in ten dayes.*

[n] Whereas at other times they had by meaſure, at this time they had moſt liberally.

20 After him was earneſt Baruch the ſon of Zacchai, *and* fortified another portion from the corner unto the doore of the houſe of Eliaſhib the high Prieſt.

21 After him fortified Merimoth the ſon of Vrijah, the ſon of Hakkoz another portion from the doore of the houſe of Eliaſhib, even as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of the [e] plain.

23 After them fortified Benjamin, and Haſhub over againſt their houſe: after him fortified Azariah the ſon of Maaſejah, the ſon of Ananiah, by his houſe.

24 After him fortified Binnui, the ſon of Henadad another portion, from the houſe of Azariah unto the turning and unto the corner.

25 Palal, the ſon of Vzai, from over againſt the corner, and the high tower, that lyeth out from the Kings houſe, which is beſide the court of the priſon. After him, Pedajah, the ſon of Paroſh.

26 And the [f] Nethinims that dwelt in the fortreſſe unto the *place* over againſt the water gate Eaſtward, and to the tower that lyeth out.

27 After him fortified the Tekoites another portion over againſt the great tower that lyeth out, even unto the wall of the fortreſſe.

28 From above the horſe-gate forth fortified the Prieſts, every one over againſt his houſe.

29 After them fortified Zadok the ſon of Immer over againſt his houſe: and after him fortified Shemajah, the ſonne of Shechaniah, the keeper of the Eaſt gate.

30 After him fortified Hananiah, the ſon of Shelemiah, and Hanun, the ſonne of Zalaph the [g] ſixt, another portion: after him fortified Meſhullam, the ſon of Berechiah, over againſt his chamber.

31 After him fortified Malchiah the goldſmiths ſonne, untill the houſe of the Nethinims, and of the merchants over againſt the gate [h] Miphkad, and to the chamber in the corner.

32 And between the chamber of the corner unto the ſheepgate fortified the goldſmiths and the merchants.

CHAP. IV.

7 The building of Ieruſalem is hindred, 15 but God breaketh their enterpriſe. 17 The Iews build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and ſore grieved, and mocked the Jews,

2 And ſaid before his [a] brethren and the army of Samaria, thus he ſaid, What doe theſe [b] weak Iews? will they fortifie themſelves? will they ſacrifice? will they finiſh it in a day? wil they make the ſtones whole again out of the heaps of duſt, ſeeing they are burnt?

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8 And conſpired all together to come and to fight againſt Ieruſalem, and to † hinder them.

9 Then we prayed unto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers is weakned, and there *is* much earth, ſo that we are not able to build the wall.

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13 Therefore ſet I in the lower places behind the wall upon the tops of the ſtones, and placed the people by their families, with their ſwords, their ſpears and their bowes.

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17 They that builded on the wall, and they that bare burdens, *and* they that laded, did

[e] Which dwelt in the plain countrey by Jorden & Iericho.

[f] Read Ezra, Chap. 2. 43.

[g] Meaning, the ſixt of his ſons.

[h] Which was the place of judgement or execution.

[a] Of his companions that dwelt in Samaria.

[b] Thus the wicked, that conſider not that Gods power is ever in a readines for the defence of his, mock them, as though they were weak and feeble.

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CHAP. V.

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CHAP. VI.

8 Nehemiah anſwereth with great wiſedome, and zeale to his adverſarie. 11 He is not diſcouraged by the falſe prophets.

ANd when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall.

and that there were no more [a] breaches therin, (though at that time I had not ſet up the doores upon the gates)

2 Then ſent Sanballat and Geſhem unto me, ſaying, Come thou that we may meet together in the villages in the plaine of Ono: and they thought to doe me evill.

3 Therefore I ſent meſſengers unto them, ſaying, I have a great worke to doe, and I cannot come downe: [b] why ſhould the worke ceaſe, whiles I leave it, and come downe to you?

4 Yet they ſent unto me foure times after this ſort. And I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant after this ſort unto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‡ Gaſhmu hath ſaid it, that thou and the Jewes thinke to rebell, for the which cauſe thou buildeſt the wall, and thou wilt be their king according to theſe [c] words.

7 Thou haſt alſo ordained [d] the Prophets to preach of thee at Jeruſalem, ſaying, *There is* a King in Judah: and now according to theſe words it ſhal come to the Kings eares: come now therefore, and let us take counſell together.

8 Then I ſent unto him, ſaying, It is not done according to theſe words that thou ſayeſt: for thou faineſt them of thine owne heart.

9 For all they afrayed us, ſaying, Their hands ſhall be weakened from the worke, and it ſhall not be done: now therefore † encourage thou me.

10 ¶ And I came to the houſe of Shemajah the ſon of Delajah the ſon of Mehetabeel, and he was [e] ſhut up, and he ſaid, Let us come together into the houſe of God in the mids of the Temple, and ſhut the doores of the Temple: for they will come to ſlay thee: yea, in the night will they come to kill thee.

11 Then I ſaid, [f] Should ſuch a man as I flee? Who is he being as I am, that would goe into the Temple to live? I will not goe in.

12 And loe, I perceived, that God had not ſent him, but that he pronounced this prophecie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and ſinne, and that they might have an evill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according unto theſe their workes, and Noadiah the [g] Propheteſſe alſo, and the reſt of the Prophets that would have put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the five and twentieth *day* of [h] Elul, in two and [i] fiftie dayes.

16 And when all our enemies heard therof, *even* all the heathen that were about us, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in theſe dayes *were* there many of the Princes of Judah, whoſe [k] letters went unto Tobiah, and thoſe of Tobiah came unto them.

18 For there *were* many in Judah, that were ſworn unto him: for he was the ſon in law of Shechaniah the ſon of Arah: and his ſon Jehonathan had the daughter of Meſhullam, the ſonne of Berechiah.

19 Yea, they ſpake in his prayſe before me, and told him my words, *and* Tobiah ſent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captivitie are numbred.

Now * when the wal was builded, and I had ſet up the doores, and the porters, and the ſingers, and the Levites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Jeruſalem (for he was doubtleſſe a faithfull man, and feared God above many.)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, untill the heate of the ſunne: and while [a] they ſtand by, let them ſhut the doores, and † make them faſt: and I appointed wards of the inhabitants of Jeruſalem, every one in his ward, and every one over againſt his houſe.

4 Now the citie *was* larg and great, but the people *were* few therein, and the houſes were not builded.

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came up at the firſt, and found written therein,

6 Theſe are the [b] ſons of the province that came up from the captivitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Jeruſalem, and to Judah, every one unto his citie.

7 They which came with Zerubbabel, Ieſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. *This is* the number of the men of the people of Iſrael.

8 The ſonnes of Paroſh, two thouſand an hundreth ſeventy and two.

9 The ſons of Shephatiah, three hundreth ſenentie and two.

[a] That is, that they were joyned together, as Chap. 4.6.

[b] Meaning, that if he ſhould obey their requeſt, the worke, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit our ſelves to the hands of the wicked.

‡ *Or, Geſhem,*

[c] As the fame goeth.

[d] Thou haſt bribed, and ſet up falſe prophets to make thy ſelfe king, and ſo to defraud the king of Perſia of that ſubjection, which you owe unto him.

† *Ebr. ſtrengthen thou mine hand.*

[e] As though he would be ſecret, to the intent that he might pray unto God with greater libertie, and receive ſome revelation, which iu him was but hypocriſie.

[f] He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſell, he ſhould have diſcouraged all the people: thus God giveth power to his, to reſiſt falſe prophecies, though they ſeem to have never ſo great probabiltie,

[g] Very griefe cauſed him to pray againſt ſuch, which under ẏ preteuce of | being the miniſters of God, were aduerſaties to his glory, and went about to overthrow his Church, declaring alſo hereby that where there is one true miniſter of God, the devill hath a great ſort of hirelings.

[h] Which w fixt moneth contained p Auguſt, an of Septemb

[i] After tha ſent Sanbal anſwere.

[k] Thus the C of God hath more enem within it which are dangerous the outward profeſſed en

[a] To wit, they are mention verſ. 2,

† *Ebr. hold th Meaning, til barres when p*

* *Ezra 2.1*

[b] That is, inhabitans of dah.

[c] Azariah in is called Se and Raami Reeliah. Cha

10 The ſons of Arah, ſix hundreth fiftie and two.

11 The ſons of ‡ Pahath Moab of the ſonnes of Jeſhua, and Joab, two thouſand, eight hundreth and eighteen.

aptaine

12 The ſons of Elam, a thouſand, two hundreth fiftie and four.

13 The ſons of Zattu, eight hundreth and five and fourtie.

14 The ſons of Zacchai, ſeven hundreth and threeſcore.

15 The ſons of Binnui, ſix hundreth and eight and fourtie.

16 The ſons of Bebai, ſix hundreth and eight and twentie.

17 The ſonnes of Azgad, two thouſand three hundreth and two and twenty.

18 The ſons of Adonicam, ſix hundreth threeſcore and ſeven.

19 The ſonnes of Biguai, two thouſand threeſcore and ſeven,

20 The ſons of Adin, ſix hundreth and five and fiftie.

21 The ſons of Ater of Hizkia, ninety and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twentie.

23 The ſons of Bezai, three hundreth and four and twentie.

24 The ſons of Hariph, an hundreth and twelve.

25 The [d] ſons of Gibeon, ninetie and five.

, the in-
of Gi-

26 The men of Beth-lehem, and Netophah, an hundreth fourſcore and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The men of Beth-azmaveth, two and fourtie.

29 The men of Kiriath-jearim, Chephirah, and Beeroth, ſeven hundreth and three and fourtie.

30 The men of Ramah and Gaba, ſix hundreth and one and twentie.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth-el and Ai, an hundreth and three and twentie.

33 The men [e] of the other Nebo, two and fiftie.

ere were
s of this

34 The ſons of the other Elam, a thouſand two hundreth and four and fiftie.

35 The ſons of Harim, three hundreth and twentie.

36 The ſons of Jericho, three hundreth and five and fourtie.

37 The ſons of Lod-hadid and Ono, ſeven hundreth and one and twentie.

38 The ſons of Senaah, three thouſand nine hundreth and thirtie.

39 The Prieſts: the ſons of Jedajah of the houſe of Jeſhua, nine hundreth ſeventy and three.

40 The ſons of Immer, a thouſand and two and fiftie.

41 The ſons of Paſhur, a thouſand two hundreth and ſeven and fourtie.

42 The ſons of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the ſons of Jeſhua of Kadmiel, and of the ſons of ‡ Hodivah, ſeventie and four.

‡ Or, Hodaiah.

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.

45 The porters: the ſons of Shallum, the ſons of Ater, the ſons of Talmon, the ſons of Akkub, the ſons of Hatita, the ſons of Shobai, an hundreth & eight and thirty.

46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſons of Haſhupha, the ſonnes of Tabaoth,

[f] Read Ezra 2.58.

47 The ſons of Keros, the ſons of Sia, the ſons of Padon,

48 The ſons of Lebana, the ſons of Hagaba, the ſons of Salmai,

49 The ſons of Hanan, the ſons of Giddel, the ſons of Gahar,

50 The ſons of Reajah, the ſons of Rezin, the ſons of Nekoda,

51 The ſons of Gazzam, the ſonnes of Uzza, the ſons of Paſeah,

52 The ſons of Beſai, the ſons of Meunim, the ſons of Nephiſheſim,

53 The ſons of Bakbuk, the ſons of Hakupha, the ſons of Harhur,

54 The ſons of Bazlith, the ſons of Mehida, the ſons of Harſha,

55 The ſons of Barkos, the ſons of Siſſera, the ſons of Tamah,

56 The ſons of Neziah, the ſons of Hatipha,

57 The ſons of Salomons ſervants, the ſons of Sotai, the ſons of Sophereth, the ſons of Perida,

58 The ſons of Jaala, the ſons of Darkon, the ſons of Giddel,

59 The ſons of Shephatiah, the ſons of Hattil, the ſons of Pochereth of Zebaim, the ſons of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſervants *were* three hundreth, ninetie and two.

61 ¶ And theſe came up from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, *or* if they were of Iſrael.

62 The ſons of Delajah: the ſonnes of Tobiah, the ſons of Nekoda, ſix hundreth and two and fourtie.

63 And of the Prieſts: the ſons of Habajah, the ſons of Hakkoz, the ſons of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the ge-

nealogies, but it was not found: therefore they were put from the Prieſthood.

65 And the [g] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy, till there roſe up a Prieſt with * Vrim and Thummim.

[g] Meaning, Nehemiah: for Tirſhatha in the Calde tongue ſignifieth a butler.
* Exod.28.30.

66 All the congregation together *was* two and fourtie thouſand, three hundreth and three ſcore,

67 Beſides their ſervants and their maids, which were ſeven thouſand three hundred and ſeven and thirtie: and they had two hundreth and five and fourtie ſinging men and ſinging women.

68 Their horſes *were* ſeven hundreth and ſix and thirtie, *and* their mules two hundreth and five and fortie.

69 The camels foure hundreth and five and thirtie, *and* ſix thouſand ſeven hundred and twentie aſſes.

70 And certaine of the chiefe fathers gave unto the worke. The Tirſhatha gave to the treaſure, a thouſand [h] drammes of gold, fiftie baſons, five hundreth and thirtie Prieſts garments.

[h] Read Ezra 2.69.

71 And *ſome* of the chiefe fathers gave unto the treaſure of the worke, twentie thouſand drammes of gold, and two thouſand two hundreth ‡ pieces of ſilver.

‡ *Or, mines.*

72 And the reſt of the people gave twentie thouſand drammes of gold, and two thouſand pieces of ſilver, and threeſcore and ſeven Prieſts garments.

73 And the Prieſts, and the Levites, and the porters and the ſingers, and the reſt of the people and the Nethinims, and all Iſrael dwelt in their cities: and when the [i] ſeventh moneth came, the children of Iſrael were in their cities.

[i] Which containeth part of September, and part of October.

Chap. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They recioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelves † together, in the ſtreet that was before the water-gate, and they ſpake unto Ezra the [a] Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

† *Ebr. as one man.*

[a] Read Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all that [b] could heare and underſtand it, in the firſt day of the ſeventh moneth.

[b] Which had age and diiſcretion to underſtand.

3 And he read therein in the ſtreet that was before the watter-gate (from the morning untill the [c] midday) before men and women, and them that underſtood it, and the eares of all the people *hearkened* unto the book of the Law.

[c] This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe ſtood upon a pulpit of wood which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Vrijah, and Hilkiah, and Maaſeiah, on his right hand, and on his left hand Pedajah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the booke before all the people: for he was [d] above all the people: and when he opened it, all the people ſtood up.

[d] To the that his voy might be the ter heard.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed themſelves, and worſhipped the Lord with their faces toward the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſejah, Kelita, Azariah, Jozabad, Hanan, Pelajah, and the Levites cauſed the people to underſtand the Law, and the people *ſtood* in their place.

8 And they read in the booke of the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Levites that inſtructed the people, ſaid unto all the people, This day is holy unto the Lord your God: mourne not, neither weep: for all the people [e] wept, when they heard the words of the Law.

10 He ſaid unto them, Goe, *and* eate of the fatte, and drinke the ſweet, and ſend part unto them, for whom none *is* [f] prepared: for this day is holy unto our Lord: be ye not ſorie therefore: for the [g] joy of the Lord is your ſtrength.

[e] In conſide their offences gainſt the L therefore the L vites doe no reprove the mourning, b ſure them of G mercies, foraſ- much as they repentant.
[f] That is, rem ber the poore.
[g] Rejoyce in Lord, and he give you ſtreng

11 And the Levites made ſilence throughout all the people, ſaying, Hold your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drink, and to ſend away part, and to make great joy, becauſe they had underſtood the words that they had taught them.

13 And on the ſecond day the chief Fathers of all the people, the Prieſts and the Levits were gathered unto Ezra the Scribe, that he alſo might inſtruct thm in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moſes) that the children of Iſrael ſhould dwell in * boothes in the feaſt of the ſeventh month.

* Levit.23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Jeruſalem, ſaying, Goe forth unto the mount, and bring olive branches, and pine branches, and branches of ‡ myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‡ *Or, goodly bra ches, as Levit.23. 40.*

16 So the people went foorth and brought

16 So the people went forth and brought *them*, and made them booths, every one upon the [h] roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet by the water-gate, and in the ſtreet of the gate of Ephraim.

eir hou- made flat ad Deut.

17 And all the Congregation of them that were come againe out of the captivitie made booths, and ſate under the booths: for ſince the [i] time of Jeſhua the ſonne of Nun unto this day, had not the children of Iſrael done ſo, and there was very great joy.

was al- houſand

18 And he read in the book of the Law of God every day, from the firſt day unto the laſt day. And they kept the feaſt ſeven dayes, and on the eight day a ſolemne aſſembly, according unto the manner.

Chap. IX.

1 The people repent, and forſake their ſtrange wives. 5 The Levites exhort them to praiſe God. 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the four and twentieth day of this [a] moneth the children of Iſrael were aſſembled with faſting, and with ſackcloth, and earth upon them.

g, the

2 (And they that were of the ſeed of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſins, and the iniquites of their fathers.

range

3 And they ſtood up in their place and read in the booke of the Law of the Lord their God four times on the day, and they [b] confeſſed and worſhipped the Lord their God four times.

made n of their d uſed

4 Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebia, Bani, *and* Chenani, and cryed with a loud voyce unto the Lord their God.

5 And the Levites ſaid, *even* Jeſhua and Kadmiel, Bani, Haſhabnia, Sherebiah, Hodijah, Shebaniah *and* Pethahiah, Stand up, *and* praiſe the Lord your God for ever, and ever, and let them prayſe thy glorious Name, O God, which excelleth above all thankſgiving and praiſe.

6 Thou art Lord alone: thou haſt made heaven, and the heaven of all heavens, with all their hoſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſerveſt them all, and the hoſte of the heaven worſhippeth thee.

7 Thou art, O Lord, the God, that haſt choſen Abram, and broughteſt him out of * Ur in Caldea, * and madeſt his name Abraham,

1.31. 7.5.

8 And foundeſt his heart faithfull before thee, * and madeſt a covenant with him, to give unto his ſeed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebuſites, and Girgaſhites, and haſt performed thy words, becauſe thou art juſt.

.18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

* Exod.3.7. and 14.10.

10 And ſhewed tokens and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as *appeareth* this day.

11 * For thou diddeſt break up the Sea before them, and they went through the mids of the Sea on drie land: and thoſe that purſued them, haſt thou caſt into the bottoms as a ſtone, in the mightie waters:

* Exod.14.22.

12 * And leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went.

* Exod.13.21.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt unto them from heaven, and gaveſt them right judgements, and true laws, ordinances, and good commandements,

* Exod.19.18,20. and 20.1.

14 And declaredſt unto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and laws, by the hand of Moſes thy ſervant.

15 * And gaveſt them bread from heaven for their hunger, * and broughteſt forth water for them out of the rock for their thirſt: and * promiſedſt them that they ſhould go in, and take poſſeſſion of the land, for the which thou haddeſt lift up thine hand for to give them.

* Exod.16.15.
* Exod.17.6.
* Deut.1.8.

16 But they and our fathers behaved themſelves proudly, and hardned their neck, ſo that they hearkned not unto thy commandements,

17 But refuſed to obey, and would not remember thy marveilous works that thou haddeſt done for them, but hardened their necks, and had in their heads to return to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffring, and of great mercie, yet forſookeſt them not.

18 Moreover, when they made them a molten calf (and ſaid, This is thy God that brought thee up out of the land of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe: * the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould go.

* Exod.13.22. Numb.14.14. 1 Cor.10.1.

20 Thou gaveſt alſo thy good Spirit to inſtruct them, and withheldeſt not thy Man from their mouth, and gaveſt them water for their thirſt.

21 Thou didſt alſo feed them forty

yeares in the wilderneſſe : they lacked nothing : *their clothes waxed not old, and their feet [c] ſwelled not.

* Deut.8.4.

c Though the way was tedious and long.

22 And thou gaveſt them kingdomes and people, and [d] ſcatteredſt them into corners : ſo they poſſeſſed *the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

d Meaning, the heathen whom he drove out.

* Num.21.26.

23 And thou didſt multiply their children, like the ſtars of the heaven, and broughteſt them into the land, whereof thou haddeſt ſpoken unto their fathers, that they ſhould goe, and poſſeſſe it.

24 So the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, *even* the Canaanites, and gaveſt them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their ſtrong cities and the fatte land, and poſſeſſed houſes, full of all goods, ciſternes digged out, vineyardes, and olives, and trees for food in abundance, and they did eate, and were filled, and became fatte, and lived in pleaſure through thy great goodneſſe.

26 Yet they were diſobedient, and rebelled againſt thee, and caſt thy Law behind their backes, and ſlew thy Prophets (which [e] proteſted among them to turne them unto thee) and committed great blaſphemies.

e Taking heaven and earth to witneſſe : that God would deſtroy them, except they returned, as 2 Chro.24.19.

27 Therefore thou deliveredſt them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed unto thee, thou heardeſt them from the heaven, and through thy great mercies thou gaveſt them ſaviours, who ſaved them out of the hands of their adverſaries.

28 But when they had [f] reſt, they returned to doe evill before thee : therefore leſteſt thou them in the hand of their enemies, ſo that they had the dominion over them, yet when they converted & cried unto thee, thou heardeſt them from heaven, and deliveredſt them according to thy great mercies many times,

f He declareth how Gods mercies ever contended with the wickedneſſe of the people, who ever in their proſperitie forgate God.

29 And proteſtedſt among them that thou mighteſt bring them again unto thy Law: but they behaved themſelves proudly, and hearkened not unto thy commandements, but ſinned againſt thy judgements (*which a man ſhould doe and live in them) and [g] pulled away the ſhoulder, and were ſtifnecked, and would not [h] heare.

* Levit.18.5. ezek.20.11. rom.10.5. galat.3.12.

g Which is a ſimilitude taken of oxen that ſhrinke at the yoke, or burthen, as Zech. 7.11

h When thou didſt admoniſh them by thy Prophets.

30 Yet thou † diddeſt forbeare them many yeares, & proteſtedſt among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare : therefore gaveſt thou them into the hand of the people of the lands.

† Ebr. thou diddeſt prolong vpon them many yeares.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, *thou great God, mightie and terrible, that keepeſt covenant and *mercie, let not all the affliction that hath come unto us, ſeeme a little before thee, *that is* to our Kings, and to our Princes, and to our Prieſts, and to our Prophets, and to our fathers, and to all thy people ſince the time of the kings of [i] Aſſhur unto this day.

* Exod.34.6.

* Pſal.143.1

i By whom were led away to captivitie, have been appoin ted to be ſlain Eſter 3.13.

33 Surely thou art juſt in all that is come upon us : for thou [k] haſt dealt truely, but we have done wickedly.

k He confeſſ that al theſe thi came to th juſtly for the ſinnes, but he pealeth from G juſtice to his m cies.

34 And our Kings and our Princes, our Prieſts and our fathers have not done thy Law, nor regarded thy commandements, nor thy proteſtations, wherewith thou haſt [l] proteſted among them.

l That thou wo dſt deſtroy th except they would returne thee, as verſe 2

35 And they have not ſerved thee in their kingdome, and in thy great goodneſſe that thou ſhewedſt unto them, and in the large and fatte land which thou diddeſt ſet before them, and have not converted from their evill workes.

36 Behold, we are ſervants this day, and the land that thou gaveſt unto our fathers, to eat the [m] fruit thereof, and the goodneſs thereof, behold, we are ſervants therein.

m That is, to the lords there

37 And it yeeldeth much fruit unto the kings whom thou haſt ſet over us, becauſe of our ſins : and they have dominion over our bodies, and over our cattell at their pleaſure, and we are in great affliction.

38 Now becauſe of all this we make [n] a ſure covenant, and write it, and our Princes, our Levites *and* our Prieſts ſeale unto it.

n Thus by af ction they prom to keepe G commandeme whereunto the could not be brought by G great benefits.

CHAP. X.

1 The names of them that ſealed the Covenant betweene God and the people.

NOw they that ſealed *were* Nehemiah the ‡ Tirſhatha the ſonne of Hachaliah, and Zidkijah,

‡ Or, butler.

2 Serajah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daviel, Ginnethon, Baruch,
7 Meſhul'am, Abijah, Mijamin.
8 Maaziah, Bilgai, Shemajah: theſe are [a] the Prieſts.

a Which ſh bed to keepe promiſe.

9 ¶ And the Levites : Jeſhua the ſon of Azaniah, Binnui, of the ſonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodijah, Kelita, Pelaja, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Paroſh, ‡ Pahath Moab, Elam, Zattu, Bani,

‡ Or, captaine Moab.

15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,

17 Ater, Hizkijah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabel, Zadok, Jaddua,
22 Pelatiah Hanan, Anajah.
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſejah.
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the Prieſts, the Levites, the porters, the ſingers, the[b] Nethinims, and all that were[c] ſeparated from the people of the lands unto the Law of God, their wives, their ſons, and their daughters, all that could underſtand.

29 The chiefe of them[d] received it for their brethren, and they came to the[e] curſe, & to the oath to walke in Gods law, which was given by Moſes the ſervant of God, to obſerve and doe all the Commandements of the Lord our God, and his judgements and his ſtatutes:

30 And that we would not give our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And *if* the people of the land brought ware on the Sabbath, or any victuals to ſell,[f] that we ſhould not take it of them on the Sabbath and on the holy dayes: * and that we would let the ſeventh year be free, and the debts of every † perſon.

32 And we made ſtatutes for our ſelves to give by the yeare the third part of a ſhekel for the ſervice of the houſe of our God,

33 For the[g] ſhewbread, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new Moones, for the ſolemne feaſts, and for the things that were ſanctified, and for the ſinne offerings to make an atonement for Iſrael, and for all the worke of the houſe of our God.

34 We caſt alſo lots for the offerings of the wood, *even* the Prieſts, the Levites, and the people to bring it into the houſe of our God, ‡ by the houſe of our fathers, yearely at the times appointed, to burne it upon the altar of the Lord our God, as it is written in the Law.

35 And to bring the firſt fruits of our land, and the firſt of all the fruits of al trees, yeare by yeare, into the houſe of the Lord,

36 And the firſt borne of our ſons, and of our cattell, as it is[h] written in the Law, and the firſt borne of our bullocks and of our ſheepe, to bring it into the houſe of our God, unto the Prieſts that miniſter in the houſe of our God,

37 And that we ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of every tree, of wine, and of oyle, unto the Prieſts, to the chambers of the houſe of our God: and the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our[i] travell.

38 And the Prieſt, the ſonne of Aaron ſhall be with the Levites, when the Levites take tithes, and the Levites * ſhall bring up the tenth part of the tithes unto the houſe of our God, unto the chambers of the treaſure houſe.

39 For the children of Iſrael, and the children of Levi ſhall bring up the offerings of the corne, of the wine, and of the oile, unto the chambers: and there *ſhall be* the veſſels of the ſanctuary, and the Prieſts that miniſter, and the porters, and the ſingers, and[k] we will not forſake the houſe of our God.

Chap. XI.

1 Who dwelled in Ieruſalem, after it was builded, 21 and who in the cities of Iudah.

AND the rulers of the people dwelt in Jeruſalem: the other people alſo caſt lots,[a] to bring one out of ten to dwell in Jeruſalem the holy city, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Jeruſalem.

3 Theſe now are the chiefe of the province, that dwelt in Jeruſalem, but in the cities of Judah, every one dwelt in his owne poſſeſſion in their cities of Iſrael, the Prieſts, and the Levites, and the Nethinims, and the ſons of Salomons ſervants.

4 And in Jeruſalem dwelt *certaine* of the children of Judah, and of the children of Benjamin. Of the ſonnes of Judah, Athajah, the ſonne of Uzijah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahaleel, of the ſonnes of[b] Perez.

5 And Maaſejah the ſon of Baruch, the ſon of Col Hozeh, the ſon of Hazajah, the ſon of Adajah, the ſon of Jojarib, the ſonne of Zechariah, the ſonne ‡ of Shiloni.

6 All the ſonnes of Perez that dwelt at Jeruſalem, *were* foure hundred, theeſcore and eight valiant men.

7 Theſe alſo are the ſons of Benjamin, Sallu, the ſon of Meſhullam, the ſonne of Joed, the ſonne of Pedajah, the ſonne of Kolajah, the ſonne of Maaſejah, the ſon of Ithiel, the ſon of Jeſhajah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Joel the ſonne of Zichri *was* governour over them: and Judah, the ſon of Senuah *was* the ſecond over the citie:

10 Of the Prieſts, Jedajah, the ſonne of Jojarib, Jachin.

11 Serajah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſonne of Ahitub[c] *was* chiefe of the houſe of God.

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[i] Whereſoever we laboured, or travailed, there the tithes were due unto the Lord, both by the Law, and according to the oath and covenant that we made.

* *Num.*18.26.

[k] We will not leave it deſtitute of that, that ſhall be neceſſary for it.

[a] Becauſe their enemies dwelt round about them they provided that it might bee repleniſhed with, men, and uſed this policie, becauſe there were few that offered themſelves willingly.

[b] Which came of Perez the ſon of Iudah.

‡ *Or, of a Shilonite*

[c] That is, was the high Prieſt.

12 And their brethren [d] that did the work in the Temple, *were* eight hundreth twentie and two: and Adajah, the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah:

13 And his brethren, chief of the fathers, two hundreth and two and fourtie: and Amaſhſai the ſon of Azareel, the ſon of Ahazai, the ſon of Meſhilemoth, the ſon of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie, and their overſeer *was* Zabdiel the ſon of ‡ Hagedolim

15 And of the Levites, Shemajah, the ſon of Haſhub, the ſon of Azrikam, the ſonne of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites *were* over the works of the houſe of God without.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph *was* the chief to [e] begin the thankſgiving *and* prayer: and Bakbukiah the ſecond of his brethren, and Abda, the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundreth fourſcore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the [f] gates, *were* an hundreth twentie and two.

20 And the [g] reſidue of Iſrael, of the Prieſts, *and* of the Levites *dwelt* in all the cities of Judah, every one in his inheritance.

21 And the Nethinims dwelt in the ‡ fortres, and Zicha, and Giſpa *was* over the Nethinims.

22 And the overſeer of the Levites in Jeruſalem *was* Vzzi the ſonne of Bani, the ſonne of Aſhabiah, the ſon of Mattaniah, the ſonne of Micha: of the ſons of Aſaph ſingers *were* over the worke of the houſe of God.

23 For it *was* the kings commandement concerning them, that faithfull *proviſion ſhould be* for the ſingers every day.

24 And Pethahiah the ſon of Meſhezabeel, of the ſons of Zerah, the ſon of Judah [h] *was* at the kings hand in all matters concerning the people.

25 And in the villages in their lands, *ſome* of the children of Judah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jekabzeel, and in the villages thereof,

26 And in Jeſhua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-ſheba, and in the villages thereof,

28 And in Ziglag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachiſh, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 And the ſons of Benjamin from Geba, in Michmaſh, and Aijah, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Levites *were* diviſions in Iudah and in Benjamin.

Chap. XII.

1 The Prieſts and the Levites which came with Zerubbabel unto Ieruſalem, are numbred, 27 and the wall is dedicated.

These alſo are the Prieſts and the Levites that [a] went up with Zerubbabel, the ſon of Shealtiel, and Ieſhua: *to wit*, Serajah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemajah, and Jojarib, Jedajah,

7 Sallu, Amok, Hilkijah, Jedajah: theſe were the [b] chief of the Prieſts, and of their brethren in the dayes of Jeſhua.

8 And the Levites, Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah [c] *were* over the thankſgivings, he, and his brethren.

9 And Bakbukiah, and Vnni, *and* their brethren *were* about them in the [d] watches.

10 And Jeſhua begat Jojakim: Jojakim alſo begat Eliaſhib, and Eliaſhib begat Jojada,

11 And Jojada begate Jonathan, and Jonathan begate Jaddua.

12 And in the dayes of Jojakim were *theſe* the chief fathers of the Prieſts: under [e] Serajah *was* Merajah, under Jeremiah, Hananiah,

13 Vnder Ezra, Meſhullam, under Amariah, Jehohanan,

14 Vnder Melicu, Jonathan, under Shebaniah, Joſeph,

15 Vnder Harim, Adna, under Merajoth, Helkai,

16 Vnder Iddo, Zechariah, under Ginnithon, Meſhullam,

17 Vnder [f] Abijah, Zichri, under Miniamin, *and* under Moadiah, Piltai,

18 Vnder Bilgah, Shammua, under Shemajah, Jehonathan,

19 Vnder Jojarib, Mattenai, under Jedajah, Vzzi,

20 Vnder Sallai, Kallai, under Amok, Eber,

21 Vnder Hilkiah, Haſhabiah, under Jedajah, Nethaneel.

22 In the dayes of Eliaſhib, Jojada, and

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[d] That ſerved and miniſtred in the Temple.

‡ Or, of one of the great men.

That is, he began the Pſalm, and was the chanter.

[f] Meaning, of the Temple.

[g] Of them which dwelt not in Ieruſalem.

‡ Or, Ophel.

[h] Was chief about the King for all his affaires.

[a] From B unto Ieru

[b] Next in tie to the Prieſts, and were of the of Aaron.

[c] Had char them that Pſalms.

[d] They kep wards & w according to turnes, as 1 C 23.6.

[e] That is, Serajah, or of the order which was c after the na Serajah.

[f] Whereof Zacharie Ioh Baptiſts father.

Johanan and Jaddua *were* the chiefe fathers of the Levites written, and the Prieſts in the reigne of Darius the Perſian.

23 The ſons of Levi, the chiefe fathers *were* written in the booke of the Chronicles even unto the dayes of Johanan the ſon of Eliaſhib.

24 And the chiefe of the Levites *were* Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, and their brethren about them to give praiſe and thankes, according to the ordinance of David the man of God, ward over [g] againſt ward.

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25 Mattaniah and Bakbukiah, Obadiah, Meſhullam, Talmon *and* Akkub *were* porters keeping the ward at the threſholds of the gates.

26 Theſe were in the dayes of Jojakim, the ſon of Jeſhua, the ſon of Jozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Prieſt and Scribe.

27 And in the dedication of the wall at Jeruſalem they ſought the Levites out of all their places to bring them to Jeruſalem to keepe the dedication and gladneſſe, both with thankeſ-givings and with ſongs, cymbales, violes, and with harpes.

28 Then the † ſingers gathered themſelves together both from the plaine countrey about Jeruſalem, and from the villages of [h] Netophathi.

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29 And from the houſe of Gilgal, and out of the countreys of Geba, and Aſmaveth: for the ſingers had built them villages round about Jeruſalem.

30 And the Prieſts and Levites were purified, and cleanſed the people, and the gates, and the wall.

31 And [i] I brought up the princes of Judah upon the wall, and appointed two great companies to give thankes, & the *one* went on the right hand of the wall toward the dung gate.

g. Nehe-

32 And after them went Hoſhajah, and halfe of the princes of Judah,

33 And Azariah, Ezra and Meſhullam,

34 Judah, Benjamin, and Shemajah, and Jeremiah,

35 And of the Prieſts ſons with trumpets, Zechariah the ſon of Jonathan, the ſon of Shemajah, the ſon of Mattaniah, the ſon of Michajah, the ſon of Zaccur, the ſon of Aſaph.

36 And [k] his brethren, Shemajah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſicall inſtruments of David the man of God: and Ezra the Scribe *went* before them.

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37 And to the gate of the fountaine, even over againſt them went they up by the [l] ſtaires of the citie of David, at the going up of the wall beyond the houſe of David, even unto the water gate Eaſtward.

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f David.

38 And the ſecond company of them that gave thankes, went on the other ſide, and I after them, and the halfe of the people *was* upon the wall, *and* upon the tower of the fournaces even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fiſh gate, & the tower of Hananeel, and the tower of Meah, even unto the ſheep gate: and they ſtood in the gate of the ward.

40 So ſtood the two companies of them that gave thankes, in the houſe of God, and I and the halfe of the rulers with me.

41 The Prieſts alſo, Eliakim, Maaſejah, Meniamin, Michajah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaſejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, having Izrahiah which *was* the overſeer.

† *Ebr. cauſed to heare.*

43 And the ſame day they offered great ſacrifices and rejoyced: for God had given them great joy, ſo that both the women, & the children were joyfull: and the joy of Jeruſalem was heard farre off.

44 Alſo at the ſame time were men appointed [m] over the chambers of the ſtore for the offerings, for the firſt fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for the Prieſts and the Levites: for Judah rejoyced for the Prieſts and for the Levites, that ſerved.

[m] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 Chron. 31.11. and now were repaired againe for the ſame uſe.

45 And both the ſingers and the Levites kept the ward of their God, and the ward of the Purification according to the commandement of David, *and* Salomon his ſon.

46 * For in the dayes of David and Aſaph, of old *were* chiefe ſingers, and ſongs of praiſe and thankeſgiving unto God.

* *1 Chron.15.16.*

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Iſrael give portions unto the ſingers and porters every day his portion, and they gave the holy things unto the Levites, and the Levites gave [n] the holy things unto the ſons of Aaron.

[n] That is, the tenth part of the tithes.

Chap. XIII.

1 The Law is read. 3 They ſeparate from them all ſtrangers. 15 Nehemiah reproveth them that breake the Sabbath. 30 An ordinance to ſerve God.

AND on that day did they read in the booke of Moſes, in the audience of the people, and it was found written therein, that the Ammonite, & the Moabite * ſhould not enter into the congregation of God,

* *Deut.23.3.*

2 Becauſe they met not the children of Iſrael with bread & with water, * but hired Balaam againſt them, that he ſhould curſe them: and our God turned the curſe into a bleſsing.

* *Num.22.5.6.*

3 Now when they had heard the Law, they ſeparated from Iſrael [a] all thoſe that were mixed.

4 ¶ And before [b] this had the Prieſt Eliaſhib the overſight of the chamber of the houſe of our God, being [c] kinſeman to Tobiah:

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corn, of wine, and of oyle (appointed for the Levites, and the ſingers, and the porters) and the offrings of the Prieſts.

6 But in all this *time* was not I in Jeruſalem: for in the two and thirtieth yeare of [d] Artahſhaſhte King of Babel, came I unto the king, and ‡ after certaine dayes, I obtained of the King.

7 And when I was come to Jeruſalem, I underſtood [e] the evill that Eliaſhib had done for Tobiah, in that he had made him a chamber in the court of the houſe of God,

8 And it grieved me ſore: therefore I caſt forth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to cleanſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meate offring and the incenſe.

10 And I perceived that the portions of the Levites had not been given, and that every one was fled to his land, *even* the Levites and the ſingers that executed the worke.

11 Then reproved I the rulers and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Judah the tithes of corn and of wine, and of oyle unto the treaſures.

13 And I made treaſurers over the treaſures, Shelemiah the Prieſt, and Zadok the ſcribe, and of the Levites, Pedajah, and under their hand Hanan the ſon of Zaccur the ſon of Mattaniah: for they were counted faithfull, and their office was to diſtribute unto their brethren.

14 Remember me, O my God, herein, and wipe not out my [f] kindneſſe that I have ſhewed on the houſe of my God, and on the offices thereof.

15 In thoſe dayes ſaw I in Judah them, that trode wine preſſes on the Sabbath, and that brought in ſheaves, and which laded aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Jeruſalem upon the Sabbath day: and [g] I proteſted to them in the day that they ſold victuailes.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſold on the Sabbath unto the children of Judah even in Jeruſalem.

17 Then reproved I the rulers of Judah, and ſaid unto them, What evill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague upon us, and upon this citie? yet ye increaſe the wrath upon Iſrael, in breaking the Sabbath.

19 And when the gates of Jeruſalem began to be [i] darke before the Sabbath, I commanded to ſhut the gates, and charged that they ſhould not be opened til after the Sabbath day, and *ſome* of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandiſe remained once or twiſe all night without Jeruſalem.

21 And I proteſted among them, and ſaid unto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands upon you. From that time came they no more on the Sabbath.

22 ¶ And I ſaid unto the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and [k] keep the gates, to ſanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

23 In thoſe dayes alſo I ſaw Jewes that married wives of [l] Aſhdod, of Ammon, and of Moab.

24 And their children ſpake halfe in the ſpeach of Aſhdod, and could not ſpeake in the Jewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproved them, and [m] curſed them, and ſmote certaine of them, and pulled off their haire, and tooke an oath of them by God, Ye ſhall not give your daughters unto their ſons, neither ſhall ye take of their daughters unto your ſons, nor for your ſelves.

26 * Did not Salomon the king of Iſrael ſin by theſe things? yet among many nations was there no king like him: for he was * beloved of his God, and God had made him King over Iſrael: * yet ſtrange women cauſed him to ſin.

27 Shall we then obey unto you, to do all this great evill, and to tranſgreſſe againſt our God, *even* to marrie ſtrange wives?

28 And *one* of the ſons of Jojada the ſon of Eliaſhib the high Prieſt was the ſon in law of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, that [n] defile the Prieſthood, and the covenant of the Prieſthood, and of the Levites.

30 Then

[a] That is, all ſuch which had joyned in unlawfull marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

[b] That the ſeparation was made.

[c] He was joyned in affinitie with Tobiah the Ammonite, and enemie of the Iewes.

[d] Called alſo Darius, Ezra 7.1.

‡ Or, at the yeares end.

[e] Thus we ſee what inconveniences the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chiefe governor was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo, Exod. 32.1.

[f] He proteſteth that he did his duety with a good conſcience, yet he doth not juſtifie himſelfe herein, but deſireth God to favour him, and to be merciful unto him for his own goodneſſe ſake, as ver. 22. & 31.

[g] I declared unto them, that God would not ſuffer ſuch tranſgreſſions of his Law to be unpuniſhed.

[h] Was not
a great cauſe
God plagued
times paſt?
ning, that if
tranſgreſſed
in the ſame
their plague
ſhould be gr

[i] About the
that the ſun
down: for the
bath laſted fr
the ſun goin
down of the
day, to the
ſetting of th
ther.

[k] Meaning
Temple, that
that was unc
ſhould enter.

[l] Which w
citie of the P
ſtims, and they
married wiv
thereof, and ſo
corrupted th
ſpeach and re
gion.

[m] That is, I
excommunic
them, and dr
them out of t
Congregatio

* 1 King. 3.7.

* 2 Sam. 12.
25.

* 1 King. 11.

[n] Puniſh the
cording to th
fault and e
example, wh
they have gi
to the reſt o
people, con
to their voc

30 Then clenſed I them from all ſtrangers, and appointed the wards of the Prieſts and of the Levites, every one in his office,

31 And for the offering of the wood at times appointed, and for the firſt fruits. Remember me, O my God,[o] in goodneſſe.

[o] That is, to ſhew mercy unto me.

ESTER.

The Argument.

Because of the diverſitie of names, whereby they uſed to name their Kings, and the ſupputation of yeares wherein the Ebrewes, and the Grecians doe varie, divers Authors write diverſly as touching this Ahaſhueroſh, but it ſeemeth, Dan. 6.1. and 9.1. that he was Darius King of the Medes, and ſon of Aſtyages, called alſo Ahaſhueroſh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neverfaileth them in their greateſt dangers, but when all hope of wordly helpe faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour, and their ſudden fall when they are at the higheſt: and how God preſerveth, and preferreth them which are zealous of his glory, and have a care and love toward their brethren.

Chap. I.

3 King Ahaſhueroſh maketh a royall feaſt, 12 whereunto the queen Vaſhti wil not come, 19 for which cauſe ſhee is divorced. 20 The Kings decree touching the preeminence of man.

IN the daies of[a] Ahaſhueroſh: (this is Ahaſhueroſh that reigned from India even unto Ethiopia, over an[b] hundreth and ſeven & twenty provinces)

2 In thoſe dayes when the King Ahaſhueroſh[c] ſate on his throne, which was in the palace of *Shuſhan

3 In the third yeare of his reigne, he made a feaſt unto all his princes and his ſervants, *even* the power of Perſia and Media, and to the captaines and governours of the provinces *which were* before him,

4 That hee might ſhew the riches *and* glorie of his kingdome, and the honour of his great majeſtie many dayes, *even* an hundreth and foureſcore dayes.

5 And when theſe dayes were expired, the King made a feaſt to all the people that were found in the palace of Shuſhan, both unto great and ſmall, ſeven dayes, in the court of the garden of the Kings palace,

6 *Vnder* an hanging of white, greene, and blue *clothes*, faſtened with cordes of fine linnen and purple, in ſilver rings, and pillars of marble: the[d] beds *were* of gold and of ſilver upon a pavement of porphyre, and marble, and alabaſter, and blue colour.

7 And they gave them drinke in veſſels of gold, and changed veſſel after veſſell, and royall wine in abundance according to the[e] power of the King.

8 And the drinking *was* by an order, none might[f] compell: for ſo the King had appointed unto all the officers of his houſe, that they ſhould doe according to every mans pleaſure.

9 ¶ The Queen Vaſhti made a feaſt alſo for the women in the royall houſe of King Ahaſhueroſh.

10 Upon the[g] ſeventh day when the King was merrie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven eunuches, (that ſerved in the preſence of King Ahaſhueroſh)

11 To bring Queen Vaſhti before the king with the crown royall, that he might ſhew the people and the princes her beautie: for ſhe was faire to looke upon.

12 But the Queen Vaſhti refuſed to come at the Kings word, † which he had given in charge to the eunuches: therfore the King was very angrie, & his wrath kindled in him.

13 Then the King ſaid to the wiſe men,[h] that knew the times (for ſo was the Kings manner towards all that knew the law and the judgement:

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan the ſeven princes of Perſia, and Media, which ſaw the[i] Kings face, and ſate the firſt in the kingdome)

15 What ſhall we doe unto the Queen Vaſhti according to the law, becauſe ſhee did not according to the word of the king

[a] ...d alſo Da- ...ho was now ...vereigne ...h, and had ...vernment ...Medes, Per- ...and Cal- ...ſome think ...Darius Hy- ...ſon, called ...taxerxes. ...iel chap. 6. ...th mention ...ſixe ſcore, ...out the ...that is ...fect, as the ...ure in di- ...aces uſeth. ...is, had reſt ...ietneſſe.

*...em. 1. 1.

...ich they n- ...hoſe ...ys in ſtead ...s.

[e] As was beſeeming for ſo magnificall a king.

[f] None might be compelled to drink more then it pleaſed him.

[g] Which was the laſt day of the feaſt that the king made for the people, as verſe 5.

† *Ebr. which was in the hand of the eunuches.*

[h] That had experience of things as they had learned by diligent marking in continuance of time.

[i] Which were his chiefe counſellers, that might have alwayes acceſſe to him.

Ahaſhueroſh by the commiſsion of the eunuches?

16 Then Memucan anſwered before the King and the Princes, The Queen Vaſhti hath not onely done [k] evill againſt the King, but againſt all the Princes, and againſt all the people that are in all the provinces of King Ahaſhueroſh.

17 For the [l] acte of the Queen ſhal come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their own eyes, & ſhall ſay, the King Ahaſhueroſh commanded Vaſhti the Queen to be brought in before him, but ſhe came not.

18 So ſhall the [m] Princeſſes of Perſia and Media this day, ſay unto all the Kings princes, when they heare of the acte of the Queen: thus *ſhall there be* much deſpitefulneſſe and wrath.

19 If it pleaſe the King, let a royall decree proceed from him, and let it be written among the ſtatutes of Perſia and Media, (and let it not be tranſgreſſed) that Vaſhti come [n] no more before King Ahaſhueroſh: and let the King give her royall eſtate unto her companion that is better then ſhee.

20 And when the decree of the king which ſhall be made, ſhall be publiſhed throughout all his kingdome (though it be [o] great) all the women ſhall give their husbands honour both great and ſmall.

21 And this ſaying pleaſed the King and the Princes, and the King did according to the word of Memucan.

22 For he ſent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their language, that every man ſhould [p] beare rule in his owne houſe, and that he ſhould publiſh it in the language of that ſame people.

CHAP. II.

2 After the queen is put away, certaine yong maides are brought to the King. 17 Eſter pleaſeth the King, and is made queen. 22 Mordecai diſcloſeth unto the King thoſe that would betray him.

AFter theſe things, when the wrath of king Ahaſhueroſh was appeaſed, he [a] remembred Vaſhti, and what ſhee had done, and what was decreed [b] againſt her.

2 And the Kings ſervants that miniſtred unto him, ſaid, Let them ſeeke for the King beautifull yong virgins,

3 And let the king appoint officers through all the provinces of his kingdom, and let them gather all the beautifull yong virgins unto the palace of Shuſhan, into the houſe of the women, under the hand of Hege the Kings eunuch, [c] keeper of the women, to give them their things [d] for purification.

4 And the maide that ſhall pleaſe the King, let her reigne in the ſtead of Vaſhti. And this pleaſed the King, and he did ſo.

5 ¶ In the citie of Shuſhan, there was a certaine Jew, whoſe name *was* Mordecai the ſon of Jair, the ſon of Shimei, the ſon of Kiſh a man of Jemini,

6 Which had been caried away from Jeruſalem * with the captivity that was caried away with Jeconiah King of Judah (whom Nebuchad-nezzar King of Babel had caried away)

7 And he nouriſhed Hadaſſah, that is Eſter, his uncles daughter: for ſhe had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father, and her mother, Mordecai took her for his own daughter.

8 And when the Kings commandement, and his decree was publiſhed, and many maides were brought together to the palace of Shuſhan, under the hand of Hege, Eſter was brought alſo unto the Kings houſe under the hand of Hege the keeper of the women.

9 And the maide pleaſed him, and ſhe found favour in his ſight: therfore he cauſed her things for purification to be given her ſpeedily, and her † ſtate, and ſeven comely maides to be given her out of the Kings houſe, and hee gave change to her and to her maides of the beſt in the houſe of the women.

10 *But* Eſter ſhewed not her people and her kinred: for Mordecai had charged her, that ſhee ſhould not tell it.

11 And Mordecai walked [e] every day before the court of the womens houſe, to know if Eſter did well, and what ſhould be done with her.

12 And when the courſe of every maide came to goe in to king Ahaſhueroſh, after that ſhe had beene twelve moneths according to the manner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oile of myrrhe, & ſix moneths with ſweet odours, and in the purifying of the women:

13 And thus went the maides unto the King) whatſoever ſhee required, was [f] given her, to goe with her out of the womens houſe unto the Kings houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the wowen under the hand of Shaaſhgaz the kings eunuch, which kept the concubines: ſhee came in to the King no more, except ſhe pleaſed the King, and that ſhe were called by name.

15 Now when the courſe of Eſter the daughter of Abihail the uncle of Mordecai (which had taken her as his own daughter) came, that ſhee ſhould go in to the King, ſhee deſired nothing, but what ‡ Hege the Kings eunuch the keeper of the women [g] ſaid:

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[k] By her diſobedience ſhe hath given an example to all women to doe the like to their husbands.

[l] That is, her diſobedience.

[m] Meaning, that they would take firſt occaſion hereof to do the like, and that the reſt of women would by continuance do the ſame.

[n] Let her be divorced, and another made queen.

[o] For he had under him an hundred twenty and ſeven countreys.

[p] That is, that the wife ſhould be ſubject to the husband, and at his commandement.

[a] That is, hee called the matter againe into communication.

[b] By the ſeven wiſe men of his counſell.

[c] The abuſe of theſe countreys was ſo great, that they invented many meanes to ſerve the luſts of princes: and therefore, as they ordained wicked lawes that the King might have whole daughters he would, for they had divers houſes appointed, as one for them, whiles they were virgins, another when they were concubines, and for the queenes another.

[d] Reade what this purification vas, verſe 12.

* 2 King.24

† Ebr. porti

[e] For though was taken aw by a cruell law, he ceaſed not have a fatherly care over her, therefore did ſort oft times heare of her.

[f] What appar ſhee asked of eunuch, that w he bound to g her.

‡ Or Hegai

[g] ſaid: and Eſter found favour in the ſight of all them that looked upon her.

16 ¶ So Eſter was taken unto King Ahaſhueroſh into his houſe royal in the tenth moneth, which is the moneth [h] Tebeth, in the ſeventh yeare of his reigne.

17 And the King loved Eſter above all the women, and ſhe found grace and favour in his ſight more then all the virgins: ſo that he ſet the crowne of the kingdome upon her head, and made her Queen in ſtead of Vaſhti.

18 Then the King made a great feaſt unto all his Princes, and his ſervants, *which was* [i] the feaſt of Eſter, and gave reſt [k] unto the provinces, and gave gifts, according to the [l] power of a king.

19 And when the virgins were gathered the [m] ſecond time, then Mordecai ſate in the kings gate.

20 Eſter had not yet ſhewed her kinred nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan and Tereſh, which kept the doore, were wroth, and ſought to lay [n] hand on the king Ahaſhueroſh.

22 And the thing was knowen to Mordecai, and he told it unto Queent Eſter, and Eſter certified the king thereof in Mordecais name: and when inquiſition was made, it was found ſo: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the king.

Chap. III.

1 Haman after he was exalted, obtained of the king, that all the Iewes ſhould be put to death, becauſe Mordecai had not done him worſhip as others had.

After theſe things did King Ahaſhueroſh promote Haman the ſon of Hammedatha the Agagite, and exalted him, and ſet his ſeate above all the princes that were with him.

2 And all the Kings ſervants that were at the Kings gate, bowed their knees, and reverenced Haman: for the King had ſo commanded concerning him: but Mordecai [a] bowed not the knee, neither did reverence.

3 Then the Kings ſervants which were at the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the Kings commandement?

4 And albeit they ſpake dayly unto him, yet he would not heare them: therefore they [b] told Haman, that they might ſee how Mordecais matters would ſtand: for he had told them, that he was a Iew.

5 And when Haman ſaw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands only on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Jewes, that were throughout the whole kingdome of Ahaſhueroſh, *even* the people of Mordecai.

7 In the firſt moneth (that is the moneth [c] Niſan) in the twelfth yeare of King Ahaſhueroſh, they caſt Pur (that is a lot) [d] before Haman, from day to day, & from moneth to moneth, *unto* the twelfth moneth, that is the moneth, [e] Adar.

8 Then Haman ſaid unto King Ahaſhueroſh, There is a people ſcattered, and diſperſed among the people in all the provinces of thy kingdome, and their lawes *are* divers from all people, and they doe not obſerve the [f] Kings lawes: therefore it is not the kings profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed, and I will † pay ten thouſand talents of ſilver by the hands of them that have the charge of this buſineſſe to bring it into the kings treaſurie.

10 Then the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite the Jewes adverſary.

11 And the King ſaid unto Haman, Let the ſilver be thine, and the people to doe with them as it pleaſeth thee.

12 Then were the kings ‡ ſcribes called on the thirteenth day of the firſt moneth, & there was written (according to all that Haman commanded) unto the kings officers, and to the captaines that were over every Province, and to the rulers of every people, *and* to every province according to the writing thereof, and to every people according to their language: in the name of king Ahaſhueroſh was it written, and ſealed with the kings ring.

13 And the letters were ſent † by poſts into all the Kings provinces to root out, to kill and to deſtroy all the Jewes, both young and old, children and women, in one day upon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to ſpoile them as a prey.

14 The contents of the writing *was*, that there ſhould be given a commandement in all provinces, *and* publiſhed unto all people, that they ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shuſhan: and the King and Haman ſate drinking, but the [g] citie of Shuſhan was in perplexitie.

Chap. IV.

5 Mordecai giveth the queen knowledge of the cruell decree of the King againſt the Iewes. 16 Shee willeth that they pray for her.

† *Ebr. deſpiſed in his eyes.*

[c] Which anſwereth to part of March, and part of April.

[d] To know what moneth, and day ſhould be good to enterpriſe this thing, that it might have good ſucceſſe: but God diſappointed their lots and expectation.

[e] Containing part of February, and part of March.

[f] Theſe be the two arguments which commonly the worldlings and the wicked uſe toward princes againſt the godly, that is, the contempt of their lawes, and diminiſhing of their profite: without reſpect how God is either pleaſed or diſpleaſed.

† *Ebr. weight.*

‡ *Or, Secretaries.*

† *Ebr. the hand of poſtes.*

[g] To wit, the Iewes that were in Shuſhan.

NOw when Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth, and aſhes, and went out into the middes of the citie, and cried with a great crie, and a bitter.

2 And he came even before the kings [a] gate, but he might not enter within the kings gate, being clothed with ſackloth.

3 And in every province, *and* place, whither the kings charge and his commiſsion came, there *was* great ſorrow among the Jewes, and faſting, and weeping and mourning, and † many lay in ſackcloth and in aſhes.

4 ¶ Then Eſters maids and her eunuches came and told it her: therefore the Queene was very heavie, and ſhee ſent raiment to clothe Mordecai, and to take away his ſackcloth from him, but he received it not.

5 Then called Eſter Hatach *one* of the kings eunuches, whom he † had appointed to ſerve her, and gave him a commandement unto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the ſtreet of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come unto him, and of the † ſum of the ſilver that Haman had promiſed to pay unto the kings treaſures, becauſe of the Jewes, for to deſtroy them,

8 Alſo he gave him the ‡ copie of the writing *and* commiſsion that was given at Shuſhan, to deſtroy them, that he might ſhew it unto Eſter, and declare it unto her, and to charge her, that ſhe ſhould go in to the king, and make petition and ſupplication before him for her people.

9 ¶ So when Hatach came, he told Eſter the words of Mordecai.

10 Then Eſter ſaid unto Hatach, and commanded him *to ſay* unto Mordecai,

11 All the kings ſervants and the people of the kings provinces do know, that whoſoever, man or woman, that commeth to the king into the inner court, which is not called, there *is* a law of his, that he ſhall die, except him to whom the king holdeth out the golden rod, that he may line. Now I have not bene called to come unto the king theſe thirtie dayes.

12 And they certified Mordecai of Eſters words.

13 And Mordecai ſaid, that they ſhould anſwere Eſter *thus*, Thinke not with thy ſelf that thou ſhalt eſcape in the kings houſe, more then all the Jewes.

14 For if thou holdeſt thy peace at this time, † comfort and delivetance [b] ſhall appeare to the Jewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to the kingdome for [c] ſuch a time?

15 Then Eſter commanded to anſwer Mordecai,

16 Go, *and* aſſemble all the Jewes that are found in Shuſhan, and faſt ye for me, & eate not, nor drink in three dayes, day nor night. I alſo and my maides will faſt likewiſe, and ſo wil go in to the king, which is not according to the law: and if I periſh, [d] I periſh.

17 So Mordecai went his way, and did according to all that Eſter had commanded him.

CHAP. V.

1 Eſter entreth in to the King, and biddeth him and Haman to a feaſt. 14 Haman prepareth a gallowes for Mordecai.

ANd on the third [a] day Eſter put on her royall apparell, and ſtood in the court of the kings palace within, over againſt the kings houſe: and the king ſat upon his royal throne in the kings palace over againſt the gate of the houſe.

2 And when the king ſaw Eſter the Queene ſtanding in the court, ſhee found favour in his ſight: and the king [b] held out the golden ſcepter that was in his hand: ſo Eſter drew neere, and touched the top of the ſcepter.

3 Then ſaid the king unto her, What wilt thou, Queene Eſter? and what is thy requeſt? it ſhall be even given [c] thee to the halfe of the kingdome.

4 Then ſaid Eſter, If it pleaſe the king, let the King and Haman come this day unto the banket that I have prepared for him.

5 And the king ſaid, Cauſe Haman to make haſt that he may doe as Eſter hath ſaid. So the King and Haman came to the banket that Eſter had prepared.

6 And the King ſaid unto Eſter at the banket of [d] wine, What is thy petition, that it may be given thee? and what is thy requeſt? it ſhall even be performed unto the halfe of the kingdome.

7 Then anſwered Eſter, and ſaid, My petition, and requeſt *is*,

8 If I have found favour in the ſight of the King, and if it pleaſe the king to give me my petition, and to performe my reqneſt, let the King and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the Kings [e] ſaying.

9 ¶ Then went Haman forth the ſame day joyfull and with a glad heart. But when Haman ſaw Mordecai in the Kings gate, that he ſtood not up, nor moved for him, then was Haman ful of indignation at Mordecai.

10 Neverthelesse Haman refrained himſelfe: and when he came home, he ſent, and called for his friends and Zereſh his wife.

11 And Haman told them of the glory of his riches, & the multitude of his children,

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[a] Becauſe he would advertiſe Eſter of this cruel proclamation.

† Ebr. ſackcloth, and aſhes were ſpread for many.

† Ebr. had cauſed to ſtand before her.

† Ebr. delaration.

‡ Or, contents.

† Ebr. breathing.

[b] Thus Mordecai ſpake in the confidence of that faith, which all Gods children ought to have: which is, that God will deliver them, though all worldly meanes faile.

[c] For to de Gods Chur of theſe pre dangers.

[d] I will put life in dange referre the ceſſe to God, ing it is for glory, and th liverance of Church.

[a] To wit, af that the Iewe begunne to

[b] Which w ſigne that h comming wa greable unto as Chap. 4.11.

[c] Meaning h by, that whe ver ſhe aſked, ſhould be gra ted, as Mar. 6.

[d] Becauſe th uſed to drinke ceſſively in th bankets, they led the banke the name of t which was m in uſe or eſte med.

[e] I will decl what things I maund.

and all the things wherein the king had [f] promoted him, and how that he had ſet him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſter the Queen did let no man come in with the king to the banket that ſhe had prepared, ſave me: and to morrow am I bidden unto her alſo with the king.

13 But all this doth nothing availe me, as long as I ſee Mordecai the Jew ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends unto him, Let them make a tree of fifty [g] cubites high, and to morrow ſpeake thou unto the king, that Mordecai may be hanged thereon: then ſhalt thou go joyſully with the king unto the banket. And the thing pleaſed Haman, and he cauſed to make the tree.

Chap. VI.

1 The king turneth over the Chronicles, and findeth the fidelity of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be had in honour.

THe ſame night † the king ſlept not, and he commanded to bring the book of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai * had told of Bigtana, and Tereſh two of the kings Eunuches, keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

3 Then the king ſaid, What honour and dignitie hath been given to Mordecai [a] for this? And the kings ſervants that miniſtred unto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that he might ſpeake unto the king to [b] hang Mordecai on the tree that he had prepared for him)

5 And the kings ſervant ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid unto him, What ſhall be done unto the man whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparel, which the king *uſeth* to weare, and the [c] horſe that the king rideth upon, and that the crown royall may be ſet upon his head.

9 And let the raiment and the horſe be delivered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride upon the horſe thorow the ſtreet of the citie, and proclaim before him, Thus ſhall it be done unto the man, whom the king will honour.

10 Then the king ſaid to Haman, Make haſt, take the raiment and the horſe as thou haſt ſaid, and do ſo unto Mordecai the Jew, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman took the raiment and the horſe, and arayed Mordecai, and brought him on horſeback thorow the ſtreet of the citie, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came again to the kings gate, but Haman haſted home mourning, and his head covered.

13 And Haman told Zereſh his wife, and all his friends al that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings Eunuches, and haſted to bring Haman unto the banken that Eſter had prepared.

Chap. VII.

3 The queen biddeth the king and Haman again, and prayeth for her ſelf and her people. 6 She accuſeth Haman, and he is hanged on the gallowes, which he had prepared for Mordecai.

SO the king and Haman came to the banquet with Queen Eſter.

2 And the king ſaid again unto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queen Eſter, that it may be given thee? and what is thy requeſt? It ſhall be even performed unto the half of the kingdome.

3 And Eſter the Queen anſwered, and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlain and to periſh: but if we were ſold for ſervants, and for handmaids, I would have held my tongue: although the advarſary could not [b] recompence the kings loſſe.

5 Then king Ahaſhueroſh anſwered, and ſaid unto Queen Eſter, Who is he? and where is he that † preſumeth to do thus?

6 And Eſter ſaid, The adverſary and enemy is this wicked Haman. Then Haman was afraid before the king and the Queen.

7 And the king aroſe from the banket of wine in his wrath, *and went* into the palace garden: but Haman ſtood up, to make requeſt for his life to the Queen Eſter: for he ſaw that there was a [c] miſchief prepared for him of the king.

8 And when the king came again out of the

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[f] he wicked / y are pro- / n ſtead of / ledging / arge, and / g them- / ex ambi- / diſdainfull, / ll.

[g] ning, the / that could / d.

† he kings ſleepe / d.

* p. 2. 22.

[a] he thought / worthy his e- / to receive a / t, and not / d it.

[b] hus while the / d imagine / eſtruction of / s, they them- / fall into the / pit.

[c] ning hereby / king ſhould / him next un- / mſelf, as Jo- / hereby was / n to be next / haraoh, Gen. / 2.

[d] Thus God ſome time putteth in the mouth of the very wicked to ſpeake that thing, which he hath decreed ſhal come to paſſe.

[a] Reade Chap. 5. 6.

[b] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Jews, and the tribute which he hath of them.

† *Ebr. filleth his heart.*

[c] His conſcience did accuſe him, ẏ as he had conſpired the death of innocents; ſo the vengeance of God might fall upon him for the ſame.

the palace garden, into the houſe where they drank wine, Haman was [d] fallen upon the bed whereon Eſter *ſate*: therefore the king ſaid, Will he force the queen alſo before me in the houſe? As the word went out of the kings mouth, they [e] covered Hamans face.

9 And Harbonah one of the eunuches, ſaid in the preſence of the king, Behold, there ſtandeth yet the tree in Hamans houſe fifty cubits high, which Haman had prepared for Mordecai, that ſpake [f] good for the king. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

Chap. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent unto the Iewes.

THe ſame day did king Ahaſhueroſh give the houſe of Haman the adverſary of the Jewes unto the queen Eſter: and Mordecai [a] came before the king: for Eſter told what he was [b] unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai: and Eſter ſet Mordecai over the houſe of Haman.

3 And Eſter ſpake yet more before the king, and fell down at his feet weeping, and beſought him that he would put away the [c] wickedneſſe of Haman the Agagite, and his device that he had imagined againſt the Jewes.

4 And the king held out the golden [d] ſcepter toward Eſter. Then aroſe Eſter, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the device of Haman the ſon of Hammedatha the Agagite may be called again, which he wrote to deſtroy the Jewes, that are in all the kings provinces.

6 For how can I ſuffer and ſee the evill, that ſhal come unto my people? or how can I ſuffer & ſee the deſtruction of my kinred?

7 And the king Ahaſhueroſh, ſaid unto the queen Eſter, and to Mordecai the Jew, Behold, I have given Eſter the houſe of Haman, whom they have hanged upon the tree, becauſe he ‡ laid hand upon the Jewes.

8 Write ye alſo for the Jewes, as it liketh you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man revoke.)

9 Then were the kings ſcribes called at the ſame time, even in the third moneth, that is the moneth [f] Sivan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, unto the Jewes and to the princes and captaines, and rulers of the provinces, which were from India even unto Ethiopia, an hundreth and ſeven and twenty provinces, unto every province, according to the [g] writing thereof, and to every people after their ſpeach, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Ahaſhueroſh name, and ſealed it with the kings ring: and he ſent letters by poſts on horſback *and* that rode on *beaſts* of price, *as* dromedaries *and* ‡ colts of mares.

11 Wherein the king granted the Jews (in what cities ſoever they were) to gather themſelves together, and to ſtand for [h] their life, *and* to root out, to ſlay and to deſtroy all the power of the people and of the province that vexed them, *both* children and women, and to ſpoile their goods:

12 Upon one day in all the provinces of king Ahaſhueroſh, *even* in the thirteenth *day* of the twelfth moneth, which is the moneth [i] Adar.

13 The copy of the writing *was*, how there ſhould be a commandement given in all and every province, publiſhed among all the people, and that the Jewes ſhould be ready againſt that day to [k] avenge themſelves on their enemies.

14 *So* the poſts rode upon *beaſts* of price, *and* dromedaries, *and* went forth with ſpeed, to execute the kings commandment, and the decree was given at Shuſhan the palace.

15 And Mordecai went out from the king in royall apparell of blue, and white, and with a great crown of gold, and with a garment of fine linnen and purple, and the city of Shuſhan rejoyced and was glad.

16 *And* unto the Jews was come light and [l] joy and gladneſſe, and honour.

17 Alſo in all and every province, and in al and every citie and place, where the kings commandment and his decree came, *there was* joy and gladneſſe to the Jewes, a feaſt and good day, and many of the people of the land [m] became Jewes: for the feare of the Jewes fell upon them.

Chap. XI.

1 At the commandment of the king, the Iewes put their adverſaries to death. 14 The ten ſonnes of Haman are hanged. 17 The Iewes keep a feaſt in remembrance of their deliverance.

SO in the twelfth moneth, which is the moneth Adar, upon the thirteenth day of the ſame, when the kings commandment and his decree drew neere to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but

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[d] He fell down at the beds feet or couch, whereupon ſhe ſate, and made requeſt for his life.

[e] This was the manner of the Perſians when one was out of the kings favour.

[f] Which diſcovered the conſpiracy againſt the king, Chap. 2. 21, 22.

[a] That is, was received into the kings favour and preſence.

[b] That he was her uncle, and had brought her up.

[c] Meaning, that he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Iewes.

[d] Reade chap. 5. 2.

‡ Or, went about to ſlay the Iewes.

[e] This was the law of the Medes and Perſians, as Dan. 6. 15. notwithſtanding the king revoked the former decree granted to Haman for Eſters ſake.

[f] Which co
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and part of

[g] That is, in
letters and
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‡ Or, mules.

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[i] Which hath
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part of March.

[k] The king g
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it [a] turned contrary, for the Jewes had rule over them that hated them)

2 The Jewes gathered themſelves together into their cities throughout al the provinces of the king Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the feare of them fell upon all people.

3 And all the rulers of the provinces, and the princes and the captaines, and the officers of the king [b] exalted the Jewes: for the feare of Mordecai fell upon them.

4 For Mordecai was great in the kings houſe, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

6 And at Shuſhan the palace ſlew the Jewes and deſtroyed [d] five hundreth men,

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman, the ſonne of Hammedatha, the adverſary of the Jews ſlew they: but they laid not their hands [e] on the ſpoyl.

11 On the ſame day came the number of thoſe that were ſlain, unto the palace o Shuſhan before the king.

12 And the king ſaid unto the queen Eſter, The Jewes have ſlain in Shuſhan the palace, and deſtroyed five hundreth men, and the ten ſonnes of Haman: what have they done in the reſt of the kings provinces? and what is thy petition, that it may be given thee? or what is thy requeſt moreover, that it may be performed?

13 Then ſaid Eſter, If it pleaſe the king, let it be granted alſo to morrow to the Jewes that are in Shuſhan, to do according [f] unto this dayes decree, that they may hang upon the tree Hamans ten ſons.

14 And the king charged to do ſo, and the decree was given at Shuſhan, and they hanged Hamans ten ſons.

15 ¶ So the Jewes that were in Shuſhan, aſſembled themſelves upon the fourteenth day of the moneth Adar, and ſlew three hundreth men in Shuſhan, but on the ſpoyle they laid not their hand.

16 And the reſt of the Jewes that were in the kings provinces aſſembled themſelves, and ſtood for [g] their lives, and had reſt from their enemies, and ſlew of them that [h] hated them, ſeventy and five thouſand: but they laid not their hand on the ſpoyle.

17 *This they did* on the [i] thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and joy.

18 But the Jewes that were in Shuſhan aſſembled themſelves on the thirteenth *day*, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and joy.

19 Therefore the Jewes of the villages that dwelt in the unwalled townes, [k] kept the fourteenth day of the moneth Adar: with joy and feaſting, *even* a joyfull day, and every one ſent preſents to his neighbour.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters unto all the Jewes that were through all the provinces of the king Ahaſhueroſh, *both* neere and farre,

21 Injoyning them that they ſhould keep the fourteenth day of the moneth Adar, and the fifteenth day of the ſame every yeare.

22 According to the dayes wherin the Jewes reſted from their enemies, and the moneth which was turned unto them from ſorrow to joy, and from mourning into a joyfull day, to keep them the dayes of feaſting, and joy, and [m] to ſend preſents every man to his neighbour, and gifts to the poore.

23 And the Jewes promiſed to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Jewes adverſarie, had imagined againſt the Jewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when [o] ſhe came before the king, he commanded by letters, Let his wicked [p] deviſe (which he imagined againſt the Jewes) turn upon his own head, and let them hang him and his ſons on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, *and* becauſe of all the words of this letter, and of that which they had ſeen beſides this, and of that which had come unto them.

27 The Jewes *alſo* ordained, and promiſed for them and for their ſeed, and for all that joyned unto them, that they would not ‡ faile to obſerve thoſe [q] two dayes every yeare, according to their writing, and according to their ſeaſon,

28 And that theſe dayes ſhould be re-

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[g] Reade Chap. 8. 11.

[h] Meaning, that they laid hands on none that were not the enemies of God.

[i] Meaning, in all places ſaving in Shuſhan.

[k] As the Iewes do even to this day, calling it in the Perſians language Purim, that is, the day of lots.

[l] The Iewes gather hereof, that Mordecai wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

[m] He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendſhip, and relief of the poore.

[n] Reade chap. 3. 7.

[o] That is, Eſter.

[p] Theſe are the words of the kings commandment to diſanull Hamans wicked enterpriſe.

‡ Or, tranſgreſſe.

[q] Meaning, the fourteenth and the fifteenth day of the moneth Adar.

membred, and kept throughout every generation and every family, and every province, and every citie: even theſe dayes of Purim ſhould not faile among the Jewes, and the memoriall of them ſhould not periſh from their ſeed.

29 And the queen Eſter the daughter of Abihail and Mordecai the Jew wrote with all ‡ authority (to confirm this letter of Purim the ſecond time.)

30 And he ſent letters unto all the Jews to the hundred and ſeven and twenty provinces of the kingdome of Ahaſhueroſh, with [r] words of peace and trueth,

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai the Jew and Eſter the queen had appointed them, and as they had promiſed for them † ſelves and for their ſeed with [ſ] faſting and prayer.

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the book.

‡ *Or, ſtrength, or efficacie.*

[r] Which were letters declaring unto them quietneſſe, and aſſurance, and putting them out of doubt & feare.

† *Ebr. ſoules.*

[ſ] That they would obſerve this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie)

Chap. X.

The eſtimation and authority of Mordecai.

AND the king Ahaſhueroſh laid a tribute upon the land, and upon the Iſles of the Sea.

2 And all the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew was the ſecond unto king Ahaſhueroſh, and great among the Jewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

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I O B.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience. For this holy man Job was not onely extreamly afflicted in outward things and in his body, but alſo in his minde and conſcience, by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſevere Judge, and mortall enemy unto him, which had caſt him off, therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we have to mark, that Job maintaineth a good cauſe, but handleth it evill: again, his adverſaries have an evill matter, but they defend it craftily. For Job held that God did not alway puniſh men according to their ſinnes, but that he had ſecret Judgements, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences, and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding upon Gods providence, his juſtice, and mans ſinnes, yet their intention is evill: for they laboured to bring Job into deſpaire, and ſo they maintain an evill cauſe. Ezekiel commendeth Job as a juſt man, Ezek. 14. 14. *and James ſetteth out his patience for an example,* James 5. 11.

CHAP.

Chap. I.

1 The holineſſe, riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 He tempteth him by taking away his ſubſtance, and his children. 20 His faith and patience.

THere was a man in the land of[a] Vz called Job, & this man [b]was an upright and juſt man, [c] one that feared God, and eſchewed evil.

2 And he had ſeven ſons, & three daughters.

3 His [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundreth yoke of oxen, and five hundreth ſhee aſſes, and his family was very great, ſo that this man was the greateſt of all the † men of[e] the Eaſt,

4 And his ſons went and banqueted in their houſes, every one his day, and ſent, and called their three ſiſters to eat and to drink with them.

5 And when the dayes of their banquetting were gone about, Job ſent, and [f] ſanctified them, and roſe up early in the morning, and [g] offered burnt-offrings *according* to the number of them all. For Job thought, It may be that my ſons have ſinned, and [h] blaſphemed God in their hearts: thus did Job [i] every day.

6 ¶ Now on a day when the [k] children of God came and ſtood [l]before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſaid unto Satan, Whence [n] comeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none *is* like him in the earth? an upright and juſt man, one that feareth God, and eſcheweth evill?

9 Then Satan anſwered the Lord, and ſaid, Doth Job feare God for [p] nought?

10 Haſt thou not made [q] an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand [r] and touch all that he hath, *to ſee* if he will not blaſpheme thee to [ſ] thy face.

12 Then the Lord ſaid unto Satan, Lo, all that he hath, *is* in [t] thine hand: onely upon himſelf ſhalt thou not ſtretch out thine hand. So Satan departed from the [v] preſence of the Lord.

13 ¶ And on a day when his ſons and his daughters were eating, and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Shabeans came violently, and took them: yea, they have ſlain the ſervants with the edge of the ſword: but I only am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, and ſaid, The [y] fire of God is fallen from the heaven, and hath burnt up the ſheepe, and the ſervants, and devoured them: but I onely am eſcaped alone to tell thee.

17 And whiles he was yet ſpeaking, another came, and ſaid, The Caldeans ſet out three bands, and fell upon the Camels, and have taken them, and have ſlain the ſervants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came another, and ſaid, Thy [z] ſons, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great winde from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell upon the children, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Job aroſe, and [a] rent his garment, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, * Naked came I out of my mothers wombe, and naked ſhall I return [b] thither: the Lord hath given, and the Lord hath taken it: [c] bleſſed be the name of the Lord.

22 In all this did not Job ſin, nor charge God [d] fooliſhly.

Chap. II.

6 Satan hath permiſſion to afflict Iob. 9 His wife tempteth him to forſake God. 11 His three friends viſit him.

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nature of Satan, which is ever ranging for his prey, 1 Pet. 5.8. p He
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eaning, the grace of God, which ſerved Iob as a rampart againſt all tempta-
r This ſignifieth, that Satan is not able to touch us, but it is God
t do it. ſ Satan noteth the vice whereunto men are commonly ſub-
at is, to hide their rebellion, and to be content with God in the time of proſperity,
ice is diſcloſed in the time of their adverſity. t God giveth not Satan
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[v] That is, went to execute that which God had permitted him to do: for elſe he can never go out of Gods preſence.

[x] That is, the Arabians.

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* 1 *Tim.* 6. 7.

[b] That is, into the belly of the earth, which is the mother of all.

[c] Hereby he confeſſeth that God is juſt and good, although his hand be ſore upon him.

[d] But declared that God did all things according to juſtice and equitie.

[a] That is, the Angels, as chap. 1. 6.

[b] Read chap. 1. 6.

* *Ezek.* 14. 14. *Chap.* 1. 1.

membred, and kept throughout every generation and every family, and every province, and every citie: even theſe dayes of Purim ſhould not faile among the Jewes, and the memoriall of them ſhould not periſh from their ſeed.

29 And the queen Eſter the daughter of Abihail and Mordecai the Jew wrote with all ‡ authority (to confirm this letter of Purim the ſecond time.)

30 And he ſent letters unto all the Jews to the hundred and ſeven and twenty provinces of the kingdome of Ahaſhueroſh, with [r] words of peace and trueth,

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai the Jew and Eſter the queen had appointed them, and as they had promiſed for them † ſelves and for their ſeed with [ſ] faſting and prayer.

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the book.

‡ *Or, Strength, or efficacie.*

[r] Which were letters declaring unto them quietneſſe, and aſſurance, and putting them out of doubt & feare.

† *Ebr. ſoules.*

[ſ] That they would obſerve this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie)

CHAP. X.

The eſtimation and authority of Mordecai.

AND the king Ahaſhueroſh laid a tribute upon the land, and upon the Iſles of the Sea.

2 And all the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew was the ſecond unto king Ahaſhueroſh, and great among the Jewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

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IOB.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience. For this holy man Job was not onely extreamly afflicted in outward things and in his body, but alſo in his minde and conſcience, by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſevere Judge, and mortall enemy unto him, which had caſt him off, therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we have to mark, that Job maintaineth a good cauſe, but handleth it evill: again, his adverſaries have an evill matter, but they defend it craftily. For Job held that God did not alway puniſh men according to their ſinnes, but that he had ſecret Judgements, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences, and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding upon Gods providence, his juſtice, and mans ſinnes, yet their intention is evill: for they laboured to bring Job into deſpaire, and ſo they maintain an evill cauſe. Ezekiel commendeth Job as a juſt man, Ezek. 14. 14. *and James ſetteth out his patience for an example,* James 5. 11.

CHAP.

Chap. I.

1 The holineſſe, riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 He tempteth him by taking away his ſubſtance, and his children. 20 His faith and patience.

THere was a man in the land of [a] Vz called Job, & this man [b] was an upright and juſt man, [c] one that feared God, and eſchewed evil.

2 And he had ſeven ſons, & three daughters.

3 His [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundreth yoke of oxen, and five hundreth ſhee aſſes, and his family was very great, ſo that this man was the greateſt of all the † men of [e] the Eaſt,

4 And his ſons went and banqueted in their houſes, every one his day, and ſent, and called their three ſiſters to eat and to drink with them.

5 And when the dayes of their banquetting were gone about, Job ſent, and [f] ſanctified them, and roſe up early in the morning, and [g] offered burnt-offrings *according* to the number of them all. For Job thought, It may be that my ſons have ſinned, and [h] blaſphemed God in their hearts: thus did Job [i] every day.

6 ¶ Now on a day when the [k] children of God came and ſtood [l] before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſaid unto Satan, Whence [n] comeſt thou?. And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none *is* like him in the earth? an upright and juſt man, one that feareth God, and eſcheweth evill?

9 Then Satan anſwered the Lord, and ſaid, Doth Job feare God for [p] nought?

10 Haſt thou not made [q] an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand [r] and touch all that he hath, *to ſee* if he will not blaſpheme thee to [ſ] thy face.

12 Then the Lord ſaid unto Satan, Lo, all that he hath, *is* in [t] thine hand: onely upon himſelf ſhalt thou not ſtretch out thine hand. So Satan departed from the [v] preſence of the Lord.

13 ¶ And on a day when his ſons and his daughters were eating, and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Shabeans came violently, and took them: yea, they have ſlain the ſervants with the edge of the ſword: but I only am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, and ſaid, The [y] fire of God is fallen from the heaven, and hath burnt up the ſheepe, and the ſervants, and devoured them: but I onely am eſcaped alone to tell thee.

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and juſt man, one that feareth God, and eſcheweth evill? for yet he continueth in his uprightneſſe, [c] although thou movedſt me againſt him, to deſtroy him [d] without cauſe.

4 And Satan anſwered the Lord, and ſaid, [e] Skin for skin, and all that ever a man hath will he give for his life.

5 But ſtretch now out thine hand, and touch his [f] bones and his fleſh, *to ſee* if he wil not blaſpheme thee to thy face.

6 Then the Lord ſaid unto Satan, Lo, he is in thine hand, but ſave [g] his life.

7 ¶ So Satan departed from the preſence of the Lord, and ſmote Job with ſore [h] boyles, from the ſole of his foot unto his crown.

8 And he took a [i] potſhard to ſcrape him, and he ſat down among the aſhes.

9 Then ſaid his [k] wife unto him, Doeſt thou [l] continue yet in thine uprightneſſe? [m] Blaſpheme God, and die.

10 But he ſaid unto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall we receive good at the hand of God, and not [n] receive evill? in all this did not Job ſin with his [o] lips.

11 Now when Jobs three [p] friends heard of all this evill that was come upon him, they came, every one from his own place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes a far off, they knew him not: therefore they lift up their voices and wept, and every one of them rent his garment, and ſprinkled [q] duſt upon their heads toward the heaven.

13 So they ſat by him upon the ground ſeven dayes, and ſeven nights, and none ſpake a word unto him: for they ſaw that the grief *was* very [r] great.

c He proveth Iobs integrity by this, that he ceaſed not to feare God when his plagues were grievouſly upon him.

d That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

e Hereby he meāt that a mans own skin is dearer unto him then any other mans.

f Meaning, his own perſon.

g Thus Satan can go no further in puniſhing, then God hath limitted him.

h This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod. 9.9. and threatneth to puniſh the rebellious people, Deut. 28.27. So that this temptation was moſt grievous: for if Iob had meaſured Gods favour by the vehemencie of his diſeaſe, he might have thought that God had caſt him off.

i As deſtitute of all other help and meanes, and wonderfully afflicted with the ſorrow of his diſeaſe.

k Satan uſeth the ſame inſtrument againſt Iob, as he did againſt Adam.

l Meaning, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enemie? This is the moſt grievous temptation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain.

m For death was appointed to the blaſphemer, and ſo ſhe meant, that he ſhould be ſoon rid out of his pain.

n That is, to be patient in adverſitie, as we rejoyce when he ſendeth proſperity, and ſo to acknowledge him to be both mercifull and juſt.

o He ſo bridled his affections, that his tongue through impatiencie did not murmur againſt God.

p Which were men of authority, wiſe and learned, and as the Septuagints write, kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an evill opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins.

q This was alſo a ceremony, which they uſed in thoſe Countreys, as the renting of their clothes in ſigne of ſorrow, &c.

r And therefore thought that he would not have hearkned to their counſell.

Chap. III.

1 Iob complaineth and curſeth the day of his birth. 11 He deſireth to die, as though death were the end of all mans miſery.

Afterward [a] Job opened his mouth, and [b] curſed his day.

2 And Job cried out, and ſaid,

3 Let the day [c] periſh, wherein I was born, and the night when it was ſaid, There is a man childe conceived.

a The ſeven daies ended, Chap. 2. 13.

b Here Iob beginneth to feel his great imperfection, in this battel between the ſpirit & the fleſh, Rom. 7.18. and after a manner yeeldeth, yet in the end he getteth victory, though he was in the meane time greatly wounded.

c Men ought not to be wearie of their life, and curſe it becauſe of the infirmities that it is ſubject unto, but becauſe they are given to ſin and rebellion againſt God.

4 Let that day be darkneſſe, let not God [d] regard it from above, neither let the light ſhine upon it,

5 *But* let darkneſſe, and the [e] ſhadow of death ſtain it: let the cloud remain upon it, and let them make it fearfull as a bitter day.

6 Let darkneſſe poſſeſſe that night, let it not be joyned unto the dayes of the yeare, nor let it come into the count of the moneths.

7 Yea, deſolate be that night, and let no joy be in it.

8 Let them that curſe the day (being [f] ready to renew their mourning) curſe it.

9 Let the ſtarres of that twilight be dim through darkneſſe of it: let it look for light, but have none: neither let it [g] ſee †the dawning of the day,

10 Becauſe it ſhut not up the doores of my *mothers* wombe, nor hid ſorrow from mine eyes.

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees prevent me? and why did I ſuck the breaſts?

13 For *ſo* ſhould I now have [i] lien and been quiet, I ſhould have ſlept then, *and* been at reſt,

14 With the kings and counſellers of the earth, which have builded themſelves [k] deſolate places:

15 Or with the Princes that had gold, *and* have filled their houſes with ſilver.

16 Or *why* was I not hid, as an untimely birth, *either* as infants, *which* have not ſeen the light?

17 The wicked have there [l] ceaſed from *their* tyranny, and there they that laboured valiantly, are at reſt.

18 The [m] priſoners reſt together, *and* heare not the voyce of the oppreſſour.

19 There are ſmall and great, and the ſervant *is* free from his maſter.

21 Wherefore is the light given to him that is in miſery? and [n] life unto them that have heavie hearts?

21 Which long for death, and if it come not, they would even ſearch it more then treaſures:

22 Which joy for gladneſſe, *and* rejoyce, when they can finde the grave.

23 *Why is the light given* to the man whoſe way is [o] hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come upon me, and the thing that I was afraid of, is come unto me.

26 I had no peace, neither had I quietneſſe,

neſſe neither had I reſt, [q] yet trouble is come.

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C H A P. IV.

5 Iob is reprehended of impatiencie, 7 and iniuſtice, 17 and of the preſumption of his owne righteouſneſſe.

THen Eliphaz the Temanite anſwered, and ſaid,

2 If we aſſay to commune with thee, wilt thou be grieved? but [a] who can withhold himſelfe from ſpeaking?

3 Behold, thou haſt taught many, and [b] haſt ſtrengthened the weary hands.

4 Thy words have confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and the uprightneſſe of thy wayes?

7 Remember, I pray thee: who *ever* periſhed, being an [d] innocent? or where were the upright deſtroyed?

8 As I have ſeene, they that [e] plow iniquitie, and ſow wickedneſſe, reape the ſame.

9 With the [f] blaſt of God they periſh, and with the breath of his noſtrils are they conſumed.

10 The roaring of the [g] Lion, and the voice of the Lioneſſe, and the teeth of the Lions whelpes are broken.

11 The Lion periſheth for lack of prey, and the Lions whelps are ſcattered abroad.

12 But a thing was brought to me [h] ſecretly, and mine eare hath received a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came upon me, and dread, which made all my bones to [i] tremble.

15 And the wind paſſed before me, and made the haires of my fleſh to ſtand up.

16 *Then* ſtood *one*, and I knew not his face: an image *was* before mine eyes, *and* in [k] ſilence heard I a voyce, *ſaying*,

17 Shall man be more [l] juſt then God? or ſhall a man be more pure then his maker?

18 Behold, he found no ſtedfaſtneſſe in his ſervants, and laid folly upon his [m] Angels.

19 How much more in them that dwell in houſes of [n] clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroyed from the [o] morning unto the evening: they periſh for ever, [p] without regarde.

21 Doth not their dignitie goe away with them? doe they not die, and that without [q] wiſdome?

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[o] They ſee death continually before thier eyes, and dayly approch toward them. [p] No man for all this doeth conſider it. [q] That is, be-
ny of them were ſo wiſe as to thinke on death.

C H A P. V.

1 2. Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who deſtroyeth the wicked, and delivereth his.

CAl now if any will [a] anſwere thee, & to which of the Sants wilt thou turne?

2 Doubtleſſe [b] anger killeth the fooliſh, and envie ſlayeth the idiot.

3 I have ſeene the [c] fooliſh well rooted, & ſuddenly I [d] curſed his habitation, *ſaying*,

4 His [e] children ſhall be farre from ſalvation, and they ſhall be deſtroyed in the [f] gate, and none ſhall deliver them.

5 The hungry ſhall eate up his harveſt: yea, they ſhall take it from among the [g] thorns, and the thirſtie ſhall drink up their ſubſtance.

6 For miſerie commeth not forth of the duſt, [h] neither doth affliction ſpring out of the earth,

7 But man is borne unto [i] travell, as the ſparkes flie upward.

8 But I would enquire [k] at God, and turne my talke unto God:

9 Which [l] doeth great things and unſearchable, *and* marveilons things without number.

10 He [m] giveth raine upon the earth, and powreth water upon the ſtreetes,

11 And ſetteth up on high them that be low, that the ſorrowfull may be exalted to ſalvation.

12 He ſcattereth the deviſes of the craftie: ſo that their hands cannot accompliſh that which they doe enterpriſe.

13 *He taketh the wiſe in their craftineſſe, and the counſell of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone day, as in the night.

15 But he ſaveth the [p] poore from the ſword, from their [q] mouth, and from the hand of the violent man.

16 So that the poore hath *his* hope, but iniquitie ſhall [r] ſtop her mouth.

17 Behold, bleſſed *is* the man whom God corecteth: therefore refuſe not thou the chaſtiſing of the Almightie.

18 For he maketh the wound, & bindeth it up: he ſmiteth, and his hands make whole.

19 He ſhal deliver thee in [ſ] ſix troubles, & in the ſeventh the evill ſhall not touch thee.

20 In famine he ſhall deliver thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue, and thou ſhalt not be afraid of deſtruction when it commeth.

22 *But* thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not be afraid of the beaſt of the earth.

[a] He willeth Iob to conſider the example of all them that have lived, or doe live godly, whether any of them be like unto him, in raging againſt God as he doth.

[b] Murmuring againſt God in afflictions increaſſeth the paine, and uttereth mans folly.

[c] That is, the ſinner that hath not the feare of God.

[d] I was not moved with his proſperitie, but knew that God had curſed him and his.

[e] Though God ſometime ſuffer the fathers to paſſe in this world, yet his judgments wil light upon their wicked children.

[f] By publike judgment they ſhall be condemned, and none ſhall pitie them.

[g] Though there be but two or three eares left in the hedges, yet theſe ſhall be taken from him.

[h] That is, the earth is not the cauſe of barrenneſſe and mans miſerie, but his owne ſinne.

[i] Which declareth that ſinne is ever in our corrupt nature, for before ſinne it was not ſubiect to paine and affliction.

[k] If I ſuffered as thou doeſt, I would ſeeke unto God.

[l] He counſelleth Iob to humble himſelf unto God, to whom all creatures are ſubiect, and whoſe workes declare that man is inexcuſable, except he glorifie God in all his workes,

[m] He ſheweth by particular examples what the workes of God are.

* 1 *Cor*. 3.19.

[n] In things plaine and evident, they ſhew themſelves fooles in ſtead of wiſe men.

[o] This declareth that God puniſheth the worldly wiſe, as he threatned Deut. 28.29.

[p] That is, he that humbleth himſelfe before God.

[q] He compareth the ſlander of the wicked to ſharpe ſwords.

[r] If the wicked be compelled at Gods workes to ſtop their mouths, much more they that profeſſe God.

[ſ] He will ſend trouble, after trouble, that his children may not for one time, but continually truſt in him: but they ſhall have a comfortable iſſue, even in the greateſt and the laſt, which is here called the ſeventh.

[t] Whereas the wicked lament in their troubles, thou ſhalt have occaſion to reioyce.

23 For the ſtones of the field [v] ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know, that peace *ſhall be* in thy tabernacle, and thou ſhalt viſite thine habitation, and ſhalt not [x] ſin.

25 Thou ſhalt perceive alſo, that thy ſeed *ſhalbe* great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt go to thy grave in [y] a full age, as a ricke *of corne* commeth in due ſeaſon *into the barne*.

27 Lo, [z] thus have we enquired of it, *and* ſo it is: hear this, and know it for thy ſelf.

[v] When we are in Gods favour, all creatures ſhall ſerve us.

[x] God ſhall ſo bleſſe thee, that thou ſhalt have occaſion to rejoyce in al things, and not to be offended.

[y] Though the children of God have not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their advantage.

[z] We have learned theſe points by experience, ẏ God puniſheth not the innocent, that man cannot compare in juſtice with him, that the hypocrites ſhall not long proſper, & that the affliction which man ſuſtaineth, commeth for his own ſin.

CHAP. VI.

1 Iob anſwereth, that his pain is more grievous then his fault. 8 He wiſheth death. 14 He complaineth of his friends.

BUt Iob anſwered, and ſaid,

2 Oh that my grief were wel weighed, and my miſeries were layed together in the [a] ballance!

3 For it would be now heavier then the ſand of the ſea: therefore my words are [b] ſwallowed up.

4 For the arrows of the Almightie *are* in me: the venime whereof doth drink up my ſpirit, & the terrors of God [c] fight againſt me

5 Doeth the [d] wild aſſe bray when he hath graſſe? or loweth the oxe when he hath fodder?

6 That which is [e] unſavorie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoul refuſed to touch, as *were* ſorrows, are my meat.

8 Oh that I might have my [f] deſire, and that God would grant me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand go, & cut me off.

10 Then ſhould I yet have comfort, (though I burn with ſorrow, let him not ſpare) [g] becauſe I have not denied the words, of the holy One.

11 What power have I that I ſhould endure? or what is mine [h] end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? *or* is my fleſh of braſſe?

13 Is it not ſo, that there is in me no [i] help? and that ‡ ſtrength is taken from me?

14 He that is in miſerie ought to be comforted of his neighbour: but men have forſaken the fear of the Almightie.

15 My brethren have deceived me as a [k] brook, *and* as the riſing of the rivers they paſſe away.

16 Which are blackiſh with ice, *and* wherein the ſnow is hid.

17 But in time they are dryed up with heat *and* are conſumed: & when it is hote, they fail out of their places,

18 *Or* they depart from their way and courſe, *yea*, they vaniſh and periſh.

19 They that go to Tema, [l] conſidered them, *and* they that go to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither and were aſhamed.

21 Surely now are ye *like* [m] unto it: ye have ſeen *my* fearfull plague, and are afraid.

22 Was it becauſe I ſaid, Bring unto me? or give a reward to me of your [n] ſubſtance?

23 And deliver me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I wil [o] hold my tongue: and cauſe me to underſtand, wherein I have erred.

25 How [p] ſtedfaſt are the words of righteouſneſſe? and what can any of you juſtly reprove?

26 Do ye imagine to reprove [q] words, that the talke of the afflicted ſhould be as the wind?

27 Ye make your wrath to fall upon the fatherleſſe, and dig a pit for your friend.

28 Now therefore be content to [r] look upon me: for I will not lie before your face.

29 Turn, I pray you, let there be none iniquitie: return, I ſay, *and ye ſhall ſee* yet my righteouſneſſe in that behalf. Is there iniquitie in my tongue? doeth not my mouth feel ſorrows?

[a] To know whether I complain without juſt cauſe.

[b] My grief is ſo great, that I lack words to expreſſe it.

[c] Which declareth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt battel that the faithfull can have.

[d] Think you that I cry without cauſe, ſeeing the bruit beaſts do not complain when they have what they would?

[e] Can a mans taſte delight in that that hath no ſavour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavory to the mouth.

[f] Herein he ſinneth double, both in wiſhing thorow impatiencie to die, & alſo in deſiring of God a thing which was not agreable to his will.

[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impatiencie.

[h] He feareth leaſt he ſhould be brought to inconveniences, if his ſorrowes ſhould continue.

[i] Have I not ſought to help my ſelf as much as was poſſible?

‡ *Or, wiſdome or law.*

[k] He compareth thoſe friends which comfort us not in miſery, to a brook, which in ſummer, when we need waters is dry, in winter is hard frozen, and in the time of rain, when we have no need overfloweth with water.

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CHAP. VII.

1 Iob ſheweth the ſhortneſſe and miſery of mans life.

IS there not an appointed time to man upon earth? and *are not* his dayes as the dayes of an [a] hireling?

2 As a ſervant longeth for the ſhadow, and as an hireling looketh for *the end* of his worke,

3 So have I had as an inheritance the [b] moneths of vanity, and painfull nights have been appointed unto me.

4 If I laid me down, I ſaid, When ſhall I ariſe? and meaſuring the evening, I am even ful with toſſing too and fro, unto the dawning of the day.

5 My fleſh is [c] clothed with worms and filthineſſe of the duſt; my skin is rent, and become horrible.

6 My dayes are ſwifter then [d] a weavers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a wind, *and that* mine eye ſhall not return to ſee pleaſure.

8 The eye that hath ſeen me, ſhall ſee me no more: thine eies *are* upon me, and I ſhall be no longer.

9 [e] *As* the cloud vaniſheth and goeth away, ſo he that goeth downe to the grave, ſhall [f] come up no more.

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10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [g] ſpare my mouth, *but* will ſpeake in the trouble of my ſpirit, *and* muſe in the bitterneſſe of my minde.

12 Am I a ſea [h] or a whalefiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieve me, *and* my bed ſhall bring *comfort* in my meditation,

14 Then feareſt thou me [i] with dreames, and aſtoniſheſt me with viſions.

15 Therfore my ſoule [k] chuſeth rather to be ſtrangled & to die, then *to be in* my bones.

16 I abhorre it, I ſhall not live alway: [l] ſpare me then, for my dayes *are* but vanitie.

17 What is man that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart upon him?

18 And doeſt viſit him every morning, and trieſt him every moment?

19 How long will it be *yet* thou depart from me? thou wilt not let me alone whiles I may ſwallow my ſpittle.

20 I have [n] ſinned, what ſhall I doe unto thee? O thou preſerver of men, why haſt thou ſet me *as a marke* againſt thee, ſo that I am a burden unto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquitie? for now ſhall I ſleepe in the duſt, & if thou ſeekeſt me in the morning, I ſhall [o] not be *found*.

Chap. VIII.

1 Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked, and preſerveth the good.

THen anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou talke of theſe things? and how long ſhall the words of thy mouth [a] *be as* a mighty winde?

3 Doth God pervert judgement? or doeth the Almighty ſubvert juſtice?

4 If thy ſonnes have ſinned againſt him, and he hath ſent them into the place of their [b] iniquitie,

5 *Yet* if thou [c] wilt early ſeeke unto God, and pray to the Almighty,

6 If thou be pure and upright, then ſurely hee will awake up unto thee, and he will make the habitation of thy righteouſnes proſperous.

7 And though thy beginning [d] be ſmall, yet thy later end ſhall greatly increaſe,

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but [f] of yeſterday, and are ignorant: for our dayes upon earth *are* but a ſhadow)

10 Shall not they teach thee *and* tell thee, and utter the words of their heart?

11 Can a ruſh [g] grow without myre? or can the graſſe grow without water?

12 Though it were in greene *and* not cut downe, yet ſhall it wither before any other herbe.

13 So *are* the pathes of all that forget God, and the hypocrites hope ſhall periſh.

14 His confidence alſo ſhall be cut off, and his truſt *ſhall be as* the houſe of a [h] ſpider.

15 He ſhall leane upon his houſe, but it ſhall not ſtand: he ſhall hold him faſt by it, yet ſhall it not endure.

16 The [i] *tree* is green before the ſun, and the branches ſpread over the garden therof.

17 The roots thereof are wrapped about the fountaine, *and* are folden *about* the houſe of ſtones:

18 If *any* plucke it from his place, and it [k] deny, *ſaying*, I have not ſeene thee,

19 Behold, it will rejoyce [l] by this meanes, that it may grow in another mold.

20 Behold, God will not caſt away an upright man, neither will he take the wicked by the hand,

21 Till he have filled thy mouth with [m] laughter, and thy lips with joy.

22 They that hate thee, ſhall be clothed with ſhame, and the dwelling of the wicked ſhall not *remaine*.

Chap. IX.

1 Iob declareth the mightie power of God, and that mans righteouſneſſe is nothing.

THen Job anſwered, and ſaid,

2 I know verely that it is ſo: for how ſhould man *compared* unto God be [a] juſtified?

3 If he would diſpute with him, he could not anſwere him one thing of a [b] thouſand.

4 He is wiſe in heart, and mighty in ſtrength: who hath beene fierce againſt him, and hath proſpered?

5 He removeth the mountaines, and they feele not when he overthroweth them in his wrath.

6 He [c] removeth the earth out of her place, that the pillars thereof doe ſhake.

7 He commandeth the ſunne, and it riſeth not: he cloſeth up the ſtarres, as under a ſignet.

8 He himſelf alone ſpredeth out the heavens, & walketh upon the height of the Sea.

9 He maketh *the ſtarres* [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, & unſearchable: yea, marveilous things without number.

11 Loe, when he goeth [e] by me, I ſee him not: and when he paſſeth by I perceive him not.

12 Behold, when he taketh a prey, [f] who can make him to reſtore it? who ſhall ſay unto him, What doeſt thou?

13 God [g] will not withdraw his anger, *and* the moſt mighty helps [h] do ſtoop under him.

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[i] He compareth the juſt to a tree, which although it be removed out of one place unto another, yet flouriſheth: ſo the affliction of the godly turneth to their profite.

[k] That is, ſo that there remaine nothing there to proove whether the tree had growen there or no.

[l] To be planted in another place, wher it may grow at pleaſure.

[m] If thou be godly, he will give thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

[a] Iob here anſwereth to that point of Eliphaz and Bildads Oration, touching the juſtice of God. and his innocencie, confeſſing God to be infinit in juſtice, & man to be nothing in reſpect

[b] Of a thouſand things which God could lay to his charge, man cannot anſwere him one.

[c] He declareth what is the infirmitie of man, by the mightie and incomprehenſible power that is in God, ſhewing what he could doe if he would ſet forth his power.

[d] Theſe are the names of certaine ſtarres. whereby he meaneth that all ſtarres both knowen and unknowen are at his appointment.

[e] I am not able to comprehend his workes, which are common and daily before mine eyes, muchleſſe in thoſe things, which are hid and ſecret.

[f] He ſheweth that when God doth execute his power he doeth it juſtly, foraſmuch as none can controle him.

[g] God will not be appeaſed for ought that man can ſay for himſelfe for his juſtification.

[h] That is, all the reaſons that men can lay to approve their cauſe.

14 How much leſſe ſhal I anſwer him? or how ſhould I find out[i]my words with him?

15 For though I were juſt, yet could I [k]not anſwere, *but* I would make ſupplication to my Judge.

16 If I [l]crie ,and he anſwere me, *yet* would I not beleeve, that he heard my voice.

17 For he deſtroyeth me with a tempeſt, and wounded me [m] without cauſe.

18 He will not ſuffer me to take my breath,but filleth me with bitterneſſe.

19 If *we ſpeak* of ſtrength, behold,he is [n]ſtrong: if *we ſpeak* of judgment,who ſhal bring me in to plead?

20 If I would juſtifie my ſelf,mine own mouth ſhall condemne me: [o] if I would be perfit, he ſhall judge me wicked.

21 *Though* I were perfit, *yet* I know not my ſoule: *therefore* abhorre I my life.

22 This is one point: therefore I ſaid,He deſtroyed the [p]perfit and the wicked.

23 If the ſcourge ſhould ſuddenly [q]ſlay, ſhould *God*[r] laugh at the puniſhment of the innocent?

24 The earth is given into the hand of the wicked: he [ſ]covereth the faces of the judges thereof: if not, where [t]is he? or who is he?

25 My dayes have been more ſwift then a poſt: they have fled, and have ſeen no good thing.

26 They are paſſed *as* with the moſt ſwift ſhips, & as the eagle that fleeth to the prey.

27 If[v] I ſay,I will forget my complaint,I wil ceaſe from my wrath,and comfort me,

28 *Then* I am afraid of al my ſorows, knowing that thou wilt not judge me innocent.

29 *If* I be wicked, why [x]labour I thus in vain?

30 If I waſh my ſelf with ſnow water, and purge my hands moſt clean,

31 Yet ſhalt thou plunge me in the pit, & mine own [z]clothes ſhall make me filthy.

32 For he is not a man as I am, that I ſhould anſwere him, *if* we come together to judgement.

33 Neither is there any umpire [a]that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear aſtoniſh me:

35 *Then* will I ſpeak, and fear him not: [b] *but* becauſe I am not ſo,I hold me ſtill.

CHAP. X.

1 Iob is wearie of his life, and ſetteth out his fragilitie before God. 20 He deſireth him to ſtay his hand. 22 A deſcription of death.

MY ſoul is cut off[a] though I live: I will leave my [b]complaint upon my ſelf, *and* will ſpeak in the bitterneſſe of my ſoul.

2 I wil ſay unto God,[c]Condemn me not: ſhew me,wherfore thou contendeſt wth me

3 Thinkeſt thou it[d]good to oppreſſe me, *and* to caſt off the [e]labour of thine hands, and to favour the[f]counſell of the wicked?

4 Haſt thou [g]carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans[h] dayes? or thy years as the time of man,

6 That thou inquireſt of mine iniquitie, and ſearcheſt out my ſin?

7 Thou knoweſt that I cannot do[i]wickedly: for non can deliver me out of thine hand.

8 Thine[k] hands have made me, and faſhioned me wholly round about, and wilt thou deſtroy me?

9 Remember,I pray thee,that thou haſt made me as [l]the clay, and wilt thou bring me into duſt again?

10 Haſt thou not powred me out as milk? and turned me to cruds like cheeſe?

11 Thou haſt clothed me with skin and fleſh, and joyned me together with bones and ſinews,

12 Thou haſt given me life,and [m]grace: and thy[n]viſitation hath preſerved my ſpirit.

13 Though thou haſt hid theſe things in thine hart, *yet* I know[o]that it is ſo with thee.

14 If I have ſinned,then thou wilt ſtraitly look unto me, and wilt not hold me guiltleſſe of mine iniquity.

15 If I have done wickedly, woe unto me: if I have done righteouſly, I will not [p] lift up mine head,being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lyon: return and ſhew thy ſelf [q] marveilous upon me.

17 Thou renueſt thy plagues againſt me, and thou increaſeſt thy wrath againſt me: [r]changes & armies *of ſorrows* are againſt me.

18 Wherefore then haſt thou brought me out of the womb? Oh that I had periſhed,and that none eye had ſeen me!

19 *And* that I were as I had not been, *but* brought from the womb to the grave!

20 Are not my dayes few? let him[ſ]ceaſe, *and* leave off from me,that I may take a little comfort,

21 Before I go and ſhal not[t]return, *even* to the land of darkneſſe and ſhadow of death:

22 Into a land, *I ſay*, dark as darkneſſe it ſelf, *and* into the ſhadow of death,where is none[v]order,but the light *is there* as darknes.

CHAP. XI.

1 Iob is unjuſtly reprehended of Zophar. 7 God is incomprehenſible, 14 He is mercifull to the repentant. 18 Their aſſurance that live godly.

THen anſwered Zophar the Naamathite,and ſaid,

2 Should not the multitud of words be anſwered? or ſhould a great talker[a]be juſtified?

3 Should men hold their peace at thy lies? and when thou mockeſt *others*, ſhal none make thee aſhamed?

How ſhould I be able to anſwere him by eloquence? wherby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they ſpake.

[k] Meaning, in his own opinion, ſignifying that man will ſometime flatter himſelf to be righteous, which before God is abomination.

[l] Whiles I am in my pangs,I cannot but burſt forth into many inconveniences,although I know ſtil that God is juſt.

[m] I am not able to feel my ſins ſo great,as I feel the weight of his plagues: and this he ſpeaketh to condemn his dulneſſe, and to juſtifie God.

[n] After he hath accuſed his own weakneſſe,he continueth to juſtifie God & his power.

[o] If I would ſtand in mine own defence, yet God hath juſt cauſe to condemne me, if he examine mine heart and conſcience.

[p] If God puniſh according to his juſtice, he will deſtroy as well them that are counted perfit, as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion,as though he would ſay,If God deſtroy but the wicked, as Chap.5.3. why ſhould he ſuffer the innocents to be ſo long tormented by them.

[ſ] That they cannot ſee to do juſtice.

[t] That can ſhew the contrary.

[v] I think not to fall into theſe affections, but my ſorrows bring me to theſe manifold infirmities,and my conſcience condemneth me.

[x] Why doth not God deſtroy me at once,thus he ſpeaketh according to the infirmitie of the fleſh.

[y] Though I ſeem never ſo pure in mine own eyes. yet all is but corruption before God.

[z] Whatſoever I would uſe to cover my filthineſſe between God and ſhing him.

with,ſhall diſcloſe me ſo much more. a Which might make an accord
me,ſpeaking of inpatiencie,and yet confeſſing God to be juſt in puni-
b Signifying that Gods judgements keep him in awe.

[a] I am more like to a dead man then to one that liveth.

[b] I will make an ample declaration of my torments accuſing my ſelf and not God.

c He would not that God ſhould proceed againſt him by his ſecret juſtice, but by ỹ or-
dinarie meanes that he puniſheth others.

[d] Is it agre thy juſtice to me wrong?

[e] Wilt thou without com ſion?

[f] Wilt thou tifie the wick and condemn me?

[g] Doeſt thou of ignorance?

[h] Art thou in ſtant and chan able,as the to day a frien morow an e my?

[i] By affliction thou keepeſt as in a priſon, reſtraineſt me from doing ev neither can an me at libertie.

[k] In theſe 8 ve following he d ſcribeth the m cie of God in wonderfull cr on of man: an thereon groun eth that God ſhould not ſh himſelf rigoro againſt him.

[l] As brittle as pot of clay.

[m] That is,rea & underſtandi and many othe gifts wherby excelleth al cr ly creatures.

[n] That is,thy f therly care an providence,wh by thou preſer me,and withou the which I ſhould periſh ſtraightway.

[o] Though I be not fully able comprehend theſe things, muſt needs co feſſe that it is ſo

[p] I will alwa walk in fear and humilitie, know ing that none juſt before thee

[q] Iob being ſo aſſaulted in this battell between fleſh & the ſpir burſteth out int theſe affections wiſhing rather ſhort dayes the long pain.

[r] That is, diver ſitie of diſeaſes in great abundance: ſhewing that God hath i finite means to puniſh man.

[ſ] He wiſheth th God would leav off his affliction conſidering his great miſerie,an the brevitie of h life.

[t] He ſpeaketh th in the perſon of ſinner,that is ove come w paſſions with ỹ feeling Gods judgmen and therefore c reſurrection, v.N it ſelf.

not apprehend in that ſtate the mercies of God and comfort of the
diſtinction between light and darkneſſe,but where all is very darkneſſe

[a] Should he p ſwade by his great talke, tha is juſt?

4 For thou haſt ſaid, [b]My doctrine is pure, and I am clean in thine eyes.

5 But, oh that God would ſpeak and open his lips againſt thee!

6 That he might ſhew thee the [c]ſecrets of wiſdome, how thou haſt *deſerved* double, according to right: know therefore that God hath forgotten thee for thine iniquitie

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty to *his* perfection?

8 The heavens are high, what canſt thou do? [d]it is deeper then the hell, how canſt thou know it?

9 The meaſure thereof is longer then the earth, and it is broader then the ſea.

10 If he cut off and [e]ſhut up, or gather together, who can turn him back?

11 For he knoweth vain men, & ſeeth iniquitie, and him that underſtandeth nothing.

12 Yet vain man would be wiſe, though man *new* borne is like a wild aſſe [f]colt.

13 If thou [g]prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquitie be in thine [h]hand, put it far away, and let no wickedneſſe dwell in thy Tabernacle.

15 Then truely ſhalt thou lift up thy [i]face without ſpot, and ſhalt be ſtable, and ſhalt not fear.

16 But thou ſhalt forget *thy* miſery, and remember it as waters that are paſt.

17 Thine age alſo ſhal appear more *clear* then the noon day: thou ſhalt ſhine *and* be as the morning.

18 And thou ſhalt be bold, becauſe there is hope: and thou ſhalt digge pits, *and* ſhalt lie down ſafely.

19 *For when thou takeſt thy reſt, none ſhall make thee afraid: yea, many ſhal make ſute unto thee.

20 But the eies [k]of the wicked ſhal fail, and their refuge ſhall periſh, and their hope *ſhall be* ſorrow of minde.

Chap. XII.

1 *Iob accuſeth his friends of ignorance.* 7 *He declareth the might, and power of God,* 17 *and how he changeth the courſe of things.*

Then Iob anſwered, and ſaid,

2 Indeed becauſe that ye are the people *only*, [a]wiſdome muſt die with you.

3 But I have underſtanding aſwell as you, and am not inferior unto you: yea, who knoweth not ſuch things?

4 *I am [b]as one mocked of his neighbour, who calleth upon God, and he [c]heareth him: the juſt and the upright is laughed to ſcorne.

5 [d]He that is ready to fall, *is as* a lamp deſpiſed in the opinion of the rich.

6 The tabernacle of robbers do proſper, and they are in ſafety, that provoke God, †whom God hath enriched with his hand.

7 Aſke now the beaſts, [c]and they ſhall teach thee, and the foules of the heaven, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall ſhew thee: or the fiſhes of the ſea, and they ſhall declare unto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoul of every living thing, and the breath of all ‡mankind?

11 Doth not the ear [f]diſcerne the words? and the mouth taſte meat for it ſelf?

12 Among the [g]ancient *is* wiſdome, and in the length of dayes *is* underſtanding.

13 With him *is* wiſdome and ſtrength: he hath counſell and underſtanding.

14 Behold, he will break down, and it cannot be built: he ſhutteth a man up, and he cannot be looſed.

15 Behold, he withholdeth the waters, and they drie up: but when he ſendeth them out, they deſtroy the earth.

16 With him *is* ſtrength and wiſdome: he that is deceived, and that [h]deceiveth, are his.

17 He cauſeth the counſellers to go *as* ſpoiled, and maketh the judges fooles.

18 [i]He looſeth [k]the collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes *as* a pray, and overthroweth the mighty.

20 He taketh away the ſpeach from the [l]faithfull *counſellers*, and taketh away the judgement of the ancient.

21 He powreth contempt upon princes, & maketh the ſtrength of the mighty weak.

22 He diſcovereth the deep places from *their* darkneſſe, and bringeth forth the ſhadow of death to light.

23 He [m]increaſeth the people, and deſtroyeth them: he enlargeth the nations, and bringeth them in again.

24 He taketh away the hearts of them that are the chief over the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

Chap. XIII

1 *Iob compareth his knowledge with the experience of his friends.* 16 *The penitent ſhall be ſaved, and the hypocrite condemned.* 20 *He prayeth unto God that he would not handle him rigorouſly.*

Loe, mine eye hath ſeen all *this*: mine eare hath heard, and underſtood it.

2 I know alſo as much as you know: I am not inferiour unto you.

3 But I will ſpeak to the Almighty, and I deſire [a]to diſpute with God.

4 For indeed ye forge lies, and all you

a mocker and a wicked man, thinketh that no man is in Gods favour hath all things that he deſireth. d As the rich eſteem not a light, or out, ſo is he deſpiſed that falleth from proſperitie, to adverſitie.

† Ebr. to whom God hath brought in with his hand.

c He declareth to them that did diſpute againſt him, that their wiſdom is common to all, and ſuch as the very bruit beaſts do dayly teach.

‡ Or, fleſh.

f He exhorteth them to be wiſe in judging, and as well to know the right uſe why God hath given them eares, as he hath done a mouth.

g Though men by age, and continuance of time attain to wiſdome, yet it is not comparable to Gods wiſdome, nor able to comprehend his judgments, wherein he anſwereth to that, which was alledged. Chap. 8.8.

h He ſheweth that there is nothing done in this world without Gods will, and ordinance: for elſe he ſhould not be almighty.

i He taketh wiſedome from them.

k He abateth the honor of princes, and bringeth them into the ſubjection of others.

l He cauſeth that their words have no credit, which is when he will puniſh ſinne.

m In this diſcourſe of Gods wonderfull works Iob ſheweth that whatſoever is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to ſet forth his power in words, as they that reaſoned againſt him, were.

a For although he knew that God had a juſtice, which was manifeſt in his ordinarie working, and another in his ſecret counſell, yet he would utter his affection to God, becauſe he was not able to underſtand the cauſe why he did thus puniſh him.

are [b] phyſicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wiſdome!

6 Now heare my diſputation, and give eare to the arguments of my lips.

7 Will ye ſpeake [c] wickedly for Gods *defence*, and talke deceitfully for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

9 Is it well that he ſhould ſeeke of you? will you make a lie for him, as one lieth for a man?

10 He will ſurely reprove you, if ye doe ſecretly accept any perſon.

11 Shal not his excellencie make you afraid? and his feare fall upon you?

12 Your [d] memories may be compared unto aſhes, & your bodies to bodies of clay.

13 Hold your tongues in my preſence, that I may ſpeake, and let come upon what will.

14 Wherefore doe I [e] take my fleſh in my teeth, and put my ſoule in mine hand?

15 Loe, though he ſlay me, *yet* will I truſt in him, and I will reprove my waies in his ſight.

16 He ſhall be my ſalvation alſo: for the [f] hypocrite ſhall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to judgement, I know that I ſhalbe [g] juſtified.

19 Who is he, that will pleade [h] with me? for *if* I now hold my tongue, I [i] die.

20 But doe not theſe two things unto me: then will I not hide my ſelfe from thee.

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid:

22 Then call thou, and I will anſwere: or let me ſpeake, and anſwere thou me.

23 How many are [l] mine iniquities and ſinnes? ſhew me my rebellion, and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Wilt thou breake a leafe driven to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe [m] the iniquities of my youth.

27 Thou putteſt my feet alſo in the [n] ſtocks, and lookeſt narrowly unto all my pathes, and makeſt the print *thereof* in the † heeles of my feet.

28 Such one conſumeth like a rotten thing, *and* as a garment that is motheaten.

CHAP. XIV

1 Iob deſcribeth the ſhortneſſe and miſerie of the life of man. 14 Hope ſuſtaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of a woman, is of ſhort continuance, & ful of trouble.

2 He ſhooteth forth as a flowre, and is cut downe: he vaniſheth alſo as * a ſhadow, and continueth not.

3 *And* yet thou openeſt thine eyes upon ſuch [b] one, and cauſeſt me to enter into judgement with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his daies determined? the number of his moneths *are* with thee: thou haſt appointed his bounds, which he cannot paſſe.

6 Turne from him that he may ceaſe untill his deſired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the root of it waxe old in the earth, and the ſtock thereof be dead in the ground,

9 *Yet* by the ſent of water it will bud, and bring forth boughes like a plant.

10 [d] But man is ſicke, and dieth, and man periſheth, and where is he?

11 *As* the waters paſſe from the Sea, and as the flood decayeth and drieth up,

12 So man ſleepeth and riſeth not: *for* he ſhall not wake againe, nor be raiſed from his ſleepe, till the heaven be no more.

13 Oh that thou wouldeſt hid me in the grave, and keepe me ſecret, untill thy [e] wrath were paſt, *and* wouldeſt give me terme, and [f] remember me!

14 If a man die, ſhall he live againe? All the dayes of mine appointed time will I waite, till [g] my changing ſhall come.

15 Thou ſhalt call *me*, and I ſhall [h] anſwere thee: thou loveſt the worke of thine owne hands.

16 But now thou * numbreſt my ſteps, *and* doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed up, *as* in a [i] bag, and thou addeſt unto my wickednes.

18 And ſurely *as* the mountaine that falleth, commeth to nought, and the [k] rocke that is removed from his place:

19 *As* the water breaketh the ſtones, *when* thou overfloweſt the things which grow in the duſt of the earth, ſo thou deſtroyeſt the hope of man.

20 Thou prevaileſt alway againſt him, ſo that he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhall he underſtand concerning them, whether they ſhall be of low degree.

22 But *while* his [l] fleſh *is* upon him, hee ſhalbe ſorrowfull, and *while* his ſoule *is* in him, it ſhall mourne.

CHAP.

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[b] You doe not well apply your medicine to the diſeaſe.

[c] He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods Iuſtice, as though it was not evidently ſeene in Iob, except they had undertaken the probation thereof.

[d] Your fame ſhall come to nothing.

[e] Is not this a manifeſt ſigne of mine affliction, and that I doe not complaine without cauſe, ſeeing that I am thus tormented, as though I ſhould teare mine owne fleſh, and put my life in danger;

[f] Whereby he declareth that he is not an hypocrite, as they charged him.

[g] That is cleared, and not caſt off for my ſinnes, as you reaſon.

[h] To proove that God doth thus puniſh me for my ſinnes.

[i] If I defend not my cauſe, every man will condemne me.

[k] He ſheweth what theſe two things are.

[l] His pangs thus moove him to reaſon with God, not denying but that he had ſinned: but he deſired to underſtand what were his great ſinnes that had deſerved ſuch rigour, wherin he offended, that he would know a cauſe of God why he did puniſh him.

[m] Thou puniſheſt me now for the faults that I committed in my youth.

[n] Thou makeſt me thy priſoner, and doeſt ſo preſſe me, that I cannot ſtir hand nor foote,

† Ebr. rootes.

[a] Taking occaſion of his adverſaries words, he deſcribeth the ſtate of mans life from his birth to his death.

* Chap.8.9. Pſal.144.4.

[b] His meanin that ſeeing man is ſo fr creature, G ſhould not ha him ſo extrem wherin Iob th eth the wick neſſe of the f when it is not ject to the Spi

* Pſal.51.5,7.

[c] Untill the that thou haſt pointed for him die which he d reth, as the hi ling waiteth the end of his bour to receiv wages,

[d] He ſpeaketh here, as though had not hope the immortality but as a man in e treme paine, wh reaſon is overco by affections a torments.

[e] Hereby he clareth that t fear of Gods jud ment was t cauſe why he de red to die.

[f] That is, rele my paines, and take me to m cie.

[g] Meaning, the day of t reſurrection, wh he ſhould be cha ged and renewe

[h] Though I be flicted in this lif yet in the reſu rection I ſhal fee thy mercies, a anſwere when thou calleſt me.

* Prov.5.21.

[i] Thou layeſt them all togethe and ſuffereſt non of my ſins unpun ſhed.

[k] He murmure through the imp tiencie of the fle againſt God though he uſed great ſeveritie gainſt him, as gainſt the har rockes, or wate that overflow, that hereby all t occaſion of his hope is take way.

[l] Yet whiles liveth, he ſhall in paine and m ſerie.

Chap. XV.

1 Eliphaz reprehendeth Iob, becauſe he aſcribeth wiſedome, and pureneſſe to himſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the number.

THen anſwered Eliphaz the Temanite, and ſaid,

2 Shall a wiſe man ſpeake words of the [a] wind, and fill his belly [b] with the Eaſt wind?

3 Shall he diſpute with words not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off [c] feare, and reſtraineſt prayer before God.

5 For thy mouth declareth thine iniquity, ſeeing thou haſt choſen [d] the tongue of the crafty.

6 Thine owne mouth condemneth thee, and not I, and thy lips teſtifie againſt thee.

7 Art thou the [e] firſt man that was born? and waſt thou made before the hils?

8 Haſt thou heard the ſecret counſell of God, and doeſt thou reſtraine wiſdome, [f] to thee?

9 What knoweſt thou that we know not, *and* underſtandeſt that is not in us?

10 With us are both ancient and very aged men, farre older then thy father.

11 *Seeme* the conſolations of God [g] ſmall unto thee? is this thing ſtrange unto thee?

12 Why doth thine heart [h] take thee away, and what doe thine eyes meane?

13 That thou anſwereſt to God † at thy pleaſure, and bringeſt *ſuch* words out of thy mouth?

14 What is man, that he ſhould be cleane? and he that is borne of woman, that he ſhould [i] be juſt?

15 Behold, he found no ſtedfaſtneſſe in his Saints: yea, the heavens are not cleane in his ſight.

16 How much more *is* man abominable, and filthy, which [k] drinketh iniquity like water?

17 I will tell thee, heare me, and I will declare that which I have ſeene:

18 Which wiſe men have tolde, *as they have heard* of their fathers, and have not kept it ſecret:

19 To whom alone the land was [l] given, and no ſtranger paſſed through them.

20 The wicked man is continually as one that travaileth of child, and the number [m] of yeares is hid from the tyrant.

21 A ſound of feare *is* in his eares, *and* in his proſperitie the deſtroyer ſhall come upon him.

22 He beleeveth not to returne out of [n] darknes: for he ſeeth the ſword before him.

23 He wandereth [o] to and fro for bread where *he may*: he knoweth that the day of darkeneſſe is prepared at hand.

24 Affliction and [p] anguiſh ſhall make him afraid: they ſhall prevaile againſt him as a king ready to the battell.

25 For he hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almighty.

26 *Therefore God* ſhall runne upon him, *even* upon his necke, againſt the moſt thicke part of his ſhield,

27 Becauſe he hath covered his face with [q] his fatneſſe, and hath collops in *his* flanke.

28 Though he dwell [r] in deſolate cities, *and* in houſes which no man inhabiteth, but are become heapes,

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the [ſ] perfection thereof in the earth.

30 He ſhall never depart out of darkeneſſe: the flame ſhal drie up his branches, and he ſhal goe away with the breath of his mouth.

31 He [t] beleeveth not that he erreth in vanitie: therefore vanitie ſhall be his change.

32 His branch ſhall not be greene, but ſhall be cut off before his day.

33 *God* ſhall deſtroy him as the vine her ſowre [u] grape, and ſhall caſt him off, as the Olive *doeth* her flower.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall devoure the houſes of [x] bribes.

35 *For* they [y] conceive miſchiefe, and bring foorth vanitie, and their belly hath prepared deceit.

Chap. XVI.

1 Iob mooved by the importunatie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witneſſe of his innocencie.

BVt Job anſwered, and ſaid,

2 I have oft times heard ſuch things: miſerable comforters are ye all.

3 Shal there be non end of words of [a] wind? or what maketh thee bold ſo to [b] anſwere?

4 I could alſo ſpeake as ye doe (but would God your [c] ſoule were in my ſoules ſtead) I could keepe you company in ſpeaking, and could [d] ſhake mine head at you.

5 But I would ſtrengthen you [e] with my mouth, and the comfort of my lips ſhould aſſwage *your ſorrow*.

6 Though I ſpeake, my ſorrow [f] cannot be aſſwaged: though I ceaſe, what releaſe have I?

7 But now, [g] he maketh me weary: *O God*, thou haſt made all my [h] Congregation deſolate,

8 And haſt made me full of [i] wrinkles, which is a witneſſe thereof, and my leanneſſe riſeth up in me, teſtifying *the ſame* in my face.

9 [k] His wrath hath torne *me*, and he hateth me, *and* gnaſheth upon me with his teeth: mine enemy hath ſharpened his eyes againſt me.

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[q] That is, he was ſo puft up with great proſperirie and abundance of all things, that he forgate God: noting, that Iob in his felicitie, had not the true feare of God.

[r] Though he build and repaire ruinous places to get him fame, yet God ſhall bring all to nought, and turne his great proſperitie into extreme miſery.

[ſ] Meaning, that his ſumptuous buildings ſhould never come to perfection.

[t] He ſtandeth ſo in his own conceit, that he will give no place to good counſell, therefore his owne pride ſhall bring him to deſtruction.

[u] As one that gathereth grapes before they be ripe.

[x] Which were built or maintained by powling and bribery.

[y] And therefore all their vaine devices ſhall turne to their owne deſtruction.

[a] Which ſerve for vaine oſtentation. and for no true comfort.

[b] For Eliphaz did reply againſt Iobs anſwere.

[c] I would you felt that which I doe.

[d] That is, mocke at your miſerie, as you doe at mine.

[e] If this were in my power, yet would I comfort you, and not doe as ye do to me.

[f] If they would ſay, Why doeſt thou not then comfort thy ſelfe? he anſwereth that the judgements of God are more heavie, then he is able to aſſwage either by words or ſilence.

[g] Meaning, God.

[h] That is, deſtroyed moſt of my families.

[i] In token of ſorrow and grief.

[k] That is, God by his wrath, and in this diverſitie of words and high ſtile, he expreſſeth how grievous the hand of God was upon him.

10 They have opened their mouths upon me, and ſmitten me on the [l] cheek in reproch: they gather themſelves together againſt me.

11 God hath delivered me to the unjuſt, and hath made me to turn out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought me to nought, he hath taken me by the neck, and beaten me, and ſet me as a marke for himſelf.

13 His [n] archers compaſſe me round about: he cutteth my reins, & doth not ſpare, and powreth my gall [o] upon the ground.

14 He hath broken me with one breaking upon another, and runneth upon me like a Giant.

15 I have ſowed a ſackcloth upon my ſkin, and have abaſed mine [p] horne unto the duſt.

16 My face is withered with weeping, and the ſhadow of death *is* upon mine eyes.

17 Though *there be* no wickedneſſe in [q] mine hands, and my prayer [r] be pure.

18 O earth, cover not thou my [ſ] blood, and let my crying find no place.

19 For loe, now my [t] witneſſe *is* in the heaven, and my record *is* on high.

20 My friends [v] ſpeak eloquently againſt me: *but* mine eye powreth out *teares* unto God.

21 Oh that a man might [x] plead with God, as man with his neighbour.

22 For the years accounted come, and I ſhall go the way, whence I ſhall not return.

[l] That is, hath handied me moſt contemptuouſly: for ſo ſmiting on the cheek, ſignified, 1 King. 22. 24 Mar. 14. 65.

[m] They have led me whither they would.

[n] His manifold afflictions.

[o] I am wounded to the heart.

[p] Meaning, his glory was brought low.

[q] Signifying, that he is not able to comprehend the cauſe of this his grievous puniſhment.

[r] That is, unfained, and without hypocriſie.

[ſ] Let my ſinne be knowen if I be ſuch a ſinner as mine adverſaries accuſe me, and let me find no favor

[t] Though man condemne me, yet God is witneſſe of my cauſe.

[v] Vſe painted words in ſtead of true conſolation.

[x] Thus by his great torments he is caried away, and braſteth out into paſſions, and ſpeaketh unadviſedly, as though God ſhould intreat man more gently, ſeeing he hath but a ſhort time here to live.

Chap. XVII.

1 Iob ſaith that he conſumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 ſhewing that he looketh but for death.

My breath is corrupt: my dayes are cut off, and the grave *is ready* for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitterneſſe.

3 [c] Lay down now *and* put me in ſuretie for thee: who is he, that [d] will touch mine hand?

4 For thou haſt hid their heart from [e] underſtanding: therefore ſhalt thou not ſet *them* up on high.

5 [f] For the eyes of his children ſhal fail, that ſpeaketh flattery to *his* friends.

6 He hath alſo made me a [g] byword of the people, and I am as a Tabret [h] before them.

7 Mine eye therefore is dimme for grief, and all my ſtrength *is* like a ſhadow:

8 The righteous ſhal be aſtonied at [i] this, and the innocent ſhall be moved againſt the hypocrite.

9 But the righteous will hold his [k] way, and he whoſe hands are pure, ſhall increaſe *his* ſtrength.

10 All [l] you therefore turne you, and come now, and I ſhall not find one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, *and* the thoughts of mine heart

12 Have changed the [m] night for the day, and the light that approched, for the darkeneſſe.

13 Though I hope, [n] *yet* the grave ſhall be mine houſe, *and* I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, *and* to the worm, Thou art my mother and my ſiſter.

15 Where is then now mine hope? or who ſhall conſider the thing that I hoped for?

16 [p] They ſhall go down into the bottom of the pit: ſurely it ſhall lie together in the duſt.

[a] In ſtead of comfort, being now at deaths doore, he had but them that mocked at him, and diſcouraged him.

[b] I ſee ſtill that they ſeek but to vexe me.

[c] He reaſoneth with God as a man beſide himſelf, to the intent that his cauſe might be brought to light.

[d] And anſwere for thee.

[e] That theſe mine afflictions are thy juſt judgements, though man know not the cauſe.

[f] He that flattereth a man, and onely judgeth him happie in his proſperity, ſhall not himſelf onely, but in his poſteritie be puniſhed.

[g] God hath made all the world to ſpeak of me, becauſe of mine afflictions. [h] That is, as a continuall ſound in their eares.

[i] To wit, when they ſee the godly puniſhed, but in the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.

[k] That is, not be diſco ged, confid that the god puniſhed, as the wicked.

[l] Iob ſpeak them three, came to co him.

[m] That is, brought me row in ſtead comfort.

[n] Though I ſhould hope come from ſitie to proſp tie, as your courſe preten

[o] I have no hope in fathe ther, ſiſter or worldly thin the duſt & w ſhal be to me ſtead of them

[p] All world hope, & pro tie fail, whic ſay, are only of God's favo ſeeing that th things periſh, mine hope in God, and in life everlaſti

Chap. XVIII.

8 Bildad rehearſeth the pains of the unfaithfull and wicked.

Then anſwered Bildad the Shuhite, and ſaid,

2 When will [a] ye make an end of *your* words? [b] cauſe us to underſtand, and then we will ſpeak.

3 Wherefore are we counted as beaſts, *and* are vile in your ſight?

4 *Thou art* [c] *as one* that teareth his ſoul in his anger. Shall the [d] earth be forſaken for thy ſake? or the rock removed out of his place?

5 Yea, the light of the wicked ſhall be [e] quenched, and the ſpark of his fire ſhal not ſhine.

6 The light ſhal be dark in his dwelling, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be reſtrained, and his own counſell ſhall caſt him down.

8 For he is taken in the net by his feet, and he [f] walketh upon the ſnares.

9 The grenne ſhall take him by the heel, and the thief ſhall come upon him.

10 A ſnare is laid for him in the ground, and a trap for him in the way.

11 Fearfulneſſe ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be [g] famine: and deſtruction ſhall be ready at his ſide.

13 It ſhall devour the inner parts of his ſkin, *and* the [h] firſt born of death ſhall devour his ſtrength.

14 His hope ſhall be rooted out of his dwelling, and ſhall cauſe him to go to the [i] King of fear.

15 *Fear* ſhall dwell in his houſe (becauſe it is not [k] his) [l] *and* brimſtone ſhall be ſcattered upon his habitation.

16 His

[a] Which c your ſelves j Chap. 12. 4.

[b] Whom y take to be b beaſts, as Ch 12. 7.

[c] That is lik mad man.

[d] Shal God change the o of nature for ſake by deali with thee o wiſe then he with all men.

[e] When the ked is in his ſperity, then changeth his ſtate: and this his ordinarie working for ſinnes.

[f] Meaning, th the wicked continuall d

[g] That whi ſhould nouri him, ſhall be ſumed by fa

[h] That is, ſo ſtrong and ri death ſhall c ſume his ſtre or as the Ebr word ſignifie members or

[i] That is, moſt great fe

[k] Meaning, truely come

[l] Though all world would vor him, yet G would deſtro him and his.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut down.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 They ſhall drive him out of the [m] light unto darknes, and chaſe him out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any poſteritie in his dwellings.

20 The poſteritie ſhall be aſtonied at his [n] day, and fear ſhall come upon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproveth his friends, 15 and reciteth his miſeries and grivous pains. 25 He aſſureth himſelf of the generall reſurrection.

BUt Job anſwered, and ſaid,

2 How long will ye vexe my ſoul, and torment me with words?

3 Ye have now [a] ten times reproched me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine errour [b] remaineth with me.

5 But indeed if ye wil advance your ſelves againſt me, and rebuk me for my reproach,

6 Know now, that God hath [c] overthrowen me, and hath compaſſed me with his net.

7 Behold, I crie out of violence, but I have none anſwere: I crie, but there *is* no judgement.

8 He hath hedged up my way that I cannot [d] paſſe, and he hath ſet darkneſſe in my pathes.

9 He hath ſpoiled me of mine honour, and taken the [e] crown away from mine head.

10 He hath deſtroyed me on every ſide, and I am gone: and he hath removed mine hope like [f] a tree.

11 And he hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His [g] armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath removed my brethren farre from me, and alſo mine acquaintance were ſtrangers unto me.

14 My neighbours have forſaken me, and my familiars have forgotten me.

15 [h] They that dwell in mine houſe, and my maids took me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſervant, but he would not anſwere, *though* I prayed him with my mouth.

17 My breath was ſtrange unto my wife, though I prayed her for the childrens ſake of mine [i] own body.

18 The wicked alſo deſpiſed me, *and* when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, & they whom I loved, are turned againſt me.

20 My bone [k] cleaveth to my ſkin and to my fleſh, and I have eſcaped with the [l] ſkin of my teeth.

21 Have pitie upon me: have [m] pitie upon me, (O ye my friends) for the hand of God hath touched me.

22 Why do ye perſecute me, as [n] God? and are not ſatisfied with my [o] fleſh.

23 Oh that my words were now written! oh that they were written even in a book,

24 *And* graven with [p] an iron pen in lead, or in ſtone for ever!

25 For I am ſure, that my [q] redeemer liveth, and he ſhall ſtand the laſt on the earth.

26 And though after my ſkin *worms* deſtroy this *body*, yet ſhall I ſee God [r] in my fleſh.

27 Whom I my ſelf ſhall ſee, and mine eyes ſhall behold, and none other *for me, though* my reines are conſumed within me.

28 But ye ſaid, Why is he perſecuted? And there was a [ſ] deep matter in me.

29 Be ye afraid of the ſword: for the ſword wil be [t] avenged of wickedneſſe, that ye may know that there is a judgement.

CHAP. XX.

1 Zophar ſheweth, that the wicked and the covetous ſhall have a ſhort end, 22 though for a time they flouriſh.

THen anſwered Zophar the Naamahite, and ſaid,

2 Doubtleſſe my thoughts cauſe me to anſwere, and therefore I make haſte.

3 I have heard [a] the correction of my reproach: therefore the ſpirit of mine underſtanding cauſeth me to anſwere.

4 Knoweſt thou not this of old? *and* ſince *God* placed man upon the earth,

5 That the rejoycing of the wicked *is* ſhort, and that the joy of hypocrites is but a moment?

6 Though [b] his excellencie mount up to the heaven, and his head reach unto the clouds,

7 *Yet* ſhal he periſh for ever, like his dung, *and* they which have ſeen him ſhall ſay, where is he?

8 He ſhall flee away as a dream, and they ſhall not find him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeen him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall [c] flatter the poor, and his hands ſhall [d] reſtore his ſubſtance.

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[i] Which were hers and mine.

[k] Beſides theſe great loſſes and moſt cruell unkindnes, he was touched in his own perſon as followeth.

[l] All my fleſh was conſumed.

[m] Seeing I have theſe juſt cauſes to complain, condemne me not as an hypocrite, ſpecially ye which ſhould comfort me.

[n] Is it not enough that God doth puniſh me, except you by reproches increaſe my ſorrow.

[o] To ſee my bodie puniſhed, except ye trouble my mind.

[p] He proteſteth, that notwithſtanding his ſore paſſions, his religion is perfect, and that he is not a blaſphemer, as they judged him.

[q] I do not ſo juſtifie my ſelf before the world, but I know that I ſhall come before the great Iudge, who ſhall be my deliverer and Saviour.

[r] Heerin Iob declareth plainly that he had a full hope, that both the ſoul and body ſhould enjoy the preſence of God in the laſt reſurrection.

[ſ] Though his friends thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration: to wit, the triall of his faith and patience, and ſo to be an example for others.

[t] God will be revenged of this haſtie judgement, whereby you condemne me.

[a] He declareth that two things moved him to ſpeak, to wit, becauſe Iob ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.

[b] His purpoſe is to prove Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperitie into adverſitie.

[c] Whereas the father through ambition and tyranny oppreſſed the poor, the children through povertie and miſerie ſhall ſeek favour at the poore.

[d] So that the thing, which he hath taken away by violence, ſhall be reſtored again by force.

11 His bones are full *of the ſin* of his youth, and [e] it ſhall lie downe with him in the duſt.

12 When wickedneſſe [f] was ſweet in his mouth, *and* he hid it under his tongue,

13 *And* favoured it, and would not forſake it, but kept it cloſe in his mouth,

14 *Then* his meate in his bowels was turned: the gall of Aſpes *was* in the mids of him.

15 He hath devoured ſubſtance, and he ſhall vomit it: *for* God ſhall draw it out of his belly.

16 He ſhall ſucke the [g] gall of Aſpes, *and* the vipers tongue ſhall ſlay him.

17 He ſhall not ſee the [h] rivers, *nor* the floods *and* ſtreames of hony and butter.

18 He ſhall reſtore the labour, and ſhall devoure no more: *even* according to the ſubſtance *ſhall be* his exchange, [i] and he ſhall enioy it no more.

19 For he hath undone *many*: he hath forſaken the poore, *and* hath ſpoiled houſes which he builded not.

20 Surely he ſhall feele no quietneſſe in his body, *neither* ſhall he reſerve of that which he deſired.

21 There ſhall none of his [k] meat be left: therefore none ſhal hope for his goods.

22 When he ſhall be filled with his abundance, he ſhall be in paine, *and* the hand [l] of all the wicked ſhall aſſaile him,

23 He ſhall be about to fill his belly, *but God* ſhall ſend upon him his fierce wrath, [m] and ſhall cauſe to raine upon him, *even* upon his meate.

24 He ſhal flee from the iron weapons, *and* the bow of ſteel ſhal ſtrike him thorow.

25 *The arrow* is drawen out, and commeth forth of the [n] body, and ſhineth of his gall, *ſo* feare commeth upon him.

26 [o] All darkeneſſe ſhall be hid in his ſecret places: the fire that is not [p] blowen, ſhall devoure him, *and* that which remaineth in his Tabernacle ſhall be deſtroyed.

27 The heaven ſhal declare his wickednes, and the earth ſhall riſe up againſt him.

28 The [q] increaſe of his houſe ſhal go away: it ſhall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage *that he ſhall have* of God, for his [ſ] words.

CHAP. XXI.

7 Iob declareth how the proſperetie of the wicked maketh them proude, 15 In ſomuch that they blaſpheme God. 16 Their deſtruction is at hand. 23 None ought to be judged wicked for affliction, neither good for proſperitie.

BUt Job anſwered, and ſaid,

2 Heare diligently my words, and this [a] ſhall be in ſtead of your conſolations.

3 Suffer me, that I may ſpeake, and when I have ſpoken, mocke on.

4 Doe I *direct* my talke to man? If it [b] were ſo, how ſhould not my ſpirit be troubled?

5 Marke me, and be abaſhed, and lay your hand upon *your* [c] mouth.

6 Even when I remember, I am afraid, and feare taketh hold on my fleſh,

7 Wherefore doe the wicked [d] live, *and* waxe old, and grow in wealth?

8 Their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not upon them.

10 Their bullock gendreth, and faileth not: their cow calveth, and caſteth not her calfe.

11 They ſend forth their children [e] like ſheep, and their ſonnes dance.

12 They take the tabret and harpe, and rejoyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and ſuddenly [f] they goe downe to the grave.

14 They ſay alſo unto God, Depart from us: for we deſire not the [g] knowledge of thy wayes:

15 Who is the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we ſhould pray unto him?

16 Loe, their wealth is not in their [h] hand: *therefore* let the counſell of the wicked [i] be farre from me.

17 How oft ſhall the candle of the wicked be put out? and their deſtruction come upon them? he will divide *their* lives in his wrath.

18 They ſhalbe as ſtubble before the wind, and as chaffe that the ſtorme carieth away.

19 God will lay up the ſorrow *of the father* for his children: when he rewardeth him, he ſhall know it.

20 [k] His eyes ſhall ſee his deſtruction, and he ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off?

22 Shall any teach [l] God knowledge, who judgeth the higheſt things?

23 One [m] dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſts are full of milke, and his bones runne full of marrow.

25 And another [n] dieth in the bitterneſſe of his ſoule, and never eateth with pleaſure.

26 They ſhall ſleepe both in the [o] duſt, and the wormes ſhall cover them.

27 Behold, I know your thoughts, and the enterpriſes, *where with* ye doe me wrong.

28 For ye ſay, Where is the princes [p] houſe? and where is the Tabernacle of the wickeds dwelling?

29 May ye not [q] aske them that goe by the

[e] Meaning, that he ſhall cary nothing away with him, but his ſin.

[f] As poiſon that is ſweet in the mouth bringeth deſtructiō when it commeth into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

[g] He compareth evill gotten goods to the venime of Aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him juſtly for the ſame.

[h] Though God give to all other abundance of his bleſſings, yet he ſhall have no part thereof.

[i] That is, theſe raveners and ſpoilers of the poore ſhall enjoy their theft but for a time: for after God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.

[k] He ſhall leave nothing to his poſteritie.

[l] The wicked ſhal never be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

[m] Some read, upon his fleſh, alluding to Job, whoſe fleſh was ſmitten with a ſcab.

[n] Some read, of the quiver.

[o] All feare and ſorrow ſhall light upon him, when he thinketh to eſcap.

[p] That is, fire from heaven, or the fire of Gods wrath.

[q] Meaning the children of the wicked ſhall flowe away like rivers, and be diſperſed in divers places.

[r] Thus God will plague the wicked.

[ſ] Againſt God, thinking to excuſe himſelfe, and to eſcape Gods hand.

[a] Your diligent marking of my words ſhall be to me a great conſolation.

[b] As tho
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to them.

[i] God keep
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[k] When Go
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wickedneſſe,
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proſperitie w
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[l] Who ſende
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[m] Meaning,
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[n] To wit, t
godly.

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[q] Which the
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the way? and ye cannot deny their ſignes.

30 But the wicked is kept unto the day of [r] deſtruction, *and* they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way [ſ] to his face? and who ſhall reward him for that he hath done?

32 Yet ſhall he be brought to the grave, and remain in the heap.

33 The [t] ſlimie valley ſhall be ſweet unto him, and every man ſhal draw after him, as before him there were innumerable.

34 How then comfort [v] ye me in vain, ſeeing in your anſweres there remain but lies?

Chap. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſins. 6 He accuſeth him of unmercifulneſſe, 13 And that he denied Gods providence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite anſwered, and ſaid,

2 May a man be [a] profitable unto God, as he that is wiſe may be profitable to himſelf?

3 *Is it any thing unto the Almighty, that thou art righteous? or is it profitable *to him*, that thou makeſt thy wayes upright?

4 Is it for fear [b] of thee that he will accuſe thee? *or* go with thee into judgement?

5 Is not thy wickedneſſe great, and thine iniquities innumerable?

6 For thou haſt taken the [c] pledge from thy brother for nought, and ſpoiled the clothes of the naked.

7 To ſuch as were wearie, thou haſt not given water to drink, and haſt withdrawen bread from the hungry.

8 But the mighty man [d] had the earth, and he that was in authoritie, dwelt in it.

9 Thou haſt caſt out widows empty, and the armes of the [e] fatherleſſe were broken.

10 Therefore ſnares *are* round about thee, and fear ſhall ſuddenly trouble thee:

11 Or darkeneſſe that thou ſhouldeſt not ſee, and [f] abundance of waters ſhall cover thee.

12 Is not God on [g] high in the heaven? and behold the height of the [h] ſtars, how high they are.

13 But thou ſayſt, How ſhould God [i] know? can he judge through the darke cloud?

14 The clouds hide him that he cannot ſee, and he walketh in the circle of heaven.

15 Haſt thou marked the way of the world, [k] wherein wicked men have walked?

16 Which were [l] cut down before the time, whoſe foundation *was as* a river that overflowed:

17 Which ſaid unto God, Depart from us, and *asked* what the Almighty could do for them.

18 Yet he [m] filled their houſes with good things: but let the counſell of the wicked *be* far from me.

19 The righteous ſhall ſee them, and ſhal rejoyce, [n] and the innocent ſhall laugh them to ſcorne.

20 Surely [o] our ſubſtance is hid: but the fire hath devoured the remnant of [p] them.

21 Therefore acquaint thy ſelf, I pray thee [q] with him, and make peace: thereby thou ſhalt have proſperity.

22 Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt [r] be built up, *and* thou ſhalt put iniquitie far from thy Tabernacle.

24 Thou ſhalt lay up gold for [ſ] duſt, and the gold of Ophir, as the flints of the rivers.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plentie of ſilver,

26 And thou ſhalt then delight in the Almightie, and lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt render thy vowes.

28 Thou ſhalt alſo decree a thing, and he ſhall eſtabliſh it unto thee, and the [t] light ſhall ſhine upon thy wayes.

29 [v] When *others* are caſt down, then ſhalt thou ſay, I am lifted up: and *God* ſhall ſave the humble perſon.

30 The innocent ſhall deliver the [x] Iland, and it ſhall be preſerved by the pureneſſe of thine hands.

Chap. XXIII.

1 Iob affirmeth, that he both knoweth aud feareth the power and ſentence of the Judge, 10 And that he is not puniſhed onely for his ſinnes.

BUt Job anſwered, and ſaid,

2 Though my talke be this day in [a] bitterneſſe, *and* my plague greater then my groning,

3 Would God *yet* I knew how to finde him, I would enter unto his place.

4 I would plead the cauſe before him, and fill my mouth with arguments.

5 I would know the words *that* he would anſwere me, and would underſtand what he would ſay unto me.

6 VVould he [b] plead againſt me with *his* great power? No, but he would [c] put *ſtrength* in me.

7 [d] There the righteous might reaſon with him, ſo I ſhould be delivered for ever from my Judge.

8 [e] Behold, *if* I go to the Eaſt, he is not there: if to the Weſt, yet I cannot perceive him:

9 *If* to the North where he worketh, yet I cannot ſee him: he will hide himſelf in the South, and I cannot behold him.

10 But he knoweth my [f] way, *and* tryeth me, *and* I ſhall come forth like the gold.

11 My foot hath followed his ſteps: his way have I kept, and have not declined.

12 Neither have I departed from the com-

[n] The juſt rejoyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelf Iudge of ỹ world, and by this means continueth his honour and glory. Secondly, becauſe God ſheweth that he hath care over his, in that he puniſheth their enemies.

[o] That is, the ſtate and preſervation of the godly is hid under Gods wings.

[p] Meaning, of the wicked.

[q] He exhorteth Iob to repentance, and to return to God.

[r] God will reſtore to thee all thy ſubſtance.

[ſ] Which ſhalbe in abundance like duſt.

[t] That is, the favour of God.

[v] God will deliver his when the wicked are deſtroyed round about them, as in the flood, and in Sodom.

[x] God wil deliver a whole countrey from perill, even for the juſt mans ſake.

[a] He ſheweth the juſt cauſe of his complaining, & as touching that Eliphaz had exhorted him to return to God, Chap. 22. 21. he declareth that he deſireth nothing more: but it ſeemeth ỹ God would not be found of him.

[b] Vſing his abſolute power, and ſaying, Becauſe I am God, I may do what I will.

[c] Of his mercy he would give me power to anſwere him.

[d] When he of his mercy hath given ſtrength to maintain their cauſe.

[e] Meaning, that if he conſider Gods juſtice, he is not able to comprehend his judgements, on what ſide or part ſoever he turneth himſelf.

[f] God hath this preeminence above me, that he knoweth my way: to wit, that I am innocent, & I am not able to judge of his works: he ſheweth alſo his confidence, that God doeth viſite him for his profit.

commandement of his lips, *and* I have [g] eſteemed the words of his mouth, more then mine appointed food.

13 Yet he is in one *minde*, and who can [h] turn him? yea, he doeth what his mind deſireth.

14 For he will performe that, which is decreed of me, and [i] many ſuch things *are* with him.

15 Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him.

16 For God [k] hath ſoftened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [l] darkneſſe, but he hath hid the darkneſſe from my face.

Chap. XXIV.

2 Iob deſcribeth the wickedneſſe of men, and ſhewet hwhat curſe belongeth to the wicked. 12 How all things are governed by Gods providence. 17 And the deſtruction of the wicked.

How ſhould not the times [a] be hid from the Almightie, ſeeing that they which know him, ſee not his [b] dayes?

2 *Some* remove the land marks, that rob the flocks and feed *thereof.*

3 They lead away the aſſe of the fatherleſſe: *and* take the widows oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelves [c] together.

5 Behold, *others as* wild aſſes in the wilderneſſe, go forth to their buſineſſe, and [d] riſe early for a prey: the wilderneſſe [e] *giveth* him *and* his children food.

6 They reap his [f] proviſion in the field, but they gather the late [g] vintage of the wicked.

7 They cauſe the naked to lodge without garment, and without covering in the cold.

8 They are wet with the ſhowers of the mountains: [h] and they embrace the rock for want of a covering.

9 They pluck the fatherleſſe [i] from the breaſt, and take the pledge [k] of the poore.

10 They cauſe him to go naked without clothing, and take the gleaning from the hungry.

11 They that make oyle [l] between their wals, and tread their wine-preſſes, ſuffer thirſt.

12 Men [m] crie out of the citie, and the ſoules of the ſlain [n] crie out: yet God doth [o] not charge them with folly.

13 These are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riſeth early *and* killeth the poore and the needie: and in the night he is as a thief.

15 The eye alſo of the [q] adulterer waiteth for the twilight, and ſaith, No eye ſhall ſee me, and diſguiſeth his face.

16 They dig through houſes in the dark, *which* they marked for themſelves in the day: they know not the light.

17 But the morning *is* even unto them as the ſhadow of death: if one know them, *they are* in the terrors of the ſhadow of death.

18 He is ſwift upon the [r] waters: their [ſ] portion ſhall be curſed in the earth: he will not behold the way of the vineyards.

19 *As* the drie ground and heat conſume the ſnow waters, *ſo ſhall* the grave the [t] ſinners.

20 [v] The pitifull man ſhall forget him: the worm *ſhall feel* his ſweetneſſe: he ſhall be no more remembred, and the wicked ſhall be broken like a tree.

21 He [x] doeth evill intreat the barren, that doeth not bear, neither doeth he good to the widow.

22 He draweth alſo the [y] mighty by his power, *and* when he riſeth up, none is ſure of life.

23 Though men give him aſſurance to be in ſafety, yet his eyes *are* upon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others:* they are deſtroyed, and cut off as the top of an eare of corne.

25 But if it be not [z] ſo, where is he? *or* who will prove me a liar, and make my words of no value?

Chap. XXV.

Bildad proveth that no man is clean, nor without ſin before God.

Then anſwered Bildad the Shuhite, and ſaid,

2 [a] Power and fear *is* with him, that maketh peace in his high places.

3 Is there any number in his armies? and upon whom [b] ſhall not his light ariſe?

4 And how may a man [c] be juſtified with God? or how can he be clean, that is born of woman?

5 Behold, he will give no light to the moon, and the [d] ſtarres are unclean in his ſight,

6 How much more man, a worm, even the ſon of man, *which is but* a worm?

Chap. XXVI.

Iob ſheweth that man cannot help God, and proveth it by his miracles.

But Job anſwered, and ſaid,

2 [a] Whom helpeſt thou? him that hath no power? ſaveſt thou the arme that hath no ſtrength?

3 Whom counſelleſt thou? him that hath no wiſdome? thou [b] ſheweſt right well as the thing is.

4 To whom doeſt thou declare *theſe* words? or whoſe ſpirit [c] commeth out of thee?

---

[g] His word is more precious unto me, then the meat wherewith the body is ſuſtained.

[h] Iob confeſſeth that at this preſent he felt not Gods favour, and yet, was aſſured, that he had appointed him to a good end.

[i] In many points man is not able to attain to Gods judgements.

[k] That I ſhould not be without fear.

[l] He ſheweth the cauſe of his fear, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

[a] Thus Iob ſpeaketh in his paſſions, and after the judgement of the fleſh: that is, that be ſeeth not the things that are done at times, neither yet hath a peculiar care over all, becauſe he puniſheth not the wicked, not revengeth ỹ godly.

[b] When be puniſheth the wicked and rewardeth the good.

[c] And for crueltie and oppreſſion dare not ſhew their faces.

[d] That is, ſpare no diligence.

[e] He and his live by robbing and murthering.

[f] Meaning, the poore mans.

[g] Signifying: ỹ one wicked man will not ſpoile another, but for neceſſitie.

[h] The poore are driven by ỹ wickedinto rocks & holes, where they cannot lie drie for the rain.

[i] That is, they ſo powle and pil the poore widow, that ſhee cannot have to ſuſtain her ſelf, that ſhe may be able to give her child ſuck.

[k] That is, his garment wherewith he ſhould be covered or clad.

[l] In ſuch places which are appointed for that purpoſe: meaning that thoſe that labour for the wicked, are pined for hunger.

[m] For the great oppreſſion and extortion.

[n] Cry out and call for vengeance.

[o] God doth not condemne the wicked, but ſeemeth to paſſe over it by his long ſilence.

[p] That is, Gods word, becauſe they are reproved thereby.

[q] By theſe particular vices and the licence thereunto, he would prove ỹ God puniſheth nor the wicked, and rewardeth the juſt.

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5 The [d] dead things are formed under the waters, and neere unto them.

6 The grave is [e] naked before him, and there is no covering for [f] deſtruction.

7 He ſtretcheth out the [g] North over the emptie place, and hangeth the earth upon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken under them.

9 He holdeth back the face of his throne: [h] and ſpreadeth his cloud upon it.

10 He hath ſet bounds about the waters, untill the [i] day and night come to an end.

11 The [k] pillars of heaven tremble and quake at his reproof.

12 The ſea is calm by his power, and by his underſtanding, he ſmiteth the pride *thereof.*

13 His ſpirit hath garniſhed the heavens, *and* his hand hath formed the crooked [l] ſerpent.

14 Lo, theſe are part of his wayes: but [m] how little a portion heare we of him? and who can underſtand his fearfull power?

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Chap. XXVII.

3 The conſtancie and perfectneſſe of Iob. 13 The reward of the wicked, and of the tyrants.

Moreover Job proceeded and continued his parable, ſaying,

2 The living God hath taken away my [a] judgement: for the Almighty hath put my ſoul in bitterneſſe.

3 Yet ſo long as my breath is in me, and the Spirit of God in my noſtrils,

4 My lips ſurely ſhall ſpeake no wickedneſſe, [b] and my tongue ſhall utter no deceit.

5 God forbid, that I ſhould [c] juſtifie you: untill I die, I will never take away mine [d] innocencie from my ſelf.

6 I will keep my righteouſneſſe, and wil not forſake it: mine heart ſhall not reprove me of my [e] dayes.

7 Mine enemy ſhall be as the wicked, and he that riſeth againſt me, as the unrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped up riches, if God take away his ſoul?

9 Will God heare his cry, when trouble cometh upon him?

10 Will he ſet his delight on the almighty? will he call upon God at all times?

11 I will teach you *what is* in the hand of [g] God, *and* I will not conceale that which is with the almighty.

12 Behold, all ye your ſelves [h] have ſeen it: why then do you thus vaniſh [i] in vainitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they ſhall receive of the Almighty.

14 If his children be in great number, the ſword *ſhall deſtroy* them, and his poſterity ſhall not be ſatisfied with bread.

15 His remnant ſhall be buried in death, and his widows [l] ſhall not weep.

16 Though he ſhould heape up ſilver as the duſt, and prepare raiment as the clay,

17 He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man ſleepeth, [n] he ſhall not be gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terrours ſhal take him as waters, *and* a tempeſt ſhall cary him away by night.

21 The eaſt wind ſhall take him away, and he ſhal depart: and it ſhal hurle him out of his place.

22 And *God* ſhall caſt upon him, and not ſpare, *though* he would fain flee out of his hand.

23 *Every man* ſhall clap their hands at him, and hiſſe at him out of their place.

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[l] None ſhall lament him.

[m] Which breedeth in an other mans poſſeſſion or garment, but is ſoon ſhaken out.

[n] He meaneth that the wicked tyrants ſhall not have a quiet death, nor be buried honourably

Chap. XXVIII.

Iob ſheweth that the wiſdome of God is unſearchable.

The ſilver ſurely hath his vein, [a] and the gold his place, *where* they take it.

2 Iron is taken out of the duſt, and braſs is molten out of the ſtone.

3 *God* putteth an end to darkneſſe, [b] and he trieth the perfection of all things: he ſetteth a bond of darkneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the [c] inhabitant, *and the waters* [d] forgotten of the foot, being higher then man, are gone away.

5 Out of the ſame earth cometh [e] bread, and under it as it were fire is turned up.

6 The ſtones thereof *are* a place [f] of Saphirs, and the duſt of it *is* gold.

7 There is a path which no fowle hath known, neither hath the kites eye ſeen it.

8 The lions whelps have not walked it, nor the lion paſſed thereby.

9 He putteth his hand upon the [g] rocks, and overthroweth the mountaines by the roots.

10 He breaketh rivers in the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods, that they do not overflow, and the thing that is hid, bringeth he to light.

12 But where is the wiſdome found? [h] and where is the place of underſtanding?

13 Man knoweth not the [i] price thereof: for it is not found in the land of the living.

14 The depth ſaith, It is not in me: the ſea alſo ſaith, It is not with me.

15 [k] Gold ſhall not be given for it, neither

[a] His purpoſe is to declare that man may attain in this world to divers ſecrets of nature, but man is never able to comprehend the wiſdome of God.

[b] There is nothing but it is compaſſed within certain limits, and hath an end, but Gods wiſdome.

[c] Meaning, him that dwelleth thereby.

[d] Which a man cannot wade thorow.

[e] That is, corn, and underneath is brimſtone or cole, which eaſily conceiveth fire.

[f] He alludeth to the mines and ſecrets of nature, which are under the earth, whereinto neither fowls nor beaſts can enter.

[g] After that he hath declared the wiſdome of God in the ſecrets of nature, he deſcribeth his power.

[h] Though Gods power and wiſdom may be underſtood in earthly things, yet his heavenly wiſdome cannot be attained unto.

[i] It is too high a thing for man to attain unto in this world.

[k] It can neither be bought for gold nor precious ſtons, but is onely the gift of God.

ther ſhall ſilver be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, *nor* with the precious Onix, nor the Saphir.

17 The gold nor the cryſtall ſhall be equall unto it, nor the exchange *ſhall be* for plate of fine gold.

18 No mention ſhall be made of corall, nor of the [l] gabiſh: for wiſdome is more precious then pearls.

19 The Topaz of Ethiopia ſhall not be equall unto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then cometh wiſdome? and where is the place of underſtanding,

21 Seeing it is hid from the eyes of all the living, and is hid from the [m] fowles of the heaven?

22 Deſtruction and death ſay, We have heard the fame thereof with our eares.

23 *But* God underſtandeth the [n] way therof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, *and* ſeeth all that is under heaven,

25 To make the weight of the winds, and to weigh the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunders,

27 Then did he ſee it, and counted it: he prepared it, and alſo conſidered it.

28 And unto man he ſaid, Behold, * the [o] feare of the Lord is wiſdome, and to depart from evill *is* underſtanding.

Chap. XXIX.

1 Iob complaineth of the proſperity of the time paſt. 7. 21 His authority, 12 juſtice and equity.

SO Job proceeded and continued his parable, ſaying,

2 Oh that I were as † in times paſt, when God preſerved me!

3 When his [a] light ſhined upon mine head: *and when* by his light I walked thorow the [b] darkneſſe,

4 As I was in the dayes of my youth: when [c] Gods providence *was* upon my tabernacle:

5 When the Almighty was yet with me, *and* my children round about me:

6 When I waſhed my pathes [d] with butter, and when the rock powred me out rivers of oyle:

7 When I went out to the gate, *even* to the judgement ſeat, *and when* I cauſed them to prepare my ſeat in the ſtreet.

8 The young men ſaw me, and [e] hid themſelves, and the aged aroſe, *and* ſtood up.

9 The princes ſtayed talk, and laid their hand on their [f] mouth.

10 The voice of princes was hid, and their tongue cleaved to the roof of their mouth.

11 And when the [g] eare heard me, it bleſſed me: and when the eye ſaw *me*, it gave witneſſe to [h] me.

12 For I delivered the [i] poore that cryed, and the fatherleſſe, and him that had none to help him.

13 [k] The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widows heart to rejoyce.

14 I put [l] on juſtice, and it covered me: my judgement *was* as a robe, and a crown.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father unto the poore, and *when* I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the chaws of the unrighteous man, and pluckt the prey out of his teeth.

18 Then I ſaid, I ſhall die in my [m] neſt, and I ſhall multiply *my* dayes as the ſand.

19 *For* my root is [n] ſpread out by the water, and the dew ſhall lie upon my branch.

20 My glory ſhall renue toward me, and my bow ſhall be reſtored in mine hand.

21 Unto me men give eare, and waited, and held their tongue at my counſell.

22 After my words they replyed not, and my talk [o] dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth [p] as for the latter rain.

24 *If* I [q] laughed on them, they beleeved it not: neither did they cauſe the light of my countenance [r] to fall.

25 I appointed out [s] their way, and did ſit as chief, & dwelt as a king in the army, *and* like him that comforteth the mourners.

Chap. XXX.

1 Iob complaineth that he is contemned of the moſt contemptible, 11, 21 Becauſe of his adverſity and affliction. 23 Death is the houſe of all fleſh.

BVt now they that are yonger then I, [a] mock me: *yea*, they whoſe fathers I have refuſed to ſet with the [b] dogs of my flocks.

2 For whereto ſhould the ſtrength of their hands have ſerved me, *ſeeing* age [c] periſhed in them?

3 For poverty and famine *they were* ſolitary, fleeing into the wilderneſſe, *which is* dark, deſolate and waſt.

4 They cut up ‡ nettles by the buſhes, and the juniper roots *was* their meat.

5 They were [d] chaſed forth from among *men*: they ſhouted at them as at a thief:

6 Therefore they dwelt in the clifts of rivers, in the holes of the earth and rocks.

7 They roared among the buſhes, and under the thiſtles they gathered themſelves

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

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[l] Which is thought to be a kind of precious ſtone.

[m] Meaning, that there is no naturall meanes, whereby man might attain to the heavenly wiſdome: which he meaneth by the fowles, that fly high.

[n] He maketh God onely the authour of this wiſdome, and the giver thereof.

* *Prov. 1.7.*

[o] He declareth that man hath ſo much of this heavenly wiſdome, as he ſheweth by fearing God, & departing from evill.

† *Ebr. moneths before.*

[a] When I felt his favour.

[b] I was free from affliction.

[c] That is, ſeemed by evident tokens to be more preſent with me.

[d] By theſe ſimilitudes he declareth the great proſperity that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.

[e] Being aſhamed of their lightneſſe, and afraid of my gravity.

[f] Acknowledging my wiſdome.

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9 And now am I their [e] ſong, and I am their talke.

10 They abhorre me, *and* flee farre from me, and ſpare not to ſpit in my face.

11 Becauſe that *God* hath looſed my [f] cord, and humbled me, [g] they have looſed the bridle before me.

12 The youth riſe up at my right hand: they have puſht my feet, and have trod on me *as on* the [h] paths of their deſtruction.

13 They have deſtroyed my pathes: they tooke pleaſure at my calamitie, they had none [i] helpe.

14 They came as a great breach *of waters*, and [k] under this calamitie they come on heaps.

15 Feare is turned upon me: *and* they purſue my ſoule as the wind, and mine health paſſeth away as a cloud.

16 Therefore my ſoule is now [l] powred out upon me, and the dayes of affliction have taken hold on me.

17 [m] It pierceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemencie is my garmant changed, *which* compaſſeth me about as the coller of my coat.

19 [n] He hath caſt me into the myre, and I am become like aſhes and duſt.

20 When I crie unto thee, thou doeſt not heare me, neither regardeſt me *when* I ſtand up.

21 Thou turneſt thy ſelfe [o] cruelly againſt me, and art enemie unto me with the ſtrength of thine hand.

22 Thou takeſt me up *and* cauſeſt me to ride upon [p] the wind, and makeſt my ‡ ſtrength to faile.

23 Surely I know that thou wilt bring me to death, and to the houſe appointed for all the living.

24 Doubtleſſe none can ſtretch his hand [q] unto the grave, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heavineſſe for the poore?

26 Yet when I looked for good, [r] evill came unto me: and when I waited for light, there came darkneſſe.

27 My bowels did boile without reſt: *for* the dayes of affliction are come upon me.

28 I went mourning [s] without ſunne: I ſtood up in the congregation [t] *and* cried.

29 I am a brother to the [v] dragons, and a companion to the oſtriches.

30 My ſkinne is blacke upon mee, and my bones are burnt with [x] heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voice of them that weepe.

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Chap. XXXI.

1 Iob reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a covenant with mine [a] eyes, why then ſhould I thinke on a [b] maid?

2 For what portion *ſhould I have* of God from above? and *what* inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked, and ſtrang *puniſhment* to [c] the workers of iniquity?

4 Doeth not he behold my wayes, and tell all my ſteps?

5 If I have walked in vanity, or if my foot hath made haſt to deceit,

6 Let God weigh me in the juſt balance, and he ſhall know mine [d] uprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaved to mine hands,

8 Let me ſow, and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath been deceived by a woman, or if I have laid wait at the door of my neighbour,

10 Let my wife [g] grind unto another man, and let other men bow downe upon her:

11 For this is a wickedneſſe, and iniquity to be condemned:

12 Yea, this is a fire that ſhall devoure [h] to deſtruction, and which ſhall root out all mine increaſe,

13 If I did contemne the judgement of my ſervant, and of my maid, when they [i] did contend with me,

14 What then ſhall I doe when [k] God ſtandeth up? and when he ſhall viſite me, what ſhall I anſwere?

15 He that hath made me in the wombe, hath he not made [l] him? hath not he alone faſhioned us in the wombe?

16 If I reſtrained the poore of *their* deſire, or have cauſed the eyes of the widow [m] to faile,

17 Or have eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath growen up with me [n] as *with* a father, and from my mothers wombe I have been a guide unto her)

19 If I have ſeene any periſh for want of clothing, or any poore without covering.

20 If his loynes have not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I have lift [o] up mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate.

22 Let mine [p] arm fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull unto me, and I could not *be delivered* from his highneſſe.

[a] I kept mine eyes from all wanton lookes.

[b] Would not God then have puniſhed me?

[c] Iob declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.

[d] He ſheweth wherein his uprightnes ſtandeth, that is, in aſmuch as he was blameles before men, & ſinned not againſt the ſecond table.

[e] That is, hath accompliſhed the luſt of mine eye.

[f] According to the curſe of the law, Deut. 28.33.

[g] Let her be made a ſlave.

[h] He ſheweth, that albeit man neglect the puniſhment of adulterie, yet the wrath of God will never ceaſe till ſuch be deſtroyed.

[i] When they thought themſelves evill intreated by me.

[k] If I had oppreſſed others, how ſhould I have eſcaped Gods judgement?

[l] He was moved to ſhew pity unto ſervants, becauſe they were Gods creatures as he was.

[m] By long waiting for her requeſt.

[n] He nouriſhed the fatherleſſe, and maintained the widowes cauſe.

[o] To oppreſſe him and doe, him injurie.

[p] Let me rot in pieces.

[q] I refrained not from ſinning for feare of men, but becauſe I feared God.

24 If I made gold mine hope, or have ſaid to the wedge of gold, *Thou* art my confidence,

25 If I rejoyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] ſun, when it ſhined, or the moone walking in *her* brighnes,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine [ſ] hand,

28 (This alſo had been an iniquitie to bee condemned: for I had denied the God [t] above)

29 If I rejoyced at his deſtruction that hated me, or was moved *to joy* when evill came upon him,

30 Neither have I ſuffered my mouth to ſin, by wiſhing a curſe unto my ſoule.

31 Did not the men of my [v] tabernacle ſay, Who ſhall give us of his fleſh? we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet, *but* I opened my doores unto him, that went by the way.

33 If I have hid [x] my ſin, as Adam, concealing mine iniquity in my boſome,

34 Though I could have made afraid a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that J had ſome to heare me! behold my [a] ſigne that the Almighty will witnes for mee: though mine adverſary ſhould write a booke *againſt me*,

36 Would not I take it upon my ſhoulder, *and* bind it as [b] a crown unto me?

37 I wil tel him the number of my goings, and goe unto him as to a [c] Prince.

38 If my land [d] crie againſt me, or the furrowes thereof complaine together,

39 If I have eaten the fruits thereof without ſilver: or *if* I have grieved [e] the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheat, ank cokle in ſtead of barley.

THE [f] WORDS OF JOB ARE ENDED.

CHAP. XXXII.

2 Elihu reproveth them of folly. 8 Age maketh not a man wiſe, but the ſpirit of God.

SO theſe three men ceaſed to anſwere Iob, becauſe he † eſteemed himſelfe juſt.

2 Then the wrath of Elihu the ſon of Barachel the [a] Buzite of the family of [b] Ram, was kindled: his wrath, *I ſay*, was kindled againſt Job, becauſe he inſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, *and* yet condemned Job.

4 (Now Elihu had waited till Job had ſpoken: for [d] they were more ancient in yeares then he)

5 So when Elihu ſaw, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſon of Barachel, the Buzite anſwered, and ſaid, I am young in yeares, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 *For* I ſaid, The [e] dayes ſhall ſpeake, and the multitude of yeares ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the almightie giveth underſtanding.

9 Great men are not *alway* wiſe, neither do the aged *alway* underſtand judgement.

10 Therefore I ſay, heare me, *and* I will ſhew alſo mine opinion.

11 Behold, I did waite upon your words, *and* hearkened unto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproved Job, nor anſwered his words:

13 Leſt ye ſhould ſay, We have [h] found wiſedome: *for* God hath caſt him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither will I anſwere [k] him by your words.

15 *Then* they fearing, anſwered no more, *but* left off their talk.

16 When I had waited (for they ſpake not, but ſtood ſtill *and* anſwered no more)

17 *Then* anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, *and* the ſpirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braſt.

20 *Therefore* will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, [m] neither will I give titles to man.

22 For I may not give [n] titles, *leſt* my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath divers meanes to inſtruct man, and to draw him from ſin. 19 29 He afflicteth man and ſuddenly delivereth him. 26 Man being delivered giveth thanks to God.

WHerefore, Job, I pray thee, heare my talke, and hearken unto all my words.

2 Behold now, I have opened my mouth: my tongue hath ſpoken in my mouth.

3 My words *are* in the uprightnes of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and

[r] If I was proud of my wordly proſperity and felicity, which is meant by the ſhining of the ſun and the brightneſſe of the moone.

[ſ] If mine own doings delighted me.

[t] By putting confidence in any thing but in him alone.

[v] My ſervants moved me to be revenged of mine enemy, yet did I never wiſh him hurt.

[x] And not confeſſed it freely: whereby it is evident that he juſtified himſelfe before men and not before God.

[y] That is, I reverenced the moſt weake and contemned, and was afraid to offend them.

[z] I ſuffered them to ſpeake evill of me, and went not out of my houſe to revenge it.

[a] This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will juſtifie my cauſe.

[b] Should not this booke of his accuſations be a praiſe and commendation to me?

[c] I will make him account of all my life, without feare.

[d] As though I had withholden their wages that laboured in it.

[e] Meaning, that he was no briber nor extortioner.

[f] That is, the talke which he had with his three friends.

† *Ebr. was juſt in his own eyes.*

[a] Which came of Buz, the ſon of Nahor, Abrahams brother.

[b] Or, as the Chalde paraphraſt readeth, Abram.

[c] By making himſelfe innocent, and by charging God of rigour.

[d] That is, the three mentioned before.

[e] Meaning, th ancient, whic have experien

[f] It is a ſpecia gift of God th man hath unde ſtanding, and commeth neit of nature, nor age.

[g] To prove t Iobs affliction came for his ſi

[h] And flatter ſelves, as tho you had overc him.

[i] To wit, Iob.

[k] He uſeth al the like arguments, but wi out taunting reproches.

[l] I have concei ved in my min great ſtore of r ſons.

[m] I will neith have regard to riches, credit, n authoritie, bu will ſpeake the very trueth.

[n] The Ebrew word ſignifieth change the na as to call a foo wiſe man: meaning, that he would not clo the truth to fl men.

[a] I confeſſe t power of God am one of his, therefore tho oughteſt to he me.

and the breath of the Almighty hath given me life.

5 If thou canſt give me anſwer, prepare thy ſelf, *and* ſtand before me.

6 Behold, I am according to thy wiſh in [b] Gods ſtead: I am alſo formed of the clay.

7 Behold, my terrour ſhall not feare thee, neither ſhall mine hand be [c] heavy upon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I have heard the voice of *thy* words.

9 I am [d] clean, without ſin: I am innocent, and there is none iniquity in me.

10 Lo, he hath found occaſion againſt me, and counted me for his enemie.

11 He hath put my feet in the ſtocks, and looketh narrowly unto all my paths.

12 Behold, in this haſt thou not done right: I will anſwer thee, that God is greater then man.

13 Why doſt thou ſtrive againſt him? for he doth not [e] give account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames *and* [g] viſions of the night, when ſleep falleth upon men, and they ſleep, upon *their* beds,

16 Then he openeth the eares of men, even by their correctons, *which* he [h] had ſealed,

17 That he might cauſe man to turn away from *his* enterpriſe, and that he might hide the [i] pride of man,

18 And keep back his ſoul from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtriken with ſorrow upon his bed, and the grief of his bones *is* ſore,

20 So that his [k] life cauſeth him to abhorre bread, and his ſoul dainty meat.

21 His fleſh faileth that it cannot be ſeen, and his bones *which* were not ſeen, clatter.

22 So his ſoul draweth to the grave, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him, *or* an interpreter, one of a thouſand [n] to declare unto man his righteouſneſſe,

24 Then will he have [o] mercy upon him, and will ſay, [p] Deliver him, that he go not down into the pit: for I have received a reconciliation.

25 *Then* ſhall his fleſh be [q] as freſh as a childes, *and* ſhall return as in the dayes of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his [r] righteouſneſſe.

27 He looketh upon men, and if one ſay, I have ſinned, and [s] perverted righteouſneſſe, and it did not profit [t] me,

28 [v] He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe things will God work [x] twiſe or thriſe with a man,

30 That he may turn back his ſoul from the pit, to be illuminate in the light of the living.

31 Mark well, O Job, *and* heare me: keep ſilence, and I will ſpeake.

32 If there be [y] matter, anſwer me, *and* ſpeake: for I deſire to [z] juſtifie thee.

33 If thou haſt not, heare me: hold thy tongue, and I will teach thee wiſdome.

Chap. XXXIV.

5 Elihu chargeth Iob, that he calleth himſelf righteous. 12 He ſheweth that God is juſt in his judgements. 24 God deſtroyeth the mighty. 30 By him the hypocrite reigneth.

Moreover Elihu anſwered, and ſaid,

2 Heare my words, ye [a] wiſe men, and hearken unto me, ye that have knowledge.

3 For the eare trieth the words, as the mouth taſteth meat,

4 Let us ſeek [b] judgement among us, and let us know among our ſelves what is good.

5 For Job hath ſaid, I am righteous, and God hath taken [c] away my judgement.

6 Should I lie in my [d] right? my *wound* of the arrow is [e] grievous without *my* ſin.

7 What man is like Job, that drinketh [f] ſcornfulneſſe like water?

8 Which goeth in the [g] company of them that work iniquitie, and walketh with wicked men?

9 For he hath ſaid, [h] It profiteth a man nothing that he ſhould [i] walk with God.

10 Therefore hearken unto me, ye men of wiſdome, God forbid that wickedneſſe *ſhould be* in God, and iniquity in the Almighty.

11 For he will render unto man *according* to his worke, and cauſe every one to finde according to his way.

12 And certainly God will not do wickedly, neither will the Almighty pervert judgement.

13 Whom * hath he appointed over the earth beſide himſelf? or who hath placed the whole world?

14 If [k] he ſet his heart upon *man*, and gather unto himſelf his ſpirit [l] and his breath,

15 All fleſh ſhall periſh together, and man ſhall return unto duſt.

16 And if thou haſt underſtanding, heare this *and* hearken to the voice of my words.

17 Shall he that hateth judgement, [m] govern? and wilt thou judge him wicked that is moſt juſt?

18 Wilt thou ſay unto a King, *Thou art* [n] wicked? or to princes, *Ye are* ungodly?

19 *How much leſſe* to him that accepteth not the perſons of princes, and regardeth not

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[v] God will forgive the penitent ſinner.

[x] Meaning, oft times, even as oft as a ſinner doth repent.

[y] If thou doubt of any thing, or ſee occaſion to ſpeake againſt it.

[z] That is, to ſhew thee wherein mans juſtification conſiſteth.

[a] Which are eſteemed wiſe of the world.

[b] Let us examine the matter uprightly.

[c] That is, hath afflicted me without meaſure.

[d] Should I ſay, I am wicked, being an innocent?

[e] I am ſorer puniſhed then my ſinne deſerveth.

[f] Which is compelled to receive the reproch and ſcornes of many for his fooliſh words.

[g] Meaning, that Iob was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelf to his judgements.

[h] He wreſteth Iobs words, who ſaid that Gods children are oft times puniſhed in this world, and the wicked go free.

[i] That is, live godly, as Gen. 5.22.

* Chap. 36.23.

[k] To deſtroy him.

[l] The breath of life which he gave man.

[m] If God were not juſt, how could he govern the world?

[n] If man of nature feare to ſpeake evill of ſuch as have power, then much more ought he to be afraid to ſpeake evill of God.

not the rich, more then the poore? for they be all the work of his hands.

20 They ſhall die ſuddenly, [o] and the people ſhall be troubled at midnight, [p] and they ſhall paſſe forth and take away the mighty without hand.

21 For his eyes *are* upon the wayes of man, and he ſeeth all his goings.

22 There is no darkneſſe nor ſhadow of death, that the workers of iniquity might be hid therein.

23 For he will not lay on man ſo much, that he ſhould [q] enter into judgement with God.

24 He ſhall break the mighty without [r] ſeeking, and ſhall ſet up other in their ſtead.

25 Therefore ſhall he declare their [ſ] works: he ſhall turn the [t] night, and they ſhall be deſtroyed.

26 He ſtriketh them as wicked men in the places of the [v] ſeers,

27 Becauſe they have turned back from him, and would not conſider all his wayes:

28 So that they have cauſed the voice of the poore to [x] come unto him, and he hath heard the cry of the afflicted.

29 And when he giveth quietneſſe, who can make trouble? and when he hideth his face, who can behold him, whether *it be* upon nations, or upon a man onely?

30 Becauſe the [y] hypocrite doth reigne, *and* becauſe the people are ſnared.

31 Surely *it appertaineth* unto God [z] to ſay, I have pardoned, I will not deſtroy.

32 [a] But if I ſee not, teach thou me: if I have done wickedly, I will do no more.

33 Will he perform the thing through [b] thee? for thou haſt reproved [c] it, becauſe that thou haſt choſen, and not I: now ſpeake what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath not ſpoken of knowledge, neither were his words according to wiſdome.

36 I deſire that Job may be [d] tried unto the end, touching the anſwers for wicked men.

37 For he [e] addeth rebellion unto his ſin: he clappeth his hands among us, and multiplieth his words againſt God.

CHAP. XXXV.

6 Neither doth godlineſſe profit, or ungodlines hurt God, but man. 13 The wicked cry unto God, and are not heard.

ELihu ſpake moreover, and ſaid,

2 Thinkeſt thou this right, that thou haſt ſaid, I [a] am more righteous then God?

3 For thou haſt ſaid, What profiteth it thee, and what availeth it me, *to purge me* from my ſinne?

4 *Therefore* will I anſwer thee, and thy [b] companions with thee.

5 Look unto the heaven, and ſee and behold the [c] clouds *which* are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him, yea, when thy ſinnes be many, what doſt thou unto him?

7 If thou be righteous, what giveſt thou unto him? or what receiveth he at thine hand?

8 Thy wickedneſſe *may hurt* a man as thou art: and thy righteouſneſſe *may profit* the ſon of man.

9 They cauſe many that are oppreſſed, [e] to cry, *which* cry out for the violence of the mighty.

10 But none ſaith, Where is God that made me, which giveth ſongs in the night?

11 Which teacheth us more then the beaſts of the earth, and giveth us more wiſdome then the fowles of the heaven.

12 Then they cry becauſe of the violence of the wicked, but [f] he anſwereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou ſayeſt *to God*, Thou wilt not regard it, yet [g] judgement *is* before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count *the evill* with great extremitie,

16 Therefore Job [h] openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 And his juſtice, 9 And wherefore he puniſheth. 13 The property of the wicked.

ELihu alſo proceeded and ſaid,

2 Suffer me a little, and I will inſtruct thee: for *I have* yet to ſpeake on Gods behalf.

3 I will fetch [a] my knowledge a farre off, and will attribute righteouſneſſe unto my Maker.

4 For truly my words ſhall not be falſe, *and* he that is [b] perfect in knowledge, *ſpeaketh* with thee.

5 Behold, the mighty God caſteth away none that is [c] mighty *and* valiant of courage.

6 [d] He maintaineth not the wicked, but he giveth judgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in the throne, where he placed them for ever: thus they are exalted.

8 And if they be bound in fetters, *and* tied with the cords of affliction,

9 Then will he ſhew them their [f] work, and their ſinnes, becauſe they have been proud.

10 He openeth alſo their eare to diſcipline,

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[o] When they look not for it.

[p] The meſſengers, or viſitation that God ſhall ſend.

[q] God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.

[r] For all his creatures are at hand to ſerve him, ſo that he needeth not to ſeek for any other armie.

[ſ] Make them manifeſt, that they are wicked.

[t] Declare ỹ things that were hid.

[v] Meaning, openly in the ſight of all men.

[x] By their cruelty and extortion.

[y] When tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrits, and oppreſſe the people, it is a ſigne that God hath drawn back his countenance and favour from that place.

[z] Onely it belongeth to God to moderate his corrections, and not unto man.

[a] Thus Elihu ſpeaketh in the perſon of God, as it were, mocking Job, becauſe he would be wiſer then God.

[b] Will God uſe thy counſel in doing his works?

[c] Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.

[d] That he may ſpeake as much as he can, that we may anſwer him and all the wicked that ſhall uſe ſuch arguments.

[e] He ſtandeth ſtubbornly in the maintenance of his cauſe.

[a] Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

[b] Such as are in the like errour.

[c] If thou canſ control the c wilt thou pre to inſtruct Go

[d] Neither thy ſin hurt G nor thy juſtice fit him: for he be glorified w out thee.

[e] The wicked hurt man, and him to cry, w he ought to G which ſende comfort, ſhou delivered.

[f] Becauſe th pray not in f as feeling G mercies.

[g] God is juſt h ſoever thou j eſt of him.

[h] For if he punith thee thou deſerte thou ſhouldeſt be able to o thy mouth.

[a] He ſheweth t when we ſpeake God, we muſt up our ſpirits m high, then our turall ſenſe is to reach.

[b] Thou ſhalt p ceive that I a faithfull inſtru our, & that I ſp to thee in name of God.

[c] Strong and c ſtant, and of und ſtanding: for th are the gifts God, and he lov them in man: foraſmuch as G puniſheth no Iob, it is a ſi that theſe are in him.

[d] Therefore will not pre the wicked: b the humble & a cted heart he ſhew grace.

[e] He preferreth godly to hono

[f] He will m their hearts to their ſinnes, they may co him by rep tance, as he Manaſſeh.

pline, and commandeth them that they return from iniquity.

11 * If they obey and ſerve him, they ſhall end their dayes in proſperity, and their yeares in pleaſures.

12 But if they will not obey, they ſhall paſſe by the ſword, and periſh [g] without knowledge.

13 But the hypocrites [h] of heart increaſe the wrath: *for* they [i] call not when he bindeth them.

14 Their ſoul dieth in [k] youth, and their life among the whoremongers.

15 He delivereth the poore in his affliction, and openeth their eare in trouble.

16 Even ſo would he have taken thee out of the ſtraight place *into* a broad place, *and* not ſhut up beneath: and [l] that which reſteth upon thy table, had been full of fat.

17 But thou art full of the [m] judgement of the wicked, *though* judgement and equity maintain *all things*.

18 [n] For *Gods* wrath is, leſt he ſhould take thee away in *thine* abundance: for no multitude of giſts can deliver thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in ſtrength.

20 [o] Be not carefull in the night, how he deſtroyeth the people out of their place.

21 Take thou heed: look not to [p] iniquity: for thou haſt choſen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his work, which men behold.

25 All men ſee it, and men behold it [q] afarre off.

26 Behold, God *is* excellent, [r] and we know him not, neither can the number of his yeares be ſearched out.

27 When he reſtraineth the drops of water, the rain [ſ] powreth down by the vapour thereof,

28 Which *rain* the clouds do drop, *and* let fall abundantly upon man.

29 Who can know the diviſions of the clouds, *and* the thunders of his [t] tabernacle?

30 Behold, he ſpreadeth his light upon [v] it, and covereth the [x] bottome of the ſea.

31 For thereby he judgeth [y] the people, and giveth meate abundantly.

32 He covereth the light with the clouds, and commandeth them to go [z] againſt it.

33 [a] His companion ſheweth him thereof, and there is anger in riſing up.

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cold vapour ſheweth him: that is, the cloud of the hot exhalation, which being in the cold cloud, mounteth up toward the place where the fire is, and ſo anger is in-
ed, that is, noiſe and thunder-claps.

Chap. XXXVII.

2 Elihu proveth that the unſearchable wiſdome of God is manifeſt by his works, 4 As by the thunders, 6 The ſnow, 9 The whirlwinde, 11 and the rain.

At this alſo mine heart is [a] aſtonied, and is moved out of his place.

2 Heare the [b] ſound of his voice, and the noyſe that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the world.

4 After it a noyſe ſoundeth: he thundreth with the voice of his majeſtie, and he will not ſtay [c] them when his voyce is heard.

5 God thundreth marvellouſly with his voyce: he worketh great things, which we know not.

6 For he ſaith to the ſnow, Be thou upon the earth: [d] likewiſe to the ſmall rain, and to the great rain of his power.

7 With the force *thereof* he [e] ſhutteth up every man, that all men may know his work.

8 Then the beaſts go into the den, and remain in their places.

9 The whirlewinde cometh out of the South, and the cold from the [f] Northwind.

10 At the breath of God the froſt is given, and the breadth of the waters [g] *is* made narrow.

11 He maketh alſo the clouds to [h] labour, to water *the earth, and* ſcattereth the cloud of [i] his light.

12 And it is turned about by his government, that they may do whatſoever he commandeth them upon the whole world:

13 Whether it be for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken unto this, O Job: ſtand and conſider the wonderous works of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the [l] light of his cloud to ſhine?

16 Haſt thou known [m] the variety of the cloud, *and* the wonderous works of him, that is perfit in knowledge?

17 *Or* how thy clothes are [n] warm, when he maketh the earth quiet through the South wind?

18 Haſt thou ſtretched out the heavens, which are ſtrong, *and* as a molten [o] glaſſe?

19 Tell us what we ſhall ſay unto him: *for* we cannot diſpoſe *our matter* becauſe of [p] darkneſſe.

20 Shall it be [q] told him when I ſpeak? or ſhall man ſpeake when he ſhall be [r] deſtroyed?

21 And now men ſee not the light [ſ] which

[a] At the marveiling of the thunder and lightnings: whereby he declareth that the faithfull are lively touched with the majeſty of God, when they behold his works.

[b] That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, and to bring them to the conſideration of his works.

[c] Meaning, the raines and thunders.

[d] So that neither ſmall rain, nor great, ſnow, nor any thing elſe cometh without Gods appointment.

[e] By raines and thunders God cauſeth men to keep themſelves within their houſes.

[f] In Ebrew it is called the ſcattering winde, becauſe it driveth away the clouds, and purgeth the ayre.

[g] That is, is frozen up and dried.

[h] Gather the vapours, and move to and fro to water the earth.

[i] That is, the cloud that hath lightning in it.

[k] Rain, cold, heate, tempeſts, and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his favour toward man, as Chap. 36. 31.

[l] That is, the lightning to break forth in the clouds

[m] Which is ſometime changed into rain, ſnow, or haile, or ſuch like.

[n] Why thy clothes ſhould keep thee warm when the South wind bloweth, rather then when any other winde bloweth?

[o] For their clearneſſe.

[p] That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that he would controll the works of God.

[q] Hath God need that any ſhould tel him, when man murmureth againſt him?

[r] If God would deſtroy a man, ſhould he repine?

[ſ] The cloud ſtoppeth the ſhining of the ſun, that man cannot ſee it till the winde have chaſed away the cloud: and if man be not able to attain to the knowledge of theſe things, how much leſſe of Gods judgments?

ſhineth in the clouds, but the winde paſſeth and cleanſeth them.

22 The [t] brightneſſe cometh out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty: we cannot finde him out: *he is* excellent in power and judgment, and abundant in juſtice: he [v] afflicteth not.

24 Let men therefore feare him: *for* he will not regard any that are wiſe in their own conceit.

Chap. XXXVIII.

1 God ſpeaketh to Iob, and declareth the weakneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, juſtice and providence of the Creatour is known.

Then anſwered the Lord unto Job out of the [a] whirlwind, and ſaid,

2 Who is this that [b] darkneth the counſell by words without knowledge?

3 Gird up now thy loynes like a man: I [c] will demand of thee, and declare thou unto me.

4 Where waſt thou when I laid the [d] foundations of the earth? declare, if thou haſt underſtanding,

5 Who hath laid the meaſures thereof, if thou knoweſt, or who hath ſtretched the line over it:

6 Whereupon are the foundations thereof ſet: or who hath laid the corner ſtone thereof:

7 When the ſtars of the morning [e] praiſed *me* together, and all the [f] children of God rejoyced:

8 Or *who* hath ſhut up the ſea with doores, when it iſſued and came forth *as* out of the wombe:

9 When I made the clouds *as* a covering thereof, and darkneſſe *as* the [g] ſwadling bands thereof:

10 When I ſtabliſhed my commandement upon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and heere [h] ſhall it ſtay thy proud waves.

12 Haſt thou commanded the [i] morning ſince thy dayes? haſt thou cauſed the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to faſhion, [l] and all ſtand up as a garment.

15 And from the wicked their light ſhall be taken away, and the high arme ſhall be broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeek out the [m] depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the gates of the ſhadow of death?

18 Haſt thou perceived the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkneſſe,

20 That thou ſhouldeſt [n] receive it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then born? and *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the haile,

23 Which I have [o] hid againſt the time of trouble, againſt the day of war and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt winde upon the earth?

25 Who hath divided the ſpoutes for the rain? or the way for the lightning of the thunders,

26 To cauſe it to rain on the earth where no man is, and in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſt place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the rain? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the ice? who hath ingendred the froſt of the heaven?

30 The waters are hid [p] as *with* a ſtone: and the face of the deep is frozen.

31 Canſt thou reſtrain the ſweet *influences* of [q] the Pleiades? or looſe the bands of [r] Orion?

32 Canſt thou bring forth [ſ] Mazzaroth in their time? Canſt thou alſo guide [t] Arcturus with his ſons?

33 Knoweſt thou the courſe of heaven? or canſt thou ſet [v] the rule thereof in the earth?

34 Canſt thou lift up thy voice to the cloudes, that the abundance of waters may cover thee?

35 Canſt thou ſend the lightnings that they may walk, and ſay unto thee, Lo, here we are?

36 Who hath put wiſdome in the [x] reines? or who hath given the heart underſtanding?

37 Who can number clouds by wiſdome? or who can cauſe to ceaſe the [y] bottels of heaven,

38 When the earth groweth into hardneſſe, [z] and the clots are faſt together?

Chap. XXXIX.

1 The bounty and providence of God, which extendeth even to the young ravens, giveth man full occaſion to put his confidence in God. 37 Iob confeſſeth and humbleth himſelf.

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[t] In Ebrew, gold: meaning, faire weather and cleare as gold.

[v] Meaning, without cauſe.

[a] That his words might have greater majeſty, and that Iob might know with whom he had to do.

[b] Which by ſeeking out the ſecret counſell of God by mans reaſon maketh it more obſcure, and ſheweth his own folly.

[c] Becauſe he had wiſhed to deſpute with God, chap. 13. 3. God reaſoneth with him, to declare his raſhneſſe.

[d] Seeing he could not judge of thoſe things which were done ſo long before he was born, he was not able to comprehend all Gods works: much leſſe the ſecret cauſes of his judgments.

[e] The ſtarres and dumbe creatures are ſaid to praiſe God, becauſe his power, wiſdome, and goodneſſe is manifeſt & known therein.

[f] Meaning, the Angels.

[g] As though the great ſea were but as a little babe in the hands of God to turn to and fro.

[h] That is, Gods decree and commandment, as verſe 10.

[i] To wit, to riſe, ſince thou waſt born.

[k] Who having in the night been given to wickednes, cannot abide the light, but hide themſelves.

[l] The earth which ſeemed in the night to have no form, by the riſing of the ſun is as it were created anew and all things therin clad with new beauty.

[m] If thou art not able to ſeek out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

[n] That thou m teſt appoint i way and limi

[o] To puniſh enemies with as Exod. 9. 18, Ioſh. 10, 11,

[p] The ice co eth it, as thoug were paved w ſtone.

[q] Which ſtarre riſe when the is in Taurus, wh is the ſpring ti and bring flou

[r] Which ſtar bri eth in Winter.

[ſ] Certain ſtars called, ſome th they were the twelve ſignes.

[t] The north ſt with thoſe tha about him.

[v] Canſt thou c the heavenly dies to have power over earthly bodies

[x] In the ſecre parts of man.

[y] That is, clouds wherei water is cont as in bottels.

[z] For when doth not these bottels, earth cometh this inconve ence.

WIlt [a] thou hunt the prey for the lyon? or fill the appetite of the lions whelps,

2 When they couch in their places, *and* remain in the covert to lie in waite?

3 Who prepareth for the raven his meat, when his birds [b] crie unto God, wandring for lack of meat?

4 Knoweſt thou the time when the wild goates bring forth young? *or* doeſt thou marke when the [c] hindes do calve?

5 Canſt thou number the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bow themſelves: they [e] bruiſe their young, and caſt out their ſorrows.

7 *Yet* their young wax fat, and grow up with corn: they go forth and return not unto them.

8 Who hath ſet the wilde aſſe at liberty? or who hath looſed the bonds of the wilde aſſe?

9 *It is I* which have made the wilderderneſſe his houſe, and the [f] ſalt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driver.

11 He ſeeketh out the mountain for his paſture, and ſearcheth after every green thing.

12 Will the Vnicorn [g] ſerve thee? or will he tary by thy crib?

13 Canſt thou binde the Vnicorn with his band *to labour* in the furrow? or will he plow the valleys after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour unto him?

15 Wilt thou beleeve him, that he will bring home thy ſeed, and gather it unto thy barn?

16 *Haſt thou given* the pleaſant wings unto the peacocks? or wings and feathers unto the Oſtrich?

17 Which leaveth his egges in the earth, and maketh [h] them hot in the duſt,

18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.

19 He ſheweth himſelf cruell unto his young ones, *as* they were not his, *and* is without feare, as if he traveiled [i] in vain.

20 For God hath deprived him of [k] wiſdome, and hath given him no part of underſtanding.

21 When [l] time *is*, he mounteth on high: he mocketh the horſe and his rider.

22 Haſt thou given the horſe ſtrength? *or* covered his neck with [m] neying?

23 Haſt thou made him afraid as the graſhoppers? his ſtrong neying is fearfull.

24 He [n] diggeth in the valley, and rejoyceth in *his* ſtrength: he goeth forth to meet the harneſſed *man*.

25 He mocketh at feare, and is not afraid, and turneth not back from the ſword.

26 *Though* the quiver rattle againſt him, the glittering ſpeare and the ſhield.

27 He [o] ſwalloweth the ground for fierceneſſe and rage, and he beleeveth not that it is the noiſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battel afar off, and the noiſe of the captaines, and the ſhouting.

29 Shall the Hawke flie by thy wiſdome, *ſtretching out* his wings toward the [p] South?

30 Doth the Eagle mount up at thy commandment, or make his neſt on high?

31 She abideth and remaineth in the rock, *even* upon the top of the rock, and the tower.

32 From thence ſhe ſpieth for meat, *and* her eyes behold afar off.

33 His young ones alſo ſuck up blood: and where the ſlain *are*, there is ſhee.

34 Moreover, the Lord ſpake unto Job, and ſaid,

35 Is this to [q] learn, to ſtrive with the Almighty? he that reproveth God, let him anſwer to it.

36 ¶ Then Job anſwered the Lord, ſaying,

37 Behold, I am [r] vile: what ſhall I anſwer thee? I will lay mine hand upon my mouth.

38 Once have I ſpoken, But I will anſwer no more, yea, twiſe, but I will proceed no further.

CHAP. XL.

2 How weake mans power is, being compared to the works of God. 10 Whoſe power appeareth in the creation, and governing of the great beaſts.

AGain the Lord anſwered Job out of the * whirlwind, and ſaid,

2 Gird up now thy loynes like a man: I will demand of thee, and declare thou unto me.

3 Wilt thou diſanull [a] my judgement? *or* wilt thou condemn me, that thou mayeſt be juſtified?

4 Or haſt thou an arme like God? or doſt thou thunder with a voice like him?

5 Deck thy ſelf now with [b] majeſty and excellency, and aray thy ſelf with beauty and glory.

6 Caſt abroad the indignation of thy wrath, and behold every one that is proud, and abaſe him.

7 Look on every one that is arrogant, *and* bring him low: and deſtroy the wicked in their place.

8 Hide them in the duſt together, *and* binde [c] their faces in a ſecret place.

9 Then will I confeſſe unto thee alſo, that

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[o] He ſo riddeth the ground, that it ſeemeth nothing under him.

[p] That is, when cold cometh, to flie into the warm countreys.

[q] Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Iob.

[r] Whereby he ſheweth, that he repented, and deſired pardon for his faults.

* Chap. 38. 1.

[a] Signifying, that they that juſtifie themſelves, condemn God as unjuſt.

[b] Meaning, that theſe were proper unto God, and belonged to no man.

[c] Cauſe them to die if thou canſt.

that thy right hand can [d] ſave thee.

10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] graſſe as an oxe.

11 Behold now, his ſtrength *is* in his loines, and his force *is* in the navill of his belly.

12 *When* he taketh pleaſure, his tayle is like a cedar: the ſinewes of his ſtones are wrapt together.

13 His bones are *like* ſtaves of braſſe, *and* his ſmall bones like ſtaves of iron.

14 [h] He is the chief of the wayes of God: [i] he that made him, will make his ſword to approch unto him.

15 Surely the mountaines bring him forth graſſe, where all the beaſts of the field play.

16 Lieth he under the trees in the covert of the reed and fens?

17 Can the trees cover him with their ſhadow? or can the willowes of the river compaſſe him about?

18 Behold, he ſpoileth the river, [k] and haſteth not: he truſteth that he can draw up Jorden into his mouth.

19 He taketh it with his eyes, and thruſteth *his* noſe through whatſoever meeteth him.

20 ¶ Canſt thou draw out [l] Liviathan with an hook, and with a line which thou ſhalt caſt down unto his tongue?

21 Canſt thou caſt a hook into his noſe? canſt thou pearce his jawes with an angle?

22 Will he make many [m] prayers unto thee, or ſpeake thee fair?

23 Will he make a covenant with thee? *and* wilt thou take [n] him as a ſervant for ever?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maids?

25 Shall the companions banquet with him? ſhall they divide him among the merchants?

26 Canſt thou fill the basket with his skin? or the fiſh panier with his head?

27 Lay thine hand upon him: remember [o] the battell, *and* do no more ſo.

28 Behold, [p] his hope is in vain: *for* ſhal not one periſh even at the ſight of him?

Chap. XLI.

1 By the greatneſſe of this monſter Liviathan God ſheweth his greatneſſe, and his power, which nothing can reſiſt.

None *is* ſo fierce that dare ſtir him up. Who is he then that can ſtand [a] before me?

2 Who hath prevented me that I ſhould [b] make an end? All under heaven is mine.

3 I will not keep ſilence *concerning* [c] his parts, nor *his* power, nor his comely proportion.

4 Who can diſcover the face [d] of his garment? *or* who ſhall come to him with a double [e] bridle?

5 Who ſhall [f] open the doores of his face? his teeth are fearfull round about.

6 The majeſtie *of his ſcales is like* ſtrong ſhields, *and* are ſure ſealed.

7 One is ſet to another, that no winde can come between them.

8 One is joyned to another: they ſtick together, that they cannot be ſundred.

9 His nieſings [g] make the light to ſhine, and his eyes *are* like the eye-lids of the morning.

10 Out of his mouth go lamps, *and* ſparks of fire leap out.

11 Out of his noſtrils cometh out ſmoke, as out of a boyling pot or cauldron.

12 His breath maketh the coales burn: for a flame goeth out of his mouth.

13 In his neck remaineth ſtrength, and [h] labour is rejected before his face.

14 The members of his body are joyned: they are ſtrong in themſelves, *and* cannot be moved.

15 His heart is as ſtrong as a ſtone, and as hard as the nether mil-ſtone.

16 The mighty are afraid of his Majeſty, *and* for feare they faint in themſelves.

17 When the ſword doth touch him he will not riſe up, *nor for* the ſpeare, dart, nor habergeon.

18 He eſteemeth iron as ſtraw, and braſſe as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turned into ſtubble unto him.

20 The darts are counted as ſtraw: and he laugheth at the ſhaking of the ſpeare.

21 Sharp ſtones [i] are under him, and he ſpreadeth ſharp things upon the myre.

22 He maketh the depth to [k] boile like a pot, and maketh the ſea like *a pot* of ointment.

23 He maketh a path to [l] ſhine after him: one would think the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all high things: he is a King over all the children of pride.

Chap. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are reſtored double unto him. 13 His children, age and death.

Then Job anſwered the Lord, and ſaid,

2 I know that thou canſt do all things, and that there is no [a] thought hid from thee.

3 Who is he that hideth counſell without [b] knowledge? therefore have I ſpoken that I underſtood not, *even* things too wonderfull for me, and [c] *which* I knew not.

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[d] Proving hereby, that whoſoever attributeth to himſelf power, and ability to ſave himſelf, maketh himſelf God.

[e] This beaſt is thought to be the elephant, or ſome other, which is unknown.

[f] Whom I made as well as thee.

[g] This commendeth the providence of God toward man: for if he were given to devoure as a lion, nothing were able to reſiſt him or content him.

[h] He is one of the chiefeſt works of God among the beaſts.

[i] Though man dare not come neere him, yet God can kill him.

[k] He drinketh at leaſure, and feareth no body.

[l] Meaning, the whale.

[m] Becauſe he feareth leſt thou ſhouldeſt take him.

[n] To do thy buſineſſe, and be at thy commandment?

[o] If thou once conſider the danger, thou wilt not meddle with him.

[p] To wit, that truſteth to take him.

[a] If none dare ſtãd againſt a whale which is but a creature, who is able to compare with God the Creatour?

[b] Who hath taught me to accompliſh my work?

[c] The parts, and members of the whale.

[d] That is,
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[e] Who dare
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4 Heare, I beſeech thee, and I will ſpeak: I will demand of thee, [d] and declare thou unto me.

5 I have [e] heard of thee by the hearing of the eare, but now mine eye ſeeth thee.

6 Therefore I abhore *my ſelf*, and repent in duſt and aſhes.

7 ¶ Now after that the Lord had ſpoken theſe words unto Job, the Lord alſo ſaid unto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the thing that is [f] right, like my ſervant [g] Job.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt offering, and my ſervant Job ſhall [h] pray for you: for I will accept him, leſt I ſhould put you to ſhame, becauſe ye have not ſpoken of me the thing which is right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the Lord had ſaid unto them, and the Lord accepted Job.

10 ¶ Then the Lord turned the [i] captivitie of Job, when he prayed for his friends: alſo the Lord gave Job twiſe ſo much as he had before.

11 Then came unto him all his [k] brethren, and all his ſiſters, and all they that had been of his acquaintance before, & did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the evill, that the Lord had brought upon him, and every man gave him a ‡ piece of money, and every one an earering of gold.

12 So the Lord bleſſed the laſt dayes of Job more then the firſt: for he had [l] fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhee aſſes.

13 He had alſo ſeven ſons, and three daughters.

14 And he called the name of one [m] Jemimah, and the name of the ſecond [n] Keziah, & the name of the third [o] Keren-happuch.

15 In all the land were no women found ſo faire as the daughters of Job, and their father gave them inheritance among their brethren.

16 And after this lived Job an hundreth and fourty yeares, and ſaw his ſons, and his ſons ſons, *even* foure generations.

17 So Job died, being old, & full of daies.

[k] That is, all his kinred, reade chap. 19. 13.

‡ *Or, lambe, or money ſo marked.*

[l] God made him twiſe ſo rich in cattell as he was afore, and gave him as many children, as he had taken from him.

[m] That is, of long life, or beautifull as the day.

[n] As pleaſant as Caſſia, or ſweet ſpice.

[o] That is, the horn of beauty.

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THE * PSALMES OF DAVID.

THE ARGUMENT.

THis booke of Pſalmes is ſet forth unto us by the holy Ghoſt, to bee eſteemed as a moſt precious treaſure, wherein all things are contained that appertaine to true felicitie, aſwell in this life preſent, as in the life to come. For the riches of true knowledge and heavenly wiſedome are ſet open for us, to take thereof moſt abundantly. If wee would know the great and high Majeſtie of God, here we may ſee the brightneſſe thereof ſhine moſt cleerely. If we would ſeeke his incomprehenſible wiſedome, here is the ſchoole of the ſame profeſſion. If wee would comprehend his ineſtimable bounty, and approach neere thereunto, and fill our hands with that treaſure, here wee may have a moſt lively and moſt comfortable taſte thereof. If we would know wherein ſtandeth our ſalvation, and how to attaine to life everlaſting, here is Chriſt our onely Redeemer, and Mediatour, moſt evidently deſcribed. The rich man may learne the true uſe of Riches. The poore man may finde full contentation. He that will rejoyce, ſhall know the true joy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is ever againſt them, and though hee ſuffer them to proſper for a while, yet hee bridleth them, inſomuch as they cannot touch an haire of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may have moſt preſent remedies againſt all tentations, and troubles of minde and conſcience, ſo that, being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true feare and love of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that love the comming of our Lord JESUS CHRIST.

PSALME I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in manner of a Preface, to exhort all godly men to ſtudie, and meditate the heavenly wiſedome. For the effect hereof is, 1 That they bee bleſſed which give themſelues wholy all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.

BLeſſed *is* the man that doth not walke in the [a] counſel of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornefull:

2 But his delight *is* in the * Law of the Lord, and in his [b] Law doth hee meditate day and night.

3 For he ſhall be like a * tree planted by the rivers of waters, that will bring forth her fruit in due ſeaſon: whoſe leafe ſhall not fade: ſo [c] whatſoever he ſhall doe, ſhall proſper.

4 [d] The wicked *are* not ſo, but as the chaffe which the winde driveth away.

5 Therefore the wicked ſhall not ſtand in the [e] judgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall periſh.

PSAL. II.

1 The Prophet David rejoyceth that notwithſtanding his enemies rage, yet God will continue his kingdome for ever, and advance it even to the end of the world, 10 And therefore exhorteth Kings and Rulers, that they would humbly ſubmit themſelues under Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdome.

WHY doe the [a] heathen * rage, and the people murmur in vaine?

2 The kings of the earth band themſelves, and the princes are aſſembled together againſt his ‡ Chriſt.

3 [b] Let us breake their bands, and caſt their cordes from us.

4 * *But* he that dwelleth in the heaven, ſhall laugh: the Lord ſhall have them in deriſion.

5 [c] Then ſhall he ſpeake unto them in his wrath, & vexe them in his ſore diſpleaſure, *ſaying,*

6 *Even* I have ſet my king upon Zion mine holy mountaine.

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[e] But tremble when they feele Gods wrath.

[f] Doth approve and proſper, like as not to know is to reprove and reject.

[a] The conſpiracy of the Gentiles, the murmuring of the Iewes, & power of Kings cannot prevaile againſt Chriſt.

* *Acts* 4.25.

‡ Or, *anointed.*

[b] Thus the wicked ſay, that they will caſt off the yoke of God, and of his Chriſt.

* *Prov.*1.26.

[c] Gods plagues will declare that in reſiſting his Chriſt, they fought againſt him.

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[d] Though the wicked ſeeme to beare the ſwinge in this world, yet them downe, that they ſhall not riſe nor ſtand in the company of the

7 I will declare the [d] decree: *that is*, the Lord hath ſaid vnto me, * Thou art my Sonne, this [e] day haue I begotten thee.

8 Aske of mee, and I ſhall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy poſſeſſion.

9 * Thou ſhalt cruſh them with a ſcepter of yron, *and* breake them in pieces like a potters veſſell.

10 [g] Be wiſe now therefore, ye kings: be learned ye judges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kiſſe the ſonne, leſt hee bee angry, and ye [i] periſh in the way, when his wrath ſhall ſuddenly burne: bleſſed *are* all that truſt in him.

[d] To ſhew that my vocation to the kingdome, is of God.

* *Act.* 13.23. 33. *Heb.* 1.5.

[e] That is to ſay, as touching mans knowledge, becauſe it was the firſt time that David appeared to be elected of God. So it is applyed to Chriſt in his firſt comming and manifeſtation to the world.

[f] Not onely the Iewes, but the Gentiles alſo.

* *Revel.* 2.27.

[g] Hee exhorteth all rulers to repent in time.

[h] In ſigne of homage.

[i] When the wicked ſhal ſay, peace and reſt, ſeeming yet to bee but in the midway of their purpoſes, then ſhall deſtruction ſuddenly come, 1. Theſſ. 5.3.

PSAL. III.

1 David driuen forth of his kingdome, was greatly tormented in minde for his ſinnes againſt God. 4 And therefore calleth vpon God, and waxeth bold through his promiſes againſt the great railings and terrours of his enemies, yea, againſt death it ſelfe, which hee ſaw preſent before his eyes. 7 Finally, hee reioyceth for the good ſucceſſe that God gaue him, and all the Church.

¶ A Pſalme *of David, when hee fled from his ſonne Abſalom.*

Lord, how are mine aduerſaries [a] increaſed? how many riſe againſt me?

2 Many ſay to my ſoule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a Buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and hee heard mee out of his holy mountaine. Selah.

5 I laid me downe and ſlept, *and* roſe vp againe: for the Lord ſuſtained mee.

6 I will not be afraid for [c] ten thouſand of the people, that ſhould beſet me round about.

7 O Lord, ariſe: helpe me, my God: for thou haſt ſmitten al mine enemies vpon the cheek bone: thou haſt broken the teeth of the wicked.

8 [d] Saluation *belongeth* vnto the Lord, *and* thy bleſſing *is* vpon thy people. Selah.

[a] This was a token of his ſtable faith, that for all his troubles hee had his recourſe to God.

[b] Selah here ſignifieth a lifting vp of the voice, to cauſe vs to cōſider the ſentence, as a thing of great importance.

[c] When hee conſidered the truth of Gods promiſe, & tried the ſame, his faith increaſed marueilouſly.

[d] Be the dangers neuer ſo great or many, yet God hath euer meanes to deliver his.

PSAL. IV.

1 When Saul perſecuted him, hee called vpon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reprooueth his enemies, who wilfully reſiſted his dominion, 7 And finally preferreth the fauour of God before all worldly treaſures.

¶ [a] *To him that excelleth on Neginoth.*

A Pſalme *of David.*

Heare me when I call, [b] O God of my righteouſneſſe: thou haſt ſet me at libertie, *when I was* [c] in diſtreſſe: haue mercie vpon me, and hearken vnto my prayer.

2 O ye [d] ſonnes of men, how long *will yee turne* my glorie into ſhame, [e] louing vanitie, *and* ſeeking lies? Selah.

3 For be yee ſure that the Lord hath choſen to himſelfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and ſinne not: examine your owne heart vpon your bed, and bee [h] ſtill. Selah.

5 [i] Offer the ſacrifices of righteouſneſſe, and truſt in the Lord.

6 Many ſay, Who will ſhew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.

7 Thou haſt giuen me more ioy of heart, then *they haue had*, when their wheat and their wine did abound.

8 I will lay me downe, and alſo ſleepe in peace: for thou, Lord, [l] onely makeſt me dwell in ſafetie.

[a] Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chiefe to ſet the tune, and to beginne: who had the charge, becauſe he was moſt excellent, and hee began this Pſalme on the inſtrument called Neginoth, or in a tune ſo called. [b] Thou that art the defender of my iuſt cauſe. [c] Both of minde and body. [d] Ye that thinke your ſelues noble in this world. [e] Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought.

[f] A King walketh in vocation.

[g] For feare Gods judg

[h] Ceaſe you

[i] Serue God ly, and not outward c nies.

[k] The mul ſeeke world wealth, bu uid ſetteth licitie in G uour.

[l] This wo Ebrew may ferred to G it is here t ted, or to D ſignifying ſhould dwe ioyfully al if he had m bout him, b the Lord is him.

PSAL. V.

1 David oppreſſed with the crueltie of his enemies, and fearing greater dangers, calleth to God for ſuccour, ſhewing how requiſite it is that God ſhould puniſh the malice of his adverſaries. 7 After being aſſured of proſperous ſucceſſe, hee conceiveth comfort, 12 Concluding that when God ſhall deliuer him, others alſo ſhall be partakers of the ſame mercies.

¶ *To him that excelleth upon* ‡ *Nehiloth.*

A Pſalme *of David.*

Heare my words, O Lord: underſtand my [a] meditation.

2 Hearken vnto the voice of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voice in the morning, O Lord: *for* in the morning will I direct *mee* vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickedneſſe: neither ſhall euill dwell with thee.

5 [d] The fooliſh ſhall not ſtand in thy ſight: *for* thou hateſt all them that worke iniquitie.

6 Thou ſhalt deſtroy them that ſpeake lies: the Lord will abhorre the bloodie man and deceitfull.

7 But I [e] will come into thine houſe in the multitude of thy mercie: *and* in thy feare will I worſhippe toward thine holy Temple.

8 Leade me, O Lord, in thy righteouſneſſe, [f] becauſe of *mine* enemies, make thy way plaine before my face.

9 For no conſtancie *is* in their mouth: within they are very corruption: their * throat *is* an open ſepulchre, *and* they flatter with their tongue.

10 Deſtroy them, O God: ‡ let them [g] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.

11 And [h] let all them that truſt in thee, reioyce *and* triumph for euer, and couer thou them: & let them that loue thy name reioyce in thee.

12 For thou Lord wilt ‡ bleſſe the righteous,

‡ Or, *a m inſtrument tune.*

[a] That is, m hement pray ſecret compl and ſighings

[b] With pa and truſt, till heard.

[c] Seeing that of nature h wickedneſſe must needes niſh the wic & ſaue the g

[d] Which r moſt raging ter their ca affections.

[e] In the dee of his tenta hee putteth full confiden God.

[f] Becauſe th art iuſt, ther lead me out the dangers mine enemi

* *Rom.* 3.1

‡ *Or, cauſe t to erre.*

[g] Let their uiſes come t nought.

[h] Thy fauou ward mee th confirme the faith of all o thers.

‡ *Or, giue ſucceſſe.*

t he ſhall
from all

teous, *and* with fauour [i] wilt compaſſe him, as with a ſhield.

P SAL. VI.

1 *When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceiued the horrors of death euerlaſting, hee deſireth forgiueneſſe, 6 Bewailing that if God tooke him away in his indignation, hee ſhould lacke occaſion to praiſe him as he was wont to doe whiles he was among men. 9 Then ſuddenly feeling Gods mercie, he ſharpely rebuketh his enemies which reioyced in his affliction.*

¶ *To him that excelleth on Neginoth upon the eight* tune. A Pſalme *of David.*

o. 24.
gh I de-
ſtruction,
thy mercy
y frailty.

O Lord, *[a] rebuke mee not in thine anger, neither chaſtiſe me in thy wrath.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale mee, for my [b] bones are vexed.

my whole
is abated.

3 [c] My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?

conſcience
touched
he feare of
udgement.

4 Returne, O Lord: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in [d] death *there is* no remembrance of thee: in the graue who ſhall praiſe thee?

lamenteth
ccaſion
bee taken
him to
God in the
gation.

6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, *and* water my couch with my teares.

7 ‡ Mine eye is dimmed for deſpight, and ſunke in becauſe of all mine enemies.

mine eye is
as it were
wormes.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.

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9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall bee turned backe, *and* put to ſhame [f] ſuddenly.

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P SAL. VII.

1 *Being falſly accuſed by Cuſh one of Sauls kinſemen, hee calleth to God to be his defender,* 3 *To whom hee commendeth his innocencie,* 9 *First, ſhewing that his conſcience did not accuſe him of any euill towards Saul:* 10 *Next, that it touched Gods glory to award ſentence againſt the wicked.* 12 *And ſo entring into the conſideration of Gods mercies and promiſe, he waxeth bold, and derideth the vaine enterpriſes of his enemies,* 16 *Threatning that it ſhall fall on their owne necke that which they have purpoſed for others.*

¶ ‡ *Shigaion of Dauid, which he ſang vnto the Lord, concerning the* ‡ *words of* * *Chuſh the ſonne of Iemini.*

kinde of
accuſation.
*am.*16.7.

O Lord my God, in thee I put my truſt: ſaue mee from all that perſecute mee, and deliuer me,

2 Leſt [a] he deuoure my ſoule like a lion, and teare it in pieces, while there is none to helpe.

deſireth God
iuer him
he rage of
Saul.

3 O Lord my God, if I haue done [b] this thing, if there be *any* wickedneſſe in mine hands,

erewith
chargeth

4 [c] If I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cauſe)

I reuerenced
aul for affi-
ſake and
ued his life,
.26.8,9.

5 *Then* let the enemie perſecute my ſoule and take it: yea, let him tread my life down vpon the earth, and lay mine [d] honour in the duſt. Selah.

[d] Let me not onely die, but bee diſhonoured for euer.

6 Ariſe, O Lord, in thy wrath, and lift vp thy ſelfe againſt the rage of mine enemies, and awake for me *according* to the [e] iudgement *that* thou haſt appointed.

[e] In promiſing me the kingdome.

7 So ſhall the Congregation of the people compaſſe thee about: for their ſakes therefore [f] returne on high.

[f] Not onely for mine, but for thy Churches ſake declare thy power.

8 The Lord ſhall iudge the people: iudge thou me, O Lord, according to my [g] righteouſneſſe, and according to mine innocencie, *that is* in mee.

[g] As touching my behaviour toward Saul and mine enemies.

9 Oh let the malice of the wicked come to an end: but guide thou the iuſt: for the righteous God trieth the [h] hearts and reines.

[h] Though they pretend a iuſt cauſe againſt mee, yet God ſhall iudge their hypocriſie.

10 My defence *is* in God, who preſerued the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God [i] euery day.

[i] He doth continually call the wicked to repentance by ſome ſignes of his iudgements.

12 Except [k] hee turne, hee hath whet his ſword: he hath bent is bowe, and made it ready.

[k] Except Saul turne his minde, I die: for he hath both men and weapons to deſtroy mee. Thus conſidering his great danger, hee magnifieth Gods grace.

13 Hee hath alſo prepared him deadly weapons: he will ordaine his arrowes for them that perſecute *me*.

14 * Behold, hee ſhall trauell with wickedneſſe: for he hath conceiued miſchiefe, but hee ſhall bring forth a lie.

* *Iſa.* 59.4. *Iob.* 15.35.

15 He hath made a pit, and digged it, and is fallen into the pit *that* he made.

16 His miſchiefe ſhall returne vpon his own head, and his cruelty ſhall fall vpon his own pate.

17 I will praiſe the Lord according to his [l] righteouſneſſe, and will ſing praiſe to the Name of the Lord moſt high.

[l] In keeping faithfully his promiſe with me.

P SAL. VIII.

1 *The Prophet conſidering the excellent liberalitie and fatherly prouidence of God towards man, whom hee made, as it were a God, ouer all his workes, doth not onely giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies.*

¶ *To him that excelleth on* ‡ *Gittith.* A Pſalme *of David.*

‡ *Or, kind of inſtrument or tune.*

O Lord our Lord, how ‡ excellent is thy Name in all the world! which haſt ſet thy glory aboue the heauens.

‡ *Or, noble, or maruailous.*

2 Out of the mouth [a] of babes & ſucklings haſt thou ‡ ordeined ſtrength, becauſe of thine enemies, that thou mighteſt ‡ ſtill the enemie, and the auenger.

[a] Though the wicked would hide Gods praiſes: yet the very babes are ſufficient witneſſes of the ſame.

‡ *Or, eſtabliſhed.*

‡ *Or, confound.*

3 When I behold thine heauens, *euen* the workes of thy fingers, the moone and the ſtarres which thou haſt ordained,

4 What is [b] man, *ſay I*, that thou art mindfull of him? and the ſonne of man, that thou viſiteſt him?

[b] It had been ſufficient for him to haue ſet forth his glory by the heauens, though hee had not come ſo low as to man, which is but duſt.

5 For thou haſt made him a little lower then [c] God, and crowned him with glory and worſhip.

[c] Touching his firſt Creation.

6 Thou haſt made him to haue domi-

nion in the workes of thine handes: thou haſt put all things vnder his feet:

7 All [d] ſheepe and oxen: yea, and the beaſts of the field:

8 The foules of the ayre, and the fiſh of the ſea, *and* that which paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent is thy Name in all the world!

Psal. IX.

1 *After hee had giuen thankes to God for the ſundry victories that hee had ſent him againſt his enemies, and alſo proved by manifold experience how ready God was at hand in all his troubles.* 14 *Hee being now likewiſe in danger of his enemies, deſireth God to helpe him according to his wont,* 17 *And to deſtroy the malicious arrogancie of his adverſaries.*

¶ *To him that excelleth vpon ‡ Muth Labben.* A Pſalme *of David.*

I Will praiſe the Lord with my [a] whole heart: I will ſpeak of all thy marueilous workes.

2 I will be glad & reioyce in thee: I will ſing prayſe to thy Name, O moſt High,

3 For that mine enemies are turned backe: they ſhall fall and periſh at thy preſence.

4 For [b] thou haſt maintained my right and my cauſe: thou art ſet in the throne, *and* iudgeſt right.

5 Thou haſt rebuked the heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for euer and euer.

6 [c] O enemie, deſtructions are come to a perpetuall end, & thou haſt deſtroyed the cities: their memoriall is periſhed with them.

7 But the ‡ Lord ſhall ſit for euer: hee hath prepared his throne for iudgement.

8 For hee ſhall iudge the world in righteouſneſſe, *and* ſhall iudge the people with equity.

9 The Lord alſo will bee a refuge for the [d] poore, a refuge in *due* time, *euen* in affliction.

10 And they that know thy Name, will truſt in thee: for thou, Lord, haſt not failed them that ſeeke thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: ſhew the people his workes.

12 For [e] when hee maketh inquiſition for blood, hee remembreth it, *and* forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lord: conſider my trouble *which I ſuffer* of them that hate mee, thou that lifteſt me vp from the gates of death,

14 That I may ſhew all thy praiſes within the [f] gates of the daughter of Zion, *and* reioyce in thy ſaluation.

15 The heathen are [g] ſunken downe in the pit *that* they made: in the net that they hid, is their foote taken.

16 [h] The Lord is knowne by executing iudgement: the wicked is ſnared in the worke of his owne hands. ‡ Higgaion. Selah.

17 The wicked ſhall turne into hell, *and* all nations that forget God.

18 For the poore ſhall not be alway forgotten: the hope [i] of the afflicted ſhall not periſh for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy ſight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

Psal. X.

1 *Hee complaineth of the fraude, rapine, tyranny, and all kinds of wrong, which worldly men vſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperity, and therefore ſetting apart all feare and reuerence towards God, think they may do all things without controuling,* 15 *Therefore hee calleth vpon God to ſend ſome remedie againſt theſe deſperate euils,* 16 *And at length comforteth himſelfe with hope of deliuerance.*

WHY ſtandeſt thou farre off, Lord, *and* hideſt thee in [a] *due* time, *euen* in affliction?

2 The wicked with pride doth perſecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boaſt of his owne hearts deſire, and the couetous bleſſeth *himſelfe*: he contemneth the Lord.

4 The wicked is ſo proud that hee ſeeketh not *for God*: hee thinketh alwayes, There is no God.

5 His wayes alway proſper: thy iudgments are high aboue his ſight: therefore ‡ defieth hee all his enemies.

6 He ſaith in his heart, I ſhall ‡ never bee moued, [c] nor bee in danger.

7 His mouth is full of curſing and deceit and faud: vnder his tongue is miſchiefe and iniquitie.

8 [d] Hee lieth in waite in the villages: in the ſecret places doth he murther the innocent: his eyes are bent againſt the poore.

9 Hee lieth in waite ſecretly, *euen* as a lion in his denne: he lieth in wait to ſpoile the poore: he doth ſpoile the poore when he draweth him into his net.

10 Hee croucheth *and* boweth: therefore heapes of the [e] poore doe fall by his might.

11 Hee hath ſaid in his heart, God hath forgotten, hee hideth away his face, *and* will never ſee.

12 [f] Ariſe, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? hee ſaith in his heart, Thou wilt not [g] regard.

14 *Yet* thou haſt ſeene it: for thou beholdeſt miſchiefe and wrong, that thou mayeſt [h] take it into thine hands: the poore committeth himſelfe vnto thee: *for* thou art the helper of the fatherleſſe.

15 Breake

[d] By the temporall gifts of mans creation hee is led to conſider the benefits which he hath by his regeneration through Chriſt.

‡ *Or, kind of inſtrument, or tune: or for the death of Labben or Goliath.*

[a] God is not praiſed, except the whole glory be giuen to him alone.

[b] Howſoeuer the enemie ſeem for a time to preuaile, yet God preſerueth the iuſt.

[c] A deriſion of the enemie, that mindeth nothing but deſtruction: but the Lord wil deliuer his, and bring him into iudgement.

‡ *Or, reigne as iudge.*

[d] Our miſeries are meanes to cauſe vs to feele Gods preſent care ouer us.

[e] Though God reuengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked vnpuniſhed.

[f] In the open aſſembly of the Church.

[g] For God ouerthroweth the wicked in their enterpriſes.

[h] The mercie of God toward his Saints muſt bee declared, and the fall of the wicked muſt alwayes bee conſidered.

‡ *Or, this i thy to be n*

[i] God prom not to helpe before we h felt the croſſ

[k] Which th cannot lear without the of thy iudg ment.

[a] So ſoone e enter into a ction, we th God ſhould h vs, but that is alwayes his d time.

[b] The wick man reioyce his owne luſt boaſteth wh hee hath that would: hee b geth of his w and vvealth, bleſſeth himſ and thus bl meth the Lo

‡ *Or, ſnuffeth*

‡ *Or, not be ued, becauſe was neuer euill.*

[c] The euill not touch m Iſa. 28. 15. o hee ſpeaketh becauſe hee ne telt euill.

[d] Hee ſhew that the vvic haue many m to hide their c elty, & theref ought more feared.

[e] By the hy criſie of them haue authori the poore are d uoured.

[f] Hee calleth God for helpe, cauſe wicked is ſo farre o grovvn, that muſt novv h or neuer.

[g] Therefore muſt needs p this their blaſ mie.

[h] To iudge tvveene the ri and the vvrong

15 Breake thou the arme of the wicked and malicious: ſearch his wickedneſſe, *and* thou ſhalt finde [i] none.

thou haſt deſtroyed

16 The Lord *is* King for euer and euer: the [k] heathen are deſtroyed foorth of his land.

hypocrites, as liue not ods Lavv, deſtroyed.

17 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart: thou bendeſt thine eare *to them*,

18 [l] To iudge the fatherleſſe and poore, that earthly man ‡ cauſe to feare no more.

helpeth mans helpe

deſtroy no man vpon th.

Psal. XI.

1 *This Pſalm conteineth two parts. In the firſt Dauid ſheweth how hard aſſaults of tentations hee ſuſtained, and in how great anguiſh of minde hee was, when Saul did perſecute him.* 4 *Then next he reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice aſwell in gouerning the good and the wicked men, as the whole world.*

¶ *To him that excelleth.* A Pſalme *of Dauid.*

IN the Lord put I my truſt: how ſay yee then to my ſoule, [a] Flee to your mountaine *as* a bird?

is the wicunſel of his s to him & panions, e him from pe of Gods e.

2 For loe, the wicked bend their bow, *and* make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them, which are vpright in heart.

3 For the [b] foundations are caſt downe: what hath the [c] righteous done?

ope of ſuc take away. am I inno & my cauſe

4 The Lord *is* in his holy palace: the Lords throne *is* in the heauen: his eyes [d] wil conſider: his eye lids will trie the children of men.

ugh all in earth be order, yet ill execute ent from

5 The Lord will try the righteous: but the wicked and him that loueth iniquitie, doth his ſoule hate.

6 Vpon the wicked he ſhall raine ſnares, [e] fire and brimſtone, and ſtormy tempeſt: *this is* the [f] portion of their cup.

n the deon of So Gomorah. ich they inke euen dregs, 23.34.

7 For the righteous Lord loueth righteouſneſſe: his countenance doth behold the iuſt.

Psal. XII.

1 *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children.* 7 *Then comforting himſelfe and others with the aſſurance of Gods helpe, hee commendeth the conſtant veritie that God obſerueth in keeping his promiſes.*

¶ *To him that excelleth vpon the eight* tune. A Pſalme *of Dauid.*

HElpe Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

ich dare de he trueth, ew mercy oppreſſed.

2 They ſpeake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* ſpeake with a double heart.

neaneth the ers of the which hurt nore with ongues, then heir vvea

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which haue ſaid, [c] With our tongue will we preuaile: our lips are our owne: who is Lord over vs?

thinke lves able to de what they take d.

5 [d] Now for the oppreſſion of the needy, *and* for the ſighes of the poore, I will vp ſaith the Lord, *and* will [e] ſet at libertie him, *whom the wicked* hath ſnared.

Lord is ed with the aints of his, liuereth in d from all s.

[e] Becauſe the Lord vvord & promiſe is true & vnchangeable, hee vvill performe it, and preſerue the poore from this vvicked generation.

6 The words of the Lord *are* pure words, *as* the ſiluer, tryed in a fornace of earth, fined ſeuen fold.

7 Thou wilt keepe [f] them, O Lord: thou wilt preſerve him from this generation for euer.

[f] That is, thine, though hee vvere but one man.

8 The wicked walke on euery ſide: when they are eaxlted, [g] *it is* a ſhame for the ſonnes of men.

[g] For they ſuppreſſe the godly, and maintaine the vvicked.

Psal. XIII.

1 *Dauid as it were overcome with ſundry and new afflictions, fleeth to God as his onely refuge,* 3 *And ſo at the length being encouraged through Gods promiſes, hee conceiueth moſt ſure confidence against the extreme horrours of death.*

¶ *To him that excelleth.* A Pſalme *of Dauid.*

HOW long wilt thou forget mee, O Lord, [a] for euer? how long wilt thou hide thy face from mee?

[a] Hee declareth that his afflictions laſted a long time, and that his faith fainted not.

2 How long ſhall I take [b] counſell within my ſelfe, *hauing* heavineſs daily in mine heart? how long ſhall mine enemie be exalted aboue mee?

[b] Changing my purpoſe as the ſicke man doth his place.

3 Behold, *and* heare mee, O Lord, my God: lighten mine eyes, that I ſleep not in death:

4 Leſt mine enemy ſay, I haue [c] preuailed againſt him: *and* they that afflict me, reioyce when I ſlide.

[c] Which might turne to Gods diſhonour, if hee did not defend his.

5 But I truſt in thy [d] mercie, mine heart ſhall reioyce in thy ſaluation. I will ſing to the Lord, becauſe he hath [e] dealt louingly with mee.

[d] The mercie of God is the cauſe of our ſaluation.

[e] Both by the benefits paſt, and by others to come.

Psal. XIIII.

1 *Hee deſcribeth the peruerſe nature of men, which were ſo growne to licentiouſneſſe, that God was brought to vtter contempt.* 7 *For the which thing, although he was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedie, hee comforteth himſelfe and others.*

¶ *To him that excelleth.* A Pſalme *of Dauid.*

THE * foole hath ſaid in his heart, [a] *There is* no God: they haue [b] corrupted, and done an abominable worke: *there is* none that doth good.

* *Pſal.* 53.

[a] Hee ſheweth that the cauſe of all wickedneſſe is to forget God.

[b] There is nothing but diſorder & wickedneſſe among them.

2 The Lord looked downe from heauen upon the children of men, to ſee if there were any that would underſtand, and ſeeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

[c] Dauid here maketh compariſon betvveene the faithfull and the reprobate, but S. Paul ſpeaketh the ſame of all men naturally, Rom. 3.10.

4 Doe not all the workers of iniquitie know that they eate vp my people *as* they eate bread? they call not vpon the Lord.

5 [d] There they ſhall be taken with feare, becauſe God *is* in the generation of the iuſt.

[d] Where they thinke themſelues moſt ſure.

6 You haue made [e] a mocke at the counſell of the poore, becauſe the Lord *is* his truſt.

[e] You mocke them that put their truſt in God.

7 Oh give ſaluation vnto [f] Iſrael out Zion: when the Lord turneth the captivitie of his people, *then* Iaakob ſhall reioyce, and Iſraell ſhall be glad.

Note, that of this 14 Pſalme the, 5, 6, and 7 verſes, which are put into the common tranſlation, and may ſeeme unto ſome to bee left out in this, are not in the ſame Pſalme in the Hebrew Text, but are rather put in, more fully to expreſſe the manners of the wicked: and are gathered out of the 5. 140. and 10. Pſalmes, the 59. of the Prophet Iſaiah, and the 36. Pſalme, and are alledged by St. Paul, and placed together in the 3. to the Romans.

Psal. XV.

1 *This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by living uprightly and godly, might witneſſe that they were his ſpeciall and holy people.*

¶ A Pſalme *of David.*

LORD, who ſhall dwell in thy Tabernacle? who ſhall reſt in thy holy Mountaine?

2 He that [a] walketh uprightly, and worketh righteouſneſſe, and ſpeaketh the truth in his heart.

3 Hee that ſlandereth not with his tongue, nor doth evill to his neighbour, nor receiveth a falſe report againſt his neighbour.

4 [b] In whoſe eyes a vile perſon is contemned, but he *honoureth* them that feare the Lord: hee that ſweareth to his *owne* hinderance and changeth not.

5 Hee that [c] giveth not his money unto uſurie, nor taketh reward againſt the innocent: he that doth theſe things, [d] ſhall never be moved.

Psal. XVI.

1 *David prayeth to God for ſuccour, not for his workes, but for his faiths ſake,* 4 *Proteſting that hee hateth all idolatry, taking God onely for his comfort and felicitie,* 8 *Who ſuffereth his to lacke nothing.*

¶ ‡ Michtam *of David.*

PReſerve me, O GOD: for in thee doe I [a] truſt.

2 *O my ſoule*, thou haſt ſaid unto the Lord, Thou art my Lord: my [b] wel-doing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: for all my delight is in them.

4 The [c] ſorrowes of them, that offer to another *god*, ſhall be multiplyed: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of my inheritance and of my cup: thou ſhalt maintaine my lot.

6 The [e] lines are falne unto mee in pleaſant places: yea, I have a faire heritage.

7 I will praiſe the Lord, who hath given mee counſell: my [f] reines alſo teach me in the nights.

8 I have ſet the Lord alwayes before me: for he is at my right hand: *therefore* I [g] ſhall not ſlide.

9 Wherefore [h] mine heart is glad, and my tongue rejoyceth: my fleſh alſo doth reſt in hope.

10 For thou [i] wilt not leave my ſoule in the grave: neither wilt thou ſuffer thine holy one to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy [k] preſence *is* the fulneſſe of joy: *and* at thy right hand there *are* pleaſures for evermore.

Psal. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part.* 6 *Therefore he deſireth God to revenge his innocencie, and deliver him.*

The Prayer of David.

HEare [a] the right, O Lord, conſider my cry: hearken unto my prayer of lips unfeigned.

2 Let my [b] ſentence come forth from thy preſence, *and* let thine eyes behold equitie.

3 Thou haſt [c] proved *and* viſited mine heart in the night: thou haſt tried me, *and* foundeſt nothing: *for* I was purpoſed that my [d] mouth ſhould not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept mee from the pathes of the cruell man.

5 Stay my ſteps in thy paths, that my feet doe not ſlide.

6 I have called upon thee: [f] ſurely thou wilt heare me, O God: incline thine eare to me, *and* hearken unto my words.

7 Shew thy merveilous mercies, *thou* that art the Saviour of them that truſt *in thee*, from ſuch as [g] reſiſt thy right hand.

8 Keepe me as the apple of the eye: hide me under the ſhadow of thy wings,

9 From the wicked that oppreſſe me, *from mine* enemies, which compaſſe mee round about for [h] *my* ſoule.

10 They are incloſed in their owne [i] fat, *and* they have ſpoken proudly with their mouth.

11 They have compaſſed us now in our ſteps: they have ſet their eyes to bring downe to the ground:

12 Like as a Lion that is greedie of prey, and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord, [k] diſappoint him: caſt him downe: deliver my ſoule from the wicked ‡ with thy ſword,

14 From men by thine [l] hand, O Lord, from men ‡ of the world, who have their [m] portion in this life, whoſe bellies thou filleſt with thine hid treaſure: their children have enough, and leave the reſt of their ſubſtance for their children.

15 *But*

[f] Hee prayeth for the whole Church, whom he is aſſured God will deliver: for none but he onely can doe it.

[a] Firſt, God requireth uprightneſſe of life, next, doing well to others, and thirdly truth and ſimplicitie in our words.

[b] He that flattereth not the ungodly in their wickedneſſe.

[c] To the hinderance of his neighbour.

[d] That is, ſhall not bee caſt forth of the Church as hypocrites.

‡ *Or, a certaine tune.*

[a] He ſheweth that wee cannot call upon God, except wee truſt in him.

[b] Though we can not enrich God, yet wee muſt beſtow Gods guifts to the uſe of his children.

[c] As griefe of conſcience and miſerable deſtruction.

[d] Hee would neither by outward profeſſion, nor in heart, nor in mouth conſent to their idolatries.

* *Exod.* 23. 13.

[e] Wherewith my portion is meaſured.

[f] God teacheth me continually by ſecret inſpiration.

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15 *But* I will behold [n] thy face in righteouſneſſe, *and* when I [o] awake, I ſhall be ſatisfied with thine image.

Psal. XVIII.

1 *This Pſalme is the firſt beginning of his gratulation, and thankeſgiving in the entring into his Kingdome, wherein he extolleth and praiſeth most highly the marvailous mercies and grace of God, who hath thus preſerved and defended him.* 32 *Alſo hee ſetteth forth the image of Chriſts Kingdome, that the faithfull may be aſſured that Chriſt ſhall alwayes conquer and overcome by the unſpeakable power of his Father, though all the whole world ſhould ſtrive there againſt.*

¶ *To him that excelleth.*

A Pſalme of David the ſervant of the Lord, which ſpake unto the Lord the words of this ſong (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and ſaid,

I Will love thee dearely, O Lord, my ſtrength.

2 * [a] The Lord *is* my rocke, and my fortreſſe, and hee that delivereth me, my God, *and* my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſalvation, *and* my refuge.

3 I will call upon the Lord, which is worthy to be [b] praiſed: ſo ſhall I be ſafe from mine enemies.

4 The [c] ſorrowes of death compaſſed mee, and the floods of wickedneſſe made mee afraid.

5 The ‡ ſorrowes of the grave have compaſſed mee about: the ſnares of death overtooke me.

6 *But* in my trouble did I call upon the Lord, and cried unto my God: hee heard my voice out of his Temple, and my cry did come before him, *even* into his eares.

7 [d] Then the earth trembled and quaked: the foundations alſo of the mountaines moved and ſhooke, becauſe he was angry.

8 Smoke went out at his noſthrils, and a [e] conſuming fire out of his mouth: coles were kindled thereat.

9 Hee bowed the heavens alſo and came downe, and [f] darkneſſe *was* under his feet.

10 And hee rode upon [g] Cherub and did flie, and hee came flying upon the wings of the winde.

11 Hee made darkneſſe his [h] ſecret place, *and* his pavilion round about him, *even* darkneſſe of waters, *and* clouds of the aire.

12 At the brightneſſe of his preſence his clouds paſſed, haile-ſtones, and coles of fire.

13 The Lord alſo thundred in the heaven, and the higheſt gave [i] his voice, haile-ſtones and coles of fire.

14 Then hee ſent out [k] his arrowes and ſcattered them, and hee increaſed lightnings and deſtroyed them.

15 And the chanels of waters were ſeene, and the [l] foundations of the world were diſcovered at thy rebuking, O Lord, at the blaſting of the breath of thy noſthrels.

16 Hee hath ſent downe from above *and* taken mee: hee hath drawne mee out of many [m] waters.

17 Hee hath delivered mee from my [n] ſtrong enemie, and from them which hate mee: for they were [o] too ſtrong for mee.

18 They prevented me in the day of my calamitie: but the Lord was my ſtay.

19 Hee brought mee forth alſo into a large place: [p] hee delivered mee becauſe hee favoured mee.

20 The Lord rewarded me according to my [q] righteouſneſſe: according to the pureneſſe of mine hands hee recompenced me:

21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.

22 For all his Lawes *were* before mee, and I did not caſt away his [r] commandements from me.

23 I was upright alſo with him, and have kept me from my [ſ] wickedneſſe.

24 Therefore the Lord rewarded me according to my righteouſneſſe, *and* according to the pureneſſe of mine hands in his ſight.

25 With the [t] godly thou wilt ſhew thy ſelfe godly: and with the upright man thou wilt ſhew thy ſelfe upright.

26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.

27 Thus thou wilt ſave the poore people, and wilt [v] caſt down the proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkneſſe.

29 For by thee I have [x] broken through an hoſt, and by my God I have leaped over a wall.

30 The way of the Lord is uncorrupt: the [y] word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.

31 For who is God beſides the Lord? and who is mighty ſave our God?

32 God guirdeth mee with ſtrength, and maketh my [z] way upright.

33 Hee maketh my feet like Hindes *feet*, and ſetteth mee upon mine [a] high places.

34 He teacheth mine hands to fight: ſo that a bowe of ‡ braſſe is broken with mine armes.

35 Thou haſt alſo given me the [b] ſhield of thy ſalvation, and thy right hand hath ſtayed

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[l] That is, the deep bottomes were ſeene when the red ſea was divided.

[m] Out of ſundry and great dangers.

[n] To wit, Saul.

[o] Therefore God ſent me ſuccour.

[p] The cauſe of Gods deliverance is his only favour and love to us.

[q] David was ſure of his righteous cauſe and good behaviour toward Saul and his enemies, and therfore was aſſured of Gods favour and deliverance.

[r] For all his dangers hee exerciſed himſelfe in the Law of God.

[ſ] I neither gave place to their wicked tentations, nor to mine own affections.

[t] Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his, and puniſheth the wicked, as is ſaid alſo, Levit. 26. 21. 24.

[u] When their ſin is come to the full meaſure.

[x] He attributeth it to God, that he both gate the victorie in the field, and alſo deſtroyed the cities of his enemies.

[y] Be the dangers never ſo many or great, yet Gods promiſe muſt take effect.

[z] He giveth good ſucceſſe to all mine enterpriſes.

[a] As towers and forts, which hee tooke out of the hands of Gods enemies.

‡ *Or, ſteele.*

[b] To defend mee from dangers.

ſtayed mee, and thy [c] loving kindneſſe hath cauſed me to increaſe.

36 Thou haſt enlarged my ſteps under me, and mine heeles have not ſlid.

37 [d] I have purſued mine enemies, and taken them, and have not turned againe till I had conſumed them.

38 I have wounded them, that they were not able to reſiſt: they are falne under my feet.

39 For thou haſt girded mee with ſtrength to battell: them that roſe againſt me, thou haſt ſubdued under me.

40 And thou haſt [e] given mee the neckes of mine enemies, that I might deſtroy them that hate me.

41 They [f] cried, but there was none to ſave *them, even* unto the Lord, but hee anſwered them not.

42 Then did I beate them ſmall as the duſt before the winde: I did tread them flat as the clay in the ſtreets.

43 Thou haſt delivered mee from the contentions of the people: thou haſt made mee the head of the [g] heathen: a people, *whom* I have not [h] knowne, ſhall ſerve mee.

44 As ſoone as they heare, they ſhall obey me: the ſtrangers ſhall [i] bee in ſubjection to me.

45 Strangers ſhall [k] ſhrinke away, and feare in their privie chambers.

46 Let the Lord live, and bleſſed bee my ſtrength, and the God of my ſalvation bee exalted.

47 *It is* God that giveth mee *power* to avenge me, and ſubdueth the people under me.

48 O my deliverer from mine enemies, even thou haſt ſet me up from them, that roſe againſt me: thou haſt delivered me from the [l] cruell man.

49 Therefore [m] I will praiſe thee, O Lord, among the Nations, and will ſing unto thy Name.

50 Great deliverances giveth hee unto his King, and ſheweth mercie to his anointed, *even* to David, and to his [n] ſeed for ever.

Psal. XIX.

1 *To the intent that hee might move the faithfull to a deeper conſideration of Gods glory, hee ſetteth before their eyes the moſt exquiſite workemanſhip of the heavens with their proportion and ornaments:* 8 *And afterward calleth them to the Law, wherein God hath revealed himſelfe more familiarly to his choſen people. The which peculiar grace by commending the Law hee ſetteth forth more at large.*

¶ *To him that excelleth.* A Pſalme *of David.*

THE * [a] heavens declare the glory of God, and the firmament ſheweth the worke of his hands.

2 [b] Day unto day uttereth the ſame, & night unto night teacheth knowledge.

3 *There is* no ſpeech nor [c] language, *where* their voice is not heard.

4 Their [d] line is gone forth through all the earth, and their words into the ends of the world: in them hath he ſet a Tabernacle for the ſunne.

5 Which commeth forth as a bridegroome out of his [e] chamber, *and* rejoyceth like a mighty man to runne *his* race.

6 His going out *is* from the ends of the heaven, and his compaſſe *is* unto the ends of the ſame, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, converting the ſoule: the teſtimonie of the Lord is ſure, and giveth wiſedome unto the ſimple.

8 The ſtatutes of the Lord *are* right and rejoyce the heart: the commandement of the Lord *is* pure, and giveth light unto the eyes.

9 The feare of the Lord *is* cleane, and indureth for ever: the judgements of the Lord *are* [g] truth: they are righteous [h] altogether,

10 And more to be [i] deſired then gold, yea, then much fine gold: ſweeter alſo then honey and the honey combe.

11 Moreover by them *is* thy ſervant made circumſpect, *and* in keeping of them there *is* great [k] reward.

12 Who can underſtand *his* [l] faults? cleanſe mee from ſecret *faults.*

13 Keepe thy ſervant alſo from [m] preſumptuous ſinnes: let them not reigne over mee: [n] ſo ſhall I bee upright, and made cleane from much wickedneſſe.

14 Let the words of my mouth, and the [o] meditation of my heart bee acceptable in thy ſight, O Lord, my ſtrength and my redeemer.

Psal. XX.

1 *A prayer of the people unto God, that it would pleaſe him to heare their King, and receive his ſacrifice which hee offered before hee went to battell againſt the Ammonites.*

¶ *To him that excelleth.* A Pſalme *of David.*

THE [a] Lord heare thee in the day of trouble: the [b] name of the God of Jaakob defend thee:

2 Send thee helpe from the Sanctuarie, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into aſhes. Selah.

4 *And* grant thee according to thine heart, and fulfill all thy purpoſe:

5 *That* wee may rejoyce in thy [d] ſalvation, and ſet up the banner in the Name

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[c] Hee attributeth the beginning, continuance, and increaſe in well doing onely to Gods favour.

[d] David declareth that hee did nothing beſides his vocation, but was ſtirred up by Gods ſpirit to execute his judgement.

[e] Thou haſt given them into mine hands to be ſlaine.

[f] They that reject the crie of the afflicted, God will alſo reject them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to crie.

[g] Which dwell round about mee.

[h] The kingdome of Chriſt is in Davids kingdome prefigured: who by the preaching of his Word bringeth all to his ſubjection.

[i] Or, lie: ſignifying a ſubjection conſtrained and not voluntary.

[k] Feare ſhal cauſe them to bee afraid and come forth of their ſecret holes and holds to ſeeke pardon.

[l] That is, Saul, who of malice perſecuted him.

[m] This propheſie appertaineth to the kingdome of Chriſt, and vocation of the Gentiles, as Rom. 15. 9.

[n] This did not properly appertain to Salomon, but to Ieſus Chriſt.

* Rom. 1. 20.

[a] He reprocheth unto man his ingratitude, ſeeing the heavens, which are dumbe creatures, ſet forth Gods glory.

[b] The conti ſucceſſe of th and night is cient to d Gods power goodneſſe.

[c] The heaven a ſchoolemaſt all nations, they never ſo barous.

[d] The heaven as a line of capitall letter ſhew unto Gods glory.

[e] Or, vaile. manner was the bride & b groome ſh ſtand under a together, and come forth w great ſolemn and rejoycin the aſſembly.

[f] Though creatures ca ſerve, yet ought to bee ſu cient to lead unto him.

[g] So that all m inventions intentions are

[h] Every one w out exception.

[i] Except G Word be eſteem above all word things, it is c temned.

[k] For God cepteth our ind vour, though i farre unperfect.

[l] Then there is reward of du but of grace: where ſinne i there death is reward.

[m] Which done purpoſely of malice.

[n] If thou ſ preſſe my wick affections by th holy ſpirit.

[o] That I m obey thee thought, wor and deed.

[a] Hereby Ki are alſo admon ed to call to G in their affaire

[b] The very power, and g of God.

[c] In token they are acc able unto him.

[d] Granted to King, in wh wealth our fel tis ſtandeth.

of our God, *when* the Lord ſhall performe all thy petitions.

6 Now [e] know I that the Lord will helpe his annointed, *and* will heare him from his [f] Sanctuarie by the mightie helpe of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and falne, but wee are riſen, and ſtand upright.

9 Save Lord: [h] let the King heare us in the day that we call.

PSAL. XXI.

1 *David in the perſon of the people, praiſeth God for the victorie, attributing it to God, and not to the ſtrength of man: Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of his Kingdome.*

¶ *To him that excelleth.* A Pſalme *of David.*

THe King ſhall [a] rejoice in thy ſtrength, O Lord: yea, how greatly ſhall hee rejoice in thy ſalvation!

2 Thou haſt given him his hearts deſire, and haſt not denied *him* the requeſt of his lips. Selah.

3 For thou [b] diddeſt prevent him with liberall bleſſings, *and* diddeſt ſet a crowne of pure gold upon his head.

4 [c] Hee asked life of thee, *and* thou gaveſt him a long life for ever and ever.

5 His glory *is* great in thy ſalvation: dignitie and honour haſt thou laid upon him.

6 For thou haſt ſet him as [d] bleſſings for ever: thou haſt made him glad with the joy of thy countenance.

7 Becauſe the King truſteth in the Lord, and in the mercie of the moſt High, hee ſhall not ſlide.

8 [e] Thine hand ſhall finde out all thine enemies, *and* thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fierie oven in time of thine anger: the Lord ſhall deſtroy them in his [f] wrath, and the fire ſhall devoure them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from the children of men.

11 For they [g] intended evill againſt thee, *and* imagined miſchiefe, *but* they ſhall not prevaile.

12 Therefore ſhalt thou put [h] them apart, *and* the ſtrings of thy bow ſhalt thou make ready againſt their faces.

13 [i] Be thou exalted, O Lord, in thy ſtrength: *ſo* will wee ſing and praiſe thy power.

PSAL. XXII.

1 *David complained becauſe hee was brought into ſuch extremities, that he was paſt all hope, but after hee had rehearſed the ſorrowes and griefes, wherewith hee was vexed,* 10 *Hee recovereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here under his owne perſon he ſetteth forth the figure of Chriſt, whom he did foreſee by the ſpirit of propheſie, that hee ſhould marvailouſly, and ſtrangely be dejected, and abaſed, before his Father ſhould raiſe and exalt him againe.*

¶ *To him that excelleth upon* ‡ *Aijeleth Haſſhahar.* A Pſalme *of David.*

MY [a] God, my God, why haſt thou forſaken me, *and* art ſo farre from mine health, *and from* the words of my [b] roaring?

2 O my God, I cry by day, but thou heareſt not, and by night, but ‡ have no audience.

3 But thou art holy, and doeſt inhabit the [c] praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou diddeſt deliver them.

5 They called upon thee, and were delivered: they truſted in thee, and were not confounded.

6 But I am [d] a worme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, have mee in deriſion: they make a mowe *and* nod the head, *ſaying,*

8 ‡ * He truſted in the Lord, let him deliver him: let him ſave him, ſeeing hee loveth him.

9 But thou diddeſt draw mee out of the [e] wombe: thou gaveſt me hope, *even* at my mothers breaſts.

10 I was caſt upon thee, *even* from the [f] wombe: thou art my God from my mothers bellie.

11 Bee not farre from mee, becauſe trouble is near: for *there is* none to help *me.*

12 Many yong bulles have compaſſed me: mightie [g] bulles of Baſhan have cloſed mee about.

13 They gape upon mee with their mouthes, *as* a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of joint: mine heart is like waxe: it is molten in the mids of my bowels.

15 My ſtrength is dried up like a potſheard, and my tongue cleaveth to my jawes, and thou haſt [i] brought mee into the duſt of death.

16 For dogges have compaſſed me, *and* the aſſembly of the wicked have incloſed me: they [k] pierced mine hands and my feet.

17 I may tell all my bones: *yet* they behold, *and* looke upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But bee not thou farre off, O Lord, my ſtrength: haſten to helpe me.

20 Deliver my ſoule from the ſword:

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‡ *Or, the hind of the morning, and this was the name of ſome common ſong.*

[a] Here appeareth that horrible conflict, which hee ſuſtained betweene faith and deſperation.

[b] Being tormented with extreame anguiſh.

‡ *Or, I ceaſe not.*

[c] He meaneth the place of praiſing; even the Tabernacle: or elſe it is ſo called, becauſe he gave the people continually occaſion to praiſe him.

[d] And ſeeming moſt miſerable of al creatures, which was meant of Chriſt. And herein appeareth the unſpeakable love of God toward mā, that he would thus abaſe his Son for our ſakes.

‡ *Ebr. rolled upon God.*

* *Matth.* 27. 43.

[e] Even from my birth thou haſt given mee occaſion to truſt in thee.

[f] For except Gods providence preſerve the infants, they ſhould periſh a thouſand times in the mothers wombe.

[g] He meaneth, that his enemies were ſo fat, proud and crueil, that they were rather beaſts then men.

[h] Before he ſpake of the cruelty of his enemies, and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented both in ſoule and body.

[i] Thou haſt ſuffered me to be without all hope of life.

[k] Thus David complaineth as though hee were nailed by his enemies both hands and feet: but this was accompliſhed in Chriſt.

my [l] deſolate *ſoule* from the power of the dogge.

21 [m] Save me from the Lions mouth, and anſwer mee *in ſaving me* from the hornes of the Vnicornes.

22 * I will declare thy Name unto my brethren: in the mids of the Congregation will I praiſe thee, *ſaying*,

23 [n] Praiſe the Lord, yee that feare him: magnifie yee him, all the ſeed of Jaakob, and feare yee him all the ſeed of Iſrael.

24 For hee hath not deſpiſed nor abhorred the affliction of the [o] poore: neither hath hee hid his face from him, but when he called unto him, he heard.

25 My praiſe *ſhall be* of thee in the great Congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lord, ſhall praiſe him: your heart ſhall live for ever.

27 All the ends of the world ſhall remember *themſelves*, and turne to the Lord: and all the kinreds of the Nations ſhall worſhip before thee.

28 For the kingdome *is* the Lords, and he ruleth among the nations.

29 All they that bee fat [r] in the earth, ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bow before him, [ſ] even hee that cannot quicken his owne ſoule.

30 [t] *Their* ſeed ſhall ſerve him: it ſhall bee counted unto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſſe unto a people that ſhall bee borne, becauſe he hath [u] done it.

[l] My life that is ſolitary, left alone & forſaken of all, Pſal. 35. 17. and 25. 16.

[m] Chriſt is delivered with a more mightie deliverance by overcomming death, then if he had not taſted death at all.

* *Heb.* 2. 12.

[n] Hee promiſeth to exhort the Church, that they by his example might praiſe the Lord.

[o] The poore afflicted are comforted by this example of David or Chriſt.

[p] Which were ſacrifices of thankſgiving, which they offered by Gods commandement, when they were delivered out of any great danger.

[q] He doth allude ſtill to the ſacrifice.

[r] Though the poore be firſt named, as verſe 26. yet the wealthie are not ſeparated from the grace of Chriſts kingdome.

[ſ] In whom there is no hope that he ſhall recover life: ſo neither poore nor rich, quicke nor dead ſhall bee rejected from his kingdome.

[t] Meaning, the poſteritie, which the Lord keepeth as a ſeed to the Church to continue his praiſe among men.

[u] That is, God hath fulfilled his promiſe.

P s a l. XXIII.

1 *Becauſe the Prophet had proved the great mercies of God at divers times, and in ſundry manners, hee gathereth a certaine aſſurance, fully perſwading himſelfe that God will continue the very ſame goodnes towards him for ever.*

¶ A Pſalme *of David.*

THE Lord *is** my ſhepheard, [a] I ſhall not want.

2 He maketh me to reſt in greene paſture, *and* leadeth me by the ſtill waters.

3 Hee [b] reſtoreth my ſoule, *and* leadeth me in the [c] paths of righteouſneſſe for his Names ſake.

4 Yea, though I ſhould walk through the valley of the [d] ſhadow of death, I will feare no evill: for thou art with me: thy rod and thy ſtaffe, they comfort me.

5 Thou doſt prepare a [e] table before me in the ſight of mine adverſaries: thou doſt [f] annoint mine head with oile, *and* my cup runneth over.

6 Doubtleſſe kindneſſe and mercie ſhall follow me all the daies of my life, and I ſhall remaine a long ſeaſon in the [g] houſe of the Lord.

* *Iſa.* 40. 11. *Ierem.* 23. 5. *Ezek.* 34. 23. *Iohn* 10. 11. 1 *Pet.* 2. 25.

[a] Hee hath care over me, and miniſtreth unto me all things.

[b] He comforteth or refreſheth mee.

[c] Plaine, or ſtraight wayes.

[d] Though he were in dãger of death, as the ſheepe that wandreth in the dark valley without his ſhepheard.

[e] Albeit his enemies ſought to deſtroy him, yet God delivereth him, and dealeeth moſt liberally with him in deſpite of them.

[f] As was the maner of great feaſts.

[g] Hee ſetteth his felicitie in pleaſures of World, but feare and ſe of God.

P s a l. XXIV.

3 *Albeit the Lord God hath made, and governeth all the world, yet toward his choſen people his gracious goodneſſe doth moſt abundantly appeare, in that among them hee will have his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinfull filth of this world.* 7 *Finally, he magnifieth Gods grace for the building of the Temple, to the end hee might ſtirre up all the faithfull to the true ſervice of God.*

¶ A Pſalme *of David.*

THE earth * *is* the Lords, and all that therein is: the world and they that dwell therein.

2 For hee hath founded it upon the [a] ſeas: and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the mountaine of the Lord, and who ſhall ſtand in his holy place?

4 *Even hee that hath* innocent hands, and a pure heart: which hath not lift up his minde unto vanitie, nor ſworne deceitfully.

5 He ſhall receive a bleſſing from the Lord, and righteouſneſſe from the God of his ſalvation.

6 This is the [b] generation of them that ſeeke him, of them that ſeeke thy face, *this is* Jaakob. Selah.

7 [c] Lift up your heads yee gates, and be yee lift up yee everlaſting doores, and the King of glory ſhall come in.

8 Who is this King of glory? the Lord ſtrong and mighty, *even* the Lord mighty in battell.

9 Lift up your heads, ye gates, and lift up *your ſelves*, ye everlaſting doores, and the King of glory ſhall come in.

10 Who is this King of glorie? the Lord of hoſtes, he is the King of glorie. Selah.

* *Deut.* 10. *Iob.* 28. 24. 1 *Cor.* 10. 26

[a] He noteth things: the that the earth mans judgem ſeemeth above waters, and that God mirac louſly preſerv the earth, that is not drown with the wate which natura are above it.

[b] Though cumciſion ſepa the carnall ſeed Iaakob from Gentiles, yet that ſeeketh G is the true Iaak and the very raelite.

[c] David deſi the building up the Temple, wh in the glorie God ſhoud peare, and un the figure of Temple, hee prayeth for ſpirituall Tem which is etern becauſe of the p miſe which made to the Te ple, as it is writt Pſal. 132. 14.

P s a l. XXV.

1 *The Prophet touched with the conſideration of his ſinnes, and alſo grieved with the cruell malice of his enemies,* 6 *Prayeth to God moſt fervently to have his ſinnes forgiven,* 7 *Eſpecially ſuch as hee had committed in his youth. Hee beginneth every verſe according to the Ebrew letters, two or three except.*

¶ A Pſalme *of David.*

UNto thee, [a] O Lord, lift I up my ſoule.

2 My God, I [b] truſt in thee: let me not bee confounded: let not mine enemies rejoyce over me.

3 * So all that hope in thee, ſhall not be aſhamed: *but* let them be confounded, that tranſgreſſe without cauſe.

4 [c] Shew me thy wayes, O Lord, *and* teach me thy pathes.

5 Lead mee forth in thy truth, and teach mee: for thou art the God of my ſalvation: in thee doe I truſt [d] all the day.

6 Remember, O Lord, thy tender mercies,

[a] I put not truſt in any wor ly thing.

[b] That thou take away enemies, whi are thy rods.

* *Iſa.* 28. 6. *Rom.* 10. 11.

[c] Reteine me the faith of promiſe, that ſwarve not on a ſide.

[d] Conſtantly a againſt all te tions.

mercies, and thy loving kindneſſe: for they have beene for ever.

7 Remember not the [e] ſinnes of my youth, nor my rebellions, *but* according to thy kindneſſe remember thou me, *even* for thy goodneſſe ſake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he [f] teach ſinners in the way.

9 Them that bee meeke will [g] hee guide in judgement, and teach the humble his way.

10 All the pathes of the Lord *are* mercie and truth unto ſuch as keepe his covenant and his teſtimonies.

11 For thy [h] Names ſake, O Lord, be mercifull unto mine iniquitie, for it is great.

12 What [i] man is hee that feareth the Lord? him will hee teach the way *that* he ſhall [k] chuſe.

13 His ſoule ſhall dwell at [l] eaſe, and his ſeed ſhall inherit the land.

14 The [m] ſecret of the Lord *is revealed* to them that feare him: and his covenant *to give them* underſtanding.

15 Mine eyes *are* ever toward the Lord: for hee will bring my feet out of the net.

16 Turne thy face unto me, and have mercie upon me: for I am deſolate and poore.

17 The ſorrowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke upon mine affliction and my travell, and forgive all my ſinnes.

19 Behold mine [o] enemies, for they are many, and they hate mee with cruell hatred.

20 Keepe my ſoule, and deliver me: let me not bee confounded, for I truſt in thee.

21 Let [p] *mine* uprightneſſe and equitie preſerve me: for mine hope is in thee.

22 Deliver Iſrael, O God, out of all his troubles.

PSAL. XXVI.

1 David oppreſſed with many injuries, finding no helpe in the world, calleth for aide from God: and aſſured of his integritie toward Saul, deſireth God to be his judge, and to defend his innocencie. 6 Finally, he maketh mention of his ſacrifice, which he will offer for his deliverance, and deſireth to bee in the company of the faithfull in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of life, and open praiſes and thankeſgivings.

A Pſalme *of David*.

JUdge me, [a] O Lord, for I have walked in mine innocencie: my truſt hath been alſo in the Lord: *therefore* ſhall I not ſlide.

2 Prove me, O Lord, and trie mee: examine my [b] reines, and mine heart.

3 For thy [c] loving kindneſſe *is* before mine eyes: therefore have I walked in thy truth.

4 I have not [d] haunted with vaine perſons, neither kept company with the diſſemblers.

5 I have hated the aſſembly of evill, and have not companied with the wicked.

6 I will [e] waſh mine hands in innocencie, O Lord, and compaſſe thine altar,

7 That I may declare with the voice of thankeſgiving, and ſet forth all thy wonderous workes.

8 O Lord, I have loved the habitation of thine houſe, and the place where thine honour dwelleth.

9 [f] Gather not my ſoule with the ſinners, nor my life with the bloody men:

10 In whoſe hand *is* [g] wickedneſſe, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me *therefore*, and be mercifull unto me.

12 My foot ſtandeth in [h] uprightneſſe: I will praiſe thee, O Lord, in the Congregations.

PSAL. XXVII.

1 David maketh this Pſalme, beeing delivered from great perils, as appeareth by the praiſes and thankeſgivings annexed: 6 Wherein we may ſee the conſtant faith of David againſt the aſſaults of all his enemies, 7 And alſo the end wherefore he deſireth to live and to bee delivered, onely to worſhip God in his Congregation.

A Pſalme *of David*.

THE Lord *is* my [a] light and my ſalvation, whom ſhall I feare? the Lord *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes came upon me to eate my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afraid: though warre be raiſed againſt me, I will truſt [b] in this.

4 [c] One thing have I deſired of the Lord, that I will require, *even* that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle: in the ſecret *place* of his pavillion ſhall he hide me, *and* ſet me up upon a rocke.

6 [d] And now ſhall he lift up my head above mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of joy: I will ſing and praiſe the Lord.

7 Hearken unto my voice, O Lord, *when* I cry: have mercy alſo upon me, and heare me.

8 *When thou ſaydeſt*, [e] ſeeke yee my face, mine heart anſwered unto thee, O Lord, I will ſeeke thy face.

9 Hide not *therefore* thy face from me, nor caſt thy ſervant away in diſpleaſure:

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[d] Hee declareth that they cannot walke in ſimplicitie before God, that delight in the companie of the ungodly.

[e] I wil ſerve thee with a pure affection, and with the godly that ſacrifice unto thee.

[f] Deſtroy me not in the overthrow of the wicked.

[g] Whoſe cruell hands doe execute the malicious deviſes of their hearts.

[h] I am preſerved from mine enemies by the power of God, and therefore will praiſe him openly.

[a] Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſalvation was ſurely laid up in God, he feared not the tyrannie of his enemies.

[b] That God will deliver mee and give my faith the victorie.

[c] The loſſe of country, wife and all wordly commodities, grieve mee not in reſpect of this one thing, that I may not praiſe thy Name in the mids of the congregation.

[d] David aſſured himſelfe by the ſpirit of propheſie, that he ſhould overcome his enemies, and ſerve God in his Tabernacle.

[e] Hee groundeth upon Gods promiſe, and ſheweth that hee is moſt willing to obey his commandements.

thou haſt beene my ſuccour: leave mee not, neither forſake mee, O God of my ſalvation.

10 [f] Though my father and my mother ſhould forſake me, yet the Lord will gather me up.

f Hee magnifieth Gods love towards his, which farre paſſeth the moſt tender love of parents towards their children.

11 Teach mee thy way, O Lord, and leade me in a right path becauſe of mine enemies.

12 Give mee not unto the [g] luſt of mine adverſaries: for there are falſe witneſſes riſen up againſt mee, and ſuch as ſpeake cruelly.

g But either pacifie their wrath, or bridle their rage.

13 *I ſhould have fainted*, except I had beleeved to ſee the goodneſſe of the Lord [h] in the land of the living.

14 [i] Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

h In this preſent life before I die, as Iſa. 38. 11.
i Hee exhorteth himſelf to depend on the Lord, ſeeing he never failed in his promiſes.

P SAL. XXVIII.

1 *Beeing in great feare and heavineſſe of heart to ſee God diſhonoured by the wicked, hee deſireth to be rid of them,* 4 *and crieth for vengeance againſt them, and at length aſſureth himſelfe that God hath heard his prayer.* 9 *Unto whoſe tuition, he commendeth all the faithfull.*

A Pſalme *of David.*

VNto thee, O Lord, doe I crie: O my ſtrength, bee not deafe toward mee, leſt, if thou anſwer mee not, I bee [a] like them that goe downe into the pit.

2 Heare the voice of my petitions, when I cry unto thee, when I hold up mine hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which ſpeak friendly to their neighbours, when malice *is* in their hearts.

4 [d] Regard them according to their deeds, and according to the wickedneſſe of their inventions: recompenſe them after the worke of their hands: render them their reward.

a Hee counteth himſelfe as a dead man, til God ſhew his favour toward him, and grant him his petition.
b Hee uſed this outward meanes to help the weakneſſe of his faith: for in that place was the arke and there God promiſed to ſhew the tokens of his favour.
c Deſtroy not the good with the bad.
d He thus praieth in reſpect of Gods glory, and not for his own cauſe, being aſſured that God would puniſh the perſecuters of his Church.

5 For they regard not the workes of the Lord, nor the operation of his hands: *therefore* [e] breake them downe, and build them not up.

e Let them be utterly deſtroyed, as Malac. 1. 4.

6 [f] Praiſed *be* the Lord, for hee hath heard the voice of my petitions.

f Becauſe hee felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his praiſes.

7 The Lord *is* my ſtrength and my ſhield, mine heart truſted in him, and I was helped: therefore mine heart ſhall rejoyce, and with my ſong will I praiſe him.

8 The Lord *is* [g] their ſtrength, and hee is the ſtrength of the deliverance of his annointed.

g Meaning his ſouldiers, who were as meanes, by whom God declared his power.

9 Save thy people, and bleſſe thine inheritance: feed them alſo, and exalt them for ever.

P SAL. XXIX.

1 *The Prophet exhorteth the Princes and Rulers of the world, (which for the moſt part thinke there is no God.)* 3 *At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble.* 11 *And though thereby God threatneth ſinners, yet is he alwayes mercifull to his, and moveth them thereby to praiſe his Name.*

A Pſalme *of David.*

GIve unto the Lord, ye [a] ſonnes of the mighty: give unto the Lord glorie, and ſtrength.

2 Give unto the Lord glory *due* unto his Name: worſhip the Lord in his glorious Sanctuarie.

a Hee exh
the proud
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3 The [b] voice of the Lord *is* upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

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4 The voice of the Lord *is* mighty: the voice of the Lord *is* glorious.

5 The [c] voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them alſo to leape like a calfe: Lebanon *alſo* and [d] Shirion like a young unicorne.

7 The voice of the Lord divideth the [e] flames of fire.

8 The voice of the Lord maketh the wilderneſſe to tremble: the Lord maketh the wilderneſſe of [f] Kadeſh to tremble.

9 The voice of the Lord maketh the hindes to [g] calve, and [h] diſcovereth the forreſts, *therefore* in his [i] Temple doth everie man ſpeake of *his* glory.

10 The Lord ſitteth upon the [k] flood, and the Lord doth remaine King for ever.

11 The Lord ſhall give ſtrength unto his people: the Lord ſhall bleſſe his people with peace.

c That is,
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e It cauſeth
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f In places
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g For feare
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P SAL. XXX.

1 *When David was delivered from great danger, he rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then ſevere and rigorous towards his children.* 7 *And alſo that the fall from proſperitie to adverſitie is ſudden,* 8 *This done, he returneth to prayer, promiſing to praiſe God for ever.*

¶ * *A Pſalme* or *ſong of the* * *dedication of the* [a] *houſe of David.*

I Will magnifie thee, O Lord: for thou [b] haſt exalted mee, and haſt not made my foes to rejoyce over me.

2 O Lord my God, I cried unto thee, and thou haſt [c] reſtored me.

3 O Lord, thou haſt brought my [d] ſoule out of the grave: thou haſt revived mee from them that goe downe into the pit.

* 2 Sam. 7
* Deut. 20
a After that
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it with mo
thy fornicati
b He conde
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gratitude,
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for his benef
c Reſtored
the rebellion
Abſalom.
d Meaning,
hee eſcapeth
moſt narrow

4 Sing praiſes unto the Lord, yee [e] his Saints, and give thankes [f] before the remembrance of his Holineſſe.

5 * For *he endureth but* a while in his anger: *but* in his favour *is* life: weeping may abide at evening, but joy *commeth* in the morning.

6 And in my [g] proſperitie I ſaid, I ſhall never be moved.

7 *For* thou Lord of thy goodneſſe hadſt

e The word
nifieth them
have received
cie, and ſhew
cie liberally
others.
f Before his
bernacle.
* Pſal. 14
Iſa. 54.
2 Cor. 4. 17
g I put too
confidence
quiet ſtate,
31. 18. 2 C
32, 24. 25

hadſt made my [h] mountaine to ſtand ſtrong: *but* thou didſt hide thy face, *and* I [i] was troubled.

8 *Then* cried I unto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe downe to the pit? ſhall the duſt [k] give thankes unto thee? or ſhall it declare thy truth?

10 Heare O Lord, and have mercie upon me: Lord be thou mine helper.

11 Thou haſt turned my mourning into joy: thou haſt looſed my ſacke and girded me with gladneſſe.

12 Therefore ſhall *my* [l] tongue praiſe thee and not ceaſe: O Lord my God, I will give thankes unto thee for ever.

PSAL. XXXI.

1 David delivered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemie beeing readie to take him. 15 Then he affirmeth that the favour of God is alwayes ready to thoſe that feare him. 20 Finally, hee exhorteth all the faithfull to truſt in God, and to love him, becauſe he preſerveth and ſtrengtheneth them, as they may ſee by this example.

¶ *To him that excelleth.* A Pſalme *of David.*

IN * thee, O Lord, have I put my truſt: let me never bee confounded: deliver me in thy [a] righteouſneſſe.

2 Bowe downe thine eare to mee: make haſte to deliver me: bee unto me a ſtrong rocke, *and* an houſe of defence to ſave mee.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide me.

4 Draw me out of the [b] net, that they have laid privily for me: for thou art my ſtrength.

5 Into thine [c] hand I commend my ſpirit: *for* thou haſt redeemed me, O Lord God of truth.

6 I have hated them that give themſelves to deceitfull vanities: for I [d] truſt in the Lord.

7 I will bee glad and rejoyce in thy mercy: for thou haſt ſeene my trouble: thou haſt knowne my ſoule in adverſities,

8 And thou haſt not ſhut me up in the hand of the enemie, *but* haſt ſet my feet at [e] large.

9 Have mercy upon mee, O Lord: for I am in trouble: mine [f] eye, my ſoule and my belly are conſumed with griefe.

10 For my life is waſted with heavineſſe, and my yeares with mourning: my ſtrength faileth for my paine: and my bones are conſumed.

11 I was a [g] reproach among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintance, [h] who ſeeing me in the ſtreet, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken veſſell.

13 For I have heard the railing [i] of great men: feare *was* on every ſide, while they conſpired together againſt mee, *and* conſulted to take my life.

14 But I truſted in thee, O Lord, I ſaid, [k] Thou art my God.

15 My [l] times are in thine hand: deliver mee from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant, *and* ſave me through thy mercie.

17 Let mee not bee confounded, O Lord: for I have called upon thee: let the wicked be put to confuſion, and [m] to ſilence in the grave.

18 Let the lying lips be made dumbe, which cruelly, proudly, and ſpitefully ſpeake againſt the righteous.

19 How great is thy goodneſſe, which thou [n] haſt laid up for them, that feare thee! *and* done to them, that truſt in thee, *even* before the ſonnes of men!

20 Thou doſt hide them ‡ [o] privily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed *be* the Lord: for hee hath ſhewed his marveilous kindneſſe toward me in a [p] ſtrong citie.

22 Though I ſaid in mine [q] haſte, I am caſt out of thy ſight, yet thou heardeſt the voice of my prayer when I cryed unto thee.

23 Love yee the Lord all his ‡ Saints: *for* the Lord preſerveth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that truſt in the Lord, bee [r] ſtrong, and he ſhall eſtabliſh your heart.

PSAL. XXXII.

1 David puniſhed with grievous ſickneſſe for his ſinnes, counteth them bleſſed to whom God doth not impute their tranſgreſſions. 5 And after that hee had confeſſed his ſinnes, and obtained pardon, 6 He exhorteth the wicked men to live godly, 11 And the good to rejoyce.

¶ A Pſalme *of David to give* [a] *inſtruction.*

BLeſſed *is he* whoſe wickedneſſe is [b] forgiven, *and* whoſe ſinne is covered.

2 Bleſſed *is* the man, unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I held my [c] tongue, my bones conſumed, *or* when I [d] roared all the day,

4 (For thine hand is heavie upon me, day and night: *and* my moiſture is turned into the drought of Summer. Selah.)

5 *Then* I [e] acknowledged my ſinne unto thee, neither hidde I mine iniquitie: *for* I thought, I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne. Selah.

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[i] They that were in authority condemned mee as a wicked doer.

[k] I had this teſtimony of conſcience, that thou wouldeſt defend mine innocency.

[l] Whatſoever chãges come, thou governeſt them by thy providence.

[m] Let death deſtroy them, to the intent that they may hurt no more.

[n] The treaſures of Gods mercie are alwayes laid up in ſtore for his children, albeit at all times they do not enjoy them.

‡ *Ebr. in the ſecret of thy face.*

[o] That is, in a place where they ſhall have thy comfort, and bee hid ſafely frõ the enemies pride.

[p] Meaning, there was no Citie ſo ſtrong to preſerve him, as the defence of Gods favour.

[q] And ſo by my raſhneſſe and infidelitie deſerved to have beene forſaken.

‡ *Or, yee that feele his mercies.*

[r] Bee conſtant in your vocation, & God wil confirme you with heavenly ſtrength.

[a] Concerning the free remiſſion of ſins, which is the chiefeſt point of our faith.

[b] To be juſtified by faith, is to have our ſinnes freely remitted, and to bee reputed juſt, Rom. 4. 6.

[c] Betweene hope and deſpaire.

[d] Neither by ſilence nor crying found I eaſe: ſignifying, that before the ſinner be reconciled to God he feeleth a perpetuall torment.

[e] He ſheweth that as Gods mercie is the onely cauſe of forgivenes of ſins, ſo the meanes thereof are repentance and confeſſion, which proceed of faith.

6 Therefore ſhall every one that is godly, make his prayer unto thee in [f] a time when thou mayeſt be found: ſurely, in the flood of great waters [g] they ſhall not come neare him.

7 Thou art my ſecret place: thou preſerveſt me from trouble: thou compaſſeſt mee about with joyfull deliverance. Selah.

8 I will [h] inſtruct thee, and teach thee in the way that thou ſhalt goe, *and* I will guide thee with mine eye.

9 Bee yee not like a horſe, *or* like a mule, *which* underſtand not: [i] whoſe mouthes thou doeſt binde with bit and bridle, leſt they come neare thee.

10 Many ſorrowes *ſhall come* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad yee righteous, and [k] rejoyce in the Lord, and be joyfull all yee, that are upright in heart.

Psal. XXXIII.

1 *Hee exhorteth good men to praiſe God for that hee hath not onely created all things, and by his providence governeth the ſame, but alſo is faithfull in his promiſes:* 10 *He underſtandeth mans heart, and ſcattereth the counſell of the wicked,* 16 *So that no man can be preſerved by any creature or mans ſtrength: but they that put their confidence in his mercie, ſhall be preſerved from all adverſities.*

Rejoyce in the Lord, O yee righteous, *for* it [a] becommeth upright men to be thankefull.

2 Praiſe the Lord with harpe: ſing unto him with violl *and* [b] inſtrument of ten ſtrings.

3 Sing unto him a new ſong: ſing cheerfully with a loud voice.

4 For the [c] word of the Lord *is* righteous, and all his [d] workes *are* faithfull.

5 Hee [e] loveth righteouſneſſe and judgement, the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heavens made, and all the hoſte of them by the breath of his mouth.

7 He [f] gathereth the waters of the Sea together as upon an heape, and layeth up the depths in *his* treaſures.

8 Let all the earth feare the Lord: let all them that dwel in the world feare him.

9 For he ſpake, and it was done: hee commanded, and it ‡ ſtood.

10 The Lord breaketh the [g] counſell of the heathen, *and* bringeth to nought the devices of the people.

11 The counſell of the Lord ſhall ſtand for ever, *and* the thoughts of his heart throughout all ages.

12 Bleſſed *is* that nation, whoſe [h] God is the Lord: *even* the people *that* hee hath choſen for his inheritance.

13 The Lord [i] looketh down from heaven, *and* beholdeth al the children of men.

14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

15 He [k] faſhioneth their hearts every one, *and* underſtandeth all their workes.

16 The [l] King is not ſaved by the multitude of an hoſte, *neither* is the mightie man delivered by great ſtrength.

17 An horſe is a vaine helpe, and ſhall not deliver *any* by his great ſtrength.

18 Behold, [m] the eye of the Lord *is* upon them that feare him, *and* upon them that truſt in his mercie,

19 To deliver their ſoules from death, and to preſerve them in famine.

20 [n] Our ſoule waiteth for the Lord: *for* he is our helpe and our ſhield.

21 Surely our heart ſhall rejoyce in him, becauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, bee upon us, as we truſt in thee.

Psal. XXXIV.

1 *After David had eſcaped Achiſh, according as it is written in the* 1 *Sam.* 21. 11. *whom in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philiſtims) hee praiſeth God for his deliverance,* 3 *Provoking all others by his example to truſt in God, to feare him and ſerve him:* 7 *Who defendeth the godly with his Angels,* 16 *and utterly deſtroyeth the wicked in their ſinnes.*

¶ A Pſalme *of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.*

I Will [a] alway give thankes unto the Lord: his praiſe *ſhall bee* in my mouth continually.

2 My ſoule ſhall glory in the Lord: the [b] humble ſhall heare it, and be glad.

3 Praiſe yee the Lord with me, and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my [c] feare.

5 They [d] ſhall looke unto him, and run *to him*: and their faces ſhall not bee aſhamed, *ſaying*,

6 This poore man cried, and the Lord heard *him*, and ſaved him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and delivereth them.

8 Taſte yee, and ſee how gracious the Lord is: bleſſed *is* the man that truſteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lions doe lacke, and ſuffer hunger, but they, which ſeeke the Lord, ſhall [g] want nothing that is good.

11 Come children, hearken unto me: I will teach you the [h] feare of the Lord.

12 * What man is he that deſireth life, and loveth *long* dayes for to [i] ſee good?

13 Keepe thy tongue from evill, and thy lips, that they ſpeake no guile.

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[f] When neceſſitie cauſeth him to ſeeke to thee for helpe, Iſa. 55. 6.

[g] To wit, the waters, and great dangers.

[h] David promiſeth to make the reſt of Gods children partakers of the benefits which hee felt, and that he will diligently looke and take care to direct them in the way of ſalvation.

[i] If men can rule bruit beaſts, think they that God wil not bridle and tame their rage?

[k] He ſheweth that peace and joy of conſcience in the holy Ghoſt, is the fruit of faith.

[a] It is the duty of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.

[b] To ſing on inſtruments, was a part of the ceremoniall ſervice of the temple, which doth no more appertaine unto us, then the ſacrifices, cenſings, and lights.

[c] That is, counſell, or commandement in governing the world.

[d] That is, the effect and execution.

[e] Howſoever the world judgeth of Gods workes, yet hee doth all things according to juſtice and mercy.

[f] By the creation of the heavens and beautifull ornament, with the gathering alſo of the waters, he ſetteth forth the power of God, that al creatures might feare him.

‡ *Or, was created.*

[g] No counſel can prevaile againſt God, but hee defeateth it; and it ſhall have evill ſucceſſe.

[h] He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.

[i] He proveth that all things are governed by Gods providence, and not by fortune.

[k] Therefore knoweth th wicked enter ſes.

[l] If Kings and mightie of world cannot ſaved by wo meanes, but o by Gods pro dence, what h others to truſt that have not meanes?

[m] God ſhew that toward hi his mercy, wh man by no me is able to co paſſe.

[n] Thus he ſpe eth in the nam the whole Chur which onely pend on G providence.

[a] Hee promi never to beco unmindefull Gods great b fit for his deli ance.

[b] They that beaten down wi the experience their owne evil

[c] Which I co ceived for dangers where was.

[d] They ſhall b bold to flee thee for ſuccou when they ſhall thy mercies ward me.

[e] Though Go power be ſufficie to governe us, for mans infirm tie hee appoint his Angels watch over us.

[f] The godly their patient bedience, pro more than th which ravine ſpoile.

[g] If they ab the laſt triall.

[h] That is, true religion worſhip of God

* 1 *Pet.* 3. 1

[i] Seeing all naturally de felicitie, hee wo dereth why th caſt themſelv willingly into ſerie.

14 Eſchew evill, and doe good: ſeeke peace, and follow after it.

15 The eyes of the Lord *are* upon the righteous, and his eares *are open* unto their crie.

16 *But* the [k] face of the Lord *is* againſt them that doe evill, to cut off their remembrance from the earth.

17 *The righteous* crie, and the Lord heareth *them*, and delivereth them out of all their troubles.

18 The Lord is neare unto them that are of a [l] contrite heart, and will ſave ſuch as be afflicted in ſpirit.

19 Great *are* the troubles of the righteous, but the Lord delivereth him out of them all.

20 [m] Hee keepeth all his bones: not one of them is broken.

21 *But* malice ſhall ſlay the [n] wicked: and they that hate the righteous ſhall periſh.

22 The Lord [o] redeemeth the ſoules of his ſervants: and none, that truſt in him, ſhall periſh.

Psal. XXXV.

1 *So long as Saul was enemie to David, all that had any authoritie under him, to flatter their King (as is the courſe of the world) did alſo moſt cruelly perſecute David, againſt whom hee prayeth God to pleade and to avenge his cauſe,* 8 *That they may bee taken in their nets and ſnares, which they laid for him, that his innocencie may be declared,* 27 *And that the innocent which taketh part with him, may rejoice and praiſe the Name of the Lord, that thus delivereth his ſervant:* 28 *And ſo he promiſeth to ſpeake forth the juſtice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Pſalme *of David.*

Plead thou my [a] cauſe, O Lord, with them that ſtrive with me: fight thou againſt them, that fight againſt me.

2 [b] Lay hand upon the ſhield and buckler, and ſtand up for mine helpe.

3 Bring out alſo the ſpeare, and ſtop *the way* againſt them, that perſecute me: ſay unto my [c] ſoule, I am thy ſalvation.

4 Let them bee confounded and put to ſhame, that ſeeke after my ſoule: let them bee turned backe, and brought to confuſion, that imagine my hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the [d] Lord ſcatter *them*.

6 Let their way bee darke and ſlipperie: and let the Angel of the Lord perſecute them.

7 For [e] without cauſe they have hid the pit *and* their net for me: without cauſe they have digged *a pit* for my ſoule.

8 Let deſtruction come upon [f] him at unawares, and let his net that hee hath laid privily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhall be joyfull in the Lord: it ſhall rejoice in his ſalvation.

10 All my [h] bones ſhall ſay, Lord, Who is like unto thee, which delivereſt the poore from him that is too ſtrong for him! yea, the poore and him that is in miſery, from him that ſpoileth him!

11 [i] Cruell witneſſes did riſe up: they asked of things that I knew not.

12 They rewarded me evill for good, to [k] have ſpoiled my ſoule.

13 Yet I, when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting, and my [l] praier was turned upon my boſome.

14 I behaved my ſelfe as to *my* friend, *or* as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.

15 But in mine [m] adverſitie they rejoiced, and gathered themſelves together: the abjects aſſembled themſelves againſt mee: and I knew not: they tare [n] me and ceaſed not.

16 With the falſe ſchoffers at [o] banquets, gnaſhing their teeth againſt me.

17 Lord how long wilt thou behold *this?* deliver my ſoule from their tumult, *even* my deſolate *ſoule* from the lions.

18 *So* will I give thee thanks in a great Congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies, unjuſtly rejoice over mee, neither let them [p] winke with the eye, that hate me without a cauſe.

20 For they ſpeake not as friends: but they imagine deceitfull words againſt the ‡ quiet of the land.

21 And they gaped upon mee with their mouthes, ſaying, Aha, aha, [q] our eye hath ſeene.

22 Thou haſt ſeene it, O Lord: keepe not ſilence: bee not farre from mee, O Lord.

23 Ariſe and wake to my judgement, *even* to my cauſe, my God, and my Lord.

24 Judge mee, O Lord my God, according to thy [r] righteouſneſſe, and let them not rejoice over me.

25 Let them not ſay in their hearts, [ſ] O our ſoule rejoice: neither let them ſay, Wee have devoured him.

26 Let them bee confounded, and put to ſhame [t] together, that rejoice at mine hurt: let them be clothed [u] with confuſion and ſhame, that lift up themſelves againſt mee.

27 *But* let them bee joyfull and glad, [x] that love my righteouſneſſe: yea, let them ſay alway, let the Lord bee magnified, which loveth the [y] proſperitie of his ſervant.

28 And my tongue ſhall utter thy righteouſneſſe, *and* thy praiſe every day.

Psal.

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[h] He attributeth his deliverance onely to God, praiſing him therfore both in ſoule and body.

[i] That would not ſuffer mee to purge my ſelfe.

[k] To have taken from me all comfort, and brought me into deſpaire.

[l] I prayed for them with inward affection, as I would have done for my ſelfe: or, I delared mine affectiō with bowing downe mine head.

[m] When they ſaw me readie to ſlip, and as one that halted for infirmitie.

[n] With their railing words.

[o] The word ſignifieth cakes, meaning, that the proud courtiers at their dainty feaſts ſcoffe, raile, and cōſpire his death.

[p] In token of contempt and mocking.

‡ *Or, clefts of the earth: meaning, himſelfe and others in their miſerie.*

[q] They rejoiced as though they had now ſeen David overthrowne.

[r] It is the juſtice of God, to give to the oppreſſors affliction and torment, and to the oppreſſed, aid and reliefe, 2 Theſſ. 1. 6.

[ſ] Becauſe wee have that which wee ſought for, ſeeing hee is deſtroied.

[t] That is, at once, were they never ſo many or mightie.

[u] This prayer ſhall alwayes bee verified againſt them that perſecute the faithfull.

[x] That at leaſt favour my right, though they bee not able to helpe mee.

[y] Hee exhorteth the Church to praiſe God for the deliverance of his ſervants, and for the deſtruction of his adverſaries.

Psal. XXXVI.

1 The Prophet grievouſly vexed by the wicked, doth complaine of their malicious wickedneſſe. 6 Then he turneth to conſider the unſpeakable goodneſſe of God toward all creatures, 9 But ſpecially towards his children, that by the faith thereof he may bee comforted and aſſured of his deliverance by this ordinary courſe of Gods worke, 13 who in the end deſtroyeth the wicked, and ſaveth the juſt.

¶ *To him that excelleth.* A Pſalme *of David, the ſervant of the Lord.*

Wickedneſſe ſaith to the wicked man, [a] even in mine heart, *that there is* no feare of God before his eyes.

2 For he [b] flattereth himſelfe in his owne eyes, while his iniquitie is found *worthy* to be hated.

3 The words of his mouth *are* iniquitie and [c] deceit: he hath left off to underſtand *and* to doe good.

4 He [d] imagineth miſchiefe upon his bed: hee ſetteth himſelfe upon a way, *that is* not good, *and* doth not abhorre evill.

5 Thy [e] mercy, O Lord, *reacheth* unto the heavens, *and* thy faithfulneſſe unto the clouds.

6 Thy righteouſneſſe *is* like † the mighty mountaines: thy judgements *are like* a great [f] deepe: thou, Lord, doeſt ſave man and beaſt.

7 How excellent is thy mercie, O God! therefore the children of men truſt under the ſhadow of thy wings.

8 They ſhall be [g] ſatisfied with the fatneſſe of thine houſe, and thou ſhalt give them drinke out of the river of thy pleaſures.

9 For with thee *is* the well of life, *and* in thy light ſhall we ſee light.

10 Extend thy loving kindneſſe unto them that [h] know thee, and thy righteouſneſſe unto them that are upright in heart.

11 Let not the [i] foot of pride come againſt mee, and let not the hand of the wicked men move me.

12 [k] There they are falne that worke iniquitie: they are caſt downe, and ſhall not be able to riſe.

[a] I ſee evidently by his deeds, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he goe about to cover his impietie.
[b] Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.
[c] The reprobates mocke at wholeſome doctrine, and put not difference between good and evill.
[d] By deſcribing at large the nature of the reprobate, hee admoniſheth the godly to beware of theſe vices.
[e] Though wickedneſſe ſeemeth to overflow all the world, yet by thine heavenly providence thou governeſt heaven & earth.
† *Ebr. the mountaines of God: for whatſoever is excellent, is thus called.*
[f] The depth of thy providẽce governeth all things, and diſpoſeth thẽ, albeit the wicked ſeeme to overwhelm the world.
[g] Onely Gods children have enough of al things both concerning this life, and the life to come.
[h] Hee ſheweth who are Gods children, to wit, they that know him, and leade their lives uprightly.
[i] Let not the proud advance himſelfe againſt mee, neither the power of the wicked drive mee away.
[k] That is, in their pride wherein they flatter themſelves.

Psal. XXXVII.

1 This Pſalme containeth exhortation and conſolation for the weake, that are grieved at the proſperitie of the wicked, and the affliction of the godly. 7 For how proſperouſly ſoever the wicked doe live for the time, he doth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the favour of God, but in the end they are deſtroyed as his enemies, 11 And how miſerably that the righteous ſeemeth to live in the world, yet his end is peace, and hee is in the favour of God, he is delivered from the wicked, and preſerved.

¶ A Pſalme *of David.*

Fret not [a] thy ſelfe becauſe of the wicked men, neither be envious for the evill doers.

2 For they ſhall ſoone be [b] cut down like graſſe, and ſhall wither as the greene hearbe.

3 [c] Truſt thou in the Lord and doe good: dwell in the land, and thou ſhalt be fed aſſuredly.

4 And delight thy ſelfe in the Lord, and he ſhall give thee thine hearts deſire.

5 [d] Commit thy way unto the Lord, and truſt in him, and hee ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſneſſe as the light, and thy [e] judgement as the noone day.

7 Wait patiently upon the Lord, and hope in him: fret not thy ſelfe for him [f] which proſpereth in his way: *nor* for the man that bringeth his enterpriſes to paſſe.

8 Ceaſe from anger, and leave off wrath: fret not thy ſelfe [g] alſo to do evill.

9 For evill doers ſhall be cut off, and they that wait upon the Lord, they ſhall inherit the Land.

10 [h] Therfore yet a little while, & the wicked ſhall not *appeare*, & thou ſhalt look after his place, and he ſhall not *be found.*

11 But * meeke men ſhall poſſeſſe the earth, and ſhall have their delight in the multitude of peace.

12 [i] The wicked practiſeth againſt the juſt, and gnaſheth his teeth againſt him.

13 *But* the Lord ſhal laugh him to ſcorn: for he ſeeth that his day is comming.

14 The wicked have drawne *their* ſword, and have bent their bow, to caſt downe the poore and needie, *and* to ſlay ſuch as be of upright converſation.

15 *But* their ſword ſhall enter into their owne heart, and their bowes ſhall be broken.

16 [k] A ſmall thing unto the juſt man is better than great riches to the wicked *and* mighty.

17 For the armes of the wicked ſhall be broken: but the Lord upholdeth the juſt men.

18 The Lord [l] knoweth the dayes of upright men, and their inheritance ſhall be perpetuall.

19 They ſhall not bee confounded in the perilous time, and in the daies of famine they ſhall have [m] enough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the [n] fat of lambes: *even* with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and [o] giveth.

22 For ſuch as be bleſſed *of God*, ſhall inherit the Land, and they that bee curſed of him, ſhall be cut off.

[a] He admoniſheth us neither to vexe our ſelves for the proſperous eſtate of the wicked, neither to deſire to bee like them to make our ſtate the better.
[b] For Go mẽt cu their fla momen.
[c] To truſ and doe a to his w ſure toke his provid never fail
[d] Bee n thine ow dome, b God, and finiſh his in thee.
[e] As the the day-li ſeth us no offended darkneſſe night: ſo patiently that God cleare our and reſto our right.
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[g] Meanin hee mode affections be lead t they doe.
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[i] The g aſſured t power of the ſhall not againſt th fall on th neckes, fore ought ly to abi time, an meane w vvaile their and offer teares as of their
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[o] God lo eth him bleſſing, able to he

23 [p] The paths of man are directed by the Lord: for he loveth his way.

24 Though he [q] fall, he ſhall not be caſt off, for the Lord putteth under his hand.

25 I have beene young, and am old: yet I ſaw never the righteous forſaken, nor his [r] ſeed begging bread.

26 *But* hee is ever mercifull and lendeth, and his ſeed *enjoyeth* the bleſſing.

27 Flee from evill and doe good, and dwell for ever.

28 For the Lord loveth judgement, and forſaketh not his Saints: they ſhalbe preſerved for evermore: but the ſeed of the wicked ſhall be cut off.

29 The righteous men ſhal inherit the land, and dwell therein [ſ] for ever.

30 The [t] mouth of the righteous will ſpeake of wiſdome, and his tongue will talke of judgement.

31 *For* the Law of his God *is* in his heart, *and* his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 *But* the Lord will not leave him in his hand, nor condemne him, when he is [u] judged.

34 Waite thou on the Lord, that keep his way, and he ſhall exalt thee, and thou ſhalt inherit the land: when the wicked men ſhall periſh thou ſhalt ſee.

35 I have ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay tree.

36 Yet he [x] paſſed away, and loe, hee was gone, and I ſought him, but he could not be found.

37 [y] Mark the upright man, and behold the juſt: for the end of *that* man *is* peace.

38 But the trangreſſors ſhall be deſtroyed together, *and* the end of the wicked ſhall be cut off.

39 But the [z] ſalvation of the righteous men *ſhall be* of the Lord: he *ſhall be* their ſtrength in the time of trouble.

40 For the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſhall ſave them, becauſe they truſt in him.

Psal. XXXVIII.

1 David lying ſicke of ſome grievous diſeaſe, ackowledgeth himſelfe to bee chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath. 5 Hee uttereth the greatneſſe of his griefe by many words and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his friends, evill entreated of his enemies. 22 But in the end, with firme confidence he commendeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.

¶ A Pſalme *of David for* [a] *remembrance.*

O Lord, rebuke me not in thine [b] anger, neither chaſtiſe me in thy wrath.

2 For thine [c] arrowes haue light upon me, and thine hand lieth upon me.

3 There *is* nothing ſound in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my [d] ſinne.

4 For [e] mine iniquities are gone over mine head, *and* as a weighty burden they are too heavie for me.

5 My wounds are putrified, and corrupt, becauſe of [f] my fooliſhneſſe.

6 I am bowed, and crooked very ſore: I go ‡ mourning all the day.

7 For my reines are full of burning, and there *is* nothing ſound in my fleſh.

8 I am weakned and ſore broken: I [g] roare for the very griefe of mine heart.

9 Lord, *I powre* my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart † panteth: my ſtrength faileth me, and the light of mine eyes, even [h] they are not mine owne.

11 My lovers and my friends ſtand aſide from my plague, and my [i] kinſmen ſtand a farre off.

12 They alſo, that ſeeke after my life, lay ſnares, and they that goe about to do me evill, talke wicked things, and imagine deceit continually.

13 But I as [k] a deafe man heard not, and *am* as a dumbe man, *which* openeth not his mouth.

14 Thus am I as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I ſaid, *Heare me*, leſt they rejoice over me, *for* [l] when my foot ſlippeth, they extoll themſelves againſt me.

17 Surely I am ready to [m] halt, and my ſorrow *is* ever before me.

18 When I declare my paine, *and* am ſorry for my ſinne,

19 Then mine [n] enemies are alive *and* are mighty, and they that hate me wrongfully are many.

20 They alſo that reward evill for good are mine adverſaries, becauſe I follow [o] goodneſſe.

21 Forſake me not, O Lord: bee not thou farre from me, my God.

22 Haſte thee to help me, O my Lord, my [p] ſalvation.

Psal. XXXIX.

1 David uttereth with what great griefe and bitterneſſe of minde he was driven to theſe outragious complaints of his infirmities. 2 For he confeſſeth that when he had determined ſilence, hee braſt forth yet into words that he would not, through the greatneſſe of his griefe. 4 Then he rehearſeth certaine requeſts which taſte of the infirmitie of man. 8 And mixeth with them many prayers: but all doe ſhew a minde wonderfully troubled that it may plainly appeare how he did ſtrive mightily againſt death and deſperation.

¶ *To the excellent* Muſician [a] *Iedutbun.*

A Pſalme *of David.*

I Thought, [b] I will take heede to my waies, that I ſinne not with my tongue:

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gh the juſt / , yet Gods / s are ex- / o his po- / & though / ffer ſome / n to lacke / ll bene- / t hee re- / ſeth him / irituall / .

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ſheweth / patient / the godly / in vaine, / he end, / od ſuc- / ough for / od prove / ſundry / s.

himſelf / in mind / haſtiſe- / ſinne. / eth not / mpted / ds rod, / would / ate his / at hee / able to / keneſſe, wherewith thou haſt viſited mee.

[d] David acknowledgeth God to be juſt in his puniſhmēts, becauſe his ſinne had deſerved much more

[e] Hee confeſſeth his ſins, Gods juſtice, and maketh prayer his refuge.

[f] I at rather give place to mine owne luſts, then to the will of God

‡ *Or, blacke as one that is diſfigured and conſumed with ſickneſſe.*

[g] This example warneth us never to deſpaire, be the torment never ſo great: but alwaies to cry unto God with ſure truſt for deliverance.

† *Ebr. runneth about, or is toſſed to and fro: meaning, that he was deſtitute of all helpe and counſell.*

[h] My ſight faileth mee for very ſorrow.

[i] Partly for feare, and partly for pride, they denied all duty and friendſhip.

[k] For I can have no audience before men, and therefore patiently waite for the helpe of God.

[l] That is, if they ſee that thou ſuccour mee not in time, they will mock & triumph as though thou hadſt forſaken me.

[m] I am without hope to recover my ſtrength.

[n] In my greateſt miſery they moſt rejoyce.

[o] Hee had rather have the hatred of al the world, then to faile in any part of his duty to Godward.

[p] Which art the author of my ſalvation: and this declareth that hee prayed with ſure hope of deliverance.

[a] This was one of the chief ſingers, 1 Chro. 16. 41.

[b] Albeit hee had appointed with himſelfe patiently to haue tarried Gods leiſure, yet the vehemency of his paine cauſed him to break his purpoſe.

I will keep my mouth bridled, while the wicked is in my ſight.

2 I was dumbe and ſpake nothing: I kept ſilence *even* from good, [c] and my ſorrow was more ſtirred.

3 Mine heart was hot within me, *and* while I was muſing the fire kindled, *and* [d] I ſpake with my tongue, *ſaying*,

4 Lord, let mee know mine end, and the meaſure of my daies, what it is: let me know how long I have to live.

5 Behold, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely, every man *in his beſt* ſtate is altogether [e] vanity. Selah.

6 Doubtleſſe man walketh in a ſhadow, and diſquieteth himſelfe in vaine: he heapeth up *riches,* and cannot tell who ſhall gather them.

7 And now Lord, what wait I for? mine hope is even in thee.

8 Deliver me from all my tranſgreſſions, and make me not a rebuke unto the [f] fooliſh.

9 I ſhould have been dumbe, and not have opened my mouth, becauſe [g] thou diddeſt it.

10 Take thy plague away from mee: for I am conſumed by the ſtroke of thine hand.

11 When thou with rebukes doeſt chaſtiſe man for iniquitie, thou as a moth [h] makeſt his [i] beauty to conſume: ſurely every man *is* vanitie. Selah.

12 Heare my prayer, O Lord, and hearken unto my cry: keep not ſilence at my teares, for I am a ſtranger with thee, *and* a ſojourner as all my fathers were.

13 Stay *thine anger* from me, that I may recover my ſtrength, [k] before I goe hence and be not.

[c] Though when the wicked ruled, hee thought to have kept ſilence, yet his zeale cauſed him to chãge his minde.

[d] Hee confeſſeth that he grudged againſt God, conſidering the greatnes of his ſorows, and the ſhortnes of his life.

[e] Yet David offended in that, that hee reaſoned with God, as though that hee were too ſevere toward his weak creature.

[f] Make me not a mocking ſtock to the wicked, wrap me not up with the wicked, when they are put to ſhame.

[g] Seeing my troubles came of thy providence, I ought to have endured them patiently.

[h] Though thine opẽ plagues light not evermore upon them, yet thy ſecret curſe continually fretteth them.

[i] The word ſignifieth al that he deſireth, as, health, force, ſtrength, beauty, and in whatſoever hee hath delight, ſo that the rodde of God taketh away all that is deſired in this world.

[k] For his ſorrow cauſed him to thinke that God would deſtroy him utterly: wherby wee ſee how hard it is for the very Saints to keep a meaſure in their words, when death & deſpaire aſſaile them.

PSAL. XL.

1 David delivered from great danger, doth magnifie and praiſe the grace of God for his deliverance, and commendeth his providence towards all mankinde. 5 Then doth he promiſe to give himſelfe wholy to Gods ſervice, and ſo declareth how God is truely worſhipped. 14 Afterward he giveth thankes, and praiſeth God, and having complained of his enemies, with good courage hee calleth for aide and ſuccour.

¶ *To him that excelleth.* A Pſalme *of David.*

I Waited [a] patiently for the Lord, and he inclined unto me, and heard my cry.

2 Hee brought mee alſo out of the [b] horrible pit, out of the miry clay, and ſet my feet upon the rocke, and ordered my goings.

3 And hee hath put in my mouth a [c] new ſong of praiſe unto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth [d] not the proud, nor ſuch as turne aſide to lies.

5 [e] O Lord my God, thou haſt made thy wonderfull works *ſo* many, that none can count in order to thee, thy thoughts toward us: I would declare, and ſpeake *of them, but* they are more then I am able to expreſſe.

6 Sacrifice and offering thou didſt not deſire: (*for* [f] mine eares haſt thou prepared) burnt-offering and ſinne-offering haſt thou not required.

7 [g] Then ſaid I, Loe, I come: *for* in the roll of the booke it *is* written of me.

8 I deſired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I have declared *thy* righteouſneſſe in the [h] great Congregation: loe, I wil not refraine my lips, O Lord, thou knoweſt.

10 I haue not hid thy righteouſneſſe within mine heart, *but* I have declared thy [i] truth and thy ſalvation: I have not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy truth alway preſerve me.

12 For innumerable troubles have compaſſed mee: my ſinnes have taken ſuch hold upon mee, that I am not able to looke up: *yea,* they are more in number then the haires of mine head: therefore mine heart hath [k] failed me.

13 Let it pleaſe thee, O Lord, to deliver me: make haſte, O Lord, to help me.

14 Let them be [l] confounded and put to ſhame together, that ſeek my ſoule to deſtroy it: let them be driven backward and put to rebuke, that deſire mine hurt.

15 Let them bee [m] deſtroied for a reward of their ſhame, which ſay unto me, Aha, aha.

16 Let all them, that ſeek thee, rejoice and bee glad in thee: and let them that love thy ſalvation, ſay alway, [n] The Lord be praiſed.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God make no tarying.

[a] Though God deferred his helpe yet hee patiently abode, till he was heard.

[b] Hee hath delivered mee from moſt great dangers.

[c] That is, a ſpeciall occaſion to praiſe him: for Gods benefits are ſo many occaſions for us to praiſe his name.

[d] To follow their example, which he muſt needs do, that truſteth not only in the Lord.

PSAL. XLI.

1 David being grievouſly afflicted, bleſſeth them that pitie his caſe, 9 And complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas. Ioh. 13. 18. After, hee feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumph againſt him, 13 Giveth moſt hearty thankes unto God.

¶ *To him that excelleth.* A Pſalme *of David.*

Bleſſed *is* he that [a] judgeth wiſely of the poore: the Lord ſhall deliver him in the time of trouble.

2 The Lord will keep him, and preſerve him alive: he ſhall be bleſſed upon

the earth, and thou wilt not deliver him unto the will of his enemies.

3 The Lord will ſtrengthen him upon the [b] bed of ſorrow: thou haſt turned all his [c] bed in his ſickneſſe.

4 *Therefore* I ſaid, Lord have mercy upon me: heale my ſoule, for I have ſinned againſt thee.

5 Mine enemies [d] ſpeak evill of me, *ſaying,* When ſhall he die, and his name periſh?

6 And if hee come to ſee me, hee ſpeaketh [e] lies, *but* his heart heapeth iniquitie within him, *and when* he commeth forth, he telleth it.

7 All they that hate me, wiſper together againſt me: *even* againſt me doe they imagine mine hurt.

8 [f] A miſchiefe is light upon him, and he that lieth, ſhall no more riſe.

9 Yea, my ‡ familiar friend, whom I truſted, which did eate of my bread, [g] hath lifted up the heele againſt me.

10 Therefore, O Lord, haue mercy upon me, and raiſe me up: ſo I ſhall reward them.

11 By this I know that thou favoureſt mee, becauſe mine enemie doth not triumph againſt me.

12 And as for me, thou upholdeſt me [h] in mine integrity, and doeſt ſet me before thy [i] face for ever.

13 Bleſſed *bee* the Lord God of Iſrael world without end. [k] So bee it, even ſo bee it.

PSAL. XLII.

1 *The Prophet grievouſly complaineth that being letted by his perſecuters, hee could not bee preſent in the Congregation of Gods people, proteſting that although hee was ſeparated in body from them, yet his heart was thitherward affectioned.* 7 *And laſt of all, he ſheweth that hee was not ſo far overcome with theſe ſorrows and thoughts* 8 *But that he continually put his confidence in the Lord.*

¶ *To him that excelleth.* A Pſalme *to give inſtruction,* [a] committed *to the ſonnes of Korah.*

AS the Hart brayeth for the rivers of water, ſo [b] panteth my ſoule after thee, O God,

2 My ſoule thirſteth for God, *even* for the living God: when ſhall I come and appeare *before* the preſence of God?

3 [c] My teares have beene my meat day and night, while they daily ſay unto me, Where is thy God?

4 When I remembred [d] theſe things, I powred out my very heart, becauſe I had gone with the multitude, *and* led them into the houſe of God with the voice of ſinging, *and* praiſe, *as* a multitude that keepeth a feaſt.

5 Why art thou caſt down, my ſoule, and unquiet within me? [e] wait on God: for I will yet give him thanks for the help of his preſence.

6 My God, my ſoule is caſt downe within me, [f] becauſe I remember thee, from the land of Jorden, and Hermonin, *and* from the mount Miſar.

7 *One* [g] deep calleth *another* deep by noiſe of the water ſpouts: all thy waves and thy floods are gone over me.

8 The Lord [h] will grant his loving kindneſſe in the day, and in the night ſhall I ſing of him, *even* a praier unto the God of my life.

9 I will ſay unto God, *which is* my rock, Why haſt thou forgotten me? why goe I mourning, when the enemie oppreſſeth *me.*

10 My [i] bones are cut aſunder, while mine enemies reproach mee, ſaying daily unto me, Where is thy God?

11 [k] Why art thou caſt downe, my ſoule? and why art thou diſquieted within mee? waite on God: for I will yet give him thankes: *he is* my preſent helpe, and my God.

PSAL. XLIII.

1 *He prayeth to be delivered from them which conſpire againſt him, that he might joyfully praiſe God in his holy Congregation.*

JUdge [a] mee, O God, and defend my cauſe againſt the unmercifull [b] people: deliver me from the deceitful and wicked man.

2 For thou art the GOD of my ſtrength: why haſt thou put mee away? why goe I ſo mourning, when the enemy oppreſſeth *me?*

3 Send thy [c] light and thy truth: let them lead me: let them bring me unto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I goe unto the altar of God, *even* unto the God of my joy *and* gladneſſe: and upon the harpe will I give thankes unto thee, O God, my God.

5 Why art thou caſt down, my ſoule? and why art thou diſquieted within me? [e] wait on God: for I will yet give him thanks, *hee is* my preſent helpe, and my God.

PSAL. XLIV.

1 *The faithfull remember the great mercy of God toward his people.* 9 *After they complaine, becauſe they feele it no more.* 17 *Alſo they alledge the covenant made with Abraham, for the keeping whereof they ſhew what grievous things they ſuffered.* 23 *Finally they pray unto God not to contemne their affliction, ſeeing the ſame redoundeth to the contempt of his honour.*

¶ *To him that excelleth.* A Pſalme *to give inſtruction,* committed *to the ſonnes of Korah.*

WEe have heard with our [a] eares, O God: our fathers haue told

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[f] That is, when I remember thee in this land of my baniſhmēt among the mountaines.

[g] Afflictiōs came ſo thick upon me, that I felt my ſelf as overwhelmed: wherby he ſheweth there is no end of our miſery, till God bee pacified, and ſend remedy.

[h] Hee aſſureth himſelfe of Gods help in time to come.

[i] That is, I am moſt grievouſly tormented.

[k] This repetition doth declare that David did not overcome at once: to teach us to be conſtant, foraſmuch as God wil certainly deliver his.

[a] He deſireth God to undertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the Tabernacle.

[b] That is, the cruel company of mine enemies.

[c] To wit, thy favour, which appeareth by the performance of thy promiſes.

[d] Hee promiſeth to offer a ſolemn ſacrifice of thankſgiving in token of his great deliverance.

[e] Whereby he admoniſheth the faithful not to relent, but cōſtantly to waite on the Lord, though their troubles bee long and great.

[a] This Pſalme ſeemeth to have bin made by ſome excellent Prophet for the uſe of the people, when the Church was in extream miſery, either at their returne from Babylon, or under Antiochus, or in ſuch like affliction.

us the workes *that* thou haſt done in their dayes, in the old time:

2 *How* thou haſt driven out the [b] heathen with thine hand, and planted [c] them: *how* thou haſt deſtroied the [d] people, and cauſed [e] them to grow.

3 For they inherited not the land by their owne ſword, neither did their owne arme ſave them: but thy right hand, and thine arme, and the light of thy countenance, becauſe thou diddeſt [f] favour them.

4 Thou art my King, O God: ſend helpe unto [g] Jaakob.

5 [h] Through thee have we thruſt backe our adverſaries: by thy Name have wee troden down them that roſe up againſt us.

6 For I do not truſt in my bowe, neither can my ſword ſave me.

7 But thou haſt ſaved us from our adverſaries, and haſt put them to confuſion that hate us.

8 *Therefore* will we praiſe God continually, and will confeſſe thy Name for ever. Selah.

9 But *now* thou art farre off, and putteſt us to [i] confuſion, and goeſt not forth with our armies.

10 Thou makeſt us to turne backe from the adverſarie, and they which hate us, ſpoile ‡ for themſelves.

11 * Thou giveſt us [k] as ſheepe to be eaten, and doſt ſcatter us among the nations.

12 Thou ſelleſt thy people [l] without gaine, and doſt not increaſe their price.

13 Thou makeſt us a reproach to our neighbours, a jeſt and a laughing ſtocke to them that are round about us.

14 Thou makeſt us a proverbe among the nations, and a nodding of the head among the people.

15 My [m] confuſion *is* daily before me, and the ſhame of my face hath covered mee,

16 For the voice of the ſlanderer and rebuker, for the enemy and [n] avenger.

17 All this is come upon us, yet doe wee not [o] forget thee, neither deale wee falſly concerning thy covenant.

18 Our heart is not turned backe, neither our ſteps gone out of thy paths,

19 Albeit thou haſt ſmitten us downe into the place of ‡ dragons, and covered us with the ſhadow of death.

20 If we have forgotten the Name of God, and holden up our hands to [p] a ſtrange god,

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake [r] are we ſlaine continually, and are counted as ſheepe for the ſlaughter.

23 Up, why ſleepeſt thou, O Lord? awake, bee not farre off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our miſerie and our affliction?

25 For our ſoules is [ſ] beaten downe unto the duſt: our belly cleaveth unto the ground.

26 Riſe up for our ſuccour, and redeeme us for thy [t] mercies ſake.

PSAL. XLV.

1 *The majeſtie of Salomon, his honour, ſtrength, beautie, riches, and power are praiſed, and alſo his marriage with the Egyptian being an heathen woman, is bleſſed,* 10 *If that ſhe can renounce her people and the love of her country, and give her ſelfe wholly to her husband. Vnder the which figure the wonderfull majeſtie and increaſe of the kingdome of Chriſt, and his Church his ſpouſe, now taken of the Gentiles, is deſcribed.*

¶ *To him that excelleth on* [a] *Shoſhannim, a ſong of* [b] *love to give inſtruction,* committed *to the ſonnes of Korah.*

MIne heart will utter forth a good matter: I will intreat *in* my works of the King: my tongue *is as* the pen of a ſwift writer.

2 Thou art [c] fairer than the children of men: grace is powred in thy lips, becauſe God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O moſt mighty, *to wit,* thy worſhip and thy glory.

4 And proſper with thy glory: [d] ride upon the word of truth and of meekneſſe *and* of righteouſneſſe: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrowes *are* ſharpe *to pierce* the heart of the Kings enemies: *therefore* the people ſhall fall under thee.

6 Thy [e] throne, O God, *is* for ever and ever: the ſcepter of thy kingdome *is* a ſcepter of righteouſneſſe.

7 Thou loveſt righteouſneſſe, and hateſt wickedneſſe, becauſe God, *even* thy God hath [f] anointed thee with the oile of gladneſſe above thy fellowes.

8 All thy garments *ſmell* of myrrhe and aloes, *and* caſſia, *when thou commeſt* out of the ivorie palaces, [g] where they have made thee glad.

9 Kings daughters *were* among thine honourable *wives*: upon thy right hand did ſtand the [h] Queene in a veſture of gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and encline thine eare: forget alſo thine owne people, and thy fathers houſe.

11 So ſhall the King have pleaſure in thy beautie: for he is thy Lord, and reverence thou him.

12 And the [k] daughter of ‡ Tyrus *with* the rich of the people ſhall doe homage before thy face with preſents.

13 The Kings daughter is all glorious [l] within: her clothing is of broidered gold.

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[b] That is, the Canaanites.

[c] To wit, our fathers.

[d] Of Canaan.

[e] That is, our fathers.

[f] Gods free mercie and love is the onely fountaine and beginning of the Church. Deut. 4.37.

[g] Becauſe thou art our King, therefore deliver thy people from their miſerie.

[h] Becauſe they and their forefathers made both one Church, they apply that to thẽſelves, which before they did attribute to their fathers.

[i] As they confeſſed before, that their ſtrẽgth came of God, ſo now they acknowledge that this affliction came by his juſt judgement.

‡ *Or, at their pleaſure.*

* *Rom.* 8 36.

[k] Knowing God to be authour of this calamitie, they murmure not, but ſeeke remedie at his hands who wounded them.

[l] As ſlaves, which are ſold for a low price, neither lookeſt thou for him that offereth moſt but taketh the firſt chapman.

[m] I dare not lift up mine head for ſhame.

[n] Meaning the proud and cruell tyrant.

[o] They boaſt not of their vertues, but declare they reſt upon God in the middes of their afflictions: who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of heavenly joyes

‡ *Or, whales: meaning, the bottomleſſe ſeas of tentation. Here we ſee the power of faith, which can be overcome by no perils.*

[p] They ſhew that they honoured God aright, becauſe they truſted in him alone.

[q] They take God to witneſſe, that they were upright to himward.

[r] The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Mat. 5. 10. 1. Pet. 4. 14.

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‡ *Or, Zor.*

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14 She ſhall be brought unto the King in raiment of needle worke: the virgins *that follow* after her, *and* her companions ſhall be brought unto thee.

15 With joy and gladneſſe ſhall they be brought, *and* ſhall enter into the Kings palace.

16 In ſtead of thy fathers ſhall thy [m] children be: thou ſhalt make them princes [n] through all the earth.

17 I will make thy [o] Name to bee remembred through all generations: therefore ſhall the people give thankes unto thee, world without end.

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P s a l. XLVI.

1 *A ſong of triumph or thankeſgiving for the deliverance of Ieruſalem, after Senacherib with his armie was driven away, or ſome other like ſuddaine and marvailous deliverance by the mighty hand of God.* 8 *Whereby the Prophet commending this great benefit, doth exhort the faithfull to give themſelves wholly into the hand of God, doubting nothing but that under his protection they ſhall bee ſafe againſt all the aſſaults of their enemies, becauſe this is his delight to aſſwage the rage of the wicked, when they are moſt buſie againſt the juſt.*

¶ *To him that excelleth upon* [a] *Alamoth, a ſong* committed *to the ſonnes of Korah.*

GOD *is* our ‡ hope and ſtrength, *and* helpe in [b] troubles, readie to bee found.

2 Therefore will not wee [c] feare, though the earth bee moved, and though the mountaines fall into the mids of the ſea.

3 *Though* the waters thereof [d] rage, *and* be troubled, *and* the mountaines ſhake at the ſurges of the ſame. Selah.

4 *Yet there is* a [e] River, whoſe ſtreame ſhall make glad the citie of God, *even* the Sanctuarie of the Tabernacles of the moſt High.

5 God *is* in the mids of it: *therefore* ſhall it not be moved: God ſhall helpe it [f] very earely.

6 *When* the nations raged, *and* the kingdomes were moved, *God* ‡ thundred, *and* the earth melted.

7 The Lord of hoſtes [g] is with us: the God of Jaakob *is* our refuge. Selah.

8 Come, *and* behold the workes of the Lord, [h] what deſolations he hath made in the earth.

9 Hee maketh warres to ceaſe unto the ends of the world: hee breaketh the bowe and cutteth the ſpeare, *and* burneth the chariots with fire.

10 Be [i] ſtill, and know that I am God: I will be exalted among the heathen, *and* I will be exalted in the earth.

11 The Lord of hoſtes *is* with us: the God of Jaakob is our refuge. Selah.

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P s a l. XLVII.

1 *The Prophet exalteth all people to the worſhip of the true and everliving God, commending the mercie of God toward the poſterity of Iaacob.* 9 *And after propheſieth of the kingdome of Chriſt in the poſteritie of the Goſpell.*

¶ *To him that excelleth.* A Pſalme committed *to the ſonnes of Korah.*

ALL people [a] clap your hands: ſing loud unto God with a joyfull voice.

2 For the Lord *is* high, *and* terrible: a great King over all the earth.

3 He hath [b] ſubdued the people under us, and the nations under our feet.

4 Hee hath choſen [c] our inheritance for us: *even* the glory of Jaakob whom he loved. Selah.

5 God is gone up with triumph, *even* the Lord, with the [d] ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing praiſes *every one* that hath [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy throne.

9 The princes of the people are gathered unto the people of the God of Abraham: for the ſhields of the world *belong* to God: he [f] is greatly to be exalted.

[a] Here is figured Chriſt, unto whõ all his ſhould give willing obedience and who would ſhew himſelfe terrible to the wicked.

[b] Hee hath made the Iewes, who was the keepers of the Law and Prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſſe obey them.

[c] God hath choſen us above all other nations to enjoy a moſt glorious inheritance.

[d] He doth allude unto the trumpets that were blowne at ſolemne feaſts: but he doth further ſignifie the triumph of Chriſt and his glorious aſcenſion into the heavens.

[e] Hee requireth that underſtanding be joined with ſinging, leſt the Name of God be prophaned with vaine crying.

[f] Hee praiſeth Gods highneſſe, for that he calleth the great princes of the world (whom hee calleth ſhields) to the fellowſhip of his Church.

P s a l. XLVIII.

1 *A notable deliverance of Ieruſalem from the hand of many kings is mentioned, for the which thankes are given to God, and the ſtate of that City is praiſed, that hath God ſo preſently at all times ready to defend them. The Pſalme ſeemeth to be made in the time of Ahaz, Iehoſhaphat, Aſa, or Ezekiah: for in their times chiefly was the citie by forraigne princes aſſaulted.*

¶ [a] *A ſong* or *Pſalme* committed *to the ſonnes of Korah.*

GReat *is* the Lord, and greatly to bee praiſed in the [b] citie of our God, *even* upon his holy mountaine.

2 Mount Zion *lying* Northward is faire in ſituation: *it is* the [c] joy of the whole earth, *and* the citie of the great King.

3 In the palaces thereof GOD is knowne for a [d] refuge.

4 For loe, the Kings were [e] gathered, *and* went together.

5 When they [f] ſaw it, they marvailed, they were aſtonied, and ſuddainly driven backe.

6 Feare came there upon them, *and* ſorrow, as upon a woman in travaile.

7 *As* with an Eaſt winde thou breakeſt the ſhips of [g] Tarſhiſh, *ſo were they deſtroyed.*

8 As wee have [h] heard, ſo have wee ſeene in the citie of the Lord of hoſtes, in the citie of our God: God will ſtabliſh it for ever. Selah.

9 We waite for thy loving kindneſſe, O God, in the mids of thy Temple.

10 O God, according to thy Name, ſo

[a] Some put this difference between a ſong, and Pſalm, ſaying that it is called a ſong, when there is no inſtrument: but the voice: and the Pſalme the contrary. The ſong of the Pſalm is whẽ the inſtruments begin, & the voice followeth. The Pſalme of the ſong, the cõtrary.

[b] Albeit God ſhew his vvonders through all the vvorld, yet he vvil be chiefly praiſed in his Church.

[c] Becauſe the vvord of ſalvation came thence to all them that ſhould beleeve.

[d] Except God vvere the defence thereof, neither ſituation nor munition could prevaile.

[e] They conſpired and vvent againſt Gods people.

[f] The enemies vvere afraid at the ſight of the citie.

[g] That is, of Cilicia, or the ſea called Mediterraneum.

[h] To vvit, of our fathers, ſo have we proved: or, God hath performed his promiſe.

is thy praiſe unto the [i] worlds end: thy right hand is full of righteouſneſſe.

11 Let [k] mount Zion rejoyce, *and* the daughters of Judah be glad, becauſe of thy judgements.

12 [l] Compaſſe about Zion, and goe round about it, *and* tell the towres therof.

13 Marke well the wall thereof: behold her towres, that yee may tell your poſteritie.

14 For this God *is* our God for ever and ever: he ſhall bee our guide unto the death.

[i] In all places vvhere thy Name ſhall bee heard of, men ſhall praiſe thee, vvhen they heare of thy marveilous vvorkes.

[k] Let Jeruſalem and the cities of Judea rejoice for thy juſt judgments againſt thine enemies.

[l] For in this outvvard defence and ſtrength, Gods bleſſings did alſo appeare; but the chiefe is to be referred to Gods favour and ſecret defence, vvho never leaveth his.

PSAL. XLIX.

1 *The holy Ghoſt calleth all men to the conſideration of mans life,* 7 *Shewing them not to be moſt bleſſed, that are moſt wealthie, and therefore not to bee feared: but contrariwiſe, hee lifteth up our mindes to conſider how all things are ruled by Gods providence:* 14 *Who, as hee judgeth theſe worldly miſers to everlaſting torments,* 15 *So doth he preſerve his, and will reward them in the day of the reſurrection,* 2 Theſſ. 1. 6.

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

HEare [a] this, all *yee* people: give eare, all yee that dwell in the world.

2 As well low as high, both rich and poore.

3 My mouth ſhall ſpeake of wiſedome, and the meditation of mine heart *is* of knowledge.

4 I will incline mine eare to a parable, *and* utter my grave matter upon the harpe.

5 Wherefore ſhould [b] I feare in the evill dayes, *when* iniquitie ſhall compaſſe me about, *as at* mine heeles?

6 They truſt in their [c] goods, and boaſt themſelves in the multitude of their riches.

7 Yet a man can by no meanes redeeme *his* brother, hee cannot give his ranſome to God.

8 (So [d] precious is the redemption of their ſouls [e] and the continuance for ever)

9 That he may live ſtill for ever, *and* not ſee the grave.

10 For he ſeeth that wiſe men [f] die, *and* alſo that the ignorant and fooliſh periſh, and leave their riches for [g] others.

11 *Yet* they thinke, their houſes *and* their habitations *ſhall continue* for ever, *even* from generation to generation, and ‡ call *their* lands by their names.

12 But man ſhall not continue in honour: he is like the [h] beaſts *that* die.

13 This their way *uttereth* their fooliſhneſſe, *yet* their poſteritie [i] delight in their talke. Selah.

14 [k] Like ſheepe they lie in grave: [l] death devoureth them, and the righteous ſhall have domination over them in the [m] mourning: for their beautie ſhall conſume, *when they ſhall goe* from their houſe to grave.

[a] He vvill intreat how God governeth the vvorld by his providence, vvhich cannot be perceived by the judgement of the fleſh.

[b] Though vvickedneſſe reigne, and enemies rage, ſeeing God will execute his judgements againſt the wicked in time convenient.

[c] To truſt in riches is meer madneſſe, ſeeing they can neither reſtore life, nor prolong it.

[d] That is, ſo rare, or not to be foũd, as propheſie was precious in the dayes of Eli, 1 Sam. 3. 1.

[e] Meaning, it is impoſſible to live for ever, alſo, that life and death are onely in Gods hands.

[f] In that that death maketh no differẽce between the perſons.

[g] That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dreame an immortalitie in earth.

‡ *Or, labour, that their name may bee famous in earth.*

[h] As touching the death of the body.

[i] They ſpeake and do the ſame thing that their fathers did.

[k] As ſheepe are gathered into the fold, ſo ſhall they be brought to the grave.

[l] Becauſe they have no part of life everlaſting.

[m] Chriſts comming is as the morning, when the elect ſhal reign with Chriſt their head over the wicked.

15 But God ſhall deliver my ſoule from the power of the grave: ‡ for hee will receive mee. Selah.

16 Bee not thou afraid when one is made rich, *and* when the glory of his houſe is increaſed.

17 * For he ſhall take nothing away when he dieth: neither ſhall his pompe deſcend after him.

18 For while he lived, ‡ he rejoyced himſelfe: and [n] men will praiſe thee, when thou makeſt much of thy ſelfe.

19 ‡ [o] Hee ſhall enter into the generation of his fathers, [p] *and* they ſhall not live for ever.

20 Man *is* in honour, and [q] underſtandeth not: he is like to beaſts *that* periſh.

‡ *Or, beca*
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* *Iob* 27.
1 *Tim* 6.7
‡ *Ebr. he b*
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PSAL. L.

1 *Becauſe the Church is alway full of hypocrites,* 8 *Which doe imagine that God will bee worſhipped with outward ceremonies onely, without the heart: and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the Law, thinking that their ſacrifices were ſufficient,* 21 *Therefore the Prophet doth reprove this groſſe errour, and pronounceth the Name of God to bee blaſphemed, where holineſſe is ſet in ceremonies,* 23 *For hee declareth the worſhip of God to bee ſpirituall, whereof are two principall parts, invocation, and thankeſgiving.*

¶ A Pſalme *of* [a] *Aſaph.*

THe God of gods, *even* the Lord hath ſpoken, and called the [b] earth from the riſing up of the ſunne unto the going downe thereof.

2 Out of Zion, *which is* the [c] perfection of beautie, hath God ſhined.

3 Our God ſhall come and ſhall not keepe ſilence: [d] a fire ſhall devoure before him, and a mightie tempeſt ſhall be moved round about him.

4 Hee ſhall call the heaven above, and the [e] earth to judge his people.

5 Gather my [f] Saints together unto me, thoſe that make a covenant with me with [g] ſacrifice.

6 And the heavens ſhall declare his righteouſneſſe: for God is Judge himſelfe. Selah.

7 Heare, O my people, and I will ſpeake: *heare,* O Iſrael, and I will teſtifie unto thee: *for* I am God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt offerings, *that have not beene* continually before mee.

9 I will take no bullocke out of thine houſe, *nor* goats out of thy folds.

10 [i] For all the beaſts of the foreſt are mine, *and* the beaſts on a thouſand mountaines.

11 I know all the foules on the mountaines: and the wilde beaſts of the field are mine.

12 If I be hungrie, I will not tell thee: for the world is mine, & all that therein is.

13 [k] Will I eate the fleſh of buls? or

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14 Offer unto God praiſe, and [l] pay thy vowes unto the moſt High.

15 And call upon mee in the day of trouble: *ſo* will I deliver thee, and thou ſhalt glorifie me.

16 But unto the wicked ſaid God, [m] What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth,

17 Seeing thou hateſt [n] to bee reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thiefe, [o] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giveſt thy mouth to evill, and with thy tongue thou forgeſt deceit.

20 Thou [p] ſitteſt, *and* ſpeakeſt againſt thy brother, *and* ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue: *therefore* thou thoughteſt that I was like thee: *but* I wil reprove thee, and [q] ſet *them* in order before thee.

22 Oh conſider this, yee that forget God, leſt I teare you in pieces, and there be none that can deliver *you.*

23 He that offereth [r] praiſe, ſhal glorifie me: and to him that [ſ] diſpoſeth his way *aright*, will I [t] ſhew the ſalvation of God.

PSAL. LI.

1 When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie, 7 Therefore firſt hee deſireth God to forgive his ſinnes, 10 And to renew in him his holy ſpirit, 13 With promiſe that hee will not bee unmindefull of thoſe great graces. 18 Finally, fearing leſt God would puniſh the whole Church for his fault, hee requireth that hee would rather increaſe his graces towards the ſame.

¶ *To him that excelleth.* A Pſalme *of David, when the Prophet Nathan* [a] *came unto him, after he had gone in to Bath-ſheba.*

Have mercie upon me, O God, [b] according to thy loving kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh me [c] throughly from mine iniquitie, and clenſe me from my ſinne.

3 For I [d] know mine iniquities, and my ſinne *is* ever before me.

4 Againſt thee, againſt thee onely have I ſinned, and done evill in thy ſight, that thou maiſt be juſt when thou [e] ſpeakeſt, *and* pure when thou judgeſt.

5 Behold, I was borne in iniquitie, and in ſin hath my mother conceived me.

6 Behold, thou [f] loveſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret *of mine heart*.

7 Purge mee with * hyſſope, and I ſhall be cleane: waſh mee, and I ſhall bee whiter than ſnow.

8 Make me to heare [g] joy and gladneſſe, *that* the [h] bones, *which* thou haſt broken may rejoyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in mee a cleane heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thine holy Spirit from me.

12 Reſtore to me the joy of thy ſalvation, and ſtabliſh me with *thy* [k] free Spirit.

13 *Then* ſhall I teach thy [l] waies unto the wicked, and ſinners ſhall be converted unto thee.

14 Deliver me from [m] blood, O God, *which art* the God of my ſalvation, *and* my tongue ſhall ſing joyfully of thy righteouſneſſe.

15 [n] Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, though I would give it: thou delighteſt not in burnt offering.

17 The ſacrifices of God *are* a [o] contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

18 Be favourable unto [p] Zion for thy good pleaſure: build the walles of Jeruſalem.

19 Then ſhalt thou accept the ſacrifices of [q] righteouſnes, *even* the burnt offering and oblation: then ſhall they offer calves upon thine altar.

PSAL. LII.

1 David deſcribeth the arrogant tyrannie of his adverſarie Doeg: who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Philiſtims to be ſlaine. 5 David propheſieth his deſtruction, 6 And incourageth the faithfull to put their confidence in God, whoſe judgements are moſt ſharpe againſt his adverſaries. 9 And finally, hee rendreth thankes to God for his deliverance. In this Pſalme is lively ſet forth the kingdome of Antichriſt.

¶ *To him that excelleth.* A Pſalme *of David to give inſtruction. When Doeg the Edomite came and ſhewed Saul, and ſaid to him, David is come to the houſe of Ahimelech.*

WHY boaſteſt thou thy ſelfe in thy wickedneſſe, O [a] man of power? the loving kindneſſe of God *endureth* daily.

2 Thy tongue imagineth [b] miſchiefe, *and is* like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt love evill more than good, *and* lies more than to ſpeake the ‡ truth. Selah.

4 Thou loveſt all words that may deſtroy, O deceitfull tongue!

5 So ſhall God [c] deſtroy thee for ever: hee ſhall take thee and plucke thee out of *thy* tabernacle, and [d] root thee out of the land of the living. Selah.

6 The [e] righteous alſo ſhall ſee it, [f] and feare, and ſhall laugh at him, *ſaying*,

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[g] Hee meaneth Gods comfortable mercies towards repentant ſinners.

[h] By the bones he underſtandeth all ſtrength of ſoule and body, which by cares & mourning are conſumed.

[i] Hee confeſſeth that when Gods Spirit is cold in us, to have it againe revived, is as a new creation.

[k] Which may aſſure me that I am drawn out of the ſlaverie of ſinne.

[l] He promiſeth to endeavour, that other by his example may turne to God.

[m] From the murther of Uriah, and the others that were ſlaine with him. 2 Sã. 11.17.

[n] By giving mee occaſion to praiſe thee when thou ſhalt forgive my ſinnes.

[o] Which is a wounding of the heart, proceeding of faith, which ſeeketh unto God for mercy.

[p] He prayeth for the whole Church, becauſe through his ſinne it vvas in danger of Gods judgement.

[q] That is, juſt & lavvfull, applied to their right end: vvhich is the exerciſe of faith and repentance.

[a] O Doeg, which haſt credit vvith the tyrant Saul, and haſt povver to murther the Saints of God.

[b] Thy malice moveth thee by crafty flatteries & lies to accuſe and deſtroy the innocents.

‡ *Ebr. righteouſneſſe.*

[c] Though God forbeare for a time, yet at length hee vvill recompẽſe thy falſhood.

[d] Albeit thou ſeeme to bee never ſo ſure ſetled.

[e] For the eyes of the reprobate are ſhut up at Gods judgements.

[f] With joyfull reverence, ſeeing that hee taketh their part againſt the wicked.

7 Behold the man that took not God for his ſtrength, but truſted unto the multitude of his riches, *and* put his ſtrength ‡ in his malice.

8 But I ſhall be like a [g] greene Olive tree in the houſe of God: *for* I truſted in the mercy of God for ever and ever.

9 I will alway praiſe thee, for that thou haſt done [h] *this*, and I will ‡ hope in thy Name, becauſe it is good before thy Saints.

‡ *Or, in his ſubſtance*

g He rejoyceth to have a place among the ſervants of God, that hee may grow in the knowledge & underſtãding of godlineſſe.

h Executed his vengeance.

‡ *Or, wait upon thy grace and promiſe.*

PSAL. LIII.

1 Hee deſcribeth the crooked nature, 4 The cruelty, 5 And puniſhment of the wicked, when they looke not for it, 6 And deſireth the deliverance of the godly, that they may rejoice together.

¶ *To him that excelleth on* [a] *Mahalath.* A Pſalme *of David to give inſtruction.*

THe foole hath ſaid in his heart, *There is* [b] no God: they have corrupted and done abominable wickedneſſe: *there is* none that doth good.

2 God looked downe from heaven upon the children of men, to ſee if there were any that would underſtand, and [c] ſeeke God.

3 * Every one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the [d] workers of iniquitie know that they eate up my people *as* they eate bread? they call not upon God.

5 There they were afraid for feare, *where* no [e] feare was: for God hath ſcattered the [f] bones of him that beſieged thee: thou haſt put them to coufuſion, becauſe God hath caſt them off.

6 Oh give ſalvation unto Iſrael out of Zion: when God turneth the captivitie of his people, *then* Jaakob ſhall rejoice, and Iſrael ſhall be glad.

a Which was an inſtrument or kinde of note.

b Whereas no regard is had of honeſtie or diſhoneſty, of vertue nor of vice, there the Prophet pronounceth that the people have no God.

c Whereby hee condemneth all knowledge & underſtanding that tendeth not to ſeeke God.

* *Rom. 3. 10.*

d David pronounceth Gods vengeance againſt cruell governors, who having charge to defend & preſerve Gods people, doe moſt cruelly devoure them.

e When they thought there was none occaſion to feare, the ſudden vengeance of God lighted upon thẽ.

f Bee the enemies power never ſo great, nor the danger ſo feareful, yet God delivereth his in due time.

PSAL. LIV.

1 David brought into great danger by reaſon of the Ziphims, 5 Calleth upon the Name of God to deſtroy his enemies, 6 Promiſing ſacrifice and free offerings for ſo great deliverance.

¶ *To him that excelleth on Neginoth.* A Pſalme *of David, to give inſtruction, When the Ziphims came and ſaid unto Saul, * Is not David hid among us?*

SAve me, O God, [a] by thy Name, and by thy power judge me.

2 O God heare my prayer: hearken unto the words of my mouth.

3 For [b] ſtrangers are riſen up againſt me, and [c] tyrants ſeeke my ſoule: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my ſoule.

5 Hee ſhall reward evill unto mine enemies: Oh cut them off in thy [e] truth.

6 *Then* I will ſacrifice [f] freely unto thee: I will praiſe thy Name, O Lord, becauſe it is good.

7 For he hath delivered me out of all trouble, and mine eye hath [g] ſeene *my deſire* upon mine enemies.

* 1 *Sã. 23. 19.*

a Hee declareth that whẽ al means do faile, God will deliver, even as it were by miracle, them that call unto him with an upright conſciẽce

b To wit, the Ziphims.

c Saul and his army, which were like cruell beaſts, and could not be ſatisfied but by his death.

d Bee they never ſo few, as hee was with Ionathan.

e According to thy faithfull promiſe for my defence.

f For hyp ſerve Go feare, or conditions.

g We may l ly rejoyce Gods judge againſt the ed, if our a ons be pure.

PSAL. LV.

1 David being in great heavineſſe and diſtreſſe, complaineth of the cruelty of Saul, 13 And of the falſehood of his familiar acquaintance, 17 Uttering moſt ardent affections to move the Lord to pitie him. 22 After being aſſured of deliverance, he ſetteth forth the grace of God, as though he had already obtained his requeſt.

¶ *To him that excelleth on Neginoth.* A Pſalme *of David to give inſtruction.*

HEare [a] my praier, O God, and hide not thy ſelfe from my ſupplication.

2 Hearken unto me, and anſwer me: I mourne in my praier, and make a noiſe.

3 For the [b] voice of the enemy, *and* for the vexation of the wicked, becauſe [c] they have brought iniquitie upon mee, and furiouſly hate me.

4 Mine heart trembleth within mee, and the terrors of death are fallen upon mee.

5 Feare and trembling are come upon me, and an horrible feare hath [d] covered me.

6 And I ſaid, Oh that I had wings like a dove: then would I [e] flie away and reſt.

7 Behold, I would take my flight farre off, *and* lodge in the wilderneſſe. Selah.

8 He would make haſte for my deliverance [f] from the ſtormy winde and tempeſt.

9 Deſtroy, O Lord, *and* [g] divide their tongues: for I have ſeene cruelty and ſtrife in the citie.

10 Day and night they goe about it upon the walles thereof: both [h] iniquity and miſchiefe *are* in the mids of it.

11 Wickedneſſe *is* in the mids thereof: deceit and guile depart not from her ſtreets.

12 Surely mine [i] enemie did not defame me: for I could have borne it: neither did mine adverſary exalt himſelfe againſt mee: for I would have hid mee from him,

13 But *it was* thou, O man, even my [k] companion, my guide, and my familiar:

14 Which delighted in conſulting together, *and* went into the houſe of God as companions.

15 Let death ſeize upon them: let them [l] goe downe quick into the grave: for wickedneſſe *is* in their dwellings, *even* in the mids of them.

a The earne of his praye clareth the mency of griefe, info as he is comp to burſt out cries.

b For the th nings of Saul his adherents

c They have famed mee wicked perſo they have in ned my deſtru on.

d There was part of him was not afto with extrea feare.

e Feare had d him to ſo g diſtreſſe, tha wiſhed to be in ſome wilde and to bee b ſhed from kingdome, wh God had pro ſed that he ſho enjoy.

f From the cr rage and tyra of Saul.

g As in the c fuſion of Baby when the wic conſpired aga God.

h All lawes good orders broken, and o vice and diſſo tion reigneth der Saul.

i If my open e mie had ſou mine hurt, I co the better have voided him.

k Which was onely joyned me in friendſ and counſell worldly matte but alſo in reli on.

l As Korah, D than, and Abir

16 *But* I will call unto God, and the Lord will ſave me.

17 Evening and morning, and at noone will I pray, [m] and make a noiſe, and hee will heare my voice.

18 Hee hath delivered my ſoule in peace from the battel, *that was* againſt me: for [n] many were with me.

19 God ſhall heare and afflict them, euen he that reigneth of old, Selah, becauſe they [o] have no changes, therefore they feare not God.

20 Hee [p] layd his hand upon ſuch as bee at peace with him, *and* hee brake his covenant.

21 *The words* of his mouth were ſofter then butter, yet warre *was* in his heart: his words were more gentle then oyle, yet they were ſwords.

22 Caſt thy ‡ burthen upon the Lord, and he ſhall nouriſh thee: he will not ſuffer the righteous to fall for [q] ever.

23 And thou, O God, ſhalt bring them downe into the pit of corruption: the bloody, and deceitfull men ſhall not live [r] halfe their dayes: but I will truſt in thee.

Pſal. LVI.

1 David being brought to Achiſh the king of Gath, 1 Sam. 21. 12. complaineth of his enemies, demandeth ſuccour, 3 Putteth his truſt in God, and his promiſes, 12 And promiſeth to performe his vowes which he had taken upon him, whereof this was the effect, to praiſe God in his Church.

¶ *To him that excelleth.* A Pſalme *of David on Michtam, concerning the* [a] *dumbe dove in a farre countrey, when the Philiſtims tooke him in Gath.*

Bee mercifull vnto mee, O God, for [b] man would ſwallow mee up: he fighteth continually *and* vexeth me.

2 Mine enemies would dayly ſwallow me up: for many fight againſt mee, O thou moſt High.

3 When I was afraid, I truſted in thee.

4 I will rejoice in God, *becauſe* of his [c] word, I truſt in God, *and* will not feare what fleſh can doe unto me.

5 Mine owne [d] words grieve *me* dayly: all their thoughts *are* againſt mee to doe me hurt.

6 [e] They gather together, and keepe themſelves cloſe: they marke my ſteps, becauſe they wait for my ſoule.

7 [f] They *thinke* they ſhall eſcape by iniquity: O God, caſt *theſe* people downe in *thine* anger.

8 Thou haſt counted my wandrings: put my [g] teares into thy bottell: are they not in thy regiſter?

9 When I cry, then mine enemies ſhall turne backe: this I know, for God *is* with me.

10 I will rejoice in God *becauſe of his* word: in the Lord will I rejoice *becauſe of his* word.

11 In God doe I truſt: I will not bee afraid what man can doe unto me.

12 [h] Thy vowes *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoule from death, and alſo my feet from falling, that I may [i] walke before God in the [k] light of the living.

Pſal. LVII.

1 David being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame cave with Saul, 2 Calleth moſt earneſtly unto God, with full confidence that he will performe his promiſe, and take his cauſe in hand, 5 Alſo that hee will ſhew his glory in the heavens and the earth, againſt his cruell enemies. 9 Therefore doth he render laud and praiſe.

¶ *To him that excelleth,* [a] *deſtroy not.* A Pſalme *of David on Michtam,* * *When he fled from Saul in the cave.*

Have mercy upon me, O God, have mercy upon me: for my ſoule truſteth in thee, and in the ſhadow of thy wings will I ‡ truſt, till *theſe* [b] afflictions overpaſſe.

2 I will call unto the moſt high God, *even* to the God, that [c] performeth *his promiſe* toward me.

3 He will ſend from the [d] heaven, and ſave mee from the reproof of him that would ſwallow mee. Selah. God will ſend his mercy and his truth.

4 My ſoule *is* among lions: I lie *among* the children of men, that are ſet on fire: whoſe [e] teeth *are* ſpeares and arrows, and their tongue a ſharpe ſword.

5 [f] Exalt thy ſelfe, O God, above the heaven, *and* let thy glory *bee* upon all the earth.

6 They have laid a net for my ſteps: [g] my ſoule is preſſed downe: they have digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will ſing and give praiſe.

8 Awake my [i] tongue, awake viole and harpe: I will awake earely.

9 I will praiſe thee, O Lord, among the people, *and* I will ſing unto thee among the nations.

10 For thy mercy is great unto the heavens, *and* thy truth unto the [k] clouds.

11 Exalt thy ſelfe, O God, above the heavens, *and* let thy glory *bee* upon all the earth.

Pſal. LVIII.

1 He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods judgement, 10 Shewing that the juſt ſhall rejoice, when they ſee the puniſhment of the wicked to the glory of God.

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[h] Having receiued that which I required; I am bound to pay my vowes of thankſgiving, as I promiſed.

[i] As mindfull of his great mercies, and giving him thankes for the ſame.

[k] That is, in this life and light of the Sunne.

[a] This was either the beginning of a certaine ſong, or the words which David uttered when he ſtayed his affection.

* 1 Sam. 24. 4.

‡ Or, *dwell moſt ſafely.*

[b] Hee compareth the afflictions, which God layeth upon his children, to a ſtorme that commeth and goeth.

[c] Who leaveth not his works begun unperfit.

[d] He would rather deliver mee by a miracle, then that I ſhould bee overcome.

[e] Hee meaneth their calumnies & falſe reports.

[f] Suffer mee not to be deſtroied to the contempt thy Name.

[g] For very feare, ſeeing the great dangers, on all ſides.

[h] That is, wholy bent to give thee praiſe for my deliverance.

[i] He ſheweth that both his heart ſhal praiſe God, and his tongue ſhall confeſſe him, and alſo that hee will uſe other meanes to provoke himſelfe forward to the ſame.

[k] Thy mercies do not onely appertaine to the Iews, but alſo to the Gentiles.

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of David on Michtam.*

IS it true? O [a] Congregation, ſpeake ye juſtly? O ſonne of men, judge yee uprightly?

2 Yea, rather ye imagine miſchiefe in *your* heart: [b] your hands execute cruelty upon the earth.

3 The wicked [c] are ſtrangers from the wombe: *even* from the belly have they erred, and ſpeake lies.

4 Their poiſon is even like the poyſon of a ſerpent: like the deafe [d] adder *that* ſtoppeth his eare.

5 Which heareth not the voice of the enchanter, though hee be moſt expert in charming.

6 Break their [e] teeth, O God, in their mouthes: breake the jawes of the yong lions, O Lord.

7 Let them [f] melt like the waters, let them paſſe away: when he ſhooteth his arrowes, *let them be* as broken.

8 Let them conſume like a ſnaile that melteth, *and like* the untimely fruit of a woman, *that* hath not ſeene the Sunne.

9 [g] As raw fleſh before your pots feele *the fire* of thornes: *ſo* let him carry them away as with a whirlewinde in *his* wrath.

10 The righteous ſhall [h] rejoice when he ſeeth the vengeance: hee ſhall waſh his feet in the [i] blood of the wicked.

11 And men ſhall ſay, [k] Verely there is fruit for the righteous: doubtleſſe there is a God that judgeth the earth.

[a] Yee counſellers of Saul, who under pretence of conſulting for the common wealth, cõſpire my death being an innocẽt.

[b] Ye are not aſhamed to execute that crueltie publikely, which yee have imagined in your hearts.

[c] That is, enemies to the people of God, even from their birth.

[d] They paſſe in malice and ſubtiltie, the crafty ſerpent, which could preſerve himſelfe by ſtopping his eare from the inchanter.

[e] Take away all occaſions and meanes whereby they hurt.

[f] Conſidering Gods divine power, hee ſheweth that God in a moment can deſtroy their force wherof they brag.

[g] As fleſh is taken raw out of the pot before the water ſeethe: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe.

[h] With a pure affection.

[i] Their puniſhment and ſlaughter ſhall bee ſo great.

[k] Seeing God governeth all by his providence, hee muſt needes put difference between the godly and the wicked.

PSAL. LIX.

1 *David being in great danger of Saul, who ſent to ſlay him in his bed, prayeth unto God:* 3 *Declareth his innocencie, and their fury,* 5 *Deſiring God to deſtroy all thoſe that ſinne of malicious wickedneſſe:* 11 *Whom though hee keepe alive for a time to exerciſe his people, yet in the end hee will conſume them in his wrath,* 13 *That hee may bee knowne to be the God of Iaakob to the end of the world.* 16 *For this he ſingeth praiſes to God, aſſured of his mercies.*

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of David on* [a] *Michtam.* * *When Saul ſent, and they did watch the houſe to kill him.*

[a] Reade Pſal. 16.
* 1 Sã. 19.11.

O My God, [b] deliver mee from mine enemies: defend mee from them that riſe up againſt me.

2 Deliver mee from the wicked doers, and ſave me from the bloody men.

3 For loe, they have laid waite for my ſoule: the mighty men are gathered againſt me, not for mine [c] offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelves without a fault *on my part*: ariſe *therefore* to aſſiſt me, and behold.

5 Even thou, O Lord God of hoſtes, O God of Iſrael, awake to viſit all the heathen, *and* bee not [d] mercifull unto all that tranſgreſſe maliciouſly. Selah.

6 They goe to and fro in the evening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] brag in their talke, *and* ſwords *are* in their lips: for, Who *ſay they*, doth heare?

8 But thou, O Lord, ſhalt have them in deriſion, *and* thou ſhalt laugh at all the heathen.

9 [g] He is ſtrong: *but* I will waite upon thee: for God *is* my defence.

10 My mercifull God will [h] prevent me: God will let mee ſee *my deſire* upon mine enemies.

11 Slay them [i] not, leſt my people forget it: *but* ſcatter them abroad by thy power, and put them downe, O Lord our ſhield,

12 *For* the ſinne of their mouth, *and* the words of their lips: and let them bee [k] taken in their pride, even for their perjurie and lies, *that* they ſpeake.

13 [l] Conſume *them* in *thy* wrath: conſume *them* that they be no more: and let them know that God ruleth in Jaakob, *even* unto the ends of the world. Selah.

14 And in the evening they [m] ſhall goe to and fro, *and* barke like dogs, and goe about the citie.

15 They ſhall run here and there for meat: *and* ſurely they ſhall not bee ſatisfied, though they tary all night.

16 But I will ſing of thy [n] power, and will praiſe thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my [o] ſtrength, will I ſing: for God is my defence, *and* my mercifull God.

[b] Though his enemies were even at hand to deſtroy him, yet he aſſured himſelfe that God had waies enow in his hand to deliver him.

[c] For I am innocent to themwards, and have not offended thẽ.

[d] Seeing it a
taineth to
judgements t
nith the wi
hee deſireth
to execute
vengeance o
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maliciouſly
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[e] Hee comp
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[f] They boa
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a ſword, for
neither feare
nor are aſham
men.

[g] Though
have never
great power,
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doeſt bridle h
therefore w
patiently hop
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[h] He will not
to ſuccour
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teth.

[i] Altogether
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ſeeing oftent
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ples of Gods
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[m] He mocke
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priſes, being
red that they
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[n] Which did
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weake wom
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mies ſtrength
1 Sam. 19 12.

[o] Cõfeſſing h
ſelfe to be voi
all vertue a
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buteth the w
to God.

PSAL. LX.

1 *David being now King over Iudah, and having had many victories, ſheweth by evident ſignes, that God elected him King, aſſuring the people that God wil proſper them, if they approve the ſame.* 11 *After hee prayeth unto God to finiſh that, that he hath begun.*

¶ To him that excelleth upon [a] Shuſhan Edoth, *or* Michtam. A Pſalme *of David to teach.* * *When he fought againſt Aram Naharaim, and againſt ‡ Aram* [b] *Zobah, when Ioab returned and ſlew twelve thouſand Edomites in the ſalt valley.*

O God, thou haſt caſt us out, thou haſt [c] ſcattered us, thou haſt beene angry, turne againe unto us.

2 Thou haſt made the land to tremble, and haſt made it to [d] gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt [e] ſhewed thy people heavie things: thou haſt made us to drinke the wine of giddineſſe.

4 *But now* thou haſt given a [f] banner

[a] Theſe were
taine ſongs
the note wh
this Pſalme
ſung.
* 1 *Sam.* 8
and 10.1.
1 *Chron.* 18
‡ *Or, Syria,*
Meſopotami

[b] Called alſo
phene, which
eth by Euphr

[c] For when
was not abl
reſiſt the ene
the people fled
ther and thith
for they could
be ſafe in
owne houſes

[d] As cleft
an earthquake

[e] Thou haſt
led the p
ſharply, in ta
from them
and judgem
that they
Saul the

king, & purſued him, to whom God had given the juſt title of the realme. [f] In
me king, thou haſt performed thy promiſe which ſeemed to have loſt the force.

to them that feare thee, that it may bee diſplaied becauſe of *thy* truth. Selah.

5 That thy beloved may be delivered, helpe with thy right hand and heare me.

6 God hath ſpoken in his [g] holineſſe: *therefore* I will rejoice, I will divide Shechem, and meaſure the valley of Succoth.

7 Gilead *ſhall be* mine, and Manaſſeh *ſhall bee* mine : Ephraim alſo *ſhall bee* the [h] the ſtrength of mine head : [i] Iudah *is* my law giver.

8 Moab *ſhall be* my [k] waſh pot : over Edom wil I caſt out my ſhooe : [l] Paleſtina ſhew thy ſelfe joyfull for me.

9 Who wil lead me into the [m] ſtrong citie? who will bring me unto Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off, and didſt not goe forth, O God, with our armies?

11 Give us helpe againſt trouble : for vaine is the help of man.

12 Through God wee ſhall doe valiantly : for he ſhall tread downe our enemies.

o certain, were ſpo- an oracle, ſhall poſ- eſe places Saul had is childrē.

it was and well d. d meaneth this tribe gdom ſhall eſtabliſhed, 49. 10. moſt vile ion. thou wi't ble & faine ough thou lad. was aſſured od would him the cities of mies, wher- y thought lves ſure.

P S A L. LXI.

2 Whether that he were in danger of the Ammonites, or being purſued of Abſolom, here hee cryeth to bee heard and delivered, 7 And confirmed in his kingdome. 8 Hee promiſeth perpetuall prayſes.

¶ *To him that excelleth on Neginoth.*

A Pſalme *of David.*

Heare my cry, O God: give eare unto my praier.

2 From [a] the ends of the earth will I crie unto thee : when mine heart is opreſt, bring mee upon the rocke that is [b] higher then I.

3 For thou haſt been my hope, *and* a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for ever, *and* my truſt ſhall bee under the covering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires : thou haſt given an heritage unto thoſe that feare thy Name.

6 Thou ſhalt give the King a [d] long life : his yeeres *ſhall be* as many ages.

7 Hee ſhall dwell before God for ever : prepare [e] mercy and faithfulneſſe *that* they may preſerve him,

8 So will I alway ſing praiſe unto thy Name, in performing daily my vowes.

m the place e I was ba- d, being dri- ut of the ci- d Temple by onne Abſo-

to the which ut thy help not attaine,

re is nothing doth more gthen our , then the re- brance of s ſuccour in s paſt. his chiefly is red to Chriſt liveth eter- y, not onely imſelfe, but in his mem.

r the ſtabili- f thy king- e ſtandeth in mercy and

P S A L. LXII.

This Pſalme partly conteineth meditations, whereby David encourageth himſefe to truſt in God againſt the aſſaults of tentation. And becauſe our minds are eaſily drawne from God by the allurements of the world, he ſharply reproveth his vanity, to the intent hee might cleave faſt to the Lord.

Chr. 26. 41

¶ *To the excellent* Muſician * *Ieduthun.*

A Pſalme *of David.*

Yet [a] my ſoule keepeth ſilence unto God: of him *commeth* my ſalvation.

2 [b] Yet he is my ſtrength and my ſalvation, *and* my defence : *therefore* I ſhall not much be moved.

3 How long will yee imagine miſchiefe againſt a [c] man? yee ſhall bee all ſlaine : *ye ſhall be* as a bowed wall, *or* as a [d] wall ſhaken.

4 Yet they conſult to caſt him down from his dignitie : their delight is in lies, they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 [e] Yet my ſoule keepe thou ſilence unto God : for mine hope *is* in him.

6 Yet is hee my ſtrength and my ſalvation, *and* my defence, *therefore* I ſhall not be moved.

7 In God is my ſalvation, and my [f] glory, the rock of my ſtrength : in God *is* my truſt.

8 Truſt in him alway, yee people : [g] powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanity, the chiefe men *are* lies : to lay them upon a balance they are altogether lighter then vanity.

10 Truſt not in oppreſſion, nor in robberie : [h] be not vaine : if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twice, I have heard it, that power *belongeth* unto God,

12 And to thee, O Lord, mercy : for thou [k] rewardeſt every one according to his worke.

hough Satan ted him to mure againſt yet he brid- is affections, and reſting upon Gods promiſe, beareth his croſſe patiently.

[b] It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by reſting on God, and by patience he overcame them all.

[c] Hee meaneth himſelfe, being the man whom God had appointed to the kingdome.

[d] Though yee ſeeme to bee in honour, yet God will ſuddenly deſtroy you

[e] David was greatly moved with theſe troubles, therefore hee ſtirreth up himſelfe to truſt in God.

[f] Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan.

[g] Hee admoniſheth us of our wicked nature, which rather hide our ſorrow, and bite on the bridle, then utter our griefe to God, to obtaine remedy.

[h] Give your ſelves wholy to God by putting away all things contrary to his Law.

[i] He hath plainly borne witneſſe of his power, ſo that none needeth to doubt thereof.

[k] So that the wicked ſhall feele thy power, and the godly thy mercie.

P S A L. LXIII.

1 David after he had been in great danger by Saul in the deſert of Ziph, made this Pſalme, 3 Wherein hee giveth thankes to God for his wonderfull deliverance, in whoſe mercies he truſted even in the mids of his miſeries, 9 Prophecying the deſtruction of Gods enemies : 11 And contrariwiſe, happineſſe to all them that truſt in the Lord.

¶ A Pſalme *of David. When he was in the* [a] *wilderneſſe of Iudah.*

O God, thou art my God, early will I ſeeke thee : my ſoule [b] thirſteth for thee : my fleſh longeth greatly after thee in a barren and dry land without water.

2 Thus [c] I behold thee *as* in the Sanctuary, when I behold thy power and thy glory.

3 For thy loving kindneſſe *is* better then life : *therefore* my lips ſhal praiſe thee.

4 Thus will I magnifie thee *all* my life, *and* lift up my hands in thy Name.

5 My ſoule ſhall be ſatisfied, as with [d] marow and fatneſſe, and my mouth ſhall praiſe *thee* with joyfull lips,

6 When I remember thee on my bed, *and when* I thinke upon thee in the *night* watches.

7 Becauſe thou haſt been my helper, therefore under the ſhadow of thy wings will I rejoice.

[a] To wit, of Ziph. 1 Sam. 23. 14.

[b] Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiencie, & above all meat & drinke.

[c] In this miſerie I exerciſe my ſelf in the contemplation of thy power and glory, as if I were in thy Sanctuarie.

[d] The remembrance of thy favour is more ſweet unto mee then all the pleaſures and dainties of the world.

8 My ſoule [e] cleaveth unto thee: *for* thy right hand upholdeth mee.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall go into the loweſt parts of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, *and* they ſhall bee a portion for foxes.

11 But the King ſhall rejoice in God, *and* all that [g] ſweare by him ſhall rejoice *in him*: for the mouth of them that ſpeake lies ſhall be ſtopped.

[e] He aſſureth himſelfe by the ſpirit of God to have the gift of conſtancie.

[f] Hee propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhal not be buried, but be devoured with wild beaſts.

[g] All that ſweare by God aright, or profeſſe him, ſhal rejoice in this worthy King.

Pſal. LXIV.

1 *David prayeth againſt the furie and falſe reports of his enemies.* 7 *He declareth their puniſhment and deſtruction,* 10 *To the comfort of the juſt, and glorie of God.*

¶ *To him that excelleth.* A Pſalme *of David.*

Heare my [a] voice, O God, in my praier: preſerve my life from feare of the enemie.

2 Hide me from the [b] conſpiracie of the wicked, *and* from the [c] rage of the workers of iniquitie.

3 Which have whet their tongue like a ſword, and ſhot *for* their arrowes [d] bitter words:

4 To ſhoot at the upright in ſecret: they ſhoot at him ſuddenly, and [e] feare not.

5 They [f] incourage themſelves *in* a wicked purpoſe: they commune together to lay ſnares privily, *and* ſay, Who ſhall ſee them?

6 They have ſought our iniquities, *and* have accompliſhed that which they ſought out, even every one [g] *his* ſecret *thoughts*, and the depth of *his* heart.

7 But God will ſhoot an arrow at them ſuddenly: their ſtrokes ſhall bee *at once*.

8 They ſhall cauſe their own tongue to fall upon them: *and* whoſoever ſhall ſee them, ſhall [h] flee away.

9 And all men ſhall ſee it, and declare the worke of God, and they ſhall underſtand, what he hath wrought.

10 *But* the righteous [i] ſhall be glad in the Lord, and truſt in him: and all that are upright of heart ſhall rejoice.

[a] In that hee calleth to God with his voice, it is a ſigne that his praier was vehement, and that his life was in danger.

[b] That is, from their ſecret malice.

[d] Falſe reports and ſlanders.

[c] To wit, their outward violence.

[e] To be without feare of God, and reverence of man, is a ſigne of reprobation.

[f] The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.

[g] There is no way ſo ſecret and ſubtill to doe hurt, vvhich they invented not for his deſtruction.

[h] To ſee Gods heavie judgments againſt them, and how hee hath caught them in their owne ſnares.

[i] When they ſhal conſider that hee vvill bee favourable to them, as he was to his ſervant David.

Pſal. LXV.

1 *A praiſe and thankeſgiving unto God by the faithfull, who are ſignified by Zion,* 4 *For the chuſing, preſervation, and governance of them,* 9 *And for the plentifull bleſſings powred forth upon all the earth, but eſpecially toward his Church.*

¶ *To him that excelleth.* A Pſalme or *ſong of David.*

O God, [a] praiſe waiteth for thee in Zion, and unto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the praier, unto thee ſhall all [b] fleſh come.

3 Wicked deeds [c] have prevailed againſt mee: *but* thou wilt bee mercifull unto our tranſgreſſions.

4 Bleſſed *is he, whom* thou chuſeſt and cauſeſt to come *to thee*: hee ſhall dwell in thy courts, *and* wee ſhall be ſatisfied with the pleaſures of thine houſe, *even* of thine holy Temple.

5 O God of our ſalvation, thou wilt [d] anſwer us with fearfull *ſignes* in *thy* righteouſneſſe, O *thou* the hope of all the ends of the earth, and of them that are farre off in the [e] Sea.

6 He ſtabliſheth the mountaines by his power: *and* is girded about with ſtrength.

7 Hee appeaſeth the [f] noiſe of the ſeas, *and* the noiſe of the waves thereof, and the tumults of the people.

8 They alſo that dwell in the uttermoſt parts *of the earth*, ſhall bee afraid of thy ſignes: thou ſhalt make the ‡ Eaſt and the Weſt to rejoice.

9 Thou [g] viſiteſt the earth, and watereſt it: thou makeſt it very rich: the [h] River of God is full of water: thou prepareſt them corne: for ſo thou [i] appointeſt it.

10 Thou [k] watereſt abundantly the furrowes thereof: thou cauſeſt *the raine* to deſcend into the valleys thereof: thou makeſt it ſoft with ſhowres, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the yeare with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop *upon* the paſtures of the wilderneſſe: and the hils ſhall be compaſſed with gladneſſe.

13 The paſtures are clad with ſheepe: the valleys alſo ſhall bee covered with corne: *therefore* they ſhout for joy, [l] and ſing.

[a] Thou giveſt daily new occaſion to thy Church to praiſe thee.

[b] Not onely the Jewes, but alſo the Gentiles, in the kingdome of Chriſt.

[c] He imp to his ſinn to the fi the people God, vvho accuſtome ſiſt them, draweth hi cour from

[d] Thou w clare thy be the preſe thy Church deſtroying enemies, a didſt in th ſea.

[e] As of all b rous nation farre off.

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‡ *Ebr in th ing forth o morning a the evening.*

[g] To wit, raine.

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[i] Thou haſt pointed the to bring food to man

[k] By this de ption he ſhew that all the of nature is a ſtimonie of G love toward vvho cauſeth creatures to our neceſſitie

[l] That is, dumbe crea ſhall not on rejoice for a t for Gods be fits, but ſhall c tinually ſing.

Pſal. LXVI.

1 *He provoketh all men to praiſe the Lord, and to conſider his workes.* 6 *Hee ſetteth forth the power of God to affray the rebels.* 10 *And ſheweth how God hath delivered Iſrael from great bondage and afflictions.* 13 *He promiſeth to give ſacrifice,* 16 *And provoketh all men to heare what God hath done for him, and to praiſe his Name.*

¶ *To him that excelleth. A ſong* or *Pſalme.*

Rejoice in God, [a] all yee *inhabitants* of the earth.

2 Sing forth the glory of his Name: make his praiſe glorious.

3 Say unto God, How terrible art thou *in* thy workes? through the greatneſſe of thy power ſhall thine enemies be in [b] ſubjection unto thee.

4 All the world ſhall worſhip thee, and ſing unto thee, *even* ſing of thy Name. Selah.

5 [c] Come, and behold the workes of God: hee is terrible in *his* doing toward [d] the ſonnes of men.

[a] He propheſi that all nati ſhall come to knowledg of G vvho then v onely knowne Judea.

[b] As the faith ſhall obey G vvillingly, ſo infidels for fe ſhall diſſem themſelves to ſubject.

[c] He toucheth ſlothfull dulne of man, vvho cold in the con deration of G vvorkes.

[d] His provid is wonderfull maintaining th eſtate.

6 He

6 Hee hath turned the ſea into dry land: they paſſed through the river on foot: there did we rejoice in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious ſhall not [e] exalt themſelves. Selah.

8 Praiſe our God, yee people, and make the voice of his praiſe to be heard.

9 Which [f] holdeth our ſoules in life, and ſuffereth not our feet to ſlip.

10 For thou, O God, haſt proved us, thou haſt tried us as ſilver is tried.

11 Thou haſt brought us into [g] the ſnare, *and* laid a ſtrait *chaine* upon our loines.

12 Thou haſt cauſed men to ride over our heads: we went into fire and into water, but thou broughteſt us out into a wealthy *place*.

13 I will goe into thine [h] houſe with burnt offerings, *and* will pay thee my vowes,

14 Which my lips have promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer unto thee the burnt offerings of fat rammes with incenſe: I will prepare bullocks and goates. Selah.

16 [i] Come *and* hearken all yee that feare God, and I will tell you what hee hath done to my ſoule.

17 I called unto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickedneſſe in mine heart, the Lord will not heare me.

19 But God had heard *me*, and conſidered the voice of my praier.

20 Praiſed *bee* God, which hath not put backe my prayer, nor his mercie from mee.

Pſal. LXVII.

1 A prayer of the Church to obtaine the favour of God, and to be lightned with his countenance, 2 To the end that his way and judgements may be knowne throughout the earth. 7 And finally, is declared the kingdome of God, which ſhould be univerſally erected at the comming of Chriſt.

¶ *To him that excelleth on Neginoth. A Pſalme* or *ſong.*

GOD be mercifull unto us, and bleſſe us, *and* [a] cauſe his face to ſhine among us, (Selah)

2 That [b] they may know thy way upon earth, *and* thy ſaving health among all nations.

3 Let the people praiſe thee O God: let all the people praiſe thee.

4 [c] Let the people be glad and rejoice: for thou ſhalt judge the people righteouſly, and governe the nations upon the earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall [d] the earth bring forth her increaſe, *and* God, *even* our God ſhall bleſſe us.

7 God ſhall bleſſe us, and all the ends of the earth [e] ſhall feare him.

Pſal. LXVIII.

1 In this Pſalme David ſetteth forth, as in a glaſſe, the wonderfull mercies of God toward his people: 5 Who, by all meanes and moſt ſtrange ſorts, declareth himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces and victories, doth excell without compariſon all worldly things. 34 Hee exhorteth therefore all men to praiſe God for ever.

¶ *To him that excelleth. A Pſalme* or *ſong of David.*

GOD will [a] ariſe, and his enemies ſhall bee ſcattered: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, *ſo* ſhalt thou drive *them* away: *and* as waxe melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.

3 [b] But the righteous ſhall bee glad, *and* rejoice before God: yea, they ſhall leape for joy.

4 Sing unto God, *and* ſing praiſes unto his Name: exalt him that rideth upon the heavens, in his name [c] Jah, and rejoice before him.

5 *He is* a Father of the fatherleſſe, and a Judge of the widowes, *even* God in his holy habitation.

6 God [d] maketh the ſolitary to dwell in families, *and* delivereth them that were priſoners in ſtockes: but the rebellious ſhall dwell in a [e] dry land.

7 [f] O God, when thou wenteſt forth before thy people: when thou wenteſt through the wilderneſſe, (Selah)

8 The earth ſhooke, and the heavens dropped at the preſence of this God, *even* Sinai *was moved* at the preſence of God, *even* the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine *upon* thine inheritance, and thou didſt refreſh it when it was wearie.

10 Thy Congregation dwelleth therein: *for* thou, O God, haſt of thy [g] goodnes prepared it for the poore.

11 The Lord gave matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee: and [i] ſhee that remained in the houſe divided the ſpoile.

13 Though ye have lien among [k] pots, *yet ſhall ye be as* the wings of a dove that is covered with ſilver, and whoſe feathers *are like* yellow gold.

14 When the Almightie ſcattered Kings [l] in it, it was white as the ſnow in Zalmon.

15 The [m] mountaine of God *is like* the mountaine of Baſhan: *it is* an high

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[e] When they feel his great benefits both ſpirituall and corporall toward them.

[a] The Prophet ſheweth that albeit God ſuffereth the wicked tyrãts to oppreſſe his Church for a time, yet at length hee will bee revenged of them.

[b] He ſheweth that when God declareth his power againſt the wicked, that it is for the commodity & ſalvation of his Church, which praiſe him therefore.

[c] Jah and Jehovah are the names of God, which do ſignific his eſſence and majeſtie incomprehenſible, ſo that thereby is declared, that all idols are but vanitie, and that the God of Iſrael is the only true God.

[d] He giveth children to them that be childleſſe, and increaſeth their families.

[e] Which is barren of Gods bleſſings, vvhich before they had abuſed.

[f] He teacheth that Gods favour peculiarly belongeth to his Church, as appeareth by their vvonderfull deliverance out of Egypt.

[g] God bleſſed the land of Canaan becauſe he had choſen that place for his Church.

[h] The faſhiõ then was, that vvomen ſang ſongs after the victorie, as Miriam, Deborah, Judith, & others.

[i] The prey was ſo great, that not only the ſouldiers, but vvomen alſo, had part thereof.

[k] Though God ſuffer his Church for a time to lie in black darknes, yet he vvill reſtore it, and make it moſt ſhining & white.

[l] In the land of Canaan, where his Church was.

[m] Zion the Church of God, doth excell all vvorldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remaineth, becauſe of his dwelling there.

Mountaine *as* mount Baſhan.

16 [n] Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for ever.

17 The charets of God *are* twentie thouſand thouſand Angels, *and* the Lord is among them *as* in the Sanctuarie of Sinai.

18 Thou art gone up on high, thou haſt [o] led captivitie captive, *and* received gifts for men: yea, even the rebellious *haſt thou led*, that the Lord God might dwell *there*.

19 Praiſed *be* the Lord, *even* the God of my ſalvation, *which* ladeth us daily *with benefits*. Selah.

20 This *is* our God, *even* the God that ſaveth *us*: and to the Lord God *belong* the [p] iſſues of death.

21 Surely God will wound the head of his enemies, *and* the hairie pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring *my people* againe from [q] Baſhan: I will bring them againe from the depths of the Sea.

23 That thy foot may bee dipped in blood, *and* the tongue of thy dogs *in the blood* of the enemies, *even* in [r] it.

24 Thy have ſeene, O God, thy [s] goings, the goings of my God, *and* my King, *which art* in the Sanctuarie.

25 The [t] ſingers went before, the players of inſtruments after: in the mids *were* maides playing with Timbrels.

26 Praiſe yee God in the aſſemblies, *and* the Lord, *yee that are* of the fountaine of [u] Iſrael.

27 There *was* [x] little Benjamin *with* their [y] ruler, *and* the princes of Judah *with* their aſſemblie, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy GOD hath appointed thy ſtrength: ſtabliſh, O God, that, *which* thou haſt wrought in us,

29 [z] Out of thy Temple upon Jeruſalem: *and* Kings ſhall bring preſents unto thee.

30 Deſtroy the company of the ſpearemen, *and* multitude of the mighty bulles with the calves of the people, that [a] tread under feet pieces of ſilver: ſcatter the people that delight in warre.

31 *Then* ſhall the princes come out [b] of Egypt: Ethiopia ſhall haſte to ſtretch her hands unto God.

32 Sing unto God, O yee kingdomes of the earth: ſing praiſe unto the Lord. (Selah.)

33 To him that rideth upon the moſt high heavens, *which were from* the beginning: behold, hee will ſend out by his [c] voice a mightie ſound.

34 Aſcribe the power to God: *for* his majeſtie *is* upon Iſrael, and his ſtrength *is* in the clouds.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Iſrael is hee that giveth ſtrength and power unto the people: praiſed *bee* God.

PSAL. LXIX.

1 The complaints, prayers, fervent zeale and great anguiſh of David is ſet forth, as a figure of Chriſt and all his members. 21 The malicious cruelty of the enemies, 22 And their puniſhment alſo, 26 Where Iudas and ſuch traitors are accurſed. 30 He gathereth courage in his affliction, and offereth praiſes unto God, 32 which are more acceptable than all ſacrifices: whereof all the afflicted may take comfort. 35 Finally, he doth provoke all creatures to praiſes, propheceying of the kingdome of Chriſt, and the preſervation of the Church, where all the faithfull, 36 And their ſeed ſhall dwell for ever.

¶ *To him that excelleth upon* [a] *Shoſhannim.*

A Pſalme *of David.*

SAve me, O God: for the [b] waters are entred even to *my* ſoule.

2 I ſtick faſt in the deepe mire, where no [c] ſtay *is*: I am come into deepe waters, and the ſtreames run over me.

3 I am weary of crying: my throat is drie: mine [d] eyes faile, whiles I wait for my God.

4 They that hate me without a cauſe, are moe than the haires of mine head: they that would deſtroy me, *and* are mine enemies [e] falſly, are mighty, ſo that I reſtored that which I [f] tooke not.

5 O God, thou knoweſt my [g] fooliſhneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for [h] me: let not thoſe that ſeeke thee, be confounded through me, O God of Iſrael.

7 For thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, even an aliant unto my mothers ſonnes.

9 [i] For the zeale of thine houſe hath eaten mee, and the rebukes of them that rebuked thee, are falne upon me.

10 I [k] wept, and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: and I became a proverbe unto them.

12 They that [l] ſate in the gate, ſpake of me, and the drunkards ſang *of mee*.

13 But Lord, *I make* my praier unto thee in an [m] acceptable time, *even* in the multitude of thy mercie: O God, heare me in the truth of thy ſalvation.

14 Deliver me out of the mire, that I ſinke not: let me be delivered from them that hate me, and out of the deep [n] waters.

15 Let not the water-flood drowne me, neither let the deep ſwallow me up:

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[n] Why boaſt yee of your ſtrength & beautie againſt this mountain of God?

[o] As God overcame the enemies of his Church, tooke them priſoners, and made them tributaries, ſo Chriſt, which is God manifeſted in fleſh, ſubdued Satan and ſin under us, and gave unto his Church moſt liberall gifts of his Spirit, Epheſ. 4. 8.

[p] In moſt extreame dangers, God hath infinite waies to deliver his.

[q] As he delivered his Church once from Og of Baſhan, and other tyrants, & from the dangers of the red ſea, ſo will he ſtill doe, as oft as neceſſitie requireth.

[r] That is, in the blood of that great ſlaughter, where dogs ſhall lap blood.

[s] That is, how thou, which art chiefe King goeſt out with thy people to warre, and giveſt them the victorie.

[t] Hee deſcribeth the order of the people, when they went to the Temple to give thanks for the victorie.

[u] Which came of the Patriarch Jaakob.

[x] Benjamin is called little, becauſe he was the youngeſt ſonne of Jaakob.

[y] Who was ſome chiefe ruler of the tribe.

[z] Declare out of thine holy palace thy power for the defence of thy Church Jeruſalē.

[a] He deſireth that the pride of the mighty may bee deſtroyed, which accuſtomed to garniſh their ſhoes with ſilver: and therefore for the glittering pompe, thought themſelves above all men.

[b] He propheſieth that the Gentiles ſhall come to the true knowledg & worſhip of God.

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16 Heare me, O Lord, for thy loving kindneſſe is good: turne unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy ſervant, for I am in trouble: make haſte *and* heare me.

18 Draw neere unto my ſoule *and* redeeme it: deliver mee becauſe of mine enemies.

19 Thou haſt knowne my reproofe and my ſhame, and my diſhonour: all mine [p] adverſaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heavineſſe, and [q] I looked *for ſome* to have pitie *on me*, but there was none: and for comforters, but I found none.

21 For they gave me gall in my meat, and in my thirſt they gave mee vineger to drinke.

22 Let their [r] table bee a ſnare before them, and their proſperitie *their* ruine.

23 Let their eyes be blinded that they ſee not: and make their [s] loines alway to tremble.

24 Powre out thine anger upon them, and let thy wrathfull diſpleaſure take them.

25 * Let their [t] habitation be voide, *and* let none dwell in their tents.

26 For they perſecute him whom thou haſt ſmitten: and they adde unto the ſorrow of them, whom thou haſt wounded.

27 Lay [u] iniquitie upon their iniquitie, and let them not come into thy righteouſneſſe.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heavines, thine helpe, O God, ſhall exalt me.

30 I will praiſe the Name of God with a ſong, and magnifie him with thankeſgiving.

31 *This* alſo ſhall pleaſe the Lord better than a [y] yong Bullock, that hath horns and hoofes.

32 The humble ſhall ſee *this, and* they that ſeeke God, ſhall bee glad, and your heart ſhall live.

33 For the Lord heareth the poor, and deſpiſeth not his [z] priſoners.

34 Let heaven and earth praiſe him: the ſeas, and all that moveth in them.

35 For God will ſave Zion, and build the cities of Judah, that men may dwell there, and have it in poſſeſſion.

36 The [a] ſeed alſo of his ſervants ſhall inherit it: and they that love his Name, ſhall dwell therein.

PSAL. LXX.

1 *He prayeth to be right ſpeedily delivered.* 2 *Hee deſireth the ſhame of his enemies,* 4 *And the joyfull comfort of all thoſe that ſeeke the Lord.*

¶ *To him that excelleth.* A Pſalme *of David to put in* [a] *remembrance.*

O * God, [b] *haſte thee* to deliver me: make haſte to helpe me, O Lord.

2 Let them be [c] confounded and put to ſhame, that ſeeke my ſoule: let them be turned backward, and put to rebuke, that deſire mine hurt.

3 Let them be turned backe for a reward of their [d] ſhame, which ſaid, Aha, aha.

4 *But* let all thoſe that ſeeke thee, be joyfull and glad in thee, and let all that love thy ſalvation, ſay alwaies, God bee praiſed.

5 Now I am [e] poore and needy: O God make haſte to me: thou art mine helper, and my deliverer: O Lord, make no tarying.

a Which might put him in remembrance of his deliverance.

* *Pſal.* 40. 13.

b He teacheth us to bee earneſt in praier, though God ſeem to ſtay: for at his time, he will heare us.

c He was aſſured that the more they raged, the nearer they were to deſtruction, and hee the nearer to his deliverance.

d Hereby we are taught not to mock at others in their miſerie, leſt the ſame fall on our owne neckes.

e Becauſe he had felt Gods helpe before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour.

PSAL. LXXI.

1 *He prayeth in faith, eſtabliſhed by the word of promiſe.* 5 *And confirmed by the worke of God from his youth,* 10 *He complaineth of the crueltie of his enemies,* 17 *And deſireth God to continue his graces toward him,* 22 *Promiſing to be mindefull and thankefull for the ſame.*

IN [a] thee, O Lord, I truſt: let me never be aſhamed.

2 Reſcue me and deliver me in thy [b] righteouſneſſe: incline thine eare unto me and ſave me.

3 Be thou my ſtrong rock whereunto I may alway reſort: thou [c] haſt given commandement to ſave me: for thou art my rocke, and my fortreſſe.

4 Deliver me, O my God, out of the hand of [d] the wicked: and out of the hand of the evill and cruell man.

5 For thou art mine hope, O Lord God, *even* my [e] truſt from my youth.

6 Upon thee have I been ſtayed from the wombe: thou art he that tooke me out of my mothers bowels: my praiſe ſhall be alwaies of thee.

7 I am become as it were a [f] monſter unto many: but thou art my ſure truſt.

8 Let my mouth be filled with thy praiſe, *and* with thy glory every day.

9 Caſt me not off in the time of [g] age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak of me, and they that lay waite for my ſoul, take their counſell together,

11 Saying, [h] God hath forſaken him: purſue and take him, for there is none to deliver *him*.

12 Goe not farre from me, O God: [i] my God, haſte thee to helpe me.

* *Pſal.* 31. 1.

a Hee praieth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

b By declaring thy ſelfe true of promiſe.

c Thou haſt infinite meanes, and all creatures are at thy commandement: therfore ſhew ſome ſigne, whereby I ſhall be delivered.

d That is, from Abſalom, Ahitophel, & that conſpiracie.

e Hee ſtrengtheneth his faith by the experience of Gods benefits, who did not only preſerve him in his mothers belly, but tooke him thence, and ever ſince hath preſerved him.

f All the world vvondreth at me becauſe of my miſeries, aſwell they in authority, as the common people, yet being aſſured of thy favor, I remained ſtedfaſt.

g Thou that didſt helpe mee in my youth, when I had more ſtrength help mee now ſo much the more in mine old age and weakneſſe.

h Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if hee ſuffer them to fall into their hands.

i In calling him his God, he putteth backe the falſe reports of the adverſaries, that ſaid, God hath forſaken him.

13 Let them be confounded *and* conſumed that are againſt my ſoule: let them be covered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will waite continually, and will praiſe thee more and more.

15 My mouth ſhall daily rehearſe thy righteouſneſſe, *and* thy ſalvation: [k] for I know not the number.

16 I will [l] goe forward in the ſtrength of the Lord God, *and* will make mention of thy righteouſneſſe, *even* of thine onely.

17 O God, thou haſt taught mee from my youth even untill now: *therefore* will I tell of thy wondrous workes.

18 [m] Yea, even unto *mine* old age and gray head, O God: forſake me not, untill I have declared thine arme unto *this* generation, *and* thy power to all them, that ſhall come.

19 And thy [n] righteouſneſſe, O God, *I will exalt* on high: for thou haſt done great things: [o] O God, who is like unto thee!

20 Which haſt ſhewed me great troubles and [p] adverſities, *but* thou wilt return, *and* revive me, and wilt come againe, *and* take me up from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne *and* comfort me.

22 Therefore will I praiſe thee *for* thy [q] faithfulneſſe, O God, upon inſtrument *and* violl: unto thee will I ſing upon the harpe, O Holy one of Iſrael.

23 My lips will rejoice when I ſing unto thee, and my [r] ſoule, which thou haſt delivered.

24 My tongue alſo ſhall talke of thy righteouſneſſe daily: for they are confounded and brought unto ſhame, that ſeeke mine hurt.

[k] Becauſe thy benefits toward mee are innumerable, I cannot but continually meditate and rehearſe the.

[l] I will remaine ſtedfaſt, being upholden with the power of God.

[m] Hee deſireth that as hee hath begun, he would ſo continue his benefits, that his liberalitie may have perfit praiſe.

[n] The juſt performance of thy promiſe.

[o] His faith breaketh through all tentations, and by this exclamation hee praiſeth the power of God.

[p] As hee confeſſeth that God is the onely Author of his deliverance: ſo he acknowledgeth that theſe evils were ſent unto him by Gods providence.

[q] Hee confeſſeth that his long tariance was vvell recompenſed, whẽ God performed his promiſe.

[r] For there is no true praiſing of God, except it come from the heart: & therefore hee promiſeth to delight in nothing but wherein God may be glorified.

Psal. LXXII.

1 Hee prayeth for the proſperous eſtate of the kingdome of Salomon, who was the figure of Chriſt. 4 Vnder whom ſhall bee righteouſneſſe, peace and felicitie. 10 Vnto whom all Kings and nations ſhall doe homage. 17 Whoſe name and power ſhall endure for ever, and in whom all nations ſhall be bleſſed.

¶ A Pſalme *of* [a] *Salomon.*

GIve thy [b] judgements to the King, O God, and thy righteouſneſſe to the Kings [c] ſonne.

2 *Then* ſhall hee judge thy people in righteouſnes, and thy poore with equitie.

3 The [d] mountaines and the hils ſhall bring peace to the people by juſtice.

4 He ſhall [e] judge the poore of the people: hee ſhall ſave the children of the needy, and ſhall ſubdue the oppreſſour.

5 They ſhall [f] feare thee, as long as the ſunne and moone endureth, from generation to generation.

6 He ſhall come [g] down like the raine upon the mowen graſſe, *and* as the ſhowres that water the earth.

7 In his dayes ſhall the righteous flouriſh, and abundance of peace *ſhall bee* ſo long as the moone endureth.

8 His dominion ſhall bee alſo from [h] ſea to ſea, and from the river unto the ends of the land.

9 They that dwell in the wilderneſſe, ſhall kneele before him, and his enemies ſhall licke the duſt.

10 The Kings of [i] Tarſhiſh and of the Iles ſhall bring preſents: the Kings of [k] Sheba and Seba ſhall bring gifts.

11 Yea, all kings ſhall worſhip him: all nations ſhall ſerve him.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be mercifull to the poore and needy, and ſhall preſerve the ſoules of the poore.

14 He ſhall redeeme their ſoules from deceit and violence, and [l] deare ſhall their bloud be in his ſight.

15 Yea, he ſhall live, and unto him ſhall they give of the [m] gold of Sheba: and they ſhall alſo pray for him continually, *and* daily bleſſe him.

16 An handfull of corne ſhalbe *ſowne* in the earth, *even* in the top of the mountains, *and* the [n] fruit thereof ſhall ſhake like *the trees* of Lebanon: and the *children* ſhall flouriſh out of the citie like the graſſe of the earth.

17 His name ſhal be for ever: his name ſhall endure as long as the ſun: all nations ſhall bleſſe [o] him, and be bleſſed in him.

18 Bleſſed *be* the Lord God, *even* the God of Iſrael which doth only [p] wondrous things.

19 And bleſſed be his glorious Name for ever: and let all the earth be filled with his glory. So be it, even ſo be it.

Here end the [q] praiers of David, the ſonne of Iſhai.

Psal. LXXIII.

1 The Prophet teacheth by his example, that neither the worldly proſperitie of the ungodly, 14 Nor the affliction of the good, ought to diſcourage Gods children, but rather ought to move us to conſider our Fathers providence, and to cauſe us to reverence Gods judgements, 19 For as much as the wicked vaniſh away, 24 And the godly enter into life everlaſting. 28 In hope whereof, hee reſigneth himſelfe into Gods hands.

¶ *A Pſalme* committed *to Aſaph.*

YEt [a] God is good to Iſrael, *even* to the pure in heart.

2 As for mee, my feete were almoſt gone: my ſteps had well neere ſlipt.

3 For I fretted at the fooliſh, *when* I ſaw the proſperitie of the wicked.

4 For there are [b] no bands in their death, yet they are luſtie *and* ſtrong.

5 They

[a] Compoſed by David, as touching the reigne of his ſon Salomon.

[b] Endue the king with the ſpirit of wiſedome and juſtice, that he reign not as doe the worldly tyrants.

[c] To wit, to his poſteritie.

[d] When juſtice reigneth, even the places moſt barren, ſhalbe enriched with thy bleſſings.

[e] Hee ſheweth wherefore the ſword is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

[f] The people ſhall imbrace thy true religion, when thou giveſt a King that ruleth according to thy word.

[g] As this is true in all godly Kings, ſo is it chiefly verified in Chriſt, vvho vvith his heavenly dew, maketh his Church ever to flouriſh.

[h] That is, the red ſea ſea called cum, and Euphrates ward: me that Chriſt dome ſhou large and u fall.

[i] Of Cilic of all other tries beyo ſea, vvhic meaneth Iles.

[k] That is, rabia that countrie, w Sheba vvas bordering Ethiopia.

[l] Though t paſſe not t blood, yet godly king preſerve his jects from a of vvrong.

[m] God vvill proſper his and alſo ma people mo ling to obey

[n] Under king ſhall be great plenty of fruit, an of the incr mankinde.

[o] They ſhall to God fo continuance know that doth proſpe for his ſake.

[p] Hee conf that except miraculouſly ſerve his peo that neither king, nor kingdome continue.

[q] Concerni ſonne Salom

[a] As it vvere tweene hope deſpaire hee b eth forth into affection, be aſſured that vvould con his favour vvard ſuch were godly deed, and not pocrites.

[b] The vvick this life liv pleaſure, and not drawne death like priſoners: that is, by ſickneſſe, vvhich is deaths meſſenger.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 [c] Therefore pride *is* as a chaine unto them, *and* cruelty covereth them *as* a garment.

7 Their eyes ſtand out for fatneſſe: ‡ they have more then heart can wiſh.

8 They are licentious, and ſpeake wickedly of *their* oppreſſion: they talke preſumptuouſly.

9 They [d] ſet their mouth againſt heaven, and their tongue walketh through the earth.

10 Therefore his [e] people turne hither: for waters of a full *cup* are wrung out to them.

11 And they [f] ſay, How doeth God know it? or is there knowledge in the moſt High?

12 Loe, theſe are the wicked, yet proſper they alway, *and* increaſe in riches.

13 Certainely I have cleanſed mine heart in vaine, and waſhed mine hands in innocencie.

14 For daily have I beene puniſhed, and chaſtened *every* morning.

15 If I ſay, [g] I will judge thus, behold the generation of thy children: I have treſpaſſed.

16 Then thought I to know this, *but* it was too painefull for me,

17 Untill I went into the [h] Sanctuary of God: *then* underſtood I their end.

18 Surely thou haſt ſet them in ſlipperie places, *and* caſteſt them downe into deſolation.

19 How ſuddenly are they deſtroyed, periſhed, *and* [i] horribly conſumed,

20 As a dreame when one awaketh! O Lord, when [k] thou raiſeſt us up, thou ſhalt make their image deſpiſed.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So fooliſh was I and ignorant: I was a [l] beaſt before thee.

23 Yet I was alway [m] with thee: thou haſt holden *me* by my right hand.

24 Thou wilt guid me by thy counſel, and afterward receive me to glory.

25 Whom have I in [n] heaven *but thee?* and I have deſired none in the earth with thee.

26 My fleſh faileth, and mine heart *alſo: but* God *is* the ſtrength of mine heart, and my [o] portion for ever.

27 For loe, they that withdraw themſelves from thee ſhall periſh: thou deſtroyeſt all them that [p] goe a whoring from thee.

28 As for me, it is good for mee [q] to draw neere to God, *therefore* I have put my truſt in the Lord God, that I may declare all thy works.

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PSAL. LXXIV.

1 *The faithfull complaine of the deſtruction of the Church, and true religion,* 2 *Under the name of Zion, and the Temple deſtroyed:* 11 *And truſting in the might and free mercies of God,* 20 *By his covenant,* 21 *They require helpe and ſuccour for the glory of Gods holy Name, for the ſalvation of his poore afflicted ſervants,* 23 *And the confuſion of his proud enemies.*

¶ A Pſalme *to give inſtruction,* committed to *Aſaph.*

O God, [a] why haſt thou put us away for ever? *why* is thy wrath kindled againſt the ſheep of thy paſture?

2 Thinke upon thy Congregation, *which* thou haſt poſſeſſed of old, *and* on the [b] rod of thine inheritance: *which* thou haſt redeemed, *and* on this mount Zion, wherein thou haſt dwelt.

3 Lift up thy ‡ ſtrokes, that thou mayeſt for ever deſtroy every enemie that doth evill to the Sanctuary.

4 Thine adverſaries roare in the mids of thy Congregation, *and* [c] ſet up their banners for ſignes.

5 *Hee that* [d] *lifted* the axes upon the thicke trees, was renowned, as one, that brought a thing to perfection:

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They have caſt thy Sanctuary into the fire, *and razed it* to the ground, *and* have defiled the dwelling place of thy Name.

8 They ſaid in their [e] hearts, Let us deſtroy them altogether: they have burnt all the Synagogues of God in the land.

9 We ſee not our ſignes: there is not one Prophet more, nor any with us that knoweth [f] how long.

10 O God, how long ſhall the adverſarie reproch *thee?* ſhall the enemie blaſpheme thy Name for ever?

11 Why withdraweſt thou thine hand, even thy right hand? *draw it* out of thy boſome, *and* [g] conſume them.

12 Even God *is* my King of old, working ſalvation [h] in the mids of the earth.

13 Thou didſt divide the ſea by thy power: thou brakeſt the heads of the [i] dragons in the waters.

14 Thou brakeſt the head of [k] Leviathan in pieces, *and* gaveſt him to bee [l] meat for the people in the wilderneſſe.

15 Thou brakeſt up the fountaine and river: thou driedſt up mighty rivers.

16 The [m] day is thine, and the night is thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

[a] The Church of God being oppreſſed by the tyranny either of the Babylonians, or of Antyochus, prayeth to God, by whoſe hand this yoke was laid upon thē for their ſins.

[b] Which inheritance thou haſt meaſured out thy ſelfe, as with a line or rod.

‡ *Or, feet.*

[c] They have deſtroyed thy true religion, & ſpread their banners in ſigne of defiance.

[d] He commendeth the temple for the coſtly matter, the excellent workemanſhip & beautie thereof, which notwithſtanding the enemies did deſtroy.

[e] They encouraged one another to crueltie, that not onely Gods people might bee deſtroyed, but alſo his religion utterly in all places ſuppreſſed.

[f] They lament that they have no Prophet among them, to ſhew thē how long their miſeries ſhould endure.

[g] They joyne their deliverance with Gods glory & power, knowing that the puniſhment of the enemie ſhould bee their deliverance.

[h] Meaning in the ſight of all the world.

[i] To wit, Pharaohs army.

[k] Which was a great monſter of the ſea, or whale, meaning Pharaoh

[l] His deſtruction did rejoyce them, as meat refreſheth the body.

[m] Seeing that God by his providence governeth and diſpoſeth all things, hee gathereth that hee will take care chiefly for his children.

18 Remember this, *that* the enemy hath reproached the Lord, and the fooliſh people hath blaſphemed thy Name.

19 Giue not the ſoule of thy [n] turtle doue vnto the beaſt, *and* forget not the Congregation of thy poore for euer.

20 Conſider *thy* Couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppreſſed returne aſhamed, *but* let the poore and needy praiſe thy Name.

22 Ariſe, O God: maintaine thine [p] owne cauſe: remember thy dayly reproach by the fooliſh man.

23 Forget not the voice of thine enemies: *for* the tumult of them, that riſe againſt thee, ‡ aſcendeth continually.

[n] He meaneth the Church of God, which is expoſed as a prey to the wicked.

[o] That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.

[p] He ſheweth that God cannot ſuffer his Church to be oppreſſed; except hee loſe his owne right.

‡ *Or, increaſeth more and more.*

PSAL. LXXV.

1 *The faithfull doe praiſe the name of the Lord.* 2 *Which ſhall come to iudge at the time appointed,* 8 *When the wicked ſhall be put to confuſion, and drinke of the cup of his wrath.* 10 *Their pride ſhall be abated, and the righteous ſhall be exalted to honour.*

¶ *To him that excelleth.* [a] *Deſtroy not.* A Pſalme, *or ſong,* committed *to Aſaph.*

WE will praiſe thee, O God, we wil praiſe *thee,* for thy Name *is* neere: *therefore* [b] they will declare thy wondrous works.

2 [c] When I ſhall take a conuenient time, I will iudge righteouſly.

3 The earth and all the inhabitants thereof are diſſolued: *but* I will eſtabliſh the pillars [d] of it. Selah.

4 I ſaid vnto the fooliſh, Bee not ſo fooliſh: and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither ſpeake with a ſtiffe necke.

6 For to come to preferment *is* neither from the Eaſt, nor from the Weſt, nor from the South.

7 But God *is* the iudge: he maketh low, and he maketh high.

8 For in the hand of the Lord *is* a [f] cup, and the wine is red: it is full mixt, and hee powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out *and* drinke the dregs thereof.

9 But I will declare for euer, and ſing praiſes vnto the God of Iaakob.

10 All the hornes of the wicked alſo will I break: *but* the hornes of the [g] righteous ſhall be exalted.

[a] Read Pſal. 57.1

[b] Hee declareth how the faithfull ſhal euer haue iuſt occaſion to praiſe God, foraſmuch as in their neede they ſhal feele his power at hand to helpe them.

[c] When I ſee my time (ſaith God) to help your miſeries; I wil come and ſet all things in good order.

[d] Though all things be brought to ruine, yet I can reſtore and preſerue them.

[e] The Prophet warneth the wicked, that they would not ſet themſelues againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly.

[f] Gods wrath is cōpared to a cup of ſtrong and delicat wine, wherwith the wicked are made ſo drunk that by drinking till they come to the very dregs, they are utterly deſtroyed.

[g] The godly ſhal better proſper by their innocēt ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

PSAL. LXXVI.

1 *This Pſalme ſetteth forth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the army of Senacherib:* 11 *And exhorteth the faithfull to be thankefull for the ſame.*

¶ *To him that excelleth on Neginoth.* A Pſalme or *ſong,* committed *to Aſaph.*

GOd is [a] knowne in Iudah: his Name *is* great in Iſrael.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Sion.

3 There brake he the arrowes of the bow, the ſhield, and the ſword, and the battell. Selah.

4 Thou art more bright and puiſſant, then [c] the mountaines of prey.

5 The ſtout hearted are ſpoiled: they haue ſlept their ſleepe, and all the men of ſtrength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot, and horſe are caſt aſleep.

7 Thou, *euen* thou art to bee feared, and who ſhall ſtand in thy [e] ſight, when thou art angry!

8 Thou didſt cauſe *thy* iudgement to be heard from heauen: *therefore* the earth feared, and was ſtill,

9 When thou, O God, aroſe to iudgement to [f] help all the meeke of the earth. Selah.

10 Surely the [g] rage of man ſhall turne to thy praiſe: the remnant of the rage ſhalt thou reſtraine.

11 Vow and performe vnto the Lord your God, all *yee* that be [h] round about him, let them bring preſents vnto him that ought to be feared.

12 He ſhall [i] cut off the ſpirit of princes: hee is terrible to the Kings of the earth.

[a] Hee that Go is eviden in preſe people, ſtroying mies.

[b] Whic ward w Ieruſalem

[c] Hee co the kingd of extort rapine, mountain are full o ning beaſt

[d] God ha their ſpi ſtrength as though hands we off.

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[g] For the ſhew that nemie was bring noth paſſe: al ſhalt bridle rage, that ſhal not co their purpo

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PSAL. LXXVII.

1 *The Prophet in the name of the Church rehearſeth the greatneſſe of his affliction, and his grieuous tentations,* 6 *Whereby he was driuen to this end to conſider his former conuerſation,* 11 *And the continuall courſe of Gods works in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe tentations.*

¶ *For the excellent* Muſician * *Ieduthun.* *A Pſalme* committed *to Aſaph.*

MY [a] voyce *came* to God, when I cried: my voyce *came* to God, and he heard me.

2 In the day of my trouble I ſought the Lord: ‡ my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort.

3 I did thinke vpon God, and was [b] troubled: I praied, and my ſpirit was full of anguiſh. Selah.

4 Thou keepeſt mine eyes [c] waking: I was aſtonied, and could not ſpeake.

5 *Then* I conſidered the daies of old, *and* the yeares of ancient time.

6 I called to remembrance my [d] ſong in the night: I communed with mine owne heart, and my ſpirit ſearched [e] diligently.

7 Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?

8 Is his [f] mercy cleane gone for euer? doth his promiſe faile for euermore?

9 Hath

* Pſ. 39. & 1 Chro. 16.

[a] The Pro teacheth us b example to unto God for in our neceſſ

‡ *Or, mine* *was ſtretched*

[b] Hee ſhew that we muſt tiently abide, though God ver us not ou our troubles the firſt crie.

[c] Meaning, his ſorrowes w as watchmen, kept his eies ſleeping.

[d] Of thanke ving, which I accuſtomed ſing in my pro ſperitie.

[e] Both the ca why I was ch ſtened, and wh my ſorowes ſhould haue an end.

[f] As if he ſho ſay, It is impoſ ble: whereby exhorteth himſ to patience.

9 Hath God forgotten to bee mercifull? hath hee ſhut up his tender mercies in diſpleaſure? Selah.

10 And I ſaid, This is my [g] death: *yet I remembred* the yeares of the right hand of the moſt High.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of old.

12 I did alſo meditate all thy works, and did deviſe of thine acts, *ſaying*;

13 Thy way, O God, *is* [h] in the Sanctuary: who is ſo great a [i] God as *our* God!

14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with *thine* arme, *even* the ſonnes of Jaakob and Joſeph. Selah.

16 The [k] waters ſaw thee, O God: the waters ſaw thee, *and* were afraid: yea, the depths trembled.

17 The clouds powred out water: the heavens gave a [l] ſound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightned the world: the earth trembled and ſhooke.

19 Thy way *is* in the Sea, and thy pathes in the great waters, and thy footſteps are not [m] knowne.

20 Thou didſt lead thy people like ſheepe by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham, 8 Reproaching the ſtubborne rebellion of their fathers, that the children might not onely underſtand, 11 That God of his free mercie made his covenant with their anceſtors, 17 But alſo ſeeing them ſo malicious and perverſe, might be aſhamed, and ſo turne wholly to God. In this Pſalme the holy Ghoſt hath comprehended, as it were, the ſumme of all Gods benefits, to the intent, the ignorant and groſſe people might ſee in few words the effect of the whole hiſtories of the Bible.

¶ A Pſalme *to give* [a] *inſtruction* committed *to Aſaph.*

HEare my [b] doctrine, O my people: incline your eares unto the words of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of old,

3 Which we have heard and known, and our [c] fathers have told us.

4 We will not hide them from their children, *but* to the generation to come we will ſhew the praiſes of the Lord, his power alſo, and his wonderfull workes that he hath done:

5 How he eſtabliſhed a [d] teſtimony in Jaakob, and ordained a Law in Iſrael, when hee commanded our fathers, that they ſhould teach their children:

6 That the [e] poſteritie might know it, and the children which ſhould bee borne, ſhould ſtand up, and declare it to their children:

7 That they might [f] ſet their hope on God, and not forget the works of God, but keepe his commandements:

8 And not to be as their [g] Fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithfull unto God.

9 The children of [h] Ephraim being armed, and ſhooting with the bow, turned back in the day of battel.

10 They kept not the covenant of God, but refuſed to walke in his Law.

11 And forgat his Acts, and his wonderfull works that he had ſhewed them.

12 Hee did marvellous things in the ſight of their [i] fathers in the land of Egypt, *even* in the field of Zoan.

13 * He divided the ſea, and led them through: hee made alſo the waters to ſtand as an heape.

14 * In the day time alſo hee led them with a clould, and all the night with a light of fire.

15 * He clave the rocks in the wilderneſſe, and gave them drink as of the great depths.

16 * He brought flouds alſo out of the ſtony rocke, ſo that hee made the waters to deſcend like the rivers.

17 Yet they [k] ſinned ſtill againſt him, & provoked the Higheſt in the wildernes.

18 And tempted God in their hearts in [l] requiring meat for their luſt.

19 * They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wilderneſſe?

20 * Behold, he ſmote the rocke, that the water guſhed out, aud the ſtreames overflowed: can hee give bread alſo? or prepare fleſh for his people?

21 Therefore the Lord heard, and was angry, and the * fire was kindled in Jaakob, and alſo wrath came upon Iſrael.

22 Becauſe they beleeved not in God, and [n] truſted not in his helpe.

23 Yet he had commanded the [o] clouds above, & had opened the doors of heaven.

24 And had rained downe MAN upon them for to eat, and had given them of the wheat of heaven.

25 * Man did eat the bread of Angels: he ſent them meat enough.

26 Hee cauſed the [p] Eaſtwind to paſſe in the heaven, and through his power hee brought in the Southwind.

27 Hee rained fleſh alſo upon them as duſt, and feathered foule as the ſand of the Sea.

28 And he made it fall in the mids of their campe, *even* round about their habitations.

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[f] Hee ſheweth wherein the uſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.

[g] Though theſe Fathers were the ſeed of Abraham, and the choſen people, yet hee ſheweth by their rebellion, provocation, falſehood, and hypocriſie, that the children ought not to follow their examples.

[h] By Ephraim, he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhmēt declareth, that they were unfaithfull to God, and by their multitude and authoritie had corrupt all others.

[i] Hee prooveth that not only the poſterity, but alſo their forefathers were wicked and rebellious to God.

* Exod. 14. 21.
* Exod. 14. 24
* Exod. 17. 6. Numb. 20. 11. Pſalm. 105. 41.
* 1 Cor. 10. 4. Wiſd. 11. 4.

[k] Their wicked malice could bee overcome by no benefits, which were great and many.

[l] Then to require more then is neceſſary, and to ſeparate Gods power from his will is to tempt God.

* Num. 11. 1.

[m] Thus when we give place to ſin, we are moved to doubt of Gods power, except hee will alwaies bee ready to ſerve our luſt.

* Exod. 17. 6. Numb. 20. 11. Pſal. 105. 41. 1 Cor. 10. 4.

* Num. 11. 1.

[n] That is, in his fatherly providence, whereby he careth for his, and provideth ſufficiently.

[o] So that they had that which was neceſſarie & ſufficiēt: but their luſt made them to covet that which they knew God had denied them.

* Iohn 6. 31. 1. Cor. 10. 3.

[p] God uſed the meanes of the wind to teach thē that all elements were at his commandement, and that no diſtance of place could let his working.

29 So they did eate and were well filled: for he gave them their deſire.

30 They were not turned from their [q] luſt, *but* the meat *was* yet in their mouths,

31 When the wrath of God came even upon them, and ſlew the [r] ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this, they [s] ſinned ſtill, and beleeved not his wondrous workes.

33 Therefore their daies did hee conſume in vanitie, and their yeeres haſtily.

34 And when hee [t] ſlew them, they ſought him, and they returned, and ſought God earely.

35 And they remembred, that God *was* their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not upright with him: neither were they faithfull in his covenant.

38 Yet, he being mercifull, [x] forgave *their* iniquitie, and deſtroied *them* not, but oft times called backe his anger, and did not ſtirre up all his wrath.

39 For he remembred that they were fleſh: *yea,* a winde that paſſeth and commeth not againe.

40 How oft did they provoke him in the wilderneſſe? *and* grieve him in the deſart?

41 Yea, they [y] returned and tempted God, and [z] limited the holy one of Iſrael.

42 They [a] remembred not his hand *nor* the day when he delivered them from the enemie.

43 *Nor* him that ſet his ſignes in Egypt, and his wonders in the field of Zoan.

44 And turned their rivers into bloud, and their floods that they could not drink.

45 He ſent [b] a ſwarme of flies among them, which devoured them, and frogges, which deſtroied them.

46 He [c] gave alſo their fruits unto the caterpillar, and their labour unto the graſhopper.

47 He deſtroied their vines with haile, and their wilde figge-trees with the haileſtone.

48 He gave their cattell alſo to the hail, and their flocks to the thunderbolts.

49 He caſt upon them the fiercenes of his anger, indignation & wrath, and vexation by the ſending out of [d] evill Angels.

50 He made a way to his anger: he ſpared not their ſoule from death, *but* gave their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, *even* the [e] beginning of *their* ſtrength in the tabernacles of [f] Ham.

52 But he made his people to goe out like ſheep, and led them in the wildernes like a flocke.

53 Yea, he carried them out ſafely, and they [g] feared not, and the ſea covered their enemies.

54 And he brought them unto the borders of his [h] Sanctuary: *even* to this Mountain, *which* his right hand purchaſed.

55 * He caſt out the heathen alſo before them, and cauſed them to fall to the lot of *his* inheritance, and made the tribes of Iſrael to dwell in their Tabernacles.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies,

57 But turned back, and dealt [i] falſly, like their fathers: they turned like a deceitfull bow.

58 And they [k] provoked him to anger with their high places, and moved him to wrath with their graven images.

59 God heard *this,* and was wroth, and greatly abhorred Iſrael,

60 So that he [l] forſooke the habitation of Shilo, *even* the Tabernacle where he dwelt among men,

61 And delivered his [m] power into captivity, and his beauty into the enemies hand.

62 And he gave up his people to the ſword, and was angry with his inheritance.

63 The fire [n] devoured their choſen men, and their maides were not [o] praiſed.

64 Their Prieſts fell by the ſword, and their [p] widowes lamented not.

65 But the Lord awaked as one out of ſleep, *and* as a ſtrong man that after *his* [q] wine crieth out.

66 And ſmote his enemies in the hinder *parts, and* put them to a perpetuall ſhame.

67 Yet he refuſed the Tabernacle of [r] Joſeph, and choſe not the Tribe of Ephraim:

68 But choſe the tribe of Judah, *and* Mount Zion which he loved.

69 And he [s] built his Sanctuary as an high *palace,* like the earth, which he ſtabliſhed for ever.

70 He choſe David alſo his ſervant, and tooke him from the ſheep-folds.

71 Even from behind the Ewes with young, brought he him to feed his people in Jaakob, and his inheritance in Iſrael.

72 So [t] he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

Psal. LXXIX.

1 The Iſraelites complaine to God for the great calamitie and oppreſſion that they ſuffered by Gods enemies, 8 And confeſſing their ſinnes, flee to Gods mercies with

full

[q] Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

[r] Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

[s] Thus ſinne by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

[t] Such was their hypocriſie, that they ſought unto God for feare of puniſhment, though in their heart they loved him not.

[u] Whatſoever commeth not from the pure fountain of the heart, is hypocriſie.

[x] Becauſe hee would ever have ſome remnant of a Church to praiſe his Name in earth, hee ſuffered not their ſins to overcome his mercie.

[y] That is, they tempted him ofttimes.

[z] As they all doe that meaſure the power of God by their capacitie.

[a] The forgetfulneſſe of Gods benefits is the roote of rebellion and all vice.

[b] This word ſignifieth a confuſed mixture of flies & venemous worms. Some take it for al ſorts of ſerpents: ſome for all wilde beaſts.

[c] Hee repeateth not heere all the miracles that God did in Egypt, but certaine which might bee ſufficient to convince the people of malice and ingratitude.

[d] So called, either of the effect, that is, of puniſhing the wicked: or elſe, becauſe they were wicked ſpirits whom God permitted to vexe men.

[e] The firſt borne are ſo called, as Gen. 49. 3.

[f] That is, Egypt: for it was called Mizraim or Egypt, of Mizraim, that was the ſonne of Ham.

[g] That is, they had none occaſion to feare, for aſmuch as God deſtroied their enemies, and delivered them ſafely.

[h] Meaning, Canaan, which God had conſecrated to himſelfe, and appointed to his people.

* *Ioſh.* 11. 6. *and* 13. 6.

[i] Nothing more diſpleaſeth God in the children, then when they continue in that wickedneſſe, which their fathers had begun.

[k] By ſerving God otherwiſe then he had appointed.

[l] For their ingratitude he ſuffered the Philiſtims to take the Arke, which was the ſigne of his preſence from among them.

[m] The Arke is called his power and beautie, becauſe thereby hee defended his people, and beautifully appeared unto them.

[n] They were ſuddenly deſtroied, 1 Sam. 4. 10.

[o] They had no marriage ſongs, that is, they were not married.

[p] Either they were ſlain before, or taken priſoners of their enemies, and ſo were forbidden.

[q] Becauſe they were drunken in their ſinnes, they judged Gods patience to be a ſlumbring, as though he were drunken: therfore he anſwering their beaſtly judgement, ſaith, he will awake, and take ſudden vengeance.

[r] Shewing that he ſpared not altogether the Iſraelites, though hee puniſhed their enemies.

[s] By building the Temple, and eſtabliſhing the kingdome, he declareth that the ſignes of his favour were among them.

[t] Hee ſheweth wherein a Kings charge ſtandeth, to wit, to provide faithfully for his people, to guide them by counſell, and defend them by power.

full hope of deliverance. 10 *Becauſe their calamities were joyned with the contempt of his Name,* 13 *For the which they promiſe to be thankefull.*

¶ A Pſalme committed *to Aſaph.*

O God, the [a] heathen are come into thine inheritance: thine holy Temple have they defiled, *and* made Jeruſalem heapes *of ſtones.*

2 The [b] dead bodies of thy ſervants have they given to be meat unto foules of the heaven, *and* the fleſh of thy Saints unto the beaſts of the earth.

3 Their bloud have they ſhed like waters round about Jeruſalem, and there was none to [c] bury them.

4 We are a reproach to our [d] neighbours, *even* a ſcorne and deriſion unto them that are round about us.

5 Lord how long wilt thou be angry, for ever? ſhall thy jealouſie [e] burne like fire?

6 * Powre out thy wrath upon the heathen that have not knowne thee, and upon the kingdomes that have not called upon thy Name.

7 For they have devoured Jaakob, and made his dwelling place deſolate.

8 Remember not againſt us the [f] former iniquities, *but* [g] make haſte *and* let thy tender mercies prevent us: for we are in great miſerie.

9 Helpe us, O God of our [h] ſalvation, for the glory of thy Name, and deliver us, and be mercifull unto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? Let them be known among the heathen in our ſight by the vengeance of the blood of thy ſervants that is ſhed.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mightie arme preſerve [k] the children of death.

12 And render to our neighbours ſeven fold into their boſome their reproch wherewith they have reproched thee, O Lord.

13 So we thy people, and ſheepe of thy paſture, ſhall praiſe thee for ever: and from generation to generation [l] we will ſet forth thy praiſe.

[a] The people cry unto God againſt the barbarous tyrannie of the Babylonians, who ſpoiled Gods inheritance, poluted his Temple, deſtroied his religion, and murdered his people.

[b] The Prophet ſheweth to what extremities God ſuffereth ſomtime his Church to fal, to exerciſe their faith, before he ſet to his hand to deliver them.

[c] Their friends & kinsfolks durſt not bury them for feare of the enemies.

[d] Whereof ſome came of Abrahã, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

[e] Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

* Ier. 10.25.

[f] Which we and our fathers have committed.

[g] And ſtay not till wee have recõpenſed for our ſinnes.

[h] Seing we have none other Saviour, neither can wee helpe our ſelves, and alſo by our ſalvation thy Name ſhall bee praiſed: therefore, O Lord, helpe us.

[i] Who though in reſpect of God they were juſtly puniſhed for their ſins, yet in conſideration of their cauſe, were unjuſtly murthered.

[k] Which were captives among their enemies, and could looke for nothing but death.

[l] We ought to deſire no benefit of God, but on this condition, to praiſe his Name, Iſa. 43. 21.

Psal. LXXX.

1 *A lamentable prayer to God to helpe the miſeries of his Church,* 8 *Deſiring him to conſider their firſt eſtate, when his favour ſhined toward them, to the intent that he might finiſh that worke that he begun.*

¶ *To him that excelleth on Soſhannim Eduth.* A Pſalme committed *to Aſaph.*

Heare, [a] O thou Shepheard of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew *thy* brightneſſe, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim and Benjamin and Manaſſeh ſtirre up thy ſtrength, and come to helpe us.

3 [c] Turne us again, O God, and cauſe thy face to ſhine that we may be ſaved.

4 O Lord God of hoſts, how long wilt thou be [d] angry againſt the praier of thy people?

5 Thou haſt fed them with the bread of teares, and given them teares to drinke with great meaſure.

6 Thou haſt made us a [e] ſtrife unto our neighbours, and our enemies laugh *at us* among themſelves.

7 [f] Turne us againe, O God of hoſts: cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a [g] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it, and diddeſt cauſe it to take root, and it filled the land.

10 The mountaines were covered with the ſhadow of it, and the boughes thereof *were like* the ‡ goodly cedars.

11 She ſtretched out her branches unto the Sea, and her boughes unto [h] the River.

12 Why haſt thou *then* broken downe her hedges, ſo that all they which paſſe by the way have plucked her?

13 The wilde [i] bore out of the wood hath deſtroied it, and the wilde beaſts of the field have eaten it up.

14 Returne we beſeech thee, O God of hoſts: looke downe [k] from heaven, and behold and viſit this vine.

15 And the vineyard, that thy right hand hath planted, and the yong vine, *which* thou madeſt [l] ſtrong for thy ſelfe.

16 It is burnt with fire, *and* cut down: *and* they periſh at the [m] rebuke of thy countenance.

17 Let thine hand be upon the [n] man of thy right hand, *and* upon the ſonne of man, *whom* thou madeſt ſtrong for thine owne ſelfe.

18 So will not we go back from thee: [o] revive thou us, and we ſhall call upon thy Name.

19 Turne us againe, O Lord God of hoſts: cauſe thy face to ſhine and we ſhall be ſaved.

[a] This Pſalm was made as a praier for to deſire God to be mercifull to the ten tribes.

[b] Move their hearts, that they may returne to worſhip God aright: that is, in the place where thou haſt appointed.

[c] Join thy whole people and all thy tribes together againe.

[d] The faithfull feare Gods anger, when they perceive that their praiers are not forthwith heard.

[e] Our neighbours have continuall ſtrife and warre againſt us.

[f] Becauſe that repentance only cõmeth of God, they moſt inſtantly & oft times call to God for it, as a meane, vvhereby they ſhalbe ſaved.

[g] Seeing that of thy mercy thou haſt made us a moſt deare poſſeſſion to thee, and vvee through our ſins are made opẽ for vvilde beaſts to devoure us, declare againe thy love, and finiſh the worke that thou haſt begun.

‡ *Ebr. cedars of God.*

[h] To wit, Euphrates.

[i] That is, as well they that hate our religion, as they that hate our perſons.

[k] They gave not place to tentations, knowing that albeit there were no helpe in earth, yet God was able to ſuccor them from heaven.

[l] So that no power can prevaile againſt it, and which as a yong bud thou raiſeſt up againe as out of the burnt aſhes.

[m] Onely vvhen thou art angry, and not vvith the ſword of the enemie.

[n] That is, upon this vine, or people whom thou haſt planted with thy right hand, that they ſhould be as one man, or one body.

[o] For none can cal upon God, but ſuch as are raiſed up, as it were frõ death to life, and regenerate by the holy Spirit.

Psal. LXXXI.

1 *An exhortation to praiſe God both in heart and voice for his benefits,* 8 *And to worſhip him only.* 11 *God condemneth their ingratitude.* 12 *And ſheweth what great benefits they have loſt through their owne malice.*

¶ *To him that excelleth upon* [a] *Gittith.* A Pſalm committed *to Aſaph.*

Sing [b] joyfully unto God our ſtrength: ſing loud unto the God of Jaakob.

[a] An inſtrumẽt of muſicke, brought from Geth.

[b] It ſeemeth that this Pſalme vvas appointed for ſolemne feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordained, but now under the Goſpel are aboliſhed.

2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the violl.

3 Blow the trumpet in the [c] new moone, *even* in the time appointed at our feaſt day.

4 For this is a ſtatute for Iſrael, *and* a Law of the God of Jaakob.

5 He ſet this in [d] Joſeph for a teſtimonie, when he came out of the land of Egypt, *where* I heard a language, that [e] I underſtood not.

6 I have withdrawne his ſhoulder from the burden, *and* his hands have left the [f] pots.

7 Thou calledſt in affliction and I delivered thee, *and* [g] anſwered thee in the ſecret of the thunder: I proved thee at the waters of ‡ Meribah. Selah.

8 [h] Heare, O my people, and I will proteſt unto thee: O Iſrael, if thou wilt hearken unto me,

9 And wilt have no ſtrange god in thee, neither worſhip any ſtrange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) [i] open thy mouth wide and I will fill it.

11 But my people would not heare my voice, and Iſrael would none of me.

12 So I gave them up unto the hardneſſe of their heart, *and* they have walked in their owne counſels.

13 [k] Oh that my people had hearkened unto me, *and* Iſrael had walked in my waies,

14 I would ſoone have humbled their enemies, and turned mine [l] hand againſt their adverſaries.

15 The haters of the Lord ſhould have beene ſubject unto him, and their time [m] ſhould have endured for ever.

16 And *God* would have fed them with the [n] fat of wheat, and with honie out of the rocke would I have ſufficed thee.

PSAL. LXXXII.

1 *The Prophet declaring God to bee preſent among the Iudges and Magiſtrates,* 2 *Reproveth their partialitie,* 3 *And exhorteth them to doe Iuſtice.* 5 *But ſeeing none amendment,* 8 *He deſireth God to undertake the matter and execute juſtice himſelfe.*

¶ *A Pſalme* committed *to Aſaph.*

GOD ſtandeth in the aſſemblie of [a] gods: he judgeth among gods.

2 How long will yee judge unjuſtly, and accept the perſons of the [b] wicked? Selah.

3 Doe right to the poore and fatherleſſe: doe juſtice to the poore and needie.

4 Deliver the poore and [c] needy: ſave *them* from the hand of the wicked.

5 They know not and underſtand nothing: they walke in darkeneſſe, *albeit* all the [d] foundations of the earth bee moved.

6 I have ſaid, Ye are Gods, and ye all are children of the moſt High.

7 [e] But ye ſhall die as a man, and ye princes, ſhall fall like others.

8 O God, ariſe, *therefore* judge thou the earth: for thou ſhalt inherite [f] all nations.

PSAL. LXXXIII.

1 *The people of Iſrael pray unto the Lord to deliver them from their enemies both at home and a farre off, which imagined nothing but their deſtruction.* 9 *And they deſire that all ſuch wicked people may, according as God was accuſtomed, bee ſtricken with the ſtormie tempeſt of Gods wrath,* 18 *That they may know that the Lord is moſt high upon the earth.*

¶ *A ſong* or *Pſalme* committed *to Aſaph.*

KEepe [a] not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counſell againſt thy people, and have conſulted againſt thy [c] ſecret ones.

4 They have ſaid, Come, and let us [d] cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they have conſulted together [e] in heart, *&* have made a league [f] againſt thee.

6 The Tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‡ Tyrus:

8 Aſhur alſo is joined with them: they have been an arme to the children of [g] Lot. Selah.

9 Doe thou to them as unto the [h] Midianites: as to Siſera *and* as to Jabin at the River of Kiſhon.

10 They periſhed at En-dor, *and* were [i] dung for the earth.

11 Make them, *even* their princes, like * Oreb and like Zeeb: yea all their princes like Zebah, and like Zalmunna,

12 Which have ſaid, Let us take for our poſſeſſion the [k] habitation of God.

13 O my God, make them like unto a [l] wheel, *and* as the ſtubble before the wind.

14 As the fire burneth the foreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fil their faces with ſhame, that they may [m] ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them bee put to ſhame and periſh,

18 That they may [n] know that thou, which art called Jehovah, art alone, *even* the moſt High over all the earth.

[c] Under this feaſt hee comprehendeth all other ſolemne dayes.

[d] That is, in Iſrael: for Joſephs family was counted the chiefe, before that Judah was preferred.

[e] God ſpeaketh in the perſon of the people, becauſe he was their leader.

[f] If they were never able to give ſufficient thankes to God for this deliverance from corporall bondage, how much more are wee indebted to him for our ſpirituall deliverance from the tyranny of Satan and ſinne?

[g] By a ſtrange and vvonderfull faſhion.

‡ *Or, contention, Exod.* 17. 7.

[h] He condemneth all aſſemblies, vvhere the people are not attentive to heare Gods voice, and to give obedience to the ſame.

[i] God accuſeth their incredulity, becauſe they opened not their mouths to receive Gods benefits in ſuch abundance as he powreth them out.

[k] God by his vvord calleth all, but his ſecret election appointeth vvho ſhall heare vvith fruit.

[l] If their ſinnes had not letted.

[m] If the Iſraelites had not broken covenant vvith God, hee vvould have given them victorie againſt their enemies.

[n] That is, vvith moſt fine vvheat and abundance of honey.

[a] The Prophet ſheweth, that if princes & judges doe not their dutie, God, whoſe authoritie is above them, vvill take vengeance on them.

[b] For theeves & murderers finde favour in judgement, vvhen the cauſe of the godly cannot be heard.

[c] Not only when they cry for help, but vvhen their cauſe requireth aid and ſupport.

[d] That is, all things are out of order, either by their tyrannie, or careleſs negligēce.

[e] No title of honour ſhall excuſe you, but you ſhall be ſubject to Gods judgement, and render account as well as other men.

[f] Therfore no tyrant ſhall plucke thy right & authority from thee.

[a] This Pſalme ſeemeth to have been compoſed, as a forme of praier againſt the danger that the Church vvas in, in the daies of Jehoſhaphat.

[b] He calleth them Gods enemies, which are enemies to his Church.

[c] The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerveth thē from all dangers.

[d] They were not content to take the Church as priſoner, but ſought utterly to deſtroy it.

[e] By all ſecret meanes.

[f] They thought to have ſubverted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.

‡ *Or, Zor.*

[g] The wickednes of the Ammonites and Moabites is deſcribed in that they provoked theſe other nations to fight againſt the Iſraelites their brethrē.

[h] By theſe examples, they were cōfirmed that God would not ſuffer his people to bee utterly deſtroied, Judg. 7. 21. and 4. 15.

[i] Troden under feet as mire.

* *Iudg.* 7. 25. *and* 8. 21.

[k] That is, Judea: for where his Church is, there dwelleth hee among them.

[l] Becauſe the reprobate could by no meanes bee amended, he praieth that they may bee utterly deſtroied, be unſtable, & led with all windes.

[m] That is, bee compelled by thy plagues to confeſs thy power.

[n] Though they beleeve not, yet they may prove by experiēce, that it is in vaine to reſiſt againſt thy counſel in eſtabliſhing thy Church.

Psal. LXXXIV.

1 David driven forth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord, and the aſſemblie of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he praiſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelves in Zion. 10 Finally, with praiſe of this matter, and confidence of Gods goodneſſe, he endeth the Pſalme.

¶ *To him that excelleth upon Gittith.* A Pſalme committed *to the ſonnes of Korah.*

O [a] Lord of hoſtes, how amiable *are* thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the [b] courts of the Lord: *for* mine heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found *her* an houſe, and the ſwallow a neſt for her, where ſhe may lay her yong *even* by thine [c] altars, O Lord of hoſtes my King *and* my God.

4 Bleſſed *are* they that dwell in thine houſe: they will ever praiſe thee. Selah.

5 Bleſſed *is* the man, whoſe [d] ſtrength *is* in thee, *and* in whoſe heart *are thy* waies.

6 They going through the vale of [e] Baca, make Welles therein: the raine alſo covereth the pooles.

7 They go from [f] ſtrength to ſtrength, *till every one* appeare before God in Zion.

8 O Lord God of hoſtes: heare my praier: hearken, O God of Jaakob. Selah.

9 Behold, O God, our ſhield, and looke upon the face of thine [g] Anointed.

10 For [h] a day in thy Courts is better than a thouſand *other where:* I had rather bee a doore-keeper in the houſe of my God, than to dwell in the Tabernacles of wickedneſſe.

11 For the Lord God is the ſunne and ſhield *unto us:* the Lord will give grace and glory, and no [i] good thing will he withhold from them that walke uprightly.

12 O Lord of hoſtes; bleſſed *is* the man that truſteth in thee.

[a] David complaineth that he cannot have acceſſe to the Church of God to make profeſſion of his faith, and to profit in religion.

[b] For none but the Prieſts could enter into the Sāctuarie, and the reſt of the people into the courts.

[c] So that the poore birds have more liberty thē I.

[d] Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.

[e] That is, of mulbery trees, which was a barrē place: ſo that they which paſſed through, muſt dig pits for Water: ſignifying, that no lets can hinder them that are fully bent to come to Chriſts Church, neither yet that God will ever faile them.

[f] They are never wearie, but increaſe in ſtrength and courage, till they come to Gods houſe.

[g] That is, for Chriſts ſake, whoſe figure I repreſent.

[h] He would wiſh to live but one day rather in Gods Church, thē a thouſand amōg the worldlings.

[i] But vvill from time to time increaſe his bleſſings towards his more and more.

Psal. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in minde of their deliverance, to the intent that he ſhould not leave the worke of his grace unperfit. 5 Next, they complaine of their long affliction. 8 And thirdly, they rejoice in hope of felicitie promiſed. 9 For their deliverance was a figure of Chriſts kingdome, under the which ſhould be perfect felicitie.

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

LOrd, thou haſt been [a] favourable unto thy land: thou haſt brought again the captivitie of Jaakob.

2 Thou haſt forgiven the iniquitie of thy people, *and* [b] covered all their ſinnes. Selah.

3 Thou haſt withdrawne all thine anger, and haſt turned back from the [c] fierceneſſe of thy wrath.

4 Turne us, O God of our ſalvation, and releaſe thine anger towards us.

5 Wilt thou bee angry with us [d] for ever? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken us, that thy people may rejoice in thee?

7 Shew us thy mercie, O Lord, and grant us thy [e] ſalvation.

8 I will hearken what the Lord God will ſay: for he will ſpeake [f] peace unto his people, and to his Saints, that they turne not againe to folly.

9 Surely his ſalvation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and truth ſhall meet: righteouſneſſe and peace ſhall kiſſe *one another.*

11 [g] Truth ſhal bud out of the earth, and righteouſnes ſhal look down from heaven.

12 Yea, the Lord ſhall give good things, and our land ſhal give her increaſe.

13 [h] Righteouſneſſe ſhall goe before him, and ſhall ſet her ſteps in the way.

[a] They confeſſe that Gods free mercie vvas the cauſe of their deliverance, becauſe he loved the land which hee had choſen.

[b] Thou haſt buried them that they ſhall not come into judgement.

[c] Not onely in withdrawing thy rod, but in forgiving our ſins, and in touching our hearts to confeſſe them.

[d] As in times paſt they had felt Gods mercies: ſo now being oppreſſed by the long continuance of evils, they pray unto God that according to his nature hee vvould be mercifull unto them.

[e] Hee confeſſeth that our ſalvation commeth only of Gods mercy.

[f] He vvill ſend all proſperitie to his Church, when he hath ſufficiently corrected them: alſo by his puniſhments the faithfull ſhal learn to beware that they returne not to like offences.

[g] Though for a time God thus exerciſeth them vvith his rods, yet under the kingdome of Chriſt they ſhould have peace and joy.

[h] Juſtice ſhall then flouriſh, and have free courſe & paſſage in everie place.

Psal. LXXXVI.

1 David ſore afflicted and forſaken of all, praieth fervently for deliverance: ſometime rehearſing his miſeries, 5 Sometime the mercies received. 11 Deſiring alſo to bee inſtructed of the Lord, that he may feare him, and glorifie his Name. 14 He complaineth alſo of his adverſaries, and requireth to be delivered from them.

¶ *A Praier of David.*

INcline [a] thine eare, O Lord, *and* heare me, for I am poore and needie.

2 Preſerve thou my ſoule, for I am [b] mercifull: my God ſave thou thy ſervant that truſteth in thee.

3 Be mercifull unto me, O Lord: for I [c] crie upon thee continually.

4 Rejoice the ſoule of thy ſervant: for unto thee, O Lord, doe I lift up my ſoule.

5 For thou, Lord, art good and [d] mercifull, and of great kindneſſe unto all them that call upon thee.

6 Give eare, Lord, unto my praier, & [e] hearken to the voice of my ſupplication.

7 In the day of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and [f] there is none *that can doe* like thy workes.

9 All nations whom thou haſt made, ſhall come and [g] worſhip before thee, O Lord, and ſhall glorifie thy Name.

10 For thou art great, and doeſt wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lord, *and* I wil walk in thy truth: knit mine heart unto thee, that I may feare thy Name.

12 I will praiſe thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercie toward me,

[a] David perſecuted of Saul, thus praied, leaving the ſame to the Church as a monument, how to ſeeke redres againſt their miſeries.

[b] I am not enemy to them, but pitie them, though they bee cruell toward mee.

[c] Which vvas a ſure token that hee beleeved that God would deliver him.

[d] Hee doth confeſſe that God is good to all, but onely mercifull to poore ſinners.

[e] By crying and calling continually, hee ſheweth how we may not be wearie, though God grant not forthwith our requeſt, but that we muſt earneſtly & often call upon him.

[f] He condemneth all idols, foraſmuch as they can doe no works, to declare that they are gods.

[g] This proveth, that David praied in the Name of Chriſt the Meſſias, of whoſe kingdome hee doth here propheſie.

[h] Hee confeſſeth himſelfe ignorant till God hath taught him, and his heart variable and ſeparate from God, till God joine it to him, and confirme it in his obedience.

and thou haſt delivered my ſoule from [i] the loweſt grave.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent men have [k] ſought my ſoule, and have not ſet thee before them.

15 But thou, O Lord, art a pitifull God, and mercifull, ſlow to anger, and great in kindneſſe and truth.

16 Turne unto me, and have mercie upon me: give thy ſtrength unto thy ſervant, and ſave the [l] ſon of thine handmaid.

17 Shew a token of *thy* goodneſſe toward me, that they which hate me, may ſee it, and be aſhamed, becauſe thou, O Lord, haſt holpen me, and comforted me.

PSAL. LXXXVII.

1 The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captivitie of Babylon, ſhould be reſtored to great excellencie, 4 So that there ſhould be nothing more comfortable, than to bee numbred among the members thereof.

¶ *A Pſalme* or *ſong* committed *to the ſonnes of Korah.*

GOD *laid* his [a] foundations among the holy mountaines.

2 The Lord loveth the gates of Zion above all the habitations of Iaakob.

3 [b] Glorious things are ſpoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know me: behold Paleſtina and Tyrus with Ethiopia, [d] There is he borne.

5 And of Zion it ſhall be ſaid: [e] Many are borne in her: and he *even* the moſt High ſhall ſtabliſh her.

6 The Lord ſhall count when he [f] writeth the people, Hee was borne there. Selah.

7 Aſwell the ſingers as the players on inſtruments *ſhall praiſe thee:* all my [g] ſprings *are* in thee.

PSAL. LXXXVIII.

1 A grievous complaint of the faithfull, ſore afflicted by ſickneſſe, perſecution and adverſitie, 7 Being as it were left of God without any conſolation: 13 Yet hee calleth on God by faith, and ſtriveth againſt deſperation, 18 Complaining himſelfe to be forſaken of all earthly helpe.

¶ *A ſong* or *Pſalme of* * *Heman the Ezrahite to give inſtruction,* committed *to the ſonnes of Korah, for him that excelleth upon Malath* [a] *Leannoth.*

O Lord God of my ſalvation, I crie day *and* night [b] before thee:

2 Let my praier enter into thy preſence: incline thine eare unto my crie.

3 For my ſoule is filled with evils, and my life draweth neare to the grave.

4 I am counted among them that go downe unto the pit, *and* am as a man without ſtrength:

5 [c] Free among the dead, like the ſlaine lying in the grave, whom thou remembreſt no more, and they are cut off from thine [d] hand.

6 Thou haſt laid me in the loweſt pit, in darkneſſe, *and* in the deepe.

7 Thine indignation lieth upon mee, and thou haſt vexed mee with all [e] thy waves. Selah.

8 Thou haſt put away mine [f] acquaintance farre from me, *and* made me to be abhorred of them: [g] I am ſhut up, and cannot get forth.

9 [h] Mine eye is ſorrowfull, through mine affliction: Lord, I call daily upon thee: I ſtretch out mine hands unto thee.

10 Wilt thou ſhew [i] a miracle to the dead? or ſhall the dead riſe and praiſe thee? Selah.

11 Shall thy loving kindneſſe bee declared in the grave? *or* thy faithfulneſſe in deſtruction?

12 Shall thy wonderous workes bee knowne in the darke? and thy righteouſneſſe in the land [k] of oblivion?

13 But unto thee have I cried, O Lord, & early ſhall my praier come before thee.

14 Lord, why doſt thou reject my ſoul, *and* hideſt thy face from me?

15 I am afflicted and at the point of death: [l] from *my* youth I ſuffer thy terrours, doubting *of my life.*

16 Thine indignations goe over mee, and thy feare hath cut me off.

17 They came round about mee daily like water, *and* compaſſed me together.

18 My lovers and friends haſt thou put away from me, *and* mine acquaintance ‡ hid themſelves.

PSAL. LXXXIX.

1 With many words doth the Prophet praiſe the goodneſſe of God, 23 For his Teſtament and covenant, that hee had made betweene him and his elect by Ieſus Chriſt the Sonne of David. 38 Then doth he complaine of the great ruine and deſolation of the kingdome of David, ſo that to the outward appearance, the promiſe was broken. 46 Finally, he praieth to bee delivered from his afflictions, making mention of the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſes.

¶ A Pſalme *to give inſtruction, of Ethan the Ezrahite.*

I Will [a] ſing the mercies of the Lord for ever: with my mouth will I declare thy truth, from generation to generation.

2 For I [b] ſaid, Mercie ſhall bee ſet up for ever: thy truth ſhalt thou [c] eſtabliſh in the very heavens.

3 [d] I have made a covenant with my choſen: I have ſworn to David my ſervant.

4 Thy ſeed ſhall I eſtabliſh for ever, and ſet up thy throne from generation to generation. Selah.

5 O Lord, even the [e] heavens ſhall praiſe thy wondrous work: yea, thy truth

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[i] That is, from moſt great danger of death: out of the which none, but onely the mighty hand of God could deliver him.

[k] He ſheweth that there can bee no moderation nor equitie, where proud tyrants reigne, and that the lack of Gods fear is a priviledg to all vice and cruelty.

[l] He boaſteth not of his owne vertues, but confeſſeth that God of his free goodneſſe hath ever beene mercifull unto him, and given him power againſt his enemies, as to one of his owne houſhold.

[a] God did chuſe that place among the hils, to eſtabliſh Jeruſalem & his Temple.

[b] Though thy glorious eſtate do not yet appeare, yet waite with patience, and God will accompliſh his promiſe.

[c] That is, Egypt and theſe other Countries, ſhall come to the knowledge of God.

[d] It ſhall be ſaid of him that is regenerate & come to the Church, that he is as one that was borne in the Church.

[e] Out of all quarters they ſhall come into the Church, and bee counted as Citizens.

[f] When he calleth by his word them into the Church, whom hee had elected and written in his booke.

[g] The Prophet ſetteth his whole affections and comfort in the Church.

* 1 King. 4. 31. Pſal. 53.

[a] That is, to humble. It was the beginning of a ſong, by the tune wherof this Pſalm was ſung.

[b] Though many cry in their ſorrowes, yet they crie not earneſtly to God for remedie as hee did: whō he confeſſed to be the authour of his ſalvation.

[c] For he that is dead is free from all cares and buſineſſe of this life, and thus he ſaith, becauſe hee was unprofitable for all matters concerning mans life, and as it were cut off from this world.

[d] That is, from thy providence & care, which is meant according to the judgement of the fleſh.

[e] The ſtormes of thy wrath have overwhelmed me.

[f] Hee attributeth the loſſe and diſpleaſure of his friends to Gods providence, wherby he partly puniſheth, and partly trieth his.

[g] I ſee none end of my ſorrowes.

[h] Mine eyes and face declare my ſorrowes.

[i] He ſheweth that the time is more convenient for God to help, whē men call unto him in their dangers, then to tarry till they be dead, and then raiſe them up againe.

[k] That is, in the grave, where onely the body lieth, without all ſenſe and remembrance.

[l] I am ever in great dangers and ſorrowes, as though my life ſhould utterly be cut off every moment.

‡ *Ebr. went in darkneſſe.*

[a] Though the horrible confuſion of things might cauſe them to deſpaire of Gods favour, yet the manifold examples of his mercies, cauſe them to truſt in God, though to mans judgement they ſaw none occaſion.

[b] As he that ſurely beleeveth in heart.

[c] As thine inviſible heaven is not ſubject to any alteratiō & change: ſo ſhall the truth of thy promiſe be unchangeable.

[d] The Prophet ſheweth what was the promiſe of God, whereon he groūded his faith.

[e] The Angels ſhall praiſe thy power and faithfulneſſe in delivering thy Church.

in the [f] Congregation of the Saints.

6 For who is equall to the Lord in the heaven? *and who* is like the Lord among the [g] ſonnes of the gods?

7 God is very terrible in the aſſembly of the [h] Saints, and to be reverenced above all *that are* about him.

8 O Lord God of hoſts, who is like unto thee, *which art* a mighty Lord, and thy truth *is* about thee?

9 [i] Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies with thy mighty arme.

11 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: [k] Tabor and Hermon ſhall rejoice in thy Name.

13 Thou haſt a mighty arme? ſtrong is thine hand, *and* high is thy right hand.

14 [l] Righteouſneſſe and equitie *are* the ſtabliſhment of thy throne: mercy and truth goe before thy face.

15 Bleſſed *is* the people that can [m] rejoice *in thee*: they ſhall walke in the light of thy [n] countenance, O Lord.

16 They ſhall rejoice continually in thy Name, and in thy righteouſneſſe ſhall they exalt themſelves.

17 For thou art the [o] glory of their ſtrength, and by thy favour our hornes ſhall be exalted.

18 For our [p] ſhield *appertaineth* to the Lord, and our King to the Holy one of Iſrael.

19 Thou ſpakeſt then in a viſion unto [q] thine Holy one, and ſaideſt, I have laid helpe upon one that is [r] mighty: I have exalted one choſen out of the people.

20 I have found David my ſervant: with mine holy oile have I anointed him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemy ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will [s] deſtroy his foes before his face, and plague them that hate him.

24 My truth alſo and my [t] mercy *ſhall be* with him, and in my Name ſhall his [u] horne be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] floods.

26 He ſhall cry unto me, Thou art my [y] Father, my God, and the rocke of my ſalvation.

27 Alſo I will make him my firſt borne, higher then the Kings of the earth.

28 My mercy will I keepe for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make to endure for [z] ever, and his throne as the daies of heaven.

30 *But* if his children forſake my Law, and walke not in my judgements:

31 * If they breake my ſtatutes, and keepe not my commandements;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquitie with ſtrokes.

33 [a] Yet my loving kindneſſe will I not take from him, neither will I falſifie my truth.

34 My covenant will I not breake, nor [b] alter the thing that is gone out of my lippes.

35 I have ſworne once by mine holineſſe, ‡ that I will not faile David, *ſaying*,

36 His ſeed ſhall endure for ever, and his throne *ſhall bee* as the Sunne before mee.

37 Hee ſhall bee eſtabliſhed for evermore as the Moone, and *as* a faithful [c] witneſſe in the heaven.

38 But thou haſt rejected and abhorred, thou haſt been angry with thine Anointed.

39 Thou haſt [d] broken the covenant of thy ſervant, *and* profaned his [e] crowne *caſting it* on the ground.

40 Thou haſt broken downe all his walles: thou haſt laid his fortreſſes in ruine.

41 All that goe by the way ſpoile him: he is a rebuke unto his neighbours.

42 Thou haſt ſet up the right hand of his enemies, *and* made all his adverſaries to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his [f] youth haſt thou ſhortned, *and* covered him with ſhame. Selah.

46 [g] Lord, how long wilt thou hide thy ſelfe, for ever? ſhall thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore ſhouldeſt thou create in vaine all the children of men?

48 What man liveth and ſhall not ſee death? ſhall he deliver his ſoule from the hand of the grave? Selah.

49 Lord, where are thy former mercies *which* thou ſwareſt unto David in thy truth?

50 Remember, O Lord, the rebuke of thy ſervants, which I beare in my [i] boſome

of

[f] That is, in the heavens.

[g] Meaning, the Angels.

[h] If the Angels tremble before Gods majeſtie & infinite juſtice, what earthly creature by oppreſſing the Church, dare ſet himſelf againſt God?

[i] For as he delivered the Church by the red ſea, and by deſtroying Rahab, that is, the Egyptians: ſo will hee eftſoone deliver it when the dangers be great.

[k] Tabor is a mountaine Weſtward from Jeruſalem, and Hermon Eaſtward: ſo the Prophet ſignifieth, that all parts and places of the world ſhal obey Gods power for the deliverãce of his Church.

[l] For hereby hee judgeth the world, and ſheweth himſelfe a mercifull father, and faithfull protector unto his.

[m] Feeling in their conſcience that God is their Father.

[n] They ſhall bee preſerved by thy fatherly providence,

[o] In that they are preſerved & continue, they ought to give the praiſe and glory onely to thee

[p] In that, that our King hath power to defend us, it is the gift of God.

[q] To Samuel & to others, to aſſure that David was thy choſen one.

[r] Whom I have both choſen and givẽ him ſtrength to execute his office, as verſe 21.

[s] Though there ſhall be evermore enemies againſt Gods kingdome, yet he promiſeth to overcome thẽ.

[t] I will mercifully performe my promiſes to him, notwithſtanding his infirmities and offences.

[u] His power, glory and eſtate.

[x] He ſhall enjoy the land round about.

[y] His excellent dignitie ſhall appeare heerein, that hee ſhal bee named the Sonne of God, and the firſt borne, wherein he is a figure of Chriſt.

[z] Though for the ſinnes of the people, the ſtate of this kingdome decayed, yet God reſerved ſtill a root, till hee had accompliſhed this promiſe in Chriſt.

* 2 *Sam.* 7.14

[a] Though the faithfull anſwer not in all points to their profeſſion, yet God will not breake his covenant with them.

[b] For God in promiſing hath reſpect to his mercy, & not to mans power in performing.

‡ *Ebr. If I bee unto David, which is a manner of oath.*

[c] As long as the ſunne and moone endure, they ſhal be witneſſes to mee of this promiſe.

[d] Becauſe of the horrible confuſion of things, the Prophet complaineth to God, as though hee ſaw not the performance of his promiſe. And this diſcharging his cares on God, he reſiſteth doubt & impatiencie.

[e] By this he meaneth, the horrible diſſipation & renting of the kingdome, which was under Jeroboam: or els by the Spirit of Prophecie, Ethan ſpeaketh of thoſe great miſeries which came ſoone afterward to paſſe at the captivitie of Babylon.

[f] He ſheweth that the kingdome fel before it came to perfection, or was ripe.

[g] The Prophet in joyning praier with his cõplaint ſheweth that his faith never failed.

[h] Seeing mans life is ſhort, and thou haſt created man to beſtow thy benefits upon him, except thou haſte to helpe, death wil prevent thee.

[i] Hee meaneth, that Gods enemies did not onely ſlander him behinde his back: but alſo mocked him to his face, and as it were, caſt their injuries in his boſome.

of all the mighty people.

51 For [k]thine enemies have reproached *thee*, O Lord, becauſe they have reproached the [l]foot-ſteps of thine Anointed.

52 Praiſed *be* the Lord for evermore. So be it, even ſo be it.

Pſal. XC.

1 Moſes in his praier ſetteth before us the eternall favour of God toward his, 3 Who are neither admoniſhed by the brevitie of their life, 7 Nor by his plagues to bee thankefull: 12 Therefore Moſes prayeth God to turne their hearts, and continue his mercies toward them, and their poſterity for ever.

¶ *A Praier of Moſes the [a] man of God.*

Lord, thou haſt been our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and *before* thou hadſt formed the earth, and the world, even from everlaſting to everlaſting, thou art *our* God.

3 Thou [d] turneſt man to deſtruction: againe thou ſaieſt, Returne yee ſonnes of Adam.

4 [e] For a thouſand yeares in thy ſight *are* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou haſt [f] overflowed them: they are *as* a ſleep: in the morning he groweth like the graſſe.

6 In the morning it flouriſheth and groweth, *but* in the evening it is cut down and withereth.

7 For we [g] are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, *and* our ſecret ſinnes in the light of thy countenance.

9 For all our daies are paſt in thine anger: wee have [h] ſpent our yeares as a thought.

10 The time of our life *is* threeſcore yeares and ten, and if they be of ſtrength, [i] fourеſcore yeares: yet their ſtrength *is* but labour and ſorrow: for it is cut off quickly and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach us ſo to number our daies, that we may apply *our* hearts unto [l] wiſedome.

13 Returne (O Lord, [m] how long?) and be ‡ pacified toward thy ſervants.

14 Fill us with thy mercy in the morning: ſo ſhall we rejoice and bee glad all our daies.

15 Comfort us according to the daies that thou haſt afflicted us, *and according* to the yeares that we have ſeene evill.

16 [n] Let thy work be ſeene toward thy ſervants, and thy glory upon their [o] children.

17 And let the [p] beauty of the Lord our God be upon us, and [q] direct thou the worke of our hands upon us, even direct the worke of our hands.

Pſal. XCI.

1 Here is deſcribed in what aſſurance he liveth, that putteth his whole truſt in God, and committeth himſelfe wholly to his protection in all tentations. 14 A promiſe of God to thoſe that love him, know him, and truſt in him, to deliver them, and give them immortall glory.

Who ſo dwelleth in the [a] ſecret of the moſt High, ſhall abide in the ſhadow of the Almighty.

2 [b] I will ſay unto the Lord, O mine hope, and my fortreſſe: *he is* my God, in him will I truſt.

3 Surely he will deliver thee from the [c] ſnare of the hunter, *and* from the noiſome peſtilence.

4 He will cover thee under his wings, and thou ſhalt be ſure under his feathers: his [d] truth ſhall be thy ſhield and buckler.

5 [e] Thou ſhalt not bee afraid of the feare of the night, *nor* of the arrow that flieth by day:

6 *Nor* of the peſtilence that walketh in the darkeneſſe, *nor* of the plague that deſtroieth at noone day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, *but* it ſhall not come neere thee.

8 Doubtleſſe with thine [f] eyes ſhalt thou behold and ſee the reward of the wicked:

9 For thou *haſt ſaid*, The Lord *is* mine hope: thou haſt ſet the moſt High for thy refuge.

10 There ſhall none evill come unto thee, neither ſhall any plague come neere thy Tabernacle.

11 [g] For he ſhal give his Angels charge over thee, to keepe thee in all thy waies.

12 They ſhal beare thee in their hands, that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt walke upon the lion and aſpe: the [h] yong lion and the dragon ſhalt thou tread under feet.

14 [i] Becauſe he hath loved mee, therefore will I deliver him: I will exalt him becauſe he hath knowne my Name.

15 He ſhall call upon me, and I will heare him: I will be with him in trouble: I will deliver him, and glorifie him.

16 With [k] long life will I ſatisfie him, and ſhew him my ſalvation.

Pſal. XCII.

1 This Pſalm was made to be ſung on the Sabbath, to ſtirre up the people to acknowledge God, and to praiſe him in his workes: the Prophet rejoiceth therein. 6 But the wicked is not able to conſider that the ungodly, when he is moſt flouriſhing, ſhall moſt ſpeedily periſh. 12 In the end, is deſcribed the felicitie of the juſt, planted in the houſe of God to praiſe the Lord.

¶ *A Pſalme*

[k] So hee calleth them that perſecute the Church.

[l] They laugh at us, which patiently wait for the comming of thy Chriſt.

[a] Thus the Scripture uſeth to call the Prophets.

[b] Thou haſt been as an houſe and defence unto us in all our troubles and travels now this foure hundreth yeares.

[c] Thou haſt choſen us to bee thy people before the foundatiōs of the world were laid.

[d] Moſes by lamenting the frailty and ſhortneſſe of mans life, moveth God to pity.

[e] Though man thinke his life long, which is indeed moſt ſhort, yea, though it were a thouſand yeares: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres.

[f] Thou takeſt them away ſuddenly as with a flood.

[g] Thou calleſt us by thy rods to cōſider the ſhortneſſe of our life, and for our ſinnes thou abridgeſt our daies.

[h] Our daies are not onely ſhort, but miſerable, foraſmuch as our ſinnes daily provoke thy wrath.

[i] Meaning, according to the common ſtate of life.

[k] If Mans life for the brevitie bee miſerable, much more if thy wrath lie upon it, as they which feare thee onely know.

[l] Which is, by conſidering the ſhortneſſe of our life, and by meditating the heavenly joyes.

[m] Meaning, wilt thou be angry?

‡ *Or, take comfort in thy ſervants.*

[n] Even thy mercy, which is thy chiefeſt worke.

[o] As Gods promiſe appertained aſwel to their poſterity as to thē, ſo Moſes prayeth for the poſterity.

[p] Meaning, That it was obſcured, when hee ceaſed to doe good to his Church.

[q] For except thou guide us with thine holy Spirit, our enterpriſes can have no good ſucceſſe.

[a] He that maketh God his defence and truſt, ſhall perceive his protection to bee a moſt true ſafegard.

[b] Being aſſured of this protectiō, hee praieth unto the Lord.

[c] That is, Gods help is moſt ready for us, whether Satan aſſaile us ſecretly, which he calleth a ſnare: or openly, which is here meant by the peſtilence.

[d] That is, his faithfull keeping of promiſe to helpe thee in thy neceſſity.

[e] The care that God hath over his, is moſt ſufficient to defend them from all dangers.

[f] The godly ſhall have ſome experience of Gods judgmēts againſt the wicked, evē in this life, but fully they ſhal ſee it at that day, when al things ſhal be revealed.

[g] God hath not appointed every man one Angel, but many to bee miniſters of his providēce to keep his, and defend them in their vocation, which is the way to walke in without tempting God.

[h] Thou ſhalt not onely bee preſerved from all evil, but overcome it, whether it be ſecret or open.

[i] To aſſure the faithfull of Gods protection, hee bringeth in God to confirme the ſame.

[k] For he is contented with that life, that God giveth, for by death the ſhortneſſe of this life is recompenced with immortality.

¶ *A Pſalme or ſong for the* [a] *Sabbath day.*

IT is a good thing to praiſe the Lord, and to ſing unto thy Name, O moſt High,

2 To declare thy loving kindneſſe in the [b] morning, and thy truth in the night,

3 Upon an [c] inſtrument of tenne ſtrings, and upon the viole, with the ſong upon the harpe.

4 For thou, Lord, haſt made me glad by thy [d] works, *and* I will rejoice in the works of thine hands.

5 O Lord, how glorious are thy works! *and* thy thoughts are very deepe.

6 An [e] unwiſe man knoweth it not, and a foole doth not underſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickedneſſe doe flouriſh) that they ſhall bee deſtroied for ever.

8 But thou, O Lord, art [f] moſt High for evermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies ſhall periſh: all the workers of iniquitie ſhall be deſtroied.

10 [g] But thou ſhalt exalt mine horne, like the Unicornes, *and* I ſhall be annoin-with freſh oyle.

11 Mine eies alſo ſhall ſee *my deſire* againſt mine enemies: and mine eares ſhall heare *my wiſh* againſt the wicked, that riſe up againſt me.

12 The righteous ſhall [h] flouriſh like a palme-tree, *and* ſhal grow like a Cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God.

14 They ſhall bring forth fruit in *their* [i] age: they ſhall be fat and flouriſhing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie *is* in him.

PSAL. XCIII.

1 *He praiſeth the power of God in the creation of the world, and beateth downe all people which lift them up againſt his majeſtie,* 5 *And provoketh to conſider his promiſes.*

THe Lord [a] reigneth, *and* is clothed with majeſtie: the Lord is clothed, *and* girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be moved.

2 Thy [b] throne is eſtabliſhed of old: thou art from everlaſting.

3 [c] The floods have lifted up, O Lord: the floods have lifted up their voice: the floods lift up their waves.

4 The waves of the Sea *are* marvellous through the noiſe of many waters, *yet* the Lord on High is more mighty.

5 Thy [d] teſtimonies are very ſure: holineſſe becommeth thine Houſe, O Lord, for ever.

PSAL. XCIV.

1 *He praieth unto God againſt the violence and arrogancie of tyrants,* 10 *Warning them of Gods judgements.* 12 *Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked,* 23 *Whom the Lord will deſtroy.*

O Lord God [a] the avenger, O God the avenger, ſhew thy ſelfe [b] cleerely.

2 Exalt thy ſelfe, O Judge of the world, *and* render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked [c] triumph?

4 They prate *and* ſpeake fiercely: all the workers of iniquity vaunt themſelves.

5 They [d] ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widdow and the ſtranger, and murther the fatherleſſe.

7 [e] Yet they ſay, the Lord ſhall not ſee: neither will the God of Jaakob regard it.

8 Underſtand yee unwiſe among the people: and yee fooles, when will yee be wiſe.

9 He that [f] planted the eare, ſhall hee not heare? or he that formed the eye, ſhal he not ſee?

10 Or he that [g] chaſtiſeth the nations, ſhall he not correct? he that teacheth man knowledge, *ſhall he not know?*

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Bleſſed *is* the man whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Law,

13 That thou maiſt give him reſt from the daies of evill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] judgement ſhall returne to juſtice, and all the upright in heart *ſhall follow* after it.

16 Who will riſe up with mee againſt the wicked? *or* who will take my part againſt the workers of iniquitie?

17 If the Lord had not [k] holpen mee, my ſoule had almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts have rejoiced my ſoule.

20 Hath the thorne of iniquitie [n] fellowſhip with thee, which forgeth wrong for a law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of my hope.

23 And he wil recompence them their

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[a] Which teacheth that the uſe of the Sabbath ſtandeth in praiſing God, and not onely in ceaſing from worke.

[b] For Gods mercy and fidelity in his promiſes toward his, binde thẽ to praiſe him continually both day and night.

[c] Theſe inſtruments were then permitted, but at Chriſts comming aboliſhed.

[d] Hee ſheweth what is the uſe of the Sabbath day: to wit, to meditate Gods workes.

[e] That is, the wicked conſider not Gods works, not his judgemẽts againſt them, and therefore moſt juſtly periſh.

[f] Thy judgements are moſt conſtant againſt the wicked, and paſſe our reach.

[g] Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.

[h] Though the faithfull ſeeme to wither and be cut downe by the wicked: yet they ſhall grow againe and flouriſh in the Church of God, as the Cedars do in mount Lebanon.

[i] The children of God ſhall have a power above nature, and their age ſhall bring forth moſt freſh fruits.

[a] As God by his power & wiſdom hath made & governeth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

[b] Wherein thou ſitteſt and governeſt the world.

[c] Gods power appeareth in ruling the furious waters.

[d] Beſides Gods power and wiſdome in creating & governing, his great mercy alſo appeareth, in that he hath given his people his word and covenant.

[a] Whoſe office it is to take vengeance on the wicked.

[b] Shew by effect that thou art judge of the world to puniſh the wicked.

[c] That is, brag of their cruelty and oppreſſion: or eſteem themſelves above all other.

[d] Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to us, if we ſee it ſo now, and therefore muſt call to God to take our cauſe in hand.

[e] Hee ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to doe wickedly.

[f] He ſheweth that it is impoſſible, but God ſhould heare, ſee, and underſtand their vvickedneſſe.

[g] If God puniſh vvhole nations for their ſinnes, it is meere folly for any one man, or elſe a few, to thinke that God vvil ſpare them.

[h] God hath care over his, & chaſtiſeth them for their wealth, that they ſhould not periſh for ever vvith the wicked.

[i] God wil reſtore the ſtate and governement of things to their right uſe, and then the godly ſhall follow him cheerefully.

[k] He complaineth of thẽ, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods help would not faile.

[l] Whẽ I thought there was no way but death.

[m] In my trouble and diſtreſſe I ever found thy preſent helpe.

[n] Though the wicked Judges pretend juſtice in oppreſſing the Church, yet they have not that authority of God.

wickedneſſe, and [o] deſtroy them in their owne malice: *yea,* the Lord our God ſhal deſtroy them.

Psal. XCV.

1 *An earneſt exhortation to praiſe God,* 4 *For the government of the world, and the election of his Church.* 8 *An admonition not to follow the rebellion of the old Fathers, that tempted God in the wilderneſſe:* 11 *For the which they might not enter into the land of promiſe.*

Come, let us rejoice unto the Lord: let us ſing [a] aloud unto the rocke of our ſalvation.

2 Let us come before his face with praiſe: let us ſing loud unto him with Pſalmes.

3 For the Lord is a great God, and a great King above all [b] gods.

4 In whoſe hand *are* the deepe places of the earth, and the [c] heights of the mountaines *are* his:

5 To whom the Sea *belongeth:* for he made it, and his hands formed the drie land.

6 Come, let us [d] worſhip and fall downe, and kneele before the Lord our Maker.

7 For he is our God, and wee are the people of his paſture, and the ſheepe of his [e] hand: to day if yee will heare his voice,

8 [f] Harden not your heart, as ‡ in Meribah, *and* as in the day of ‡ Maſſah in the wilderneſſe.

9 Where your fathers * tempted me, proved mee, though they had ſeene my worke.

10 Forty yeares have I contended with *this* generation, and ſaid, They are a people that [g] erre in heart, for they have not knowne my waies.

11 Wherefore I ſware in my wrath, *ſaying,* Surely they ſhall not enter into my [h] reſt.

Psal. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praiſe God for his mercy. And this ſpecially ought to be referred to the kingdome of Chriſt.*

Sing [a] unto the Lord a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, *and* praiſe his Name: declare his ſalvation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* [b] great and much to be praiſed: he is to bee feared above all gods.

5 For all the gods of the people *are* ‡ idols: but the Lord [c] made the heavens.

6 [d] Strength and glory *are* before him: power and beauty *are* in his Sanctuary.

7 Give unto the Lord, ye families of the people: give unto the Lord glory and [e] power.

8 Give unto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worſhip the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the [g] Nations, The Lord reigneth: ſurely the world ſhall be ſtable, *and* not moove, *and* he ſhall judge the people [h] in righteouſneſſe.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roare, and all that therein is.

12 Let the field be joyfull, and all that is in it: let all the [i] trees of the wood then rejoice

13 Before the Lord: for he commeth, for he commeth to judge the earth: hee will judge the world with righteouſneſſe, and the people in his truth.

Psal. XCVII.

1 *The Prophet exhorteth all to rejoyce for the comming of the kingdom of Chriſt,* 7 *Dreadfull to the rebels and idolaters,* 8 *And joyfull to the juſt, whom he exhorteth to innocencie,* 12 *To rejoycing and thankeſgiving.*

The [a] Lord reigneth: let the earth rejoyce: let the [b] multitude of the Iles be glad.

2 [c] Clouds and darkeneſſe *are* round about him: righteouſneſſe and judgement *are* the foundation of his throne.

3 There ſhall goe a fire before him, and burne up his enemies round about.

4 His lightenings gave light unto the world: the earth ſaw it and was [d] afraid.

5 The mountaines melted like waxe at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſſe, and all the people ſee his glory.

7 [e] Confounded be all they that ſerve graven images, *and* that glory in idols: worſhip him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Judah rejoyced, becauſe of thy judgements, O Lord.

9 For thou, Lord, art moſt high above all the earth: thou art much exalted above all gods.

10 Yee that [h] love the Lord, hate evill: hee preſerveth the ſoules of his Saints: he will deliver them from the hand of the wicked.

11 [i] Light is ſowne for the righteous, and joy for the upright in heart.

12 Rejoyce ye righteous in the Lord: & give thanks for his holy [k] remembrance.

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[o] It is a great token of Gods judgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

[a] He ſheweth that Gods ſervice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe & thankeſgiving.

[b] Even the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the Idols which mans braine inventeth.

[c] All things are governed by his providence.

[d] By theſe three words he ſignifieth one thing: meaning, that they muſt wholly give themſelves to ſerve God.

[e] That is, the flocke whom hee governeth with his owne hand. He ſheweth wherin they are Gods flocke: that is, if they heare his voice.

[f] By the contemning of Gods word.

‡ Or, *in ſtrife: whereof the place was ſo called.*

‡ Or, *tentation, reade Exod.* 17. 7.

* *Exod.* 17. 2. *Num.* 14. 22.

[g] They were without judgement and reaſon.

[h] That is, into the land of Canaan, where hee promiſed them reſt.

[a] The Prophet ſheweth that the time ſhall come, that all nations ſhall have occaſion to praiſe the Lord for the revealing of his Goſpel.

[b] Seeing he will reveale himſelf to all nations contrary to their own expectation, they ought all to worſhip him cōtrary to their own imaginations, & onely as hee hath appointed.

‡ Or, *vanities.*

[c] Then the idols, or whatſoever made not the heavens, are not God.

[d] God cannot be knowne, but by his ſtrength and glory: the ſignes whereof appeare in his Sanctuary.

[e] As by experiēce yee ſee that it is onely due unto him.

[f] By offering up your ſelves wholly unto God, declare that you worſhip him only.

[g] Hee propheſieth that the Gentiles ſhall be partakers with the Jewes of Gods promiſe.

[h] He ſhall regenerat thē anew with his Spirit, & reſtore them to the image of God.

[i] If the inſenſible creatures ſhall have cauſe to rejoice, when God appeareth, much more wee, from whom hee hath taken maledictiō and ſinne.

[a] He ſheweth that where God reigneth, there is all felicity and ſpirituall joy.

[b] For the Goſpel ſhall not be onely preached in Judea, but through all Iles and countries.

[c] Hee is thus deſcribed to keep his enemies in feare, vvhich cōmonly contemne Gods power.

[d] This feare bringeth not the vvicked to true obedience, but maketh them to run away from God.

[e] Hee ſignifieth that Gods judgements are in a readineſſe to deſtroy the idolaters.

[f] Let all that vvhich is eſteemed in the world, fall downe before him.

[g] The Iewes ſhal have occaſion to rejoice that the Gentiles are made partakers with them of Gods favour.

[h] Hee requireth two things of his children, the one, that they deteſt vice, the other, that they put their truſt in God for their deliverance.

[i] Though Gods deliverance appeare not ſuddenly, yet it is ſown and laid up in ſtore for them.

[k] Be mindfull of his benefits, and onely truſt in his defence.

Psal. XCVIII.

1 *An earneſt exhortation to all creatures to praiſe the Lord for his power, mercie and fidelitie in his promiſe by Chriſt,* 10 *By whom hee hath communicated his ſalvation to all nations.*

¶ *A Pſalme.*

SIng [a] unto the Lord a new ſong: for he hath done marvailous things: * his right hand and his holy [b] arme hath gotten him the victorie.

2 The Lord declared his [c] ſalvation: his righteouſneſſe hath he revealed in the ſight of the nations.

3 He hath [d] remembred his mercie and his truth toward the houſe of Iſrael: all the ends of the earth have ſeene the ſalvation of our God.

4 All the earth, ſing ye loud unto the Lord: cry out and rejoice, and ſing praiſes.

5 Sing praiſe to the Lord upon the harpe, *even* upon the harpe with a ſinging voice.

6 With [e] ſhalmes and ſound of trumpets, ſing loud before the Lord the King.

7 Let the ſea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines rejoice together

9 Before the Lord: for he is come to judge the earth: with righteouſneſſe ſhall he judge the world, and the people with equitie.

[a] That is, ſome ſong newly made in token of their wonderfull deliverance by Chriſt.

* *Iſa.* 59.16.

[b] Hee preſerveth his Church miraculouſly.

[c] For the deliverance of his Church.

[d] God was moved by none other means to gather his Church of the Jewes and Gentiles, but becauſe hee would performe his promiſe.

[e] By this repetition and earneſt exhortation to give praiſes with inſtruments, and alſo of the dumbe creatures, he ſignifieth, that the vvorld is never able to praiſe God ſufficiently for their deliverance.

Psal. XCIX.

1 *He commendeth the power, equitie and excellencie of the kingdome of God by Chriſt over the Iewes and Gentiles,* 5 *and provoketh them to magnifie the ſame and to ſerve the Lord,* 6 *Following the example of the ancient Fathers, Moſes, Aaron, Samuel, who calling upon God, were heard in their praiers.*

THE Lord reigneth, let the [a] people tremble: hee ſitteth *betweene* the * Cherubims, let the earth be moved.

2 The Lord *is* great in Zion, and hee is high above all the people.

3 They ſhall [b] praiſe thy great and fearefull Name (*for* it is holy.)

4 And the Kings power that loveth judgement: *for* thou haſt prepared equitie: thou haſt executed judgement and juſtice in Jaakob.

5 Exalt the Lord our God, and fall downe before his [c] footſtool: *for* hee is holy.

6 Moſes and Aaron *were* among his Prieſts, [d] and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them in the cloudie pillar: they kept his teſtimonies, *and* the Law *that* he gave them.

8 Thou heardeſt them, O Lord our God: thou waſt a favourable God unto them, though thou diddeſt take vengeance for [e] their inventions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

[a] When God delivereth his Church, all the enemies ſhal have cauſe to tremble.

* *Exod.* 25.22.

[b] Though the vvicked rage againſt God, yet the godly ſhall praiſe his Name & mighty power.

[c] That is, before his Temple, or Arke, vvhere hee promiſed to heare when they worſhipped him, as now he promiſeth his ſpirituall preſence, vvhereſoever his Church is aſſembled.

[d] Under theſe three he comprehẽdeth the whole people of Iſrael, vvith vvhom God made his promiſe.

[e] For the more liberally that God dealeth with his people, the more doth hee puniſh them that abuſe his benefits.

Psal. C.

1 *He exhorteth all to ſerve the Lord,* 3 *Who hath choſen us and preſerved us,* 4 *And to enter into his aſſemblies to praiſe his Name.*

¶ *A Pſalme of praiſe.*

SIng [a] ye loud unto the Lord, all the earth.

2 Serve the Lord with gladneſſe: come before him with joyfulneſſe.

3 Know yee that even the Lord is God: he hath [b] made us, and not we our ſelves: *we are* his people, and the ſheep of his paſture.

4 [c] Enter into his gates with praiſe, *and* into his courts with rejoicing: praiſe him *and* bleſſe his Name.

5 For the Lord is good: his mercie *is* [d] everlaſting, and his truth *is* from generation to generation.

[a] He propheſieth that Gods benefit in calling the Gẽtiles, ſhall bee ſo great, that they ſhal have wonderfull occaſion to praiſe his mercie, and rejoice.

[b] He chiefly meaneth, touching the ſpirituall regeneration, whereby vve are his ſheepe and people.

[c] He ſheweth that God vvill not bee vvorſhipped, but by that meanes, vvhich hee hath appointed.

[d] Hee declareth that we ought never to bee vvearie in praiſing him, ſeeing his mercies toward us, laſt for ever.

Psal. CI.

1 *David deſcribeth what government he will obſerve in his houſe and kingdome.* 5 *He will puniſh and correct by rooting forth the wicked,* 6 *and cheriſhing the godly perſons.*

¶ A Pſalme *of David.*

I Will [a] ſing mercie and judgement: unto thee, O Lord, will I ſing.

2 I will do wiſely in the perfect way, [b] till thou commeſt to me: I will walke in the uprightneſſe of mine heart in the middes of mine houſe.

3 I will ſet no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it ſhal not cleave unto me.

4 A froward heart ſhall depart from me: I will know none evill.

5 Him that privily [d] ſlandereth his neighbour, will I deſtroy: him that hath a proud looke and high heart, I cannot *ſuffer.*

6 Mine eyes *ſhall be* unto the [e] faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 There ſhall no deceitfull perſon dwell within mine houſe: he that telleth lies ſhall not remaine in my ſight.

8 [f] Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

[a] David conſidereth vvhat maner of King he vvould bee vvhen God ſhould place him in the throne, promiſing openly that he vvould be merciful and juſt.

[b] Though as yet thou deferreſt to place mee in the Kingly dignitie, yet vvill I give my ſelfe to vviſedome & uprightneſſe being a private man.

[c] He ſheweth that Magiſtrates doe not their duties, except they bee enemies to all vice.

[d] In promiſing to puniſh theſe vices, vvhich are moſt pernicious in thẽ that are about Kings, he declareth that he vvill puniſh all.

[e] Hee ſheweth vvhat is the true uſe of the ſword: to puniſh the vvicked, and to maintaine the good.

[f] Magiſtrats muſt immediately puniſh vice, leſt it grow to farther inconvenience: & if heathen Magiſtrates are bound to doe this, how much more they that have the charge of the Church of God?

Psal. CII.

1 *It ſeemeth that this praier was appointed to the faithfull to pray in the captivitie of Babylon,* 16 *A conſolation for the building of the Church.* 18 *Whereof followeth the praiſe of God to be publiſhed to all poſteritie.* 22 *The converſion of the Gentiles,* 28 *And the ſtabilitie of the Church.*

¶ *A Praier* [a] *of the afflicted, when he ſhall be in diſtreſſe, and poure forth his meditation before the Lord.*

[a] Whereby is ſignified, that albeit wee be in never ſo great miſeries, yet there is ever place left for praier.

O Lord, heare my praier, and let my [b] crie come unto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares unto mee: when I call, make haſte to heare me.

3 For my daies are [c] conſumed like ſmoke, and my bones are burnt like an herth.

4 Mine heart is ſmitten and withereth like graſſe, becauſe I forgate [d] to eate my bread.

5 For the voice of my groaning my bones do cleave to my skin.

6 I am like a [e] pelicane of the wilderneſſe: I am like an owle of the deſerts.

7 I watch, and am as a ſparrow alone upon the houſe top.

8 Mine enemies revile me daily, *and* they that rage againſt me, have [f] ſworne againſt me.

9 Surely, I have [g] eaten aſhes as bread, and mingled my drinke with weeping.

10 Becauſe of thine [h] indignation, and thy wrath: for thou haſt heaved mee up, and caſt me downe.

11 My daies *are* like a ſhadow that fadeth, and I am withered like graſſe.

12 But thou, O Lord, doſt [i] remaine for ever, and thy remembrance from generation to generation.

13 Thou wilt ariſe *and* have mercie upon Zion: for the time to have mercie thereon, for the [k] appointed time is come.

14 For thy ſervants delight in the [l] ſtones thereof, and have pitie on the duſt thereof.

15 Then the heathen ſhall feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord ſhal build up Zion, *and* ſhall appeare [m] in his glory,

17 *And* ſhall turne unto the praier of the deſolate, and not deſpiſe their praier.

18 This ſhall be written for the generation to come: and the people, which ſhall be [n] created, ſhall praiſe the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heaven did the Lord behold the earth,

20 That he might heare the mourning of the priſoner, and deliver the [o] children of death:

21 That they may declare the Name of the Lord in Zion, and his praiſe in Jeruſalem,

22 When the people ſhall be gathered [p] together, and the kingdomes to ſerve the Lord.

23 Hee [q] abated my ſtrength in the way, *and* ſhortened my daies.

24 *And* I ſaid, O my God, take mee not away in the mids of my daies: thy yeeres *endure* from generation to generation.

25 Thou haſt afore-time laid the foundation of the earth, and the heavens *are* the worke of thine hands.

26 [r] They ſhall periſh, but thou ſhalt endure: even they ſhall all waxe old, as doth a garment: as doth a veſture ſhalt thou change them, and they ſhall bee changed.

27 But thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall ſtand [s] faſt in thy ſight.

Psal. CIII.

1 He provoketh all to praiſe the Lord, which hath pardoned his ſinnes, delivered him from deſtruction, and given him ſufficient of all good things: 10 Then, he addeth the tender mercies of God, which he ſheweth like a moſt tender Father toward his children. 14 The frailtie of mans life. 20 An exhortation to men and Angels to praiſe the Lord.

¶ A Pſalme *of David.*

My ſoule, [a] praiſe thou the Lord, and all that is within me, *praiſe* his holy Name.

2 My ſoule praiſe thou the Lord, and forget not all his benefits.

3 Which [b] forgiveth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] grave, and crowneth thee with mercie and compaſſions.

5 Which ſatisfieth thy mouth with good things: and thy [d] youth is renued like the Eagles.

6 The Lord executeth righteouſneſſe and judgement to all that are oppreſſed.

7 Hee made his waies knowne unto [e] Moſes, *and* his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercie, ſlow to anger, and of great kindneſſe.

9 He will not alway [f] chide, neither keepe *his anger* for ever.

10 He hath not [g] dealt with us after our ſinnes, nor rewarded us according to our iniquities.

11 For as high as the heaven is above the earth, ſo great is his mercie toward them that feare him.

12 As farre as [h] the Eaſt is from the Weſt, ſo farre hath he removed our ſinnes from us.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.

14 For hee knoweth wherefore wee be made: hee remembreth that wee are but duſt.

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[b] Hee declareth that in our praier we muſt lively feel that, which wee deſire, and ſtedfaſtly beleeve to obtaine.

[c] Theſe exceſſive kindes of ſpeech, ſhew how much the affliction of the Church ought to wound the hearts of the godly.

[d] My ſorrowes were ſo great, that I paſſed not for mine ordinarie food.

[e] Ever mourning and ſolitary, caſting out fearefull cries.

[f] Have conſpired my death.

[g] I have not riſen out of my mourning, to take my refection.

[h] He ſheweth that the afflictions did not onely thus move him, but chiefly the feeling of Gods diſpleaſure.

[i] Howſoever wee be fraile; yet thy promiſe is ſure, & the remembrance thereof ſhall confirme us for ever.

[k] That is, the ſeventy yeers, which by the Prophet Jeremy thou didſt appoint, Jer. 29. 12.

[l] The more that the Church is in miſery and deſolation, the more ought the faithful to love & pitie it.

[m] That is, when he ſhal have drawn his Church out of the darkneſſe of death.

[n] The deliverance of the Church is a moſt excellent benefit, and therefore he compareeth it to a new creation: for in their baniſhment, the body of the Church ſeemed to have been dead, which by deliverance was as it were created a new.

[o] Who now in their baniſhment could look for nothing but death.

[p] He ſheweth that Gods name is never more praiſed, then when religion flouriſheth, and the Church increaſeeth: which thing is chiefly accompliſhed under the kingdome of Chriſt.

[q] The Church lament that they ſee not the time of Chriſt, which was promiſed, but have but few yeers and ſhort daies.

[r] If heaven and earth periſh, much more man ſhall periſh: but the Church by reaſon of Gods promiſe, endureth for ever.

[s] Seeing thou haſt choſe thy Church out of the world, and joined it to thee, it cannot but continue for ever: for thou art everlaſting.

[a] Hee wakeneth his dulneſſe to praiſe God, ſhewing that both underſtanding and affections, minde and heart, are too little to ſet forth his praiſe.

[b] This is the beginning and chiefeſt of all benefits: remiſſion of ſinne.

[c] For before that we have remiſſion of our ſinnes, wee are as dead men in the grave.

[d] As the Eagle, when her beake over-groweth ſucketh blood, and ſo is renewed in ſtrength, even ſo God miraculouſly giveth ſtrength to his Church above all mans expectation.

[e] As to his chiefe miniſter, and next to his people.

[f] He ſheweth firſt his ſevere judgement, but ſo ſoone as the ſinner is humbled, he receiveth him to mercie.

[g] Wee have proved by continuall experience, that his mercy hath ever prevailed againſt our offences.

[h] As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithfull, when he hath removed their ſins.

15 The daies of [i] man are as graſſe: as a flower of the field, ſo flouriſheth he.

16 For the winde goeth over it, and it is gone, and the place thereof ſhall know it no more.

17 But the loving kindnes of the Lord *endureth* for ever and ever upon them that feare him, and his [k] righteouſneſſe upon childrens children.

18 Unto them that keepe his [l] covenant, and thinke upon his commandements to doe them.

19 The Lord hath prepared his throne in heaven, & his kingdome ruleth over all.

20 Praiſe the Lord, yee [m] his Angels, that excell in ſtrength, that doe his commandement in obeying the voice of his word.

21 Praiſe the Lord, all yee his hoſtes, ye his ſervants that doe his pleaſure.

22 Praiſe the Lord, all ye his workes, in all places of his dominion: my ſoule, praiſe thou the Lord.

Psal. CIV.

1 *An excellent Pſalme to praiſe God for the creation of the world, and the governance of the ſame by his marveilous providence,* 35 *Wherein the Prophet praieth againſt the wicked, who are occaſions that God diminiſhed his bleſſings.*

MY ſoule, praiſe thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glorie and honour.

2 Which covereth himſelfe with light as with a garment, *and* ſpreadeth the heavens like a curtaine.

3 Which laieth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the winde.

4 Which [b] maketh the ſpirits his meſſengers, *and* a flaming fire his miniſters.

5 He ſet the earth upon her foundations, ſo that it ſhall never move.

6 Thou covereſt it with the [c] deepe as with a garment: the [d] waters would ſtand above the mountaines.

7 *But* at thy rebuke they flee: at the voice of thy thunder they haſte away.

8 *And* the mountaines aſcend, *and* the valleyes deſcend to the place which thou haſt eſtabliſhed for them.

9 *But* thou haſt ſet them a bound, which they ſhall not paſſe: they ſhall not returne to cover the earth.

10 He ſendeth the ſprings into the valleyes which run between the mountains.

11 They ſhall give drinke to all the [e] beaſts of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe [f] ſprings ſhall the fowles of the heaven dwell, and ſing among the branches.

13 He watereth the mountaines from his [g] chambers, *and* the earth is filled with the fruit of thy workes.

14 He cauſeth graſſe to grow for the cattell, and hearbe for the uſe of [h] man, that he may bring forth bread out of the earth.

15 And wine *that* maketh glad the heart of man, *and* oile to make the face to ſhine, and bread *that* ſtrengtheneth mans heart.

16 The high trees are ſatisfied, *even* the cedars of Lebanon which he hath planted,

17 That the birds may make their neſts there: the ſtorke dwelleth in the firre trees.

18 The high mountaines *are* for the ‡ goates: the rocks *are* a refuge for the conies.

19 He appointed the [i] moone for certaine ſeaſons: [k] the ſunne knoweth his going downe.

20 Thou makeſt darkneſſe, and it is night, wherein all the beaſts of the forreſt creepe forth.

21 The lions roare after their prey, and ſeeke their meat [l] at God.

22 *When* the ſunne riſeth they retire, and couch in their dennes.

23 [m] *Then* goeth man forth to his work, and to his labour untill the evening.

24 O Lord, how [n] manifold are thy workes! in wiſedome thou haſt made them all: the earth is full of thy riches.

25 *So is* this ſea great and wide: *for* therein *are* things creeping innumerable, both ſmall beaſts and great.

26 There goe the ſhips, *yea* that ‡ Liviathan which thou haſt made to play therein.

27 [o] All theſe waite upon thee, that thou maiſt give them food in due ſeaſon.

28 Thou giveſt it to them, *and* they gather it: thou openeſt thine hand, *and* they are filled with good things.

29 *But if* thou [p] hide thy face, they are troubled: if thou take away their breath, they die and returne to their duſt.

30 *Againe, if* thou [q] ſend forth thy ſpirit, they are created, and thou reneweſt the face of the earth.

31 Glory be to the Lord for ever: let the Lord rejoice in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, [r] and they ſmoke.

33 I will ſing unto the Lord *all* my life: I will praiſe my God, while I live.

34 Let my words be acceptable unto him: I will rejoice in the Lord.

35 Let the ſinners be [s] conſumed out of the earth, and the wicked till there be no more: O my ſoule, praiſe thou the Lord. Praiſe yee the Lord.

[i] Hee declareth that man hath nothing in himſelfe to move God to mercie, but onely the confeſſion of his infirmity and miſery.

[k] His juſt and faithfull keeping of his promiſe.

[l] To whom hee giveth grace to feare him, and to obey his word.

[m] In that, that we, which naturally are ſlow to praiſe God, exhort the Angels, which willingly doe it, wee ſtirre up our ſelves to conſider our dutie, and awake out of our ſluggiſhneſſe.

[a] The Prophet ſheweth that wee need not to enter into the heavens to ſeeke God, forasmuch as all the order of nature, with the proprieties and placing of the elements, are moſt lively mirrours to ſee his majeſtie in.

[b] As the Prophet here ſheweth, that all viſible powers are readie to ſerve God, ſo the Apoſtle to the Ebrews 1.7. beholdeth in this glaſſe, how the very Angels alſo are obedient to his commandement.

[c] Thou makeſt the ſea to bee an ornament unto the earth.

[d] If by thy power thou didſt not bridle the rage of the waters, it were not poſſible but the vvhole world ſhould bee deſtroied.

[e] If God provide for the very beaſts much more vvill he extend his provident care to man.

[f] There is no part of the world ſo barrē, where moſt evident ſignes of Gods bleſſings appeare not.

[g] Frō the clouds.

[h] Hee deſcribeth Gods provident care over man, who doth not onely provide neceſſary things for him, as herbs and other meat: but alſo things to rejoice and comfort him, as wine and oile, or ointments.

‡ *Or, does, roes, and ſuch like.*

[i] As to ſeparate the night frō the day, and to note daies, moneths, & yeeres.

[k] That is, by his courſe, either farre or neere, it noteth ſummer, winter, and other ſeaſons.

[l] That is, they onely finde meat according to Gods providence, who careth even for the bruit beaſts.

[m] To wit, when the day ſpringeth, for the light is as it were a ſhield to defend mā againſt the tyrannie and fiercenes of beaſts.

[n] Hee confeſſeth that no tongue is able to expreſſe Gods vvords, nor minde to comprehend them.

‡ *Or, whale.*

[o] God is a moſt nouriſhing Father, vvho provideth for all creatures their daily food.

[p] As by thy preſence all things have life: ſo if thou withdraw thy bleſſings, they all periſh.

[q] As the death of creatures ſheweth that wee are nothing of our ſelves: ſo their generation declareth that wee receive all things of our Creatour.

[r] Gods mercifull face giveth ſtrēgth to the earth, but his ſevere countenance burneth the mountaines.

[s] Who infect the vvorld, & ſo cauſe God that he cannot rejoice in his vvorkes.

Psal. CV.

1 He praiſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, and having choſen them, never ceaſeth to doe them good, even for his promiſe ſake.

Praiſe the Lord, *and* call upon his Name: [a] declare his workes among the people.

2 Sing unto him, ſing praiſe unto him, *and* talke of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them that ſeeke the Lord, rejoice.

4 Seek the Lord and his [b] ſtrength: ſeeke his face continually.

5 Remember his [c] marveilous works, that he hath done, his wonders and the [d] judgements of his mouth.

6 Yee ſeed of Abraham his ſervant, yee children of Jaakob, which are his elect.

7 He is the Lord our God: his judgments *are* through all the earth.

8 He hath alway remembred his covenant *and* promiſe, that hee made to a thouſand generations,

9 *Even* that which he made with [e] Abraham, and his oath unto Izhak:

10 And *ſince* hath confirmed it to Jaakob for a Law, *and* to Iſrael for an everlaſting covenant,

11 Saying, [f] Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit, they were few in number, *yea,* very few, and ſtrangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* ſuffered he no man to doe them wrong, but reproved [g] Kings for their ſakes, *ſaying,*

15 Touch not mine [h] anointed, and doe my [i] Prophets no harme.

16 Moreover, he called a famine upon the land, *and* utterly brake the [k] ſtaffe of bread.

17 *But* he ſent a man before them: Joſeph was ſold for a ſlave.

18 They held his feet in the ſtockes, *and* he was laid in irons,

19 Untill [l] his appointed time came, *and* the counſell of the Lord had tried him.

20 The King ſent and looſed him: *even* the Ruler of the people delivered him.

21 He made him lord of his houſe, and ruler of all his ſubſtance,

22 That he ſhould binde his [m] princes unto his will, and teach his Ancients wiſedome.

23 Then Iſrael came to Egypt, and Jaakob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly, and made them ſtronger then their oppreſſours.

25 [n] He turned their heart to hate his people, and to deale craftily with his ſervants.

26 *Then* ſent he Moſes his ſervant, *and* Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, and wonders in the land of Ham.

28 Hee ſent darkneſſe, and made it darke: and they were not [o] diſobedient unto his commiſſion.

29 * Hee turned their waters into blood, and ſlew their fiſh.

30 * Their land brought forth frogs, *even* in their kings chambers.

31 He [p] ſpake, and there came ſwarms of flies, *and* lice in all their quarters.

32 He gave them [q] haile for raine, and flames of fire in their land.

33 He ſmote their vines alſo and their figge-trees, and brake downe the trees in their coaſts.

34 [r] Hee ſpake, and the graſhoppers came, and caterpillers innumerable,

35 And did eate up all the graſſe in their land, and devoured the fruit of their ground.

36 * Hee ſmote alſo the firſt borne in their land, *even* the beginning of all th[illegible] ſtrength.

37 He brought them forth alſo with ſilver and gold, and there was [s] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had falne upon them.

39 He ſpread a cloud to be a covering, and fire to give light in the night.

40 They [u] asked, and hee brought quailes, and he filled them with the bread of heaven.

41 He opened the rocke, and the waters flowed out, *and* ranne in the drie places *like* a river.

42 For he remembred his holy [x] promiſe to Abraham his ſervant.

43 And hee brought forth his people with [y] joy, *and* his choſen with gladneſſe.

44 And gave them the lands of the heathen, and they tooke the labours of the people in poſſeſſion.

45 That they might keepe [z] his ſtatutes, and obſerve his Lawes. Praiſe yee the Lord.

Psal. CVI.

1 The people diſperſed under Antiochus, doe magnifie the goodneſſe of God among the juſt and repentant:

[a] Foraſmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to ſhew themſelves mindfull by thankeſgiving.

[b] By the ſtrength and face, he meaneth the Ark, where God declared his power and his preſence.

[c] Which he hath wrought in the deliverance of his people.

[d] Becauſe his power was thereby as lively declared, as if he ſhould have declared it by mouth.

[e] The promiſe which God made to Abraham to be his God, and the God of his ſeed after him, hee renewed and repeated it again to his ſeed after him.

[f] He ſheweth that they ſhould not enjoy the land of Canaan by any other meanes, but by reaſon of his covenant made with their fathers.

[g] That is, the king of Egypt, and the King of Gerar, Gen. 12. 17. and 20. 3.

[h] Thoſe whom I have ſanctified to be my people.

[i] Meaning, the old fathers, to whom God ſhewed himſelfe plainly, and who were ſetters forth of his word.

[k] Either by ſending ſcarcitie, or by taking away the ſtrength and nouriſhmēt thereof.

[l] So long hee ſuffered adverſity, as God had appointed, and till he had tried ſufficiently his patience.

[m] That the very princes of the countrie ſhould be at Joſephs commandement, and learne wiſdome at him.

[n] So is it in God, either to move the hearts of the wicked to love or hate Gods children.

[o] Meaning, Moſes and Aaron.

* *Exod.* 7. 20.

* *Exod.* 8. 6.

[p] So that this vermine came not by fortune, but as God had appointed, and his Prophet Moſes ſpake.

[q] It was ſtrange to ſee raine in Egypt, much more it was fearefull to ſee haile.

[r] He ſheweth that all creatures are armed againſt mā, when God is his enemie: as at his commandement the graſhoppers deſtroied the land.

* *Exod.* 12. 29.

[s] When their Enemies felt Gods plagues, his children by his providence were exempted.

[t] For Gods plagues cauſed them rather to depart with the Iſraelites, then with their lives.

[u] Not for neceſſitie, but for ſatisfying of their luſt.

[x] Which he confirmeth to the poſteritie, in whō after a ſort the dead live and enjoy the promiſes.

[y] When the Egyptians lamented and were deſtroied.

[z] That is, the end why God preſerveth his Church, becauſe they ſhou'd worſhip, and call upon him in this world.

4 Deſiring to be brought again into the land by Gods mercifull viſitation. 8 And after the manifold marvels of God wrought in their deliverance forth of Egypt, and the great ingratitude of the people rehearſed. 47 They doe pray and deſire to be gathered from among the heathen, to the intent they may praiſe the Name of the God of Iſrael.

¶ *Praiſe yee the Lord.*

PRaiſe [a] yee the Lord, becauſe he is good: for his mercy *endureth* for ever.

2 Who can expreſſe the noble acts of the Lord, *or* ſhew forth all his praiſe?

3 Bleſſed *are* they that [b] keep judgement, and doe righteouſneſſe at all times.

4 Remember me, O Lord, with the [c] favour of thy people: viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen, and rejoice in the joy of thy people, and glory with thine inheritance.

6 We have [d] ſinned with our fathers: wee have committed iniquity, *and* done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *even* at the red Sea.

8 Neverthelesse, he [e] ſaved them for his Names ſake, that hee might make his power to be knowne.

9 And he rebuked the red Sea, and it was dried up, and he led them in the deep, as in the wilderneſſe.

10 And he ſaved them from the adverſaries hand, and delivered them from the hand of the enemy.

11 * And the waters covered their oppreſſors: not one of them was left.

12 Then [f] beleeved they his words, *and* ſang praiſe unto him.

13 But incontinently they forgat his works: they waited not for his [g] counſel,

14 But luſted with concupiſcence in the wilderneſſe, and tempted God in the deſert.

15 Then he gave them their deſire, but he ſent [h] leanneſſe into their ſoule.

16 They envied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [i] ſwallowed up Dathan, and covered the company of Abiram.

18 And the fire was kindled in their aſſembly: the flame burnt up the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgat God their Saviour, which had done great things in Egypt,

22 Wondrous works in the land of Ham, and fearefull things by the red Sea.

23 Therefore hee minded to deſtroy them had [l] not Moſes his choſen ſtood in the breach before him to turne away his wrath, leſt he ſhould deſtroy *them*.

24 Alſo they contemned that [m] pleaſant land, *and* beleeved not his word:

25 But murmured in their tents, *and* harkned not unto the voice of the Lord.

26 Therefore [n] hee lifted up his hand againſt them, to deſtroy them in the wilderneſſe,

27 And to deſtroy their ſeed among the nations, and to ſcatter them throughout the countries.

28 They joyned themſelves alſo unto [o] Baal-peor, and did eat the offerings of the [p] dead.

29 Thus they [q] provoked *him* unto anger with their inventions, and the plague brake in upon them.

30 But [r] Phinehas ſtood up, and executed judgement, and the plague was ſtaied.

31 * And it was [ſ] imputed unto him for righteouſneſſe, from generation to generation for ever.

32 They angred him alſo at the waters of * Meribah, ſo that [t] Moſes was puniſhed for their ſakes.

33 Becauſe they vexed his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroied they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their works,

36 And ſerved their Idols, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſonnes, and of their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood.

39 Thus were they ſtained with their owne works, and went [x] a whoring with their owne inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhorred his owne inheritance.

41 And he gave them into the hand of the heathen: and they that hated them, were Lords over them.

42 Their enemies alſo oppreſſed them, and they were humbled under their hand.

43 Many a [y] time did he deliver them, but they provoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he ſaw when they were in affliction, and he heard their crie.

45 And hee remembred his covenant toward them, and [z] repented according to the multitude of his mercies.

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[a] The Prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their mindes may be ſtrengthned againſt all preſent troubles and deſpaire.

[b] Hee ſheweth that it is not enough to praiſe God with mouth except the whole heart agree thereunto, and all our life be thereunto framed.

[c] Let the good will that thou beareſt to thy people, extend unto mee, that thereby I may be received into the number of thine.

[d] By earneſt cōfeſſion aſwell of their owne, as of their fathers ſins, they ſhew that they had hope that God according to his propromiſe would pitie them.

[e] The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be delivered, althoug[h] they were wicked.

* *Exod.* 14. 27

[f] The wonderful workes of God cauſed them to beleeve for a time, & to praiſe him.

[g] They would prevent his wiſdome and providence.

[h] The abundance that God gave them, profited not, but made them pine away, becauſe God curſed it.

[i] By the greatnes of the puniſhmēt, the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebel againſt him

[k] Hee ſheweth that all idolaters renounce God to bee their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, mettal or calves.

[l] If Moſes by his interceſſion had not obtained Gods favour againſt their rebellions.

[m] That is, Canaan, which was as it were an earneſt peny of the heavenly inheritance.

[n] That is, hee ſware. Sometime alſo it meaneth to puniſh.

[o] Which was the idol of the Moabites.

[p] Sacrifices offered to the dead idols.

[q] Signifying, that whatſoever man inventeth of himſelfe to ſerve wood by, is deteſtable, and provoketh his anger.

[r] When all other neglected Gods glory, he in his zeale killed the adulterers, and prevented Gods wrath.

* *Num* 25. 12

[ſ] This act declared his lively faith, and for his faiths ſake was accepted.

* *Num.* 20. 13 *Pſal.* 95. 8.

[t] If ſo notable a Prophet of God eſcape not puniſhment, though others provoked him to ſinne, how much more ſhall they be ſubject to Gods judgement, which cauſe Gods children to ſin?

[u] Hee ſheweth how monſtrous a thing idolatry is, which can winne us to things abhorring to nature, wheras Gods word cannot obtaine moſt ſmall things.

[x] Then true chaſtitie is, to cleave wholly and only unto God.

[y] The Prophet ſheweth that neither by menaces nor promiſes, we can come to God, except we bee altogether newely reformed, & that his mercy overcover and hide our malice.

[z] Not that God is changeable in himſelfe, but that then hee ſeemeth to us to repent, when he altereth his puniſhments and forgiveth us.

46 And gave them favour in the ſight of all them that led them captives.

47 Save us, O Lord our God, and [a] gather us from among the heathen, that we may praiſe thine holy Name, and glory in thy praiſe.

48 Bleſſed *be* the Lord God of Iſrael for ever and ever, and let all the people ſay, So be it. Praiſe ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered unto him, to give thankes, 9 For this mercifull providence of God governing all things at his good pleaſure. 20 Sending good and evill, proſperity aud adverſitie, to bring men unto him, 42 Therefore as the righteous thereat rejoice, ſo ſhall the wicked have their mouthes ſtopped.

PRaiſe [a] the Lord, becauſe he is good: for his mercy *endureth* for ever.

2 Let them, [b] which have bin redeemed of the Lord, ſhew how he hath delivered them from the hand of the oppreſſor,

3 And gathered them out of the lands, from the Eaſt, and from the Weſt, from the North, and from the ‡ South.

4 *When* they wandred in the deſert *and* wilderneſſe out of the way, *and* found no city to dwell in.

5 [c] Both hungry *and* thirſty, their ſoule fainted in them.

6 Then they cried unto the Lord in their trouble, *and* he delivered them from their diſtreſſe,

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them *therefore* confeſſe before the Lord his loving kindneſſe, and his wonderful works before the ſons of men.

9 For he ſatisfied the thirſty ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkeneſſe and in the ſhadow of death, being bound in miſerie and iron.

11 Becauſe they [d] rebelled againſt the words of the Lord, and deſpiſed the counſell of the moſt High.

12 When he humbled their heart with heavineſſe, *then* they fell downe and there was no helper.

13 Then they [e] cried unto the Lord in their trouble, *and* he delivered them from their diſtreſſe.

14 He brought them out of darkenes, and *out of* the ſhadow of death, and brake their bands aſunder.

15 Let them *therefore* confeſſe before the Lord his loving kindnes, and his wonderfull works before the ſons of men.

16 For hee hath broken the [f] gates of braſſe, and braſt the bars of iron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion, and becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meat, and they are brought to deaths doore.

19 Then they cry unto the Lord in their trouble, *and* he delivereth them from their diſtreſſe.

20 [h] He ſendeth his word and healeth them, and delivereth them from their [i] graves.

21 Let them *therefore* confeſſe before the Lord his loving kindnes, and his wonderfull works before the ſonnes of men.

22 And let them offer ſacrifices of [k] praiſe, and declare his works with rejoicing.

23 They that goe downe to the [l] ſea in ſhips, *and* occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormy winde, and it lifteth up the waves thereof.

26 They mount up to the heaven, *and* deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry unto the Lord in their trouble, *and* he bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waves thereof are ſtill.

30 When they are [o] quieted, they are glad, and he bringeth them unto the haven where they would be.

31 Let them *therefore* confeſſe before the Lord his loving kindnes, and his wonderfull workes before the ſons of men.

32 And let them exalt him in the [p] Congregation of the people, and praiſe him in the aſſembly of the Elders.

33 He turneth the floods into a wildernes, and the ſprings of waters into drines,

34 *And* a fruitfull land into ‡ barrenneſſe, for the wickedneſſe of them that dwell therein.

35 *Againe,* he [q] turneth the wilderneſſe into pooles of water, and the drie land into water ſprings.

36 And there he placeth the hungry, and they build a city to dwell in,

37 And ſow the fields, and plant vineyards, which bring forth fruitful [r] increaſe.

38 For hee bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattell.

39 [ſ] Againe, *men* are diminiſhed, and brought low by oppreſſion, evil & ſorrow

40 He powreth [t] contempt upon Princes, and cauſeth them to erre in deſert places out of the way.

41 Yet he raiſeth up the poore out of miſerie, and maketh him families like a flocke of ſheepe.

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[a] Gather thy Church which is diſperſed, & give us conſtancy under the croſſe, that with one conſent wee may all praiſe thee.

[a] This notable ſentence was in the beginning uſed, as the foote or tenour of the ſong which was oftentimes repeated.

[b] As this was true in the Iews, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‡ *Or, from the ſea: meaning the red ſea, which was the South part of the land.*

[c] Hee ſheweth that there is none affliction ſo grievous, out of the which God will not deliver his, and alſo exhorteth them that are delivered, to bee mindefull of ſo great a benefit.

[d] Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelves, for as much as none are puniſhed, but for their ſinnes.

[e] Hee ſheweth that the cauſe why God doth puniſh us extreamely, is, becauſe wee can be brought unto him by no other meanes

[f] Where there ſeemeth to mans judgement no recovery, but all things are broght to deſpaire, then God chiefly ſheweth his mighty power.

[g] They that have no feare of God, by his ſharp rods are brought to call upon him, & ſo find mercy.

[h] By healing the he declareth his good wil toward them.

[i] Meaning, their diſeaſes, which had almoſt brought them to the grave and corruption.

[k] Praiſe and cōfeſſion of Gods benefits are the true ſacrifices of the godly.

[l] He ſheweth by the ſea what care God hath over man, for in that, that he delivereth them from the great dangers of the ſea, he delivereth them as it were frō a thouſand deaths.

[m] Their feare & danger is ſo great.

[n] When their art and meanes faile them, they are compelled to cōfeſſe that onely Gods providence doth preſerve them.

[o] Though before every drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill as though they were frozen.

[p] This great benefit ought not only to be conſidered particularly, but magnified in all places and aſſemblies.

‡ *Or, ſaltneſſe.*

[q] For the loue that he beareth to his Church hee changeth the order of nature for their commodity.

[r] Continuall increaſe & yearely.

[ſ] As God by his providence doth exalt men, ſo doth hee alſo humble them by afflictions to know thēſelves.

[t] for their wickedneſſe and tyranny hee cauſeth the people and ſubiects to contemne them.

42 The [u] righteous ſhall ſee it and rejoice, and all iniquity ſhall ſtop her mouth.

43 Who is wiſe that he may obſerve theſe things? for they ſhall underſtand the loving kindneſſe of the Lord.

PSAL. CVIII.

1 *This Pſalme is compoſed of two other Pſalmes before, the ſeven and fiftieth, and the ſixtieth. The manner heere contained, is,* 1 *That David giveth himſelfe with heart and voice to praiſe the Lord,* 7 *And aſſureth himſelfe of the promiſe of God concerning his kingdome over Iſrael, and his power againſt other nations:* 11 *Who though he ſeeme to forſake us for a time, yet he alone will in the end caſt downe our enemies.*

¶ A Pſalme *or ſong of David.*

O God, mine heart *is* [a] prepared, ſo *is* ‡ my tongue: I will ſing and give praiſe.

2 Awake viole and harpe: I will awake earely.

3 I will praiſe thee, O Lord, among the [b] people, and I will ſing unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth unto the clouds.

5 [c] Exalt thy ſelfe, O God, above the heavens, and *let* thy glory *be* upon all the earth.

6 That thy beloved may be delivered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will rejoice, I will divide Shechem, and meaſure the valley of Succoth.

8 Giliad *ſhall be* mine, *and* Manaſſeh *ſhall be* mine: Ephraim alſo *ſhall be* the ſtrength of mine head: Iuda *is* my lawgiver.

9 * Moab *ſhall be* my waſh-pot: over Edom will I caſt out my ſhooe: upon Paleſtina will I triumph.

10 Who will lead mee into the ſtrong citie? who will bring me unto Edom?

11 [f] Wilt not thou, O God, *which* haſt forſaken us, and didſt not goe foorth, O God, with our armies?

12 Give us helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhal doe valiantly: for he ſhall tread down our enemies.

PSAL. CIX.

1 *David being falſely accuſed by flatterers unto Saul, praieth God to helpe him, and to deſtroy his enemies.* 8 *And under them hee ſpeaketh of* Iudas *the traitor unto* Ieſus *Chriſt, and of all the like enemies of the children of God:* 27 *And deſireth to be delivered, that his enemies may know the worke to be of God.* 30 *Then doth he promiſe to give praiſes unto God.*

¶ *To him that excelleth.* A Pſalme *of David.*

Hold not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth *full* of deceit are opened upon mee: they have ſpoken unto me with a lying tongue.

3 They compaſſed mee about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were mine adverſaries, [b] but I gave my ſelfe to praier.

5 And they have rewarded me evill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked over him, and let the adverſarie ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his [d] praier be turned into ſinne.

8 Let his daies be few: and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children be vagabonds, and beg and ſeeke *bread, comming out* of their places deſtroied.

11 Let the [f] extortioner catch all that he hath, and let the ſtrangers ſpoile his labour.

12 Let there be none to extend mercy unto him: neither let there be any to ſhew mercy upon his fatherleſſe children.

13 Let his poſteritie be deſtroied, *and* in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the ſinne of his mother bee done away.

15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Becauſe [h] hee remembred not to ſhew mercy, but perſecuted the afflicted and poore man, and the ſorrowfull hearted to ſlay him.

17 As hee loved curſing, [i] ſo ſhall it come unto him, *and* as hee loved not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like a raiment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle wherewith hee ſhall be alway girded.

20 Let this be the reward of mine adverſarie [k] from the Lord, and of them that ſpeake evil againſt my ſoule.

21 But thou, O Lord my God, deale with me according to thy [l] Name: deliver me (for thy mercy is good)

22 Becauſe I am poore and needy, and mine heart is wounded within me.

23 I depart like the ſhadow that decli-

neth,

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[u] They, whoſe faith is lightned by Gods Spirit, ſhall rejoice to ſee Gods judgements againſt the wicked and ungodly.

[a] This earneſt affection declareth that hee is free from hypocriſie, and that ſluggiſhneſſe taketh him not.

‡ *Or, my glory, becauſe it chiefly ſetteth forth the glory of God.*

[b] Hee propheſieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

[c] Let al the world ſee thy judgements, in that, that thou art God over all, and ſo confeſſe that thou art glorious.

[d] When God by his benefits maketh us partakers of his mercies, hee admoniſheth us to be earneſt in praier, to deſire him to continue and finiſh his graces.

[e] As he hath ſpoken to Samuel concerning me, ſo will he ſhew himſelfe conſtant and holy in his promiſe, ſo that theſe nations following ſhall ſubject unto me.

* *Pſal.* 60. 8.

[f] From the ſixt verſe of this Pſalme, unto the laſt, read the expoſition in the lx Pſalme, and fift verſe.

[a] Though all the world condemne me, yet thou wilt approove mine innocencie, and that is a ſufficient praiſe to me.

[b] To declare that I had none other refuge but thee, in whom my conſciẽce was at reſt.

[c] Whether it were Doeg or Saul, or ſome familiar friend that had betraied him, he praieth not of private affection, but moved by Gods Spirit, that God would take vengeance upon him.

[d] As to the elect all things turne to their profit: ſo to the reprobate, even thoſe things that are good turne to their damnation.

[e] This was chiefly accompliſhed in Iudas, Act. 1.20.

[f] Hee declareth that the curſe of God lieth upon the extortioners, who thinking to enrich their children by their unlawfull gotten goods, are by Gods juſt judgement deprived of all.

[g] Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.

[h] Hee ſheweth that God accuſtometh to plague thẽ after a ſtrange ſort, that ſhewe themſelves cruell toward other.

[i] Thus giveth the Lord to every man the thing, wherein he delighteth, that the rebrobate cannot accuſe God of wrong, when they are given up to their luſts and rebrobate minds.

[k] For being deſtitute of mans help, he fully truſted in the Lord, that he would deliver him.

[l] As thou art named mercifull, gracious, & long ſuffering, ſo ſhew thy ſelfe in effect.

neth, and am ſhaken off as the [m] graſſehopper.

24 My knees are weake through faſting, and my fleſh hath [n] loſt *all* fatneſſe.

25 I became alſo a rebuke unto them: they that looked upon mee ſhaked their heads.

26 Helpe me, O Lord my God: [o] ſave me according to thy mercie,

27 And they ſhall know, that this is thine hand, *and that* thou, Lord, haſt done it.

28 *Though* they [p] curſe, yet thou wilt bleſſe: they ſhall ariſe and be confounded, but thy ſervant ſhall rejoice.

29 Let mine adverſaries bee clothed with ſhame, and let them cover themſelves with their confuſion, as with a cloke.

30 I will give thankes unto the Lord greatly with my [q] mouth, and praiſe him among the multitude.

31 For he will ſtand at the right hand of the poore, to ſave him from them that would [r] condemne his ſoule.

[m] Meaning, that hee hath no ſtay nor aſſurance in this world.

[n] For hunger, that came of ſorrow, he was lean, and his naturall moiſture failed him.

[o] The more grievous that Satan aſſailed him, the more earneſt and inſtant was he in praier.

[p] They ſhall gain nothing by curſing me.

[q] Not onely in confeſſing it ſecretly in my ſelfe, but alſo in declaring it before all the congregation.

[r] Hereby he ſheweth that hee had not to doe with them that were of little power, but with the judges and princes of the world.

PSAL. CX.

1 *David propheſieth of the power and everlaſting kingdome given to Chriſt:* 4 *And of his Prieſthood which ſhould put an end to the Prieſt-hood of Levi.*

¶ A Pſalme *of David.*

THe [a] Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of [b] Sion: bee thou ruler in the mids of thine enemies.

3 Thy people *ſhall come* willingly at the time *of aſſembling* [c] thine armie in holy beauty: the youth of thy wombe *ſhall be* as the morning dew.

4 The Lord ſware, and will not repent, Thou art a Prieſt for ever after the order of [d] Melchi-zedek.

5 The Lord, *that is* at thy right hand, ſhall wound kings in the day of his wrath.

6 Hee ſhall be judge among the heathen: hee ſhall fill *all* with dead bodies, *and* ſmite the [e] head over great countries.

7 He ſhall [f] drinke of the brooke in the way, therefore ſhall hee lift up *his* head.

[a] Jeſus Chriſt in the 22. of Matth. verſ. 44. giveth the interpretation hereof, and ſheweth that this cannot properly bee applied unto David, but to himſelfe.

[b] And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his Word.

[c] By thy Word, thy people ſhal be aſſembled into thy Church, whoſe increaſe ſhall bee ſo abundant and wonderfull as the drop of the dew.

[d] As Melchi-zedek, the figure of Chriſt, was both King and Prieſt: ſo the effect cannot bee accompliſhed in any King ſave onely in Chriſt, Hebr. 7. 26.

[e] No power ſhall bee able to reſiſt him.

[f] Under this ſimilitude of a captaine, that is ſo greedie to deſtroy his enemies, that he will not ſcarce drinke by the way, he ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 *He giveth thankes to the Lord for his mercifull works toward his Church.* 10 *And declareth wherein true wiſedome and right knowledge conſiſteth.*

¶ *Praiſe yee the Lord.*

I Will [a] praiſe the Lord with my whole heart, in the aſſembly and Congregation of the juſt.

2 The workes of the Lord *are* [b] great, and ought to bee ſought out of all them that love them.

3 His worke *is* beautifull and glorious, and his righteouſneſſe endureth for ever.

4 Hee hath made his wonderfull workes to be had in remembrance: the Lord *is* mercifull and full of compaſſion.

5 He hath given [c] a ‡ portion unto them that feare him: he will ever be mindfull of his covenant.

6 He hath ſhewed to his people the power of his workes, in giving unto them the heritage of the heathen.

7 The [d] workes of his hands *are* truth and judgement: all his ſtatutes are true.

8 They are eſtabliſhed for ever and ever, and are done in truth and equitie.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and fearefull *is* his Name.

10 [e] The beginning of wiſedome *is* the feare of the Lord: all they that obſerve [f] them, have good underſtanding: his praiſe endureth for ever.

[a] The Prophet declareth that hee will praiſe God both privately, & openly, and that from the heart, as hee that conſecrateth himſelfe wholly and onely unto God.

[b] He ſheweth that Gods workes are a ſufficient cauſe, wherefore wee ſhould praiſe him, but chiefly his benefits toward his Church.

[c] God hath given to his people all that was neceſſarie for them, and will doe ſtill even for his covenants ſake, and in this ſenſe, the Hebrew word is taken, Prov. 30. 8. and 31. 15.

‡ *Or, pray and food.*

[d] As God promiſed to take the care of his Church, ſo in effect, doth he declare himſelfe juſt and true in the governement of the ſame.

[e] They onely are wiſe that feare God, and none have underſtanding, but they that obey his word.

[f] To wit, his cōmandements, as verſe 7.

PSAL. CXII.

1 *Hee praiſeth the felicitie of them that feare God,* 12 *And contemneth the curſed ſtate of the contemners of God.*

¶ *Praiſe yee the Lord.*

BLeſſed *is* the man [a] that feareth the Lord, *and* delighteth greatly in his commandements.

2 His ſeed ſhall bee mightie upon earth: the generation of the righteous ſhall be bleſſed.

3 [b] Riches and treaſures *ſhall be* in his houſe, and his righteouſneſſe endureth for ever.

4 Unto the [c] righteous ariſeth light in darkneſſe: *hee is* mercifull and full of compaſſion, and righteous.

5 A good man *is* mercifull and [d] lendeth, *and* will meaſure his affaires by judgement.

6 Surely he ſhall never bee moved: *but* the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of evill things: *for* his heart is fixed *and* beleeveth in the Lord.

8 His heart is eſtabliſhed: *therefore* he will not feare, untill he ſee *his deſire* upon his enemies.

9 He hath [e] diſtributed *and* given to the poore: his righteouſneſſe remaineth for ever: his [f] horne ſhall be exalted with glorie.

10 The wicked ſhal ſee it, and be angry: he ſhal gnaſh with his teeth, and [g] conſume away: the deſire of the wicked ſhal periſh.

[a] Hee meaneth, that reverent fear, which is in the children of God, which cauſeth them to delight only in the word of God.

[b] The godly ſhall have abundance, and contentment, becauſe their heart is ſatisfied in God onely.

[c] The faithfull in all their adverſities know that all ſhall goe well with them, for God will be mercifull and juſt.

[d] Hee ſheweth what is the fruit of mercie, to lend freely and not for gaine, and ſo to meaſure his doings, that he may bee able to helpe where need requireth, and not to beſtow all on himſelfe.

[e] The godly pinch not niggardly, but diſtribute liberally, as the neceſſitie of the poore requireth, and as his power is able.

[f] His power and proſperous eſtate.

[g] The bleſſings of God upon his children, ſhall cauſe the wicked to die for envie.

PSAL. CXIII.

1 *An exhortation to praiſe the Lord for his providence,* 7 *In that, that contrary to the courſe of nature, he worketh in his Church.*

¶ *Praiſe yee the Lord.*

PRaiſe, O yee ſervants of the Lord [a] praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord from henceforth and for ever.

3 The Lords Name is praiſed from the riſing of the ſunne, unto the going downe of the ſame.

4 The Lord is high above all [b] nations, *and* his glorie above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high!

6 Who abaſeth himſelfe to behold *things* in the heaven and in the earth!

7 Hee raiſeth the needie out of the duſt, *and* lifteth up the [c] poore out of the dung,

8 That hee may ſet him with the princes, even with the princes of his people.

9 He maketh the barren woman to dwell with a familie, *and* a joyfull mother of children. Praiſe yee the Lord.

[a] By this often repetition he ſtirreth up our cold dulneſſe to praiſe God, ſeeing his workes are ſo wõderful, and that we are created for the ſame cauſe.

[b] If Gods glorie ſhine through all the world, and therefore of all ought to bee praiſed, what great condemnatiõ were it to his people, among vvhom chiefly it ſhineth, if they ſhould not earneſtly extol his Name?

[c] By preferring the poore to high honour, and giving the barren children, he ſheweth that God worketh not onely in his Church by ordinarie meanes, but alſo by miracles.

PSAL. CXIV.

1 *How the Iſraelites were delivered forth of Egypt, and of the wonderfull miracles that God wrought at that time, which put us in remembrance of Gods great mercie toward his Church, who, when the courſe of nature faileth, preſerveth his miraculouſly.*

WHen [*] Iſrael went out of Egypt, *and* the houſe of Jaakob from the [a] barbarous people,

2 Judah was [b] his ſanctification, *and* Iſrael his dominion.

3 The ſea ſaw it and fled: Jorden was turned backe.

4 The mountaines leaped like Rams, *and* the hils as Lambes.

5 What ailed thee, O Sea, that thou fleddeſt? O Jorden, *why* waſt thou turned backe?

6 Yee mountaines, *why* leaped yee like Rams, *and yee* hils as Lambes?

7 The [d] earth trembled at the preſence of the Lord, at the preſence of the God of Jaakob.

8 Which [e] turneth the rocke into watet-pooles, *and* the flint into a fountaine of water.

[*] *Exod.* 13.3.

[a] That is, from them that were of a ſtrange language.

[b] The whole people were witneſſes of his holy majeſtie; in adopting them, and of his mighty power in delivering thē.

[c] Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and glorifie him for the ſame.

[d] Ought then his people to bee inſenſible, when they ſee his power and majeſtie?

[e] That is, cauſed miraculouſly water to come out of the rocke in moſt abundance, Exod. 17.6.

PSAL. CXV.

1 *A praier of the faithfull oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them,* 9 *Truſting moſt conſtantly that God will preſerve them in this their need, ſeeing that he hath adopted and received them to his favour,* 18 *Promiſing finally, that they will not be unmindefull of ſo great a benefit, if it would pleaſe God to heare their praier, and deliver them by his omnipotent power.*

NOT [a] unto us, O Lord, not unto us, but unto thy Name give the glorie, for thy loving mercie, *and* for thy truths ſake.

2 Wherefore ſhall the heathen ſay, [b] Where is now their God?

3 But our God *is* in heaven: he doth whatſoever he [c] will.

4 Their idols *are* [d] ſilver and gold, *even* the worke of mens hands.

5 They have a mouth and ſpeak not: they have eies and ſee not.

6 They have eares and heare not: they have noſes and ſmell not.

7 They have [e] hands and touch not: they have feet and walke not: neither make they a ſound with their throat.

8 They that make them are [f] like unto them: *ſo are* all that truſt in them.

9 O Iſrael, truſt thou in the Lord: *for* he is their helpe and their ſhield.

10 [g] O houſe of Aaron, truſt yee in the Lord: *for* he is their helpe and their ſhield.

11 Ye that feare the Lord, truſt in the Lord: *for* he is their helper & their ſhield.

12 The Lord hath beene mindefull of us: he will bleſſe, he [h] will bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He will bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe *his graces* toward you, *even* toward you and toward your children.

15 Ye are children of the Lord, which [i] made the heaven and the earth.

16 The [k] heavens, *even* the heavens *are* the Lords: but he hath given the earth to the ſonnes of men.

17 The dead praiſe not the Lord, neither any that [l] goe downe into the *place of* ſilence.

18 But wee will praiſe the Lord from henceforth and for ever. Praiſe yee the Lord.

[a] Becauſe God promiſed to deliver them, not for their ſakes, but for his Name, Iſa. 48.11. therefore they ground their praier upon this promiſe.

[b] When the wicked ſee that God accompliſheth not his promiſe as they imagine, they thinke there is no God.

[c] No impediments can let his worke, but he uſeth even the impediments to ſerve his will.

[d] Seeing that neither the matter, nor the forme can commend the idols, it followeth that there is nothing, why they ſhould be eſteemed.

[e] Hee ſheweth what great vanitie it is to aske helpe of them which not onely have no helpe in them, but lacke ſenſe and reaſon.

[f] As much vvithout ſenſe as blocks and ſtones.

[g] For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.

[h] That is, hee vvill continue his graces toward his people.

[i] And therefore doth ſtill governe and continue all things therein.

[b] And they declare enough his ſufficiency, ſo that the vvorld ſerveth him nothing, but to ſhew his fatherly care toward men.

[l] Though the dead ſet forth Gods glorie, yet hee meaneth heere, that they praiſe him not in his Church and Congregation.

PSAL. CXVI.

1 *David being in great danger of Saul in the deſert of Maon, perceiving the great and ineſtimable love of God toward him, magnifieth ſuch great mercies,* 13 *And proteſteth that he will be thankefull for the ſame.*

I [a] Love the Lord, becauſe he hath heard my voice *and* my praiers.

2 For he hath inclined his eare unto mee, when I did call *upon him* [b] in my daies.

3 *When* the ſnares of death compaſſed me about, and the griefes of the grave caught mee: *when* I found trouble and ſorrow.

4 Then I called upon the Name of the Lord, *ſaying*, I beſeech thee, O Lord, deliver my ſoule.

5 The Lord *is* [c] mercifull and righteous, and our God *is* full of compaſſion.

[a] Hee granteth that no pleaſure is ſo great as to feele Gods helpe in our neceſſitie, neither that any thing more ſtirreth up our love toward him.

[b] That is, in convenient time to ſeeke help, which was when hee was in diſtreſſe.

[c] Hee ſheweth forth the fruit of his love, in calling upon him, confeſſing him to bee juſt and mercifull, and to helpe them that are deſtitute of aide and counſell.

6 The Lord preſerveth the ſimple: I was in miſery, and he ſaved me.

7 Returne unto thy reſt, O [d] my ſoul: for the Lord hath beene beneficiall unto thee.

8 Becauſe thou haſt delivered my ſoule from death, mine eies from teares, *and* my feet from falling.

9 I ſhall [e] walke before the Lord in the land of the living.

10 [f] I beleeved, therefore did I ſpeak: *for* I was ſore troubled.

11 I ſaid in my [g] feare, All men are liars.

12 What ſhall I render unto the Lord for all his benefits toward me?

13 I will [h] take the cup of ſalvation, and call upon the Name of the Lord.

14 I wil pay my vowes unto the Lord, *even* now in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the [i] death of his Saints.

16 Behold, Lord: for I am thy ſervant, I am thy ſervant, *and* the ſonne of thine handmaid: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of praiſe, and will call upon the Name of the Lord.

18 I will pay my [k] vowes unto the Lord, *even* now in the preſence of all his people.

19 In the courts of the Lords houſe, *even* in the mids of thee, O Jeruſalem. Praiſe yee the Lord.

PSAL. CXVII.

1 *He exhorteth all the Gentiles to praiſe God, becauſe hee hath accompliſhed aſwell to them as to the Iewes, the promiſe of life everlaſting by Ieſus Chriſt.*

ALL * nations, praiſe yee the Lord: all yee people praiſe him.

2 For his loving kindneſſe is great toward us, and the [a] truth of the Lord *endureth* for ever. Praiſe ye the Lord.

PSAL. CXVIII.

1 *David rejected of Saul and of the people, at the time appointed obtained the Kingdome.* 4 *For the which, hee biddeth all them, that feare the Lord, to be thankefull. And under his perſon, in all this was Chriſt lively ſet forth, who ſhould be of his people rejected.*

PRaiſe [a] ye the Lord, becauſe hee is good: for his mercie *endureth* for ever.

2 Let Iſrael now ſay, that his mercie *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercie *endureth* for ever.

4 Let them that feare the Lord, now ſay, that his mercie *endureth* for ever.

5 I called upon the Lord in [b] trouble, *and* the Lord heard mee, *and ſet me* at large.

6 The Lord *is* with mee: *therefore* I will not feare what man [c] can doe unto mee.

7 The Lord *is* with me among them that helpe me: therefore ſhall I ſee *my deſire* upon mine enemies.

8 It is better to truſt in the Lord, then to have confidence [d] in man.

9 It is better to truſt in the Lord, then to have confidence in Princes.

10 All nations have compaſſed mee: but in the Name of the Lord I ſhall deſtroy them.

11 They have compaſſed me: yea, they have compaſſed me: but in the Name of the Lord I ſhall deſtroy them.

12 They came about mee like bees, *but* they were quenched as a fire of thorns: for in the Name of the Lord, I ſhall deſtroy them.

13 [e] Thou haſt thruſt ſore at me that I might fall: but the Lord hath holpen mee.

14 The Lord *is* my ſtrength and [f] ſong: for he hath beene my deliverance.

15 The [g] voice of joy and deliverance *ſhall be* in the tabernacles of the righteous, *ſaying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I ſhall not die, but live and declare the workes of the Lord.

18 The Lord hath chaſtened me ſore, but he hath not delivered me to death.

19 Open yee unto mee the [l] gates of righteouſneſſe, *that* I may goe into them, *and* praiſe the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will praiſe thee, for thou haſt heard me, and haſt been my deliverance.

22 * The ſtone *which* the builders [k] refuſed, is the head of the corner.

23 This was the Lords doing, *and* it is marveilous in our eies.

24 This is the [l] day, *which* the Lord hath made: let us rejoice and bee glad in it.

25 [m] O Lord, I pray thee, ſave now: O Lord, I pray thee now give proſperity.

26 Bleſſed *be hee* that commeth in the Name of the Lord: [n] we have bleſſed you out of the houſe of the Lord.

27 The Lord *is* mightie, and hath given us [o] light: binde the ſacrifice with cords unto the hornes of the altar.

28 Thou art my God, and I will praiſe thee, *even* my God: therefore will I exalt thee.

29 Praiſe yee the Lord, becauſe hee is good: for his mercie *endureth* for ever.

PSAL.

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[d] Which was unquieted before, now reſt upon the Lord, for he hath been beneficial towards thee.

[e] The Lord will preſerve me, and ſave my life.

[f] I felt all theſe things, & therſore was moved by faith to counſell them, 2 Cor 4.13.

[g] In my great diſtreſſe I thought God would not regard man, which is but lies and vanitie, yet I overcame this tentation, and felt the contrary.

[h] In the Law, they uſed to make a banket, when they gave ſolemn thanks to God, & to take the cup & drinke in ſigne of thankeſgiving.

[i] I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.

[k] I will thanke him for his benefits: for that is a juſt paiment, to confeſſe that wee owe all to God.

* Rom.15.11.

[a] That is, the moſt certaine and continuall teſtimonies of his fatherly grace.

[a] Becauſe God by creating David King, ſheweth his mercie toward his afflicted Church, the Prophet doth not only himſelfe thanke God, but exhorteth all the people to doe the ſame.

[b] Wee are heere taught that the more that troubles oppreſſe us, the more ought we to bee inſtant in praier.

[c] Being exalted to this eſtate, he aſſured himſelfe to have man ever to be his enemie. Yet he doubted not, but God would maintain him, becauſe he had placed him.

[d] He ſheweth that he had truſted in vaine, if hee had put his confidence in man, to have beene preferred to the kingdome, & therefore hee put his truſt in God, and obtained.

[e] He noteth Saul his chiefe enemie.

[f] In that hee was delivered, it came not of himſelfe, nor of the power of man, but only of Gods favour, therefore he will praiſe him.

[g] Hee promiſeth both to render graces himſelfe, and to cauſe others to doe the ſame, becauſe that in his perſon the Church was reſtored.

[h] So that all, that are both farre and neare, may ſee his mighty power.

[i] He willeth the doores of the Tabernacle to bee opened, that hee may declare his thankfull minde.

* Iſa.28.16. Matth.21.42. Acts 4.11. Rom.9.33. 1 Pet.2.6,7.

[k] Though Saul and the chiefe powers refuſed me to bee King, yet God hath prefered me above them all.

[l] Wherein God hath ſhewed chiefly his mercie, by appointing mee King, and delivering his Church.

[m] The people pray for the proſperitie of Davids kingdome, who was the figure of Chriſt.

[n] Which are the Prieſts, and have the charge thereof, as Num.6.23.

[o] Becauſe he hath reſtored us from darknes to light, we will offer ſacrifices and praiſes unto him.

Psal. CXIX.

1 *The Prophet exhorteth the children of God to frame their lives according to his holy word.* 123 *Alſo hee ſheweth wherein the true ſervice of God ſtandeth, that is, when we ſerve him according to his word, and not after our owne fantaſies.*

א Aleph.

Bleſſed *are* [a] thoſe that are upright in *their* way, *and* walke in the Law of the Lord.

2 Bleſſed *are* they that keepe his teſtimonies, *and* ſeeke him with their whole heart.

3 Surely they worke [b] none iniquity, *but* walke in his waies.

4 Thou haſt commanded to keepe thy precepts diligently.

5 [c] O that my waies were directed to keepe thy ſtatutes,

6 Then ſhould I not be confounded, when I have reſpect unto all thy commandements!

7 I will praiſe thee with an upright [d] heart, when I ſhall learne the [e] judgements of thy righteouſneſſe.

8 I will keepe thy ſtatutes: forſake me not [f] overlong.

[a] Hereby they are not called bleſſed, which think thēſelves wiſe in their owne judgement, nor which imagine to themſelves a certain holines, but they vvhoſe converſation is vvithout hipocriſie.

[b] For they are ruled by Gods Spirit, and embrace no doctrine but his.

[c] David acknowledgeth his imperfection, deſiring God to reforme it, that his life may bee conformable to Gods vvord.

[d] For true religion ſtandeth in ſerving God without hipocriſie.

[e] That is, thy precepts, which containe perfect righteouſneſſe.

[f] Hee refuſeth not to be tried by tentations, but he feareth to faint, if God ſuccour not his infirmitie in time.

ב Beth.

9 Wherewith ſhall a [a] yong man redreſſe his way? in taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: let me not wander from thy commandements.

11 I have [b] hid thy promiſe in mine heart, that I might not ſinne againſt thee.

12 Bleſſed art thou, O Lord: teach me thy ſtatutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have had as great [c] delight in the way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, and conſider thy waies.

16 I will delight in thy ſtatutes, *and* I will not forget thy word.

[a] Becauſe youth is moſt given to licentiouſnes, hee chiefly vvarneth them to frame their lives betime to Gods vvord.

[b] If Gods word be graven in our hearts, wee ſhall bee more able to reſiſt the aſſaults of Satan: and therfore the Prophet deſireth God to inſtruct him daily more and more therein.

[c] The Prophet doth not boaſt of his vertues, but ſetteth forth an example for others to follow Gods word, and leave worldly vanities.

ג Gimel.

17 Bee beneficiall unto thy ſervant, *that* I may [a] live and keepe thy word.

18 Open mine eies, that I may ſee the wonders of thy Law.

19 I am [b] a ſtranger upon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy judgements alway.

21 Thou [c] haſt deſtroied the proud: curſed are they that doe erre from thy commandements.

22 Remove from me ſhame and contempt: for I have kept thy teſtimonies.

23 [d] Princes alſo did ſit, *and* ſpeake againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies *are* my delight, *and* my counſellers.

[a] Hee ſheweth that we ought not to deſire to live, but to ſerve God, and that we cannot ſerve him aright, except hee open our eies and mindes.

[b] Seeing mans life in this world is but a paſſage, what ſhould become of him, if thy vvord vvere not his guide?

[c] In all ages thou haſt plagued all ſuch, which maliciouſly and contēptuouſly depart from thy truth.

[d] When the powers of the world gave falſe ſentence againſt mee, thy vvord vvas a guide and counſeller to teach me what to doe, and comfort me.

ד Daleth.

25 My ſoule cleaveth to the [a] duſt: quicken me according to thy word.

26 I have [b] declared my waies, and thou heardeſt mee: teach mee thy ſtatutes.

27 Make me to underſtand the way of thy precepts, and I will meditate in thy wondrous workes.

28 My ſoule melteth for heavineſſe: raiſe me up according unto thy [c] word.

29 Take from me the [d] way of lying, and grant me graciouſly thy Law.

30 I have choſen the way of truth, *and* thy judgements have I laid *before mee*.

31 I have cleaved to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when [e] thou ſhalt enlarge mine heart.

[a] That is, it is almoſt brought to the grave, and without thy word I cannot live.

[b] I have confeſſed mine offences, and now depend wholly on thee.

[c] If God did not maintaine us by his Word, our life would drop away like water.

[d] Inſtruct mee in thy Word, whereby my mind may bee purged from vanitie, & taught to obey thy will.

[e] By this he ſheweth, that wee can neither chuſe good, cleave to Gods vvord, nor runne forward in his way, except he make our hearts large to receive his grace, and willing to obey.

ה He.

33 Teach [a] me, O Lord, the way of thy ſtatutes, and I will keepe it unto the end.

34 Give me underſtanding, and I will keepe thy Law! yea, I will keepe it with *my* whole [b] heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart unto thy teſtimonies, and not to [c] covetouſneſſe.

37 Turne away mine [d] eyes from regarding vanitie, *and* quicken mee in thy way.

38 Stabliſh thy promiſe to thy ſervant, becauſe he feareth thee.

39 Take away [e] my rebuke that I feare: for thy judgements *are* good.

40 Behold, I deſire thy commandements: [f] quicken me in thy righteouſnes.

[a] He ſheweth that he cannot follow on to the end, except God teach him oft times, & leade him forward.

[b] Not onely in outward converſation, but alſo with inward affection.

[c] Hereby meaning all other vices, becauſe that covetouſnes is the root of all evill.

[d] Meaning, all his ſenſes.

[e] Let mee not fall to thy diſhonor, but let mine heart ſtill delight in thy gracious Word.

[f] Give me ſtrēgth to continue in thy Word even to the end.

ו Vau.

41 And let thy [a] loving kindneſſe come unto me, O Lord, *and* thy ſalvation according to thy promiſe.

42 So ſhall I [b] make anſwere unto my blaſphemers: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth: for I waite for thy judgements.

44 So ſhall I alway keepe thy Law for ever and ever.

45 And I will [c] walke at libertie: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies

[a] Hee ſheweth that Gods mercie and love is the firſt cauſe of our ſalvation.

[b] By truſting in Gods word, he aſſureth himſelfe to be able to confute the ſlanders of his adverſaries.

[c] They that ſimply walke after Gods vvord, have no lets to intangle them: whereas they that do contrary, are ever in nets and ſnares.

nies before [d] kings, and will not bee aſhamed.

47 And my delight ſhal be in thy commandements which I have loved.

48 Mine hands alſo will I lift up unto thy commandements, which I have loved, and I will meditate in thy ſtatutes.

ז Zain.

49 Remember [a] the promiſe *made* to thy ſervant, wherein thou haſt cauſed me to truſt.

50 It is my comfort in trouble: for thy promiſe hath quickened me.

51 The [b] proud have had me exceedingly in deriſion: *yet* have I not declined from thy Law.

52 I remembred thy [c] judgements of old, O Lord, and have been comforted.

53 [d] Feare is come upon mee, for the wicked that forſake thy Law.

54 Thy ſtatutes have beene my ſongs in the houſe of my [e] pilgrimage.

55 I have remembred thy Name, O Lord, in the [f] night, and have kept thy Law.

56 [g] This I had becauſe I kept thy precepts.

ח Cheth.

57 O Lord, *that art* my [a] portion, I have determined to keepe thy words.

58 I made my ſupplication in thy preſence with *my* whole heart: be mercifull unto me according to thy promiſe.

59 I have conſidered my [b] waies, and turned my feet into thy teſtimonies.

60 I made haſte and delaied not to keepe thy commandements.

61 The bands of the wicked have [c] robbed me: *but* I have not forgotten thy Law.

62 At midnight will I riſe to give thanks unto thee, becauſe of thy righteous judgements.

63 I am [d] a companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: [e] teach me thy ſtatutes.

ט Teth.

65 O Lord, thou haſt dealt [a] graciouſly with thy ſervant according unto thy word.

66 Teach mee good judgement and knowledge, for I have beleeved thy commandements.

67 Before I was [b] afflicted, I went aſtray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy ſtatutes.

69 The proud have imagined a lie againſt me: *but* I will keepe thy precepts with *my* whole heart.

[d] He ſheweth that the children of God ought not to ſuffer their fathers glory to bee obſcured by the vain pompe of princes.

[a] Though he feele Gods hand ſtil to lie upon him, yet he reſteth on his promiſe, & comforteth himſelfe therein.

[b] Meaning, the wicked, which contemne Gods word, and tread his religion under foot.

[c] That is, the examples, whereby thou declareſt thy ſelfe to bee judge of the world.

[d] That is, a vehement zeale to thy glory, and indignation againſt the wicked.

[e] In the courſe of this life and ſorrowfull exile.

[f] Even when others ſleepe.

[g] That is, all theſe benefits.

[a] I am perſwaded that to keepe thy Law is an heritage and great gain for me.

[b] He ſheweth that none can imbrace the word of God, except hee conſider his owne imperfections and wayes.

[c] They have gone about to draw me into their company.

[d] Not onely in mutuall conſent, but alſo with aide and ſuccour.

[e] For the knowledge of Gods word is a ſingular token of his favour.

[a] Having proved by experience that God was true in his promiſe, hee deſireth that hee would increaſe in him knowledge and judgement.

[b] So Jeremy ſaith, that before the Lord touched him. hee was like a calfe untamed, ſo that the uſe of Gods rods is to call us home to God.

70 [c] Their heart is fat as greaſe: *but* my delight is in thy Law.

71 It is [d] good for mee that I have beene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better unto me, then thouſands of gold & ſilver.

י Jod.

73 Thine hands have [a] made me and faſhioned mee, give mee underſtanding *therefore*, that I may learne thy commandements,

74 So they that [b] feare thee, ſeeing me ſhall rejoice, becauſe I have truſted in thy word.

75 I know, O Lord, that thy judgements *are* right, and that thou haſt afflicted me ‡ juſtly.

76 I pray thee, that thy mercie may comfort me, acording to thy promiſe unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [c] live: for thy Law *is* my delight.

78 Let the proud be aſhamed: for they have dealt wickedly *and* falſly with mee: *but* I meditate in thy precepts.

79 Let ſuch as feare thee [d] turne unto me, and they that know thy [e] teſtimonies.

80 Let mine heart bee upright in thy ſtatutes, that I be not aſhamed.

כ Caph.

81 My ſoule [a] fainteth for thy ſalvation: *yet* I waite for thy word.

82 Mine eies faile for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a [b] bottle in the ſmoke: *yet* doe I not forget thy ſtatutes.

84 How many are the [c] daies of thy ſervant? When wilt thou execute judgement on them that perſecute me?

85 The proud have [d] digged pits for me, which is not after thy Law.

86 All thy commandements *are* true: they perſecute me falſly: [e] helpe me.

87 They had almoſt conſumed [f] mee upon the earth: but I forſooke not thy precepts.

88 Quicken mee according to thy loving kindneſſe: ſo ſhall I keepe the teſtimonie of thy mouth.

ל Lamed.

89 O Lord, thy word endureth for ever in [a] heaven.

90 Thy truth *is* from generation to generation: thou haſt laid the foundation of the earth, and it abideth.

91 They [b] continue *even* to this day by thine

[c] Their heart is indurate and hardened, puffed up with proſperitie and vaine eſtimation of thẽſelves.

[d] He confeſſeth, that before that he was chaſtened, he was rebellious as man by nature is.

[a] Becauſe God leaveth not his vvorke that hee hath begun, hee deſireth a new grace, that is, that hee would continue his mercies.

[b] When God ſheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.

‡ *Ebr. in truth.*

[c] Hee declareth, that when he felt not Gods mercies, he was as dead.

[d] That is, be comforted by mine example.

[e] He ſheweth that there can bee no true feare of God without the knowledg of his word.

[a] Though my ſtrength faile me, yet my ſoule groneth, and ſigheth, reſting ſtill in thy word.

[b] Like a ſkinne-bottle or bladder, that is parched in the ſmoke.

[c] How long wilt thou afflict thy ſervant?

[d] They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.

[e] He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.

[f] Finding no help in earth, he lifteth up his eies to heaven.

[a] Becauſe none ſhould eſteeme Gods word according to the changes of things in this world, he ſheweth that it abideth in heaven, and therefore is immutable.

[b] Seeing the earth and all creatures remaine in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.

thine ordinances: for all *are* thy ſervants.

92 Except thy Law had been my delight, I ſhould now have periſhed in mine affliction.

93 I wil never forget thy precepts: for by them thou haſt quickned me.

94 I am [c] thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I [d] have ſeene an end of all pefection: *but* thy commandement *is* exceeding large.

מ Mem.

97 Oh how love I thy Law! [a] it is my meditation continually.

98 By thy commandements thou haſt made me wiſer then mine enemies: for they are ever with me.

99 I have had more [b] underſtanding then all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtood more then the ancient, becauſe I kept thy precepts.

101 I have refrained my feet from every evill way, that I might keepe thy word.

102 I have not declined from thy judgements: for [c] thou didſt teach me.

103 How ſweet are thy promiſes unto my mouth: *yea*, more then hony unto my mouth.

104 By thy precepts I have gotten underſtanding: therefore I hate all the waies of falſehood.

נ Nvn.

105 Thy word *is* a [a] lanterne unto my feete, and a light unto my path.

106 I have [b] ſworne, and wil performe it, that I will keepe thy righteous judgements.

107 I am very ſore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee accept the [c] free offrings of my mouth, and teach me thy judgements.

109 My [d] ſoule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked have laid a ſnare for me: but I ſwerved not from thy precepts.

111 Thy teſtimonies have I taken *as* an [e] heritage for ever: for they are the joy of mine heart.

112 I have applied mine heart to fulfill thy ſtatutes alway, *even* unto the end.

ס Samech.

113 I hate [a] vaine inventions: but thy law doe I love.

[c] He proveth by effect, that he is Gods child, becauſe hee ſeeketh to underſtand his word.

[d] Ther is nothing ſo perfect in earth but it hath an end, onely Gods word laſteth for ever.

[a] Hee ſheweth that wee cannot love Gods word except wee exerciſe our ſelves therein, and practiſe it.

[b] Whoſoever doth ſubmit himſelf only to Gods word, ſhall not onely bee ſafe againſt the practiſes of his enemies, but alſo learne more wiſdome then they that profeſſe it, and are men of experience.

[c] So then of our ſelves we can doe nothing, but whẽ God doth inwardly inſtruct us with his Spirit, wee feele his graces ſweeter then hony.

[a] Of our ſelves we are but darkneſſe and cannot ſee, except we be lightned with Gods word.

[b] So all the faithful ought to bind thẽſelves to God by a ſolemne oath and promiſe, to ſtirre up their zeale to embrace Gods word.

[c] That is, my praiers & thankſgiving, which ſacrifice Hoſea calleth, the calves of the lips. Chap. 14. verſ. 3.

[d] That is, I am in continuall danger of my life.

[e] I eſteemed no worldly things, but made thy word mine inheritance.

[a] Whoſoever wil imbrace Gods word aright muſt abhorre all fantaſies and imaginations both of himſelfe and others.

114 Thou art my refuge and ſhield, *and* I truſt in thy word.

115 [b] Away from me, ye wicked: for I will keepe the commandements of my God.

116 Stabliſh me according to thy promiſe, that I may live, and diſappoint me not of mine hope.

117 [c] Stay thou mee, and I ſhall bee ſafe, and I will delight continually in thy ſtatutes.

118 Thou haſt troden downe all them that depart from thy ſtatutes: for their [d] deceit *is* vaine.

119 Thou haſt taken away all the wicked of the earth *like* [e] droſſe: therefore I love thy teſtimonies.

120 My fleſh [f] trembled for feare of thee, and I am afraid of thy judgements.

ע Ain.

121 I have executed judgement and juſtice: leave me not to mine oppreſſors.

122 [a] Anſwer for thy ſervant in that which is good, *and* let not the proud oppreſſe me.

123 Mine eies have failed *in waiting* for thy ſalvation, and for thy juſt promiſe.

124 Deale with thy [b] ſervant according to thy mercy, and teach me in thy ſtatutes.

125 I am thy ſervant: grant me *therefore* underſtanding, that I may know thy teſtimonies.

126 It is [c] time for thee, Lord, to work: *for* they have deſtroied thy Law.

127 Therefore love I thy commandements above gold, yea, above moſt fine gold.

128 Therefore I eſteeme all thy precepts moſt juſt, and hate all falſe [d] waies.

פ Pe.

129 Thy teſtimonies *are* [a] wonderful: therefore doth my ſoule keepe them.

130 The entrance into thy [b] words ſheweth light, *and* giveth underſtanding to the ſimple.

131 I opened my mouth and [c] panted, becauſe I loved thy commandements.

132 Looke upon me and be mercifull unto me, as thou uſeſt to doe unto thoſe that love thy Name.

133 Direct my ſteps in thy word, and let none iniquity have dominion over me.

134 Deliver me from the oppreſſion of men, and I will keepe thy precepts.

135 Shew the light of thy countenance upon thy ſervant, and teach mee thy ſtatutes.

136 Mine eies [d] guſh out with rivers of water, becauſe they keepe not thy Law.

[b] And hinder me not to keepe the Law of the Lord.

[c] Hee deſireth Gods continuall aſſiſtance, leſt hee ſhould faint in this race vvhich he had begun.

[d] The crafty practiſes of thẽ that contemne thy Law, ſhall bee brought to nought.

[e] Which infected thy people, as droſſe doth the mettall.

[f] Thy judgemẽts doe not onely teach mee obedience, but cauſe me to feare, conſidering mine owne weakneſſe, which feare cauſeth repentance.

[a] Put thy ſelfe betweene mine enemies and me, as if thou vvere my pledge.

[b] Hee boaſteth that hee is Gods ſervant, but hereby putteth God in minde, that as he made him by his grace, ſo hee vvould continue his favour tovvard him.

[c] The Prophet ſheweth that whẽ the vvicked have brought al things to confuſion and Gods vvord to utter contempt, then it is Gods time to helpe & ſend remedie.

[d] That is, vvhatſoever diſſenteth from the puritie of thy vvord.

[a] Containing high and ſecret miſteries, ſo that I am mooved with admiration and reverence.

[b] The ſimple idiots that ſubmit thẽſelves to God, have their eyes opened, and their mindes illuminated ſo ſoone as they beginne to read Gods word.

[c] My zeale toward thy word was ſo great.

[d] Hee ſheweth what ought to be the zeale of Gods children, when they ſee his word contemned.

צ Tsad.

137 Righteous art thou, O Lord, and juſt *are* thy judgements.

138 Thou haſt commanded [a] juſtice by thy teſtimonies and truth eſpecially.

139 * My zeale hath even conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word is proved [b] moſt pure and thy ſervant loveth it.

141 I am [c] ſmall and deſpiſed: *yet* doe I not forget thy precepts.

142 Thy righteouſneſſe *is* an everlaſting righteouſneſſe, and thy law *is* truth.

143 Trouble and anguiſh are come upon mee: *yet are* thy commandements my delight.

144 The righteouſneſſe of thy teſtimonies *is* everlaſting: grant me underſtanding, and I ſhall [d] live.

[a] We cānot confeſſe God to bee righteous, except we live uprightly and truely, as he hath cōmanded.

* *Pſalm.* 69.9 *Iohn* 2 17.

[b] Gold hath need to be fined, but thy word is perfection it ſelf.

[c] This is the true triall, to praiſe God in adverſity.

[d] So that the life of man without the knowledge of God is death.

ק Koph.

145 I have [a] cried with *my* whole heart: heare me, O Lord, *and* I will keep thy ſtatutes.

146 I called upon thee: ſave me, and I will keepe thy teſtimonies.

147 I prevented the morning light, and cried: *for* I waited on thy word.

148 Mine eies [b] prevent the *night* watches, to meditate in thy word.

149 Heare my voice according to thy loving kindneſſe: O Lord, quicken mee according to thy ‡ judgement.

150 They draw neere, that follow after [c] malice, *and* are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements *are* true.

152 I have knowne long ſince [d] by thy teſtimonies, that thou haſt eſtabliſhed them for ever.

[a] Hee ſheweth that all his affections and whole heart were bent to God-ward for to have helpe in dangers.

[b] Hee was more earneſt in the ſtudy of Godsword, then they that kept the watch, were in their charge.

‡ *Or cuſtome.*

[c] He ſheweth the nature of the wicked to be, to perſecute againſt their conſcience.

[d] His faith is grounded upon Gods word, that he would ever be at hand when his children bee oppreſſed.

ר Resh.

153 Behold mine affliction, and deliver mee: for I have not forgotten thy Law.

154 Plead my cauſe and deliver mee: quicken me according to thy [a] word.

155 Salvation *is* far from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great are thy tender mercies, O Lord: quicken mee according to thy [b] judgements.

157 My perſecutors and my oppreſſors *are* many: *yet* doe I not ſwerve from thy teſtimonies.

158 I ſaw the tranſgreſſours and was [c] grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I [d] love thy precepts: quicken mee according to thy loving kindneſſe.

160 The [e] beginning of thy word is truth, and all the judgements of thy righteouſneſſe *endure* for ever.

[a] For without Gods promiſe there is no hope of deliverance.

[b] According to thy promiſe made in thy law, which becauſe the wicked lack, they can have no hope of ſalvatiō.

[c] My zeale conſumed me, when I ſaw their malice and contempt of thy glory.

[d] It is a ſure ſigne of our adoption, when we love the law of God.

[e] Since thou firſt promiſedſt, even to the end al thy ſayings are true.

ש Schin.

161 Princes have [a] perſecuted mee without cauſe, but mine heart ſtood in awe of thy words.

162 I rejoice at thy word, as one that findeth a great ſpoile.

163 I hate falſehood and abhorre it, *but* thy Law doe I love.

164 [b] Seven times a day doe I praiſe thee, becauſe of thy righteous judgements.

165 They [c] that love thy Law, ſhall have great proſperity, and they ſhall have no hurt.

166 Lord, I have [d] truſted in thy ſalvation, & have done thy commandements.

167 My ſoule hath kept thy teſtimonies: for I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: [e] for all my waies *are* before thee.

[a] The threatnings and perſecutions of princes could not cauſe mee to ſhrinke to confeſſe thee, whom I more feare then men.

[b] That is, often and ſundry times

[c] For their conſcience aſſureth them, that they pleaſe thee, wheras they that love not thee have the contrarie.

[d] Hee ſheweth that we muſt firſt have faith, before we can worke & pleaſe God.

[e] I had no reſpect unto men, but ſet thee alwaies before mine eyes, as the judge of my doings.

ת Tav.

169 Let my complaint come before thee, O Lord, *and* give me underſtanding [a] according unto thy word.

170 Let my ſupplication come before thee, *and* deliver mee according to thy promiſe.

171 My lips ſhall [b] ſpeake praiſe, when thou haſt [c] taught me thy ſtatutes.

172 My tongue ſhall intreat of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe mee: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy Law *is* my delight.

175 Let my ſoule live, and it ſhall praiſe thee, and thy [d] judgement ſhall helpe me.

176 I have [e] gone aſtray like a loſt ſheep: ſeeke thy ſervant, for I doe not forget thy commandements.

[a] As thou haſt promiſed to bee the ſchoolemaſter unto all thē that depend upō thee.

[b] The word ſignifieth, to powre forth cōtinually.

[c] All his praier and deſire is, to profit in the word of God.

[d] That is, thy provident care over me, & wherewith thou wilt judge mine enemies.

[e] Being chaſed to and fro by mine enemies, & having no place to reſt in.

Pſal. CXX.

1 *The praier of David being vexed by the falſe reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among thoſe infidels.* 7 *Who were given to all kind of wickedneſſe and contention.*

¶ *A Song of* [a] *degrees*

I Called unto the Lord in my [b] trouble, and he heard me.

2 Deliver my ſoule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doth *thy* [c] deceitfull tongue bring unto thee? or what doth it availe thee?

4 *It is as* the [d] ſharp arrowes of a mighty man, *and as* the coales of juniper.

5 Woe is to me that I remain in [e] Meſhech, *and* dwell in the tents of [f] Kedar.

[a] That is, of lifting up the tune, & riſing in ſinging.

[b] Albeit the childrē of God ought to rejoice when they ſuffer for righteouſnes ſake yet it is a great griefe to the fleſh to heare evill for well doing.

[c] He aſſured himſelfe that God would turn their craft to their own deſtruction.

[d] Hee ſheweth that there is nothing ſo ſharp to pierce, nor ſo hot to ſet on fire, as a ſlanderous tong.

[e] Theſe were people of Arabia, which came of Japhet, Gen. 20.2.

[f] That is, of the Iſhmaëlites,

6 My ſoule hath too long dwelt with him that hateth peace.

7 I *ſeeke* [g] peace, and when I ſpeake *thereof*, they are *bent* to warre.

Psal. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preſerve, and proſper his Church.

¶ *A Song of degrees.*

I Will lift up mine eyes ‡ unto the mountaines, from whence mine helpe ſhall come.

2 Mine helpe *commeth* from the Lord, which hath made the [a] heaven and the earth.

3 He will not ſuffer thy foot to ſlip: *for* hee that keepeth thee, will not [b] ſlumber.

4 Behold, he that keepeth Iſrael will neither ſlumber nor ſleepe.

5 The Lord *is* thy keeper: the Lord *is* thy ſhadow at thy right hand.

6 The ſunne ſhall not [c] ſmite thee by day, nor the moone by night.

7 The Lord ſhall preſerve thee from all evill: he ſhall keepe thy ſoule.

8 The Lord ſhall preſerve thy [d] going out, and thy comming in, from henceforth and for ever.

Psal. CXXII.

1 David rejoiceth in the name of the faithfull, that God hath accompliſhed his promiſe, and placed his Arke in Zion. 5 For the which he giveth thanks, 8 And praieth for the proſperity of the Church.

¶ *A Song of degrees,* or Pſalme *of David.*

I[*] [a] Rejoiced, when they ſaid to mee, Wee will goe into the houſe of the Lord.

2 Our [b] feet ſhall ſtand in thy gates O Jeruſalem.

3 Jeruſalem *is* builded as a citie, that is [c] compact together in it ſelfe.

4 Whereunto [d] the Tribes, *even* the Tribes of the Lord goe up *according* to the teſtimony to Iſrael, to praiſe the Name of the Lord.

5 For there are thrones ſet for judgement, *even* the thrones of the houſe of [e] David.

6 Pray for the peace of Jeruſalem: let them proſper that love her.

7 Peace be within thy [f] walles, *and* proſperitie within thy palaces.

8 For my [g] brethren and neighbours ſakes, I will wiſh thee now proſperity.

9 Becauſe of the houſe of the Lord our God, I will procure thy wealth.

Psal. CXXIII.

1 A praier of the faithfull, which were afflicted either in Babylon, or under Antiochus, by the wicked worldlings and contemners of God.

¶ *A Song of degrees.*

I Lift up mine eyes to thee, that dwelleſt in the heavens.

2 Behold, as the eies of [a] ſervants *looke* unto the hand of their maſters, *and* as the eies of a maiden unto the hand of her miſtreſſe: ſo our eies *waite* upon the Lord our God untill hee have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for wee have [b] ſuffered too much contempt.

4 Our ſoule is filled too full of the mocking of the wealthy, *and* of the deſpitefulneſſe of the proud.

Psal. CXXXIV.

1 The people of God eſcaping a great perill, do acknowledge themſelves to be delivered, not by their owne force. but by the power of God. 4 They declare the greatneſſe of the perill, 6 And praiſe the Name of God.

¶ *A Song of degrees,* or Pſalme *of David.*

IF the Lord had not [a] been on our ſide, (may Iſrael now ſay.)

2 If the Lord had not beene on our ſide, when men roſe up againſt us,

3 They had then ſwallowed us up [b] quicke, when their wrath was kindled againſt us.

4 Then the [c] waters had drowned us, *and* the ſtreame had gone over our ſoule:

5 Then had the ſwelling waters gone over our ſoule.

6 Praiſed *be* the Lord, which hath not given us *as* a prey unto their teeth.

7 Our ſoule is eſcaped, even as a bird out of the [d] ſnare of the fowlers: the ſnare is broken, and we are delivered.

8 Our helpe *is* in the Name of the Lord, which hath made heaven and earth.

Psal. CXXV.

1 He deſcribeth the aſſurance of the faithfull in their afflictions, 4 And deſireth their wealth, 5 And the deſtruction of the wicked.

¶ *A Song of degrees.*

THey that truſt in the Lord, *ſhall bee* as mount Zion, *which* cannot bee [a] removed, *but* remaineth for ever.

2 *As* the mountaines *are* about Jeruſalem: ſo *is* the Lord about his people from henceforth and for ever.

3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their hand unto wickedneſſe.

4 Doe well, O Lord, unto thoſe that be good and true in their hearts.

5 [c] But theſe that turne aſide by their

---

[g] Hee declareth what he meaneth by Meſhech and Kedar: to wit, the Iſraelites which had degenerated from their godly fathers, and hated and contended againſt the faithfull.

‡ Or, *above the mountaines: meaning, that there is nothing ſo high in this world, wherein he can truſt, but onely in God.*

[a] Hee accuſeth mans ingratitude which cannot depend on Gods power.

[b] Hee ſheweth that Gods providence not onely watcheth over his Church in generall, but alſo every member thereof.

[c] Neither heate nor cold, nor any incommoditie ſhall bee able to deſtroy Gods Church: albeit for a time they moleſt it.

[d] Whatſoever thou doeſt enterpriſe, ſhall have good ſucceſſe.

*Chron.29.9.

[a] Hee rejoiceth that God had appointed a place where the Arke ſhould ſtill remaine.

[b] Which were wont to wander to and fro as the Arke removed.

[c] By the artificiall joining and beauty of the houſes, hee meaneth the concord, and love that was betweene the citizens.

[d] Al the tribes according to Gods Covenant ſhall come and pray there.

[e] In whoſe houſe God placed the throne of Juſtice, and made it a figure of Chriſts kingdome.

[f] The favour of God proſper thee within and without.

[g] Not onely for mine owne ſake, but for all the faithfull.

[a] He compareth the condition of the godly to ſervants that are deſtitute of all help, aſſuring that when all other helpes faile, God is ever at hand and like himſelfe.

[b] Hee declareth that when the faithfull are ſo full, that they can no more endure the oppreſſions and ſcornings of the wicked, there is alway helpe above, if with hungry deſires they call for it.

[a] Hee ſheweth that God was ready to helpe at need, & that there was none other way to bee ſaved, but by his onely meanes.

[b] So unable were we to reſiſt.

[c] He uſeth moſt proper ſimilituds to expreſſe the great danger that the Church was in, and out of the which God miraculouſly delivered them.

[d] For the wicked did not onely furiouſly rage againſt the faithfull, but craftily imagined to deſtroy them.

[a] Though the world be ſubject to mutation, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.

[b] Though God ſuffer his to bee under the croſſe, leſt they ſhould imbrace wickedneſſe, yet this croſſe ſhall not ſo reſt upon them that it ſhould drive them from hope.

[c] Hee deſireth God to purge his Church from hipocrites, and ſuch as have no zeale of the truth.

crooked *waies*, them ſhall the Lord leade with the workers of iniquitie : *but* peace *ſhall be* upon Iſrael.

Psal. CXXVI.

1 *This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliverance was wonderfull after the ſeventy yeares of captivity foreſpoken by Ieremy, chap.*25.12. *and* 29.10.

¶ *A Song of degrees*, or Pſalme *of David.*

WHen the Lord brought againe the captivitie of Zion, wee were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with joy : then ſaid they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, *whereof* we rejoice.

4 O Lord, bring againe our captivity, as the [d] rivers in the South.

5 They that ſow in teares, ſhall reape in joy.

6 They went weeping and caried [e] precious ſeed : *but* they ſhall returne with joy and bring their ſheaves.

[a] Their deliverance was as a thing incredible, and therfore took away all excuſe of ingratitude.

[b] Hee ſheweth how the godly ought to rejoice, when God gathereth his Church, or delivereth it.

[c] If the infidels confeſſe Gods wonderful work, the faithfull can never ſhew themſelves ſufficiently thankefull.

[d] It is no more impoſſible to God to deliver his people, then to cauſe the rivers to runne in the wilderneſſe and barren places.

[e] That is, ſeed which was ſcarſe and deare : meaning, that they which truſted in Gods promiſe to returne, had their deſire.

Psal. CXXVII.

1 *He ſheweth that the whole eſtate of the world, both domeſticall and politicall, ſtandeth by Gods meere providence and bleſſing.* 3 *And that to have children well nurtured, is an eſpeciall grace and gift of God.*

¶ *A Song of degrees*, or Pſalme *of Salomon.*

EXcept the Lord [a] build the houſe, they labour in vaine that build it : except the Lord keep the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to riſe early, *and* to lie downe late, *and* eate the bread [d] of ſorrow : but he will ſurely give [e] reſt to his beloved.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

4 As *are* the arrowes in the hand of the ſtrong man : ſo *are* the [f] children of youth.

5 Bleſſed *is* the man, that hath his quiver full of them : *for* they [g] ſhall not bee aſhamed, when they ſpeake with *their* enemies in the gate.

[a] That is, govern and diſpoſe all things pertaining to the family.

[b] The publike eſtate of the common wealth.

[c] Which watch and ward, and are alſo magiſtrates, and rulers of the citie.

[d] Either that which is gotten by hard labour, or eaten with griefe of minde.

[e] Not exempting them frō labour, but making their labours comfortable, and as it were a reſt.

[f] That is, indeed with ſtrength & vertues frō God, for theſe are ſigns of Gods bleſſings and not the number.

[g] Such children ſhall bee able to ſtop their adverſaries mouthes, when their godly life is maliciouſly accuſed before Judges.

Psal. CXXVIII.

1 *Hee ſheweth that bleſſedneſſe appertaineth not to all univerſally, but to them onely that feare the Lord, and walk in his waies.*

¶ *A Song of degrees.*

BLeſſed *is* every one that feareth the Lord, and walketh in his [a] waies.

2 When thou eateſt the labours of thine [b] hands, thou ſhalt be bleſſed, and it ſhall be well with thee.

3 Thy wife *ſhall bee* as the fruitfull vine on the ſides of thine houſe, *and* thy [c] children like the olive plants round about thy table.

4 Loe, for ſurely thus ſhall the man be bleſſed, that feareth the Lord.

5 The Lord out of Zion ſhall [d] bleſſe thee, and thou ſhalt ſee the wealth of [e] Jeruſalem all the daies of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

[a] God approveth not our life, except it bee reformed according to his word.

[b] The World eſteemeth them happy, which live in wealth, & idleneſſe, but the holy Ghoſt approveth thē beſt, that live of the meane profit of their labours.

[c] Becauſe Gods favour appeareth in none outward thing, more then in increaſe of children, he promiſeth to enrich the faithfull with this gift.

[d] Becauſe of the ſpiritual bleſſing, which God hath made to his Church, theſe temporall things ſhall be grānted.

[e] For except God bleſſed his Church publikely, this private bleſſing were nothing.

Psal. CXXIX.

1 *He admoniſheth the Church to rejoice though it be afflicted.* 4 *For by the righteous Lord it ſhall be delivered.* 6 *And the enemies, for all their glorious ſhew, ſhall ſuddenly be deſtroied.*

¶ *A Song of degrees.*

THey have oftentimes afflicted mee from my youth (may [a] Iſrael now ſay.)

2 They have oftentimes afflicted me from my youth : but they could not prevaile againſt me.

3 The plowers plowed upon my backe, *and* made long furrowes.

4 *But* the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion ſhall be all aſhamed and turne backward.

6 [c] They *ſhall be* as the graſſe on the houſe tops, which withereth afore it commeth forth.

7 Wherof the mower filleth not his hand, neither the gleaner his lap.

8 Neither they, which goe by, ſay, The bleſſing of the Lord *be* upon you, *or*, Wee bleſſe you in the Name of the Lord.

[a] The Church now afflicted ought to remember, how her cōdition hath ever bin ſuch from the beginning, to be moleſted moſt grievouſly by the wicked : yet in time it hath ever been delivered.

[b] Becauſe God is righteous, hee cānot but plague his adverſaries, and deliver his, as oxen out of the plough.

[c] The enemies that lift thēſelves moſt high, and as it were approach neere to the ſun, are cōſumed with heate of Gods wrath, becauſe they are not grounded in godly humilitie.

[d] That is, the wicked ſhall periſh, & none ſhall paſſe for them.

Psal. CXXX.

1 *The people of God from their bottomleſſe miſerie doe crie unto God, and are heard.* 3 *They confeſſe their ſins, and flee unto Gods mercy.*

¶ *A Song of degrees.*

OUt of the [a] deepe places have I called unto thee, O Lord.

2 Lord, heare my voice : let thine eares attend to the voice of my prayers.

3 If thou, O Lord, ſtraightly markeſt iniquities, O Lord, [b] who ſhall ſtand?

4 But mercy *is* with thee, that thou [c] maieſt be feared.

5 I have waited on the Lord : my ſoule hath waited, and I have truſted in his word.

6 My ſoule *waiteth* on the Lord more then the morning watch watcheth for the morning.

[a] Beeing in great diſtreſſe and ſorrow.

[b] Hee declareth that wee cannot bee juſt before God, but by forgiveneſſe of ſins.

[c] Becauſe of nature thou art mercifull : therefore the faithfull reverence thee.

7 Let Iſrael waite on the Lord: for with the Lord *is* [d] mercy, and with him *is* great redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

P S A L. CXXXI.

1 *David charged with ambition and greedie deſire to raign, proteſteth his humilitie and modeſtie before God, and teacheth all men what they ſhould doe.*

¶ *A ſong of degrees,* or Pſalme *of David.*

LOrd, [a] mine heart is not haughtie, neither are mine eies loftie, neither have I walked in great [b] matters, and hid from me.

2 Surely I have behaved my ſelfe, like one wained from his mother, and kept ſilence, I am in my ſelfe as one that is [c] wained.

3 Let Iſrael wait on the Lord, from henceforth and for ever.

P S A L. CXXXII.

1 *The faithfull grounding on Gods promiſe made unto David, deſire that he would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as was fore-ſpoken, Deut. 12. 5.*

¶ *A ſong of Degrees.*

LORD remember David with all his [a] affliction.

2 Who ſware unto the Lord, *and* vowed unto the mightie *God* of Jaakob, *ſaying,*

3 I [b] will not enter into the Tabernacle of mine houſe, nor come upon my pallet *or* bed.

4 Nor ſuffer mine eies to ſleepe, nor mine eye-lids to ſlumber,

5 Untill I finde out a place for the [c] Lord, an habitation for the mighty *God* of Jaakob.

6 Loe, we heard of it in [d] Ephrathah, *and* found it in the fields of the foreſt.

7 We will enter into his Tabernacles, *and* worſhip before his foot-ſtoole.

8 Ariſe, O Lord, *to come* into thy [e] reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſts bee clothed with [f] righteouſneſſe, and let thy Saints rejoice.

10 For thy [g] ſervant Davids ſake refuſe not the face of thine Anointed.

11 The Lord hath ſworne in truth unto David, and he will not ſhrinke from it, *ſaying,* Of the fruit of thy bodie will I ſet upon thy throne.

12 If thy ſonnes keepe my covenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit upon thy throne, for [h] ever,

13 For the Lord hath choſen Zion, *and* loved to dwell in it, *ſaying,*

14 This is my reſt for ever: here will I dwell, for I have a [i] delight therein.

15 I will ſurely bleſſe her victuals, *and* will ſatisfie her poore with bread,

16 And will clothe her Prieſts with [k] ſalvation, and her Saints ſhall ſhout for joy.

17 There will I make the [l] horne of David to bud: *for* I have ordained a light for mine Anointed.

18 His enemies will I clothe with ſhame, but on him his crowne ſhall flouriſh.

[d] He ſheweth to whom the mercy of God doth appertaine, to Iſrael: that is, to the Church and not to the reprobate.

[a] He ſetteth forth his great humilitie, as an example to all rulers and governours.

[b] Which paſſe the meaſure and limits of his vocation.

[c] Hee was void of ambition and wicked deſires.

[a] That is, with how great difficultie he came to the kingdome, & with how great zeale and care hee went about to build thy Temple.

[b] Becauſe the chiefe charge of the King was to ſet forth Gods glorie, he ſheweth that he could take no reſt, neither would goe about any wordly thing, were it never ſo neceſſarie, before hee had executed his office

[c] That is, the Arke, which was a ſigne of Gods preſence.

[d] The common bruit was, that the Arke ſhould remaine in Ephrathah: that is, in Beth-le-hem, a plentifull place: but after wee perceived that thou wouldeſt place it in Jeruſalē, which was barren as a foreſt and compaſſed about only with hils.

[e] That is, Jeruſalem, becauſe that afterward his Ark ſhould remove to none other place.

[f] Let the effect of thy grace, both appeare in the Prieſts, and in the people.

[g] As thou firſt madeſt promiſe to David, ſo continue it to his poſteritie, that whatſoever they ſhall aske for their people, it may bee granted.

[h] Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall.

[i] Meaning, for his own ſake, and not for the plentifulneſſe of the place: for hee promiſeth to bleſſe it, declaring before, that it was barren.

[k] That is, with my protection, whereby they ſhal be ſafe.

[l] Though his force for a time ſeemed to be broken, yet hee promiſeth to reſtore it.

P S A L. CXXXIII.

1 *This Pſalme containeth the commendation of brotherly amitie among the ſervants of God.*

¶ *A ſong of degrees,* or Pſalme *of David.*

BEhold, how good and how comely a thing it is brethren to dwell [a] together.

2 *It is* like to the precious [b] ointment upon the head, that runneth downe upon the beard, *even* unto Aarons beard, which went downe on the borders of his garments:

3 *And* as the dew of [c] Hermon, which falleth upon the mountaines of Zion: for [d] there the Lord appointed the bleſſing *and* life for ever.

[a] Becauſe the greateſt part were againſt David, though ſome favoured him, yet when he was eſtabliſhed King, at length they joined altogether like brethren: and therfore he ſheweth by theſe ſimilitudes the commoditie of brotherly love.

[b] The ointment was a figure of the graces, which come from Chriſt the head unto his Church.

[c] By Hermon and Zion, he meaneth the plentifull countrey about Jeruſalem.

[d] Where there is ſuch concord.

P S A L. CXXXIV.

1 *He exhorteth the Levites watching in the Temple to praiſe the Lord.*

¶ *A ſong of Degrees.*

BEhold, praiſe ye the Lord, all yee [a] ſervants of the Lord, yee that by night ſtand in the houſe of the Lord.

2 Lift up your [b] hands to the Sanctuarie, and praiſe the Lord.

3 The Lord that hath [c] made heaven and earth, bleſſe thee out of Zion.

[a] Ye that are Levites, and chiefly appointed to this office.

[b] For their charge was not onely to keep the Temple, but to pray there and to give God thankes.

[c] And therefore hath all power, bleſſe thee with his fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſſe the people.

P S A L. CXXXV.

1 *He exhorteth all the faithfull, of what ſtate ſoever they be, to praiſe God for his marveilous workes,* 21 *And ſpecially, for his graces toward his people, wherein he hath declared his majeſtie,* 15 *To the confuſion of all idolaters and their idols.*

¶ *Praiſe yee the Lord.*

PRaiſe the Name of the Lord: ye ſervants of the Lord, praiſe him.

2 Yee that ſtand in the [a] houſe of the Lord, *and* in the [b] courts of the houſe of our God,

3 Praiſe ye the Lord: for the Lord is good: ſing praiſes unto his Name, for it is a comely thing.

4 For the Lord hath [c] choſen Jaakob to himſelfe, *and* Iſrael to his chiefe treaſure.

5 For I know that the Lord *is* great, and that our Lord *is* above all gods.

[a] Ye Levites that are in his Sanctuarie.

[b] Meaning, the people: for the people & Levites had their courts, which were places of the Temple ſeparate.

[c] That is, hath freely loved the poſteritie of Abraham.

6 Whatſoever pleaſed the Lord, that [d] did he in heaven and in earth, in the ſea, and in all the depths.

7 He bringeth up the clouds from the ends of the earth, and maketh the * lightnings with the raine: hee draweth forth the winde out of his treaſures.

8 * He ſmote the firſt borne of Egypt, both of man and beaſt.

9 Hee hath ſent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * Hee ſmote many nations, and ſlew mightie Kings.

11 *As* Sihon King of the Amorites, and Og King of Baſhan, and all the kingdomes of Canaan:

12 And [e] gave their land for an inheritance, *even* an inheritance unto Iſrael his people.

13 Thy Name, O Lord, *endureth* for ever: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will [f] judge his people, and be pacified toward his ſervants.

15 The [g] idols of the heathen *are* ſilver and gold, *even* the worke of mens hands.

16 They have a mouth and ſpeak not: they have eies and ſee not.

17 They have eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like unto them: *ſo are* all that truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that feare the Lord, praiſe the Lord.

21 Praiſed *bee* the Lord out of Zion, which dwelleth in Jeruſalem. Praiſe yee the Lord.

PSAL. CXXXVI.

1 *A moſt earneſt exhortation to give thankes unto God, for the creation and governance of all things, which ſtandeth in confeſſing that hee giveth us all of his meere liberalitie.*

PRaiſe yee the Lord, becauſe hee is good: for his [a] mercie *endureth* for ever.

2 Praiſe yee the God of gods: for his mercie *endureth* for ever:

3 Praiſe ye the Lord of lords: for his mercie *endureth* for ever:

4 Which onely doth great wonders: for his mercie *endureth* for ever:

5 Which by *his* wiſedome made the heavens: for his mercie *endureth* for ever:

6 Which hath ſtretched out the earth upon the waters: for his [b] mercie *endureth* for ever:

7 Which made great lights: for his mercie *endureth* for ever:

8 *As* the Suune to rule the day: for his mercie *endureth* for ever:

9 The Moon and the Stars to governe the night: for his mercie *endureth* for ever:

10 Which ſmote Egypt with their firſt borne, (for his mercie *endureth* for ever)

11 And [c] brought out Iſrael from among them (for his mercie *endureth* for ever)

12 With a mightie hand and [d] ſtretched out arme: for his mercie *endureth* for ever:

13 Which divided the red Sea in two parts: for his mercie *endureth* for ever:

14 And made Iſrael to paſſe through the mids of it: for his mercie *endureth* for ever:

15 And overthrew Pharaoh and his hoſte in the red Sea: for his mercie *endureth* for ever:

16 Which led his people through the [e] wilderneſſe: for his mercie *endureth* for ever:

17 Which ſmote great Kings: for his mercie *endureth* for ever:

18 And ſlew [f] mightie Kings: for his mercie *endureth* for ever:

19 *As* Sihon, King of the Amorites: for his mercie *endureth* for ever:

20 And Og the King of Baſhan: for his mercie *endureth* for ever:

21 And gave their land for an heritage: for his mercie *endureth* for ever:

22 *Even* an heritage unto Iſrael his ſervant: for his mercie *endureth* for ever:

23 Which remembred us in our [g] baſe eſtate: for his mercie *endureth* for ever:

24 And hath reſcued us from our oppreſſors: for his mercie *endureth* for ever.

25 Which giveth food to all [h] fleſh: for his mercie *endureth* for ever.

26 [i] Praiſe yee the God of heaven: for his mercie *endureth* for ever.

PSAL. CXXXVII.

1 *The people of God in their baniſhment ſeeing Gods true religion decay, lived in great anguiſh and ſorrow of heart: the which griefe the Chaldeans did ſo little pitie,* 3 *That they rather increaſed the ſame daily with taunts, reproches, and blaſphemies againſt God.* 7 *Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who provoked the Babylonians againſt them,* 8 *And moved by the ſpirit of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.*

BY the rivers of Babel we [a] ſate, and there we wept when we remembred Zion.

2 We hanged our harpes upon the willowes in the mids [b] thereof.

3 Then they that led us captives, [c] required of us ſongs and mirth, when we had hanged up *our harpes, ſaying,* Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing, *ſaid we,* a ſong of the Lord in a ſtrange land?

5 [d] If I forget thee, O Jeruſalem,

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[d] Hee joineth Gods power with his will, to the intent that vvee ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

*Ier. 10.13.

*Exod. 12.29.

* Numb. 21. 24. 34.

[e] Hee ſheweth what fruit the godly conceive of Gods power, whereby they ſee how he deſtroieth his enemies, and delivereth his people.

[f] That is, governe and defend his people.

[g] By ſhewing what puniſhment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, ſeeing that idols have neither power nor life, and that their deliverāce came not by idols, but by the mighty power of God. Reade Pſal. 115. verſ. 4.

[a] By this repetition he ſheweth, that the leaſt of Gods benefits binde us to thankſgiving: but chiefly his mercie which is principally declared toward his Church.

[b] This was a cōmon kinde of thankeſgiving, which the whole people uſed when they had received any benefit of God, as 2 Chron. 7. 6. and 20. 21. Meaning, that God was not onely merciful to their fathers, but alſo continued the ſame to their poſteritie.

[c] Gods mercifull providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his Church from the thraldome of their enemies.

[d] In doing ſuch a worke as was never done before, nor that any other could doe.

[e] Where for the ſpace of fourtie yeeres, he ſhewed infinite and moſt ſtrange wonders.

[f] Declaring therby, that no power nor authority was ſo dear unto him, as the love of his Church.

[g] In our greateſt affliction and ſlaverie, vvhen we looked for nothing leſſe then to have had any ſuccour.

[h] Seeing that God provideth even for the beaſts, much more hath he care over his.

[i] Seeing that all ages have had moſt plaine teſtimonies of Gods benefits.

[a] That is, wee abode a long time: and albeit that the countrey vvas pleaſant, yet could it not ſtay our teares, nor turn us from the true ſervice of our God.

[b] To wit, of that countrey.

[c] The Babylonians ſpake thus in mocking us, as though by our ſilence wee ſhould ſignifie that wee hoped no more in God.

[d] Albeit the faithfull are touched with their particular griefs, yet the common ſorrow of the Church, is moſt grievous unto them, and is ſuch as they cannot but remember and lament.

let my right hand forget *to play.*

6 If I doe not remember thee, let my tongue cleave to the roofe of my mouth: *yea*, if I preferre not Jeruſalem to my [e] chiefe joy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Jeruſalem, which ſaid, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthie to be deſtroied, bleſſed *ſhall hee bee* that rewardeth thee, as thou haſt ſerved us.

9 [h] Bleſſed *ſhall he be* that taketh and daſheth thy children againſt the ſtones.

[e] The decay of Gods religion in their country was ſo grievous, that no joy could make them glad, except it were reſtored.

[f] According as Ezek. 25. 13. and Jeremie 49. 7. verſe propheſied: and Obadiah verſe 10. ſheweth, that the Edomites which came of Eſau, conſpired with the Babylonians againſt their brethren & kinſfolke.

[g] When thou didſt viſite Jeruſalem.

[h] He alludeth to Iſaiahs propheſie, Chapter 13. and 16. verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition moved to fight againſt Babylon: but God uſed them as his rods to puniſh his enemies.

PSAL. CXXXVIII.

1 *David with great courage praiſeth the goodneſſe of God toward him, the which is ſo great,* 4 *That it is knowne to forraine Princes, who ſhall praiſe the Lord together with him.* 6 *And he is aſſured to have like comfort of God in the time following, as he hath had heretofore.*

¶ A Pſalme *of David.*

I Will praiſe thee with my whole heart: *even* before the [a] gods will I praiſe thee.

2 I will worſhip toward thine [b] holy Temple, and will praiſe thy Name, becauſe of thy loving kindneſſe and for thy truth: for thou haſt magnified thy Name above all things by thy word.

3 When I called, then thou heardeſt mee, *and* haſt [c] increaſed ſtrength in my ſoule.

4 All the [d] Kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 And they ſhall ſing of the waies of the Lord, becauſe the glory of the Lord *is* great.

6 For the Lord is high: yet hee beholdeth the lowly, but the proud hee knoweth [e] afarre off.

7 Though I walke in the mids of trouble, *yet* wilt thou revive mee: thou wilt ſtretch forth thy hand upon the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will [f] performe *his worke* toward me: O Lord, thy mercie *endureth* for ever; forſake not the workes of thine hands.

[a] Even in the preſence of Angels, and of them that have authority among men.

[b] Both the Temple and ceremoniall ſervice at Chriſts comming were aboliſhed: ſo that now God vvill be vvorſhiped onely in ſpirit and truth, Joh. 4. 23.

[c] Thou haſt ſtrengthened mee againſt mine outward and inward enemies.

[d] All the world ſhall confeſſe that thou haſt wonderfully preſerved me, & performed thy promiſe.

[e] Diſtance of place cannot hinder God to ſhew mercie to his, and to judge the wicked, though they thinke that hee is farre off.

[f] Though mine enemies rage never ſo much, yet the Lord, which hath begunne his vvorke in me, vvil continue his grace to the end.

PSAL. CXXXIX.

1 *David to cleanſe his heart from all hypocriſie, ſheweth, that there is nothing ſo hid, which God ſeeth not,* 13 *Which he confirmeth by the creation of man.* 14 *After, declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God,*

¶ *To him that excelleth.* A Pſalme *of David.*

O Lord, thou haſt tried mee and knowne *mee.*

2 Thou knoweſt my [a] ſitting and my riſing, thou underſtandeſt my thought a farre off.

3 Thou [b] compaſſeſt my pathes, and my lying downe, and art accuſtomed to all my waies.

4 For there is not a word in [c] my tongue, *but* lo, thou knoweſt it wholly, O Lord.

5 Thou holdeſt me ſtrait behinde and before, and layeſt thine [d] hand upon me.

6 *Thy* knowledge is too wonderfull for me: it is ſo high, that I cannot *attaine* unto it.

7 Whither ſhall I goe from thy [e] ſpirit? or, whither ſhall I flee from thy preſence?

8 If I aſcend into heaven, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Yet thither ſhall thine [f] hand leade me, and thy right hand hold me.

11 If I ſay, Yet the darkneſſe ſhall hide me, even the night *ſhall be* [g] light about me.

12 Yea, the darkneſſe hideth not from thee: but the night ſhineth as the day: the darkneſſe and light are both alike.

13 For thou haſt [h] poſſeſſed my reines: thou haſt covered mee in my mothers wombe.

14 I will praiſe thee, for I am [i] fearfully and wonderouſly made: marveilous *are* thy workes, and my ſoule knoweth it well.

15 My bones are not hid from thee, though I was made in a ſecret *place, and* faſhioned [k] beneath in the earth.

16 Thine eies did ſee me, when I was without forme: [l] for in thy booke were all things written, *which* in continuance were faſhioned, when there was none of them *before.*

17 How [m] deare therefore are thy thoughts unto me, O God! how great is the ſumme of them!

18 If I ſhould count them, they are moe then the ſand: when I wake, [n] I am ſtill with thee.

19 Oh that thou wouldeſt ſlay, O God, the wicked and bloodie men, *to whom I ſay,* Depart ye from me:

20 Which ſpeake wickedly of thee, *and* being thine enemies are lifted up in vaine.

21 Doe not [o] I hate them, O Lord, that hate thee? and doe not I earneſtly contend with thoſe that riſe up againſt thee?

22 I hate them with an unfeigned hatred, as they were mine *utter* enemies.

[a] Hee confeſſeth that neither our actions, thoughts, or any part of our life can bee hid from God, though he ſeeme to bee farre off.

[b] So that they are evidently knowne to thee.

[c] Thou knoweſt my meaning before I ſpeake.

[d] Thou ſo guideſt mee with thine hand, that I can turne no way, but where thou appointeſt me.

[e] From thy power and knowledge.

[f] Thy power doth ſo faſt hold mee, that I can eſcape by no means from thee.

[g] Though darkneſſe bee an hinderance to mans ſight, yet it ſerveth thine eies as vvell as the light.

[h] Thou haſt made me in all parts, and therefore muſt needs know me.

[i] Conſidering thy wonderfull works in forming mee, I cannot but praiſe thee, and feare thy mightie power.

[k] That is, in my mothers wombe: which he compareth to the inward parts of the earth.

[l] Seeing that thou didſt know mee before I was compoſed of either fleſh or bone, much more now muſt thou know mee, when thou haſt faſhioned me.

[m] How ought we to eſteem the excellent declaration of thy vviſedome in the creation of man

[n] I continually ſee new occaſions to meditate in thy vviſedome, and to praiſe thee.

[o] Hee teacheth us boldly to cõtemne all the hatred of the vvicked, and friendſhip of the vvorld, vvhen they vvould let us to ſerve God ſincerely.

23 Try me, O God, and know mine heart: prove me, and know my thoughts,

24 And conſider if there be [p] any way of wickedneſſe in me, and leade mee in the [q] way for ever.

P SAL. CXL.

1 David complaineth of the crueltie, falſhood, and injuries of his enemies. 8 Againſt the which he praieth unto the Lord, and aſſureth himſelfe of his helpe and ſuccour. 12 Wherefore he provoketh the juſt to praiſe the Lord, and to aſſure themſelves of his tuition.

¶ *To him that excelleth.* A Pſalme *of David.*

Deliver me, O Lord, from the evill man: preſerve me from the [a] cruell man:

2 Which imagine evill things in *their* [b] heart, *and* make warre continually.

3 They have ſharpened their tongues like a Serpent: [c] Adders poiſon *is* under their lips. Selah.

4 Keepe [d] mee, O Lord, from the hands of the wicked: preſerve me from the cruell man, which purpoſeth to cauſe my ſteps to ſlide.

5 The proud have laid a ſnare for me, and ſpread a net with cords in my pathway, *and* ſet grinnes for me. Selah.

6 *Therefore* I ſaid unto the Lord, Thou art my God: heare, O Lord, the voice of my praiers.

7 O Lord God, the ſtrength of my ſalvation, thou haſt [e] covered my head in the day of battell.

8 Let not the wicked have his deſire, O Lord: [f] perform not his wicked thought, *leſt* they be proud. Selah.

9 *As for* [g] the chiefe of them, that compaſſe me about, let the miſchiefe of their owne lips come upon them.

10 Let coales fall upon them: let [h] him caſt them into the fire, *and* into the deepe pits, that they riſe not.

11 *For* the backbiter ſhall not be eſtabliſhed upon the earth: evill ſhall [i] hunt the cruell man to deſtruction.

12 I know that the Lord will avenge the afflicted, *and* judge the poore.

13 Surely the righteous ſhall praiſe thy Name, *and* the juſt ſhall [k] dwell in thy preſence.

P SAL. CXLI.

1 David being grievouſly perſecuted under Saul, onely fleeth unto God to have ſuccour, 3 Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Pſalme *of David.*

O Lord, I [a] call upon thee: haſte thee unto me: heare my voice, when I crie unto thee.

2 Let my praier bee directed in thy ſight *as* incenſe, *and* the [b] lifting up of mine hands *as* an evening ſacrifice.

3 Set a watch, O Lord, before my mouth, *and* keep the [c] doore of my lips.

4 Incline not mine heart to evill, that I ſhould commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous ſmite mee: *for that is* a benefit: and let [e] him reprove me, *and it ſhall be* a precious oile, that ſhall not breake mine head: for within a while, I ſhall even [f] pray in their miſeries.

6 When their Judges ſhall bee caſt downe in ſtonie places, they ſhall [g] heare my words, for they are ſweet.

7 Our bones lie ſcattered at the [h] graves mouth, as he that heweth *wood*, or diggeth in the earth.

8 But mine eies looke unto thee, O Lord God: in thee is my truſt: leave not my ſoule deſtitute.

9 Keepe me from the ſnare, *which* they have laid for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into his [i] nets [k] together, whiles I eſcape.

P SAL. CXLII.

1 The Prophet neither aſtonied with feare, nor caried away with anger, nor forced by deſperation, would kill Saul, but with a quiet minde directed his earneſt praier to God, who did preſerve him.

¶ A Pſalme *of David, to give inſtruction,* and *a Praier, when he was in the Cave.*

I Cried unto the Lord with my voice: with my voice I [a] praied unto the Lord.

2 I powred out my meditation before him, *and* declared mine affliction in his preſence.

3 Though my ſpirit ‡ was in perplexitie in me, yet thou kneweſt my path, in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked upon the right hand, and beheld, but there was none that would know me: all refuge failed me, *and* none ‡ cared for my ſoule.

5 *Then* cried I unto thee, O Lord, *and* ſaid, Thou art mine [b] hope, *and* my portion in the land of the living.

6 Hearken unto my crie, for I am brought very low: deliver me from my perſecuters, for they are too ſtrong for me.

7 Bring my ſoule out of [c] priſon, that I may praiſe thy Name: *then* ſhall the righteous [d] come about me, when thou art beneficiall unto me.

P SAL. CXLIII.

1 An earneſt praier for the remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods juſt judgement, 8 Hee deſireth to bee reſtored to grace, 10 To be governed by his holy ſpirit, that hee may ſpend the remnant of his life in the true feare and ſervice of God.

¶ A Pſalme

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[p] Or, any heinous way, or rebellious meaning, that though hee were ſubject to ſinne, yet was hee not given to wickednes, and to provoke God by rebellion.

[q] That is, continue thy favour towards me to the end.

[a] Which perſecuteth me of malice and without cauſe.

[b] That is, by their falſe cavillations and lies, they kindle the hatred of the vvicked againſt me.

[c] Hee ſheweth what weapons the wicked uſe, when power and force faile them.

[d] Hee declareth what is the remedie of the godly, whẽ they are oppreſſed by the worldlings.

[e] Hee calleth to God with lively faith, being aſſured of his mercies, becauſe hee had before time proved, that God helped him ever in his dangers.

[f] For it is in Gods hand to overthrow the counſels and enterpriſes of the wicked.

[g] It ſeemeth that hee alludeth to Saul.

[h] To wit, God: for David ſaw that they were reprobate, and that there was no hope of repentance in them.

[i] Gods plagues ſhall light upon him in ſuch ſort, that hee ſhall not eſcape.

[k] That is, ſhall be defended and preſerved by thy fatherly providence and care.

[a] Hee ſheweth that there is none other refuge in our neceſſities, but onely to flee unto God for comfort of ſoule.

[b] He meaneth his earneſt zeale and geſture, which he uſed in praier: alluding to the ſacrifices, which were by Gods commandement offred in the old Law.

[c] Hee deſireth God to keepe his thoughts & waies either frõ thinking or executing vengeance.

[d] Let not their proſperitie allure me to be wicked as they are.

[e] He could abide all correctiõs that came of a loving heart.

[f] By patience I ſhall ſee the wicked ſo ſharpely handled, that I ſhall for pitie pray for them.

[g] The people which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed.

[h] Here appeareth that David vvas miraculouſly delivered out of many deaths, as 2 Cor. 1. 9. 10.

[i] Into Gods nets, wherby he catcheth the wicked in their own malice.

[k] So that none of them eſcape.

[a] Davids patience and inſtant praier to God, contemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or elſe to ſeek to others then to God, to have redreſſe in their miſeries.

‡ *Ebr. was folden or wrapped in me: meaning, as a thing that could have no iſſue.*

‡ *Or, ſought for my ſoule.*

[b] Though all means failed him, yet he knew that God would never forſake him.

[c] For he was on al ſides beſet with his enemies, as though hee had beene in a moſt ſtraight priſon.

[d] Either to rejoice at my wonderfull deliverãce, or to ſet a crowne upon mine head.

¶ A Pſalme *of David.*

HEare my praier, O Lord, *and* hearken unto my ſupplication: and anſwer me in thy [a] truth, *and* in thy [b] righteouſneſſe.

2 (And enter not into judgement with thy ſervant: for in thy [c] ſight ſhall none that liveth, be juſtified.)

3 For the enemy hath perſecuted my ſoule: hee hath ſmitten my life downe to the earth: he hath laid me in the darkeneſſe, as they that have beene dead [d] long agoe.

4 And my ſpirit was in perplexity in me, *and* mine [e] heart within me was amaſed.

5 *Yet* doe I remember the time [f] paſt: I meditate in all thy works, *yea,* I doe meditate in the works of thine hands.

6 I ſtretch forth mine hands unto thee: my ſoule deſireth after thee, as the thirſty land. Selah.

7 Heare me ſpeedily, O Lord, *for* my ſpirit faileth: hide not thy face from me, elſe I ſhall bee like unto them that goe downe into the pit.

8 Let me heare thy loving kindneſſe in the [g] morning, for in thee is my truſt: [h] ſhew me the way that I ſhould walk in, for I lift up my ſoule unto thee.

9 Deliver mee, O Lord, from mine enemies: *for* [i] I hid me with thee.

10 [k] Teach me to [l] do thy wil, for thou art my God: let thy good ſpirit lead me unto the land of righteouſneſſe.

11 Quicken mee, O Lord, for thy Names ſake, *and* for thy righteouſneſſe bring my ſoule out of trouble.

12 And for thy mercy [m] ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule: for I am thy [n] ſervant.

[a] That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.

[b] That is, according to thy free goodneſſe whereby thou defendeſt thine.

[c] He knew that his afflictions were Gods meſſengers to caſt him to repentāce for his ſinnes, though toward his enemies hee was innocent, and that in Gods ſight all men are ſinners.

[d] Hee acknowledgeth that God is the onely and true Phyſician to heale him: and that he is able to raiſe him to life, though hee were dead long agoe, and turned to aſhes.

[e] So that onely by faith, and by the grace of Gods ſpirit he was upholden.

[f] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.

[g] That is, ſpeedily and in due [illegible].

[h] [illegible] thine holy ſpirit counſel me how to come foorth of theſe great cares and troubles.

[i] I hid my ſelfe under the ſhadow of thy wings that I might bee defended by thy power.

[k] Hee confeſſeth that both the knowledge and obediēce of Gods will commeth by the ſpirit of God, who teacheth us by his word, giveth underſtanding by his ſpirit, and frameth our hearts by his grace to obey him.

[l] That is, juſtly, and aright: for ſo ſoone as we decline from Gods will, we fall into error.

[m] Which ſhall be a ſigne of thy fatherly kindneſſe toward me.

[n] Reſigning my ſelfe wholly unto thee, and truſting in thy protection.

P S A L. CXLIV.

1 *Hee praiſeth the Lord with great affection and humilitie for his kingdome reſtored, and for his victories obtained,* 5 *Demanding helpe, and the deſtruction of the wicked,* 9 *Promiſing to acknowledge the ſame with ſongs of praiſes,* 15 *And declareth wherein the felicity of any people conſiſteth.*

¶ A Pſalme *of David.*

BLeſſed *be* the Lord my ſtrength, which [a] teacheth mine hands to fight, *and* my fingers to battell.

2 *He is* my goodnes and my fortreſſe, my tower and ‡ my deliverer, my ſhield, and in him I truſt, which ſubdueth my [b] people under me.

3 Lord, what is man that thou [c] regardeſt him! *or* the ſonne of man that thou thinkeſt upon him?

4 Man is like to vanitie: his daies *are* like a ſhadow that vaniſheth.

5 [d] Bow thine heavens, O Lord, and come downe: touch the mountaines and they ſhall ſmoke.

6 [e] Caſt forth the lightening, and ſcatter them: ſhoot out thine arrowes, and conſume them.

7 Send thine hand from above: deliver me, and take me out of the great [f] waters, *and* from the hand of ſtrangers,

8 Whoſe mouth talketh vanitie, and their right hand *is* a right hand [g] of falſehood.

9 I will ſing a [h] new ſong unto thee, O God, *and* ſing unto thee upon a viole, *and* an inſtument of ten ſtrings.

10 *It is he* that giveth deliverance unto kings, *and* reſcueth David his [i] ſervant from the hurtfull ſword.

11 Reſcue me, and deliver mee from the hand of ſtrangers, whoſe mouth talketh vanity, and their right hand *is* a right hand of falſehood:

12 That our [k] ſons *may be* as the plants growing up in their youth, *and* our daughters as the corner *ſtones* graven after the ſimilitude of a palace;

13 That our [l] corners *may bee* full *and* abounding with divers ſorts, *and* that our ſheep may bring forth thouſands, and ten thouſand in our ſtreets:

14 That our [m] oxen may be ſtrong to labour: that there be none invaſion, nor going out, nor no crying in our ſtreets.

15 Bleſſed *are* the people that be [n] ſo, *yea,* bleſſed *are* the people, whoſe God is the Lord.

[a] Who of a poore ſhepheard hath made mee a valiant warriour and mighty conquerour.

‡ *Ebr. my deliverer unto mee: for the Prophet cannot ſatisfie himſelfe with any words.*

[b] Hee confeſſeth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the ſecret grace of God.

[c] To give unto God juſt praiſe, is to confeſſe our ſelves to be unworthy of ſo excellent benefits, and that he beſtoweth them upon us of his free mercy.

[d] Hee deſireth God to continue his graces, and to ſend helpe for the preſent neceſſitie.

[e] By theſe manner of ſpeeches he ſheweth that all the lets in the world cānot hinder Gods power, which he apprehended by faith.

[f] That is, deliver me from the tumults of thē that ſhould bee my people, but are corrupt in their judgement and enterpriſes, as though they were ſtrangers

[g] For though they ſhake hands yet they keep not promiſe.

[h] That is a rare & excellent ſong, as thy great benefits deſerve.

[i] Though wicked kings bee called Gods ſervāts, as Cyrus, Iſa. 45. 1. foraſmuch as he uſeth them to execute his judgements: yet David becauſe of Gods promiſe, & they that rule godly, are properly ſo called, becauſe they ſerve not their owne affections, but ſet forth Gods glorie.

[k] Hee deſireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefeſt of Gods benefits.

[l] That the very corners of our houſes may bee full of ſtore for the great abundance of thy bleſſings.

[m] He attributeth not onely the great commodities, but even the leaſt alſo to Gods favour.

[n] And if God give not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

P S A L. CXLV.

This Pſalme was compoſed when the kingdome of David flouriſhed. 1 *Wherein he deſcribeth the wonderfull providence of God, aſwell in governing man, as in preſerving all the reſt of his creatures.* 17 *He praiſeth God for his juſtice and mercy.* 18 *But eſpecially for his loving kindneſſe toward thoſe that call upon him, that feare him, and love him.* 21 *For the which he promiſeth to praiſe him for ever.*

¶ A Pſalme *of David, of praiſe.*

O My God *and* King, [a] I will extoll thee, and will bleſſe thy Name for ever and ever.

2 I will bleſſe thee daily, and praiſe thy Name for ever and ever.

3 [b] Great *is* the Lord, and moſt worthy to be praiſed, and his greatneſſe *is* incomprehenſible.

4 Generation ſhall praiſe thy works unto [c] generation, and declare thy power.

5 I will meditate of the beauty of thy glorious Majeſtie, and thy wonderfull works.

[a] Hee ſheweth what ſacrifices are pleaſant and acceptable unto God: even praiſe & thankſgiving, and ſeeing that God ſtill continueth his benefits towards us, wee ought never to be weary in praiſing him for the ſame.

[b] Hereby hee declareth, that all power is ſubject unto God, and that no worldly promotion ought to obſcure Gods glory.

[c] Foraſmuch as the end of mans creation, and of his preſervation in this life is to praiſe God, therefore he requireth that not onely we our ſelves doe this, but cauſe all other to doe the ſame.

6 And they ſhal ſpeake of the power of thy [d] fearefull acts, and I will declare thy greatneſſe.

7 They ſhall break out into the mention of thy great goodneſſe, and ſhall ſing aloud of thy righteouſneſſe.

8 * The Lord is gracious and [e] mercifull, ſlow to anger, and of great mercy.

9 The Lord is good to all, and his mercies *are* over all his workes.

10 All thy works praiſe thee, O Lord, and thy Saints bleſſe thee.

11 [f] They ſhew the glory of thy kingdome, and ſpeake of thy power,

12 To cauſe his [g] power to be known to the ſonnes of men, and the glorious renowne of his kingdome.

13 Thy * Kingdome *is* an everlaſting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord upholdeth all [h] that fall, and lifteth up all that are ready to fall.

15 The eies of [i] al waite upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand and filleſt all things living of *thy* good pleaſure.

17 The Lord *is* [k] righteous in all his waies, and holy in all his works.

18 The Lord *is* neere to all that call upon him: *yea,* to all that call upon him in [l] truth.

19 He will fulfill the [m] deſire of them that feare him: hee alſo will heare their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but hee will deſtroy all the wicked.

21 My mouth ſhall ſpeake the praiſe of the Lord, and all [n] fleſh ſhall bleſſe his Name for ever and ever.

[d] Of thy terrible judgements againſt the wicked.

* *Exod.* 34.6.

[e] Hee deſcribeth after what ſort God ſheweth himſelfe to al his creatures, though our ſinnes have provoked his vengeāce againſt all: to wit, mercifull, not onely in pardoning the ſins of his elect, but in doing good even to the reprobate, albeit they cannot feele the ſweet comfort of the ſame.

[f] The praiſe of glory appeareth in all thy creatures: & though the wicked would obſcure the ſame by their ſilence, yet the faithfull are ever mindfull of the ſame.

[g] Hee ſheweth that al things are out of order, but onely where God reigneth.

* *Luke* 1.33. *Dan.* 7.14.

[h] Who being in miſerie and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him, that reigneth in heaven, and ſuffer themſelves to be governed by him.

[i] To wit, aſwell of men, as of beaſt.

[k] Hee praieth God, not onely for that he is beneficiall to al his creatures, but alſo in that hee juſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giving them ſtrength, and delivering them.

[l] Which onely appertaineth to the faithfull: and this vertue is contrary to infidelity, doubting, impatiency, and murmuring.

[m] For they will aske or wiſh for nothing, but according to his will, 1 Iohn 5. 14.

[n] That is, all men ſhall be bound to praiſe him,

P SAL. CXLVI.

1 *David declareth his great Zeale that hee hath to praiſe God.* 3 *And teacheth not to truſt in man, but onely in God Almighty,* 7 *Which delivereth the afflicted,* 9 *Defendeth the ſtrangers, and comforteth the fatherleſſe and the widowes,* 10 *And reigneth for ever.*

¶ *Praiſe ye the Lord.*

PRaiſe thou the Lord, O my [a] ſoule.

2 I will praiſe the Lord during my life: as long as I have any being, I will ſing unto my God.

3 Put not your truſt in [b] Princes, *nor* in the ſonne of man, for there is no helpe in him.

4 His breath departeth, *and* he returneth to his earth: then his [c] thoughts periſh.

5 Bleſſed *is* he that hath the God of Jaakob for his helpe, whoſe hope *is* in the Lord his God.

6 Which made [d] heaven and earth, the ſea, and all that therein is: which keepeth *his* fidelitie for ever.

7 Which executeth juſtice [e] for the oppreſſed: which giveth bread to the hungry: the Lord looſeth the priſoners.

8 The Lord giveth ſight to the blind: the Lord raiſeth up the crooked: the Lord [f] loveth the righteous.

9 The Lord keepeth the [g] ſtrangers: he relieveth the fatherleſſe and widow: but hee overthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for ever: O Zion, thy God *endureth* from generation to generation. Praiſe ye the Lord.

[a] He ſtirreth up himſelfe and all his affections to praiſe God.

[b] That God may have the whole praiſe, wherein hee forbiddeth all vaine confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, then in God the Creator.

[c] As their vaine opinions, whereby they flattered themſelves, and ſo imagined wicked enterpriſes.

[d] Hee encourageth the godly to truſt onely in the Lord, both for that his power is able to deliver them from all dangers, and for his promiſe ſake his will is moſt ready to doe it.

[e] Whoſe faith & patience for a while hee trieth, but at length hee puniſheth the adverſaries, that hee may bee knowne to be judge of the world.

[f] Though he viſit them by affliction, hunger, impriſonmēt, and ſuch like, yet his fatherly love and pity never faileth them, yea rather to his theſe are ſignes of his love.

[g] Meaning, all them that are deſtitute of worldly meanes and ſuccour.

[h] He aſſureth the Church that God reigneth for ever, for the preſervation of the ſame.

P SAL. CXLVII.

1 *The Prophet praiſeth the bounty, wiſdome, power, juſtice, and providence of God upon all his creatures,* 2 *But ſpecially upon his Church, which he gathereth together after their diſperſion,* 19 *Declaring his word and judgements ſo unto them, as he hath done to none other people.*

PRaiſe yee the Lord, for it is good to ſing unto our God: for it is a [a] pleaſant thing, *and* praiſe is comely.

2 The Lord doth build up [b] Jeruſalem, *and* gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth up their ſores.

4 He [d] counteth the number of the ſtarres, *and* calleth them al by their names.

5 Great *is* our Lord, and great *is his* power: his wiſdome is infinite.

6 The Lord relieveth the meeke, *and* abaſeth the wicked to the [e] ground.

7 Sing unto the Lord with praiſe: ſing upon the harpe unto our God.

8 Which [f] covereth the heaven with clouds, and prepareth raine for the earth, and maketh the graſſe to grow upon the mountaines:

9 Which giveth to beaſts their food, *and* to the yong ravens that [g] cry.

10 He hath not pleaſure in the [h] ſtrength of an horſe, neither delighteth hee in the legges of man.

11 *But* the Lord delighteth in them that feare him, and attend upon his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath made the barres of thy gates [i] ſtrong, *and* hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, *and* ſatisfieth thee with the ‡ flower of wheat.

[a] Hee ſheweth wherein wee ought to exerciſe our ſelves continually, & to take our paſtime: to wit, in praiſing God.

[b] Becauſe the Lord is the founder of the Church it cannot bee deſtroied, though the mēbers thereof be diſperſed, & ſeeme, as it were, for a time to bee cut off.

[c] With affliction or ſorrow for ſinne.

[d] Though it ſeeme to man incredible, that God ſhould aſſemble his Church, being ſo diſperſed: yet nothing cā be too hard to him that can number & name the ſtars.

[e] For the more high that the wicked climbe, the greater is their fall in the ende.

[f] He ſheweth the examples of Gods mighty power, goodneſſe, and wiſdome, that we can never want moſt juſt occaſion to praiſe God.

[g] For their crying is as it were a confeſſion of their need, which cannot bee relieved, but by God onely: then if God ſhew himſelfe mindfull of the moſt contemptible fowles, can he ſuffer them to die with famine, whom hee hath aſſured of life everlaſting?

[h] Though to uſe lawfull meanes is both profitable and pleaſeth God, yet to put our truſt in them, is to defraude God of his honour.

[i] Hee doth not onely furniſh his Church with all things neceſſarie, but preſerveth alſo the ſame, and maketh it ſtrong againſt all outward force.

‡ *Ebr. fat.*

15 He ſendeth forth his [k] commandement upon earth, *and* his word runneth very [l] ſwiftly.

16 Hee giveth ſnow like wooll, *and* ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who can abide the cold thereof?

18 He ſendeth his word and melteth them: he cauſeth his winde to blow, *and* the waters flow.

19 He ſheweth his [m] word unto Jaakob, his ſtatutes and his judgements unto Iſrael.

20 He hath not dealt ſo with every nation, neither have they [n] known *his* judgments. Praiſe ye the Lord.

[k] His ſecret working in all creatures is as a commandement to keepe them in order, and to give them moving & force.

[l] For immediately and without reſiſting al things obey him.

[m] As before hee called Gods ſecret working in all his creatures, his word, ſo he meaneth here by his word, the doctrine of life everlaſting, which hee hath left to his Church, as a moſt precious treaſure.

[n] The cauſe of this difference is Gods free mercy, which hath elected his in his Sonne Chriſt Jeſus to ſalvation: and his juſt judgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He provoketh all creatures to praiſe the Lord in heaven and earth, and in all places,* 14 *Specially, his Church for the power that he hath given to the ſame, after that he hath choſen them, and joyned them unto him.*

¶ *Praiſe yee the Lord.*

PRaiſe yee the Lord from the heaven: praiſe yee him in the high places.

2 Praiſe yee him, all ye [a] his Angels: praiſe him all his army.

3 Praiſe ye him, [b] Sunne and Moone: praiſe ye him all bright ſtarres.

4 Praiſe yee him, [c] heavens of heavens, and [d] waters that be above the heavens.

5 Let them praiſe the Name of the Lord: for he commanded and they were created,

6 And hee hath eſtabliſhed them for ever and ever, he hath made an ordinance, which ſhall not paſſe.

7 Praiſe ye the Lord from the earth, *yee* [e] Dragons and all depths:

8 [f] Fire and haile, ſnow and vapours, ſtormy winde, which execute his word:

9 Mountaines and all hils, fruitfull trees and all Cedars:

10 Beaſts and all cattel, creeping things and feathered fowles:

11 [g] Kings of the earth and all people, Princes and all Judges of the world:

12 Young men and maidens, alſo olde men and children:

13 Let them praiſe the name of the Lord: for his Name onely is to bee exalted, *and* his praiſe above the earth and the heavens.

14 For hee hath exalted the [h] horne of his people, *which is* a praiſe for all his Saints, *even* for the [i] children of Iſrael, a people *that is* neere unto him. Praiſe ye the Lord.

[a] Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing heereunto, and by their prompt obediẽce teach us to doe our dutie.

[b] In that Gods glory ſhineth in theſe inſenſible creatures, this their beauty is as a continual praiſing of God.

[c] Not that there are divers heavens, but becauſe of the ſpheres & of the ſituation of the fixed ſtars and planets, hee comprehendeth by this word the whole heaven.

[d] That is, the raine, which is in the middle region of the ayre, which hee heere comprehendeth under the name of the heavens.

[e] Meaning the great and Monſtrous fiſhes, as Whales, and ſuch like.

[f] Which come not by chance or fortune, but by Gods appointed ordinance.

[g] For the greater gifts that any hath receiued, & the more high that one is preferred, the more bound is hee to praiſe God for the ſame: but neither high nor low condition or degree can bee exempted from this dutie.

[h] That is, the dignity, power, and glory of his Church

[i] By reaſon of his covenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to praiſe the Lord, for his victorie and conqueſt, that he giveth his Saints againſt all mans power.*

¶ *Praiſe yee the Lord.*

SIng yee unto the Lord [a] a new ſong: let his praiſe *bee heard* in the Congregation of Saints.

2 Let Iſrael rejoice in him that [b] made him, and let the children of Zion rejoice in their [c] King.

3 Let them praiſe his Name with the flute: let them ſing praiſes unto him with the timbrell and harpe.

4 For the Lord hath pleaſure in his people: he will make the meeke glorious by deliverance.

5 Let the Saints be joyfull with glory: let them ſing loud upon their [d] beds.

6 Let the high acts of God be in their mouth, and a two edged ſword in their hands.

7 [e] To execute vengeance upon the heathen, *and* corrections among the people:

8 To binde [f] their Kings in chaines, and their Nobles with fetters of iron,

9 That they may execute upon them the judgement that is [g] written: this honour ſhall be to all his Saints. Praiſe yee the Lord.

[a] For his rare & manifolde benefits beſtowed on his Church.

[b] In that that they were preferred before all other nations, it was as a new creation, and therefore Pſal. 95. 7. they were called the ſheep of Gods hands.

[c] For God, as he is the Creator of the ſoule & body, ſo will hee that both two ſerve him, and that his people be continually ſubject unto him, as their moſt lawfull King.

[d] He alludeth to that continuall reſt and quietneſſe, which they ſhould have, if they would ſuffer God to rule thẽ.

[e] That is, chiefly accompliſhed in the kingdome of Chriſt, when Gods people for juſt cauſes execute Gods judgements againſt his enemies: and it giveth no liberty to any to revenge their private injuries.

[f] Not onely the people, but the Kings that were their enemies, ſhould bee deſtroied.

[g] Hereby God bindeth the hands and minds of all his, to enterpiſe no further then hee appointeth.

PSAL. CL.

1 *An exhortation to praiſe the Lord without ceaſing, by all manner of waies, for all his mighty and wonderfull workes.*

¶ *Praiſe yee the Lord.*

PRaiſe yee God in his [a] Sanctuarie: praiſe yee him in the [b] firmament of his power.

2 Praiſe yee him in his mighty acts: praiſe yee him according to his excellent greatneſſe.

3 Praiſe ye him in the ſound of the [c] trumpet: praiſe ye him upon the viole and the harpe.

4 Praiſe yee him with timbrell and flute: praiſe yee him with virginals and organs.

5 Praiſe yee him with ſounding cymbales: praiſe ye him with high ſounding cymbales.

6 Let every thing that hath [d] breath praiſe the Lord. Praiſe ye the Lord.

[a] That is, in the heaven.

[b] For his wonderfull power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mighty word of God ſhineth.

[c] Exhorting the people onely to rejoice in praiſing God, hee maketh mention of thoſe inſtrumẽts which by Gods commãdement were appointed in the old Lawe, but under Chriſt the uſe thereof is aboliſhed in the Church.

[d] Hee ſheweth that all the order of nature is boũd to this duty, and much more Gods children, who ought never to ceaſe to praiſe him, till they bee gathered into that kingdome, which hee hath prepared for his, where they ſhall ſing everlaſting praiſe.

THE* PROVERBES OF SALOMON.

The Argument.

THE wonderfull love of God toward his Church, is declared in this Booke: foraſmuch as the ſumme and effect of the whole Scripture is here ſet forth in theſe briefe ſentences, which partly containe doctrine, and partly manners, and alſo exhortations to both: whereof the nine firſt Chapters, are as a Preface full of grave ſentences and deepe myſteries, to allure the hearts of men to the diligent reading of the Parables that follow: which are left as a moſt precious jewell to the Church, of thoſe three thouſand Parables mentioned, 1 King. 4. 32. *and were gathered and committed to writing, by Salomons ſervants, and indited by him.*

Chap. I.

1 The power and uſe of the word of God. 7 Of the feare of God, and knowledge of his Word. 10 We may not conſent to the entiſings of ſinners. 20 Wiſedome complaineth that ſhe is contemned. 24 The puniſhment of them that contemne her.

THE Parables of Salomon the ſonne of David King of Iſrael.

2 To know wiſedome, [a] and inſtruction, to underſtand the words [b] of knowledge,

3 To receive [c] inſtruction to doe wiſely, *by* [d] juſtice and judgement and equitie,

4 To give unto the [e] ſimple, ſharpneſſe of wit, *and* to the childe knowledge and diſcretion.

5 A wiſe man ſhall heare, and increaſe in learning, and a man of [f] underſtanding ſhall attaine unto wiſe counſels,

6 To underſtand a parable, and the interpretation, the words of the wiſe, and their darke ſayings.

¶ 7 * The feare of the Lord *is* the beginning of knowledge: *but* fooles deſpiſe wiſedome and inſtruction.

8 My ſonne heare thy [g] fathers inſtruction, and forſake not thy [h] mothers teaching.

9 For they ſhall be ‡ a comely ornament unto thine head, and *as* chaines for thy necke.

10 ¶ My ſonne, if [i] ſinners doe entiſe thee, conſent thou not.

11 If they ſay, Come with us, wee will lay waite for [k] blood, *and* lie privily for the innocent without a cauſe:

12 Wee will ſwallow them up alive like a [l] grave even whole, as thoſe that goe downe into the pit.

13 We ſhall finde alſo precious riches, *and* fill our houſes with ſpoile.

14 Caſt in thy lot among us: we will all have one [m] purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foot from their [n] path.

16 For their feet runne to evill, and make haſte to ſhed blood.

17 Certainly, *as* without cauſe the net is ſpread before the eies of all that have wing:

18 So they lay wait for blood, *and* lie privily for [o] their lives.

19 Such *are* the waies of every one that is greedie of gaine: hee would take away the [p] life of the owners thereof.

20 ¶ [q] Wiſdome crieth without: ſhe uttereth her voice in the [r] ſtreets.

21 She calleth in the high *ſtreet, among* the preaſſe in the entring of the gates, *and* uttereth her words in the Citie, *ſaying,*

22 O ye [ſ] fooliſh, how long will yee love fooliſhneſſe? and the ſcornefull take their pleaſure in ſcorning, and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde unto you, *and* make you underſtand my words)

24 Becauſe I have called and ye refuſed: I have ſtretched out mine hand, and none would regard,

25 But ye have deſpiſed all my counſell, and would none of my correction.

26 I will alſo [t] laugh at your deſtruction, *and* mock when your feare commeth.

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* This word Proverbe, or Parable, ſignifieth a grave and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the evill part for a mocke or ſcoffe.

[a] That is, what wee ought to know and follow, and what wee ought to refuſe.

[b] Meaning, the word of God, wherein is the only true knowledg.

[c] To learne to ſubmit our ſelves to the correction of thoſe that are wiſe.

[d] By living juſtly, and rendring to every man that which appertaineth unto him.

[e] To ſuch as have no diſcretion to rule themſelves.

[f] As hee ſheweth that theſe Parables containing the effect of religion, as touching manners and doctrine, doe appertaine to the ſimple people: ſo doth hee declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

* *Pſal.* 111. 10 *Eccleſ.* 1. 16.

[g] He ſpeaketh this in the name of God, which is the univerſal father of all creatures, or in the name of the Paſtour of the Church, who is as a Father.

[h] That is, of the Church, wherein the faithfull are begotten by the incorruptible ſeed of Gods word.

‡ *Ebr. Increaſe of grace.*

[i] To wit, the wicked which have not the feare of God.

[k] He ſpeaketh not onely of the ſhedding of blood with hand, but of all crafty practiſes which tend to the detriment of our neighbour.

[l] As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath none end.

[m] Hee ſheweth whereby the wicked are allured to join together, becauſe they have every one part of the ſpoile of the innocent.

[n] That is, have nothing at all to doe with them.

[o] Hee ſheweth that there is no cauſe to move theſe wicked to ſpoile the innocent, but their avarice & cruelty.

[p] Whereby hee concludeth that the covetous man is a murtherer.

[q] This wiſedome is the eternall Word of God.

[r] So that none can pretend ignorance.

[ſ] Wiſdome reproveth three kindes of men, the fooliſh or ſimple, which erre of ignorance, and the mockers that cannot ſuffer to bee taught, and the fooles, which are drowned in worldly luſts, and hate the knowledge of godlineſſe.

[t] This is ſpoken according to our capacitie, ſignifying, that the wicked which mock and jeſt at Gods Word, ſhall have the juſt reward of their mocking.

27 When [u] your feare commeth like *ſudden* deſolation, and your deſtruction ſhall come like a whirle-winde: when affliction and anguiſh ſhall come upon you,

28 Then ſhall they call upon me, but I will not anſwer: they ſhall ſeeke me early, but they ſhall not [x] finde me.

29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.

30 They would none of my counſell, *but* [y] deſpiſed all my correction.

31 Therefore ſhall they eate of the [z] fruit of their owne way, and bee filled with their owne devices.

32 For [a] eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroieth them.

33 But he that obeyeth me, ſhall dwell ſafely, and be quiet from feare of evill.

CHAP. II.

1 *Wiſedome exhorteth to obey her.* 5 *Shee teacheth the feare of God.* 6 *She is given of God.* 10 *She preſerveth from wickedneſſe.*

MY ſonne, if thou wilt receive my words, and [a] hide my commandements within thee;

2 And cauſe thine eares to hearken unto wiſedome, *and* incline [b] thine heart to underſtanding,

3 (For if thou calleſt after knowledge, *and* [c] crieſt for underſtanding:

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou underſtand the feare of the Lord, and finde the [e] knowledge of God.

6 For the Lord giveth wiſedome, out of his mouth *commeth* knowledge and underſtanding.

7 Hee ‡ preſerveth the ſtate of the righteous: *he is* a ſhield to them that walk uprightly,

8 That they may keepe the waies of judgement: and he preſerveth the way of his Saints)

9 Then ſhalt thou underſtand righteouſneſſe, and judgement, and equitie, *and* every good path.

10 ¶ When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,

11 *Then* ſhall [f] counſell preſerve thee, *and* underſtanding ſhall keepe thee,

12 And deliver thee from the evill way, *and* from the man that ſpeaketh froward things,

13 *And from* them that leave the [g] waies of righteouſneſſe to walke in the waies of darkneſſe:

14 Which rejoice in doing evill, *and* delight [h] in the frowardnes of the wicked,

15 Whoſe waies are crooked, and they are lewd in their pathes.

16 And it ſhall deliver thee from the ſtrange [i] woman, *even* from the ſtranger, which flattereth with her words.

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths unto [n] the dead.

19 All they that goe unto her, returne not againe, neither take they hold of the waies of life.

20 Therefore walke thou in the way of good men, and keepe the waies of the righteous.

21 For the juſt ſhal dwell in the [o] land, and the upright men ſhall remaine in it.

22 But the wicked ſhall bee cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

1 *The word of God giveth life.* 5 *Truſt in God.* 7 *Feare him* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that follow the word of God, all things ſhall ſucceed well.*

MY ſonne, Forget not thou my Law, but let thine heart * keep my commandements.

2 For they ſhall increaſe the length of thy [a] daies and the yeeres of life, and *thy* proſperitie.

3 Let not [b] mercie and truth forſake thee: binde them on thy [c] necke, *and* write them upon the table of [d] thine heart.

4 So ſhalt thou finde favor and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord with all thine heart, and leane not unto thine owne wiſedome.

6 In all thy waies acknowledge him, and he ſhall direct thy waies.

7 ¶ Be not wiſe in thine owne eies: *but* feare the Lord, and depart from evill.

8 *So* health ſhall be unto thy [e] navell, and marrow unto thy bones.

9 [f] Honor the Lord with thy riches, and with the firſt *fruites* of all thine increaſe.

10 So ſhall thy barnes bee filled with abundance, and thy preſſes ſhall [g] burſt with new wine.

11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither be grieved with his correction.

12 * For the Lord correcteth him, whom he loveth, even as the father *doth* the child in *whom* he delighteth.

13 Bleſſed *is* the man that findeth wiſdome, and the man that getteth underſtanding.

14 For the merchandiſe thereof is better then the merchandiſe of ſilver, and the gaine thereof *is better* then gold.

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[u] That is, your deſtruction, which thing you feared.

[x] Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

[y] Shewing that without faith & obedience we cā not cal upon God aright.

[z] They ſhall feele what commodity their wicked life ſhall give them.

[a] That is, the proſperity, and ſenſualitie, wherin they delight.

[a] That is, keepe them in thine heart.

[b] If thou give thy ſelfe to the true knowledge of God without hypocriſie.

[c] Meaning, that vvee muſt ſeeke the knowledge of God with care & diligence.

[d] Shewing, that no labour muſt be ſpared.

[e] This (ſaith he) is the true vviſedome to know & feare God.

‡ Or, *hideth the ſalvation.*

[f] The Word of God ſhall teach thee and counſell thee how to governe thy ſelfe.

[g] That is, the Word of God, which is the only light to follow their owne fantaſies, vvhich are darkneſſe.

[h] When they ſee any given to evill as they are.

[i] Meaning, that vviſedome vvhich is the vvord of God, ſhal preſerve us from all vices: naming this vice of whoredome, whereunto man is moſt prone.

[k] That is, her husband, which is her head & guide to govern her, frō vvhom ſhe ought not to depart, but remaine in his ſubjection.

[l] Which is the promiſe made in marriage.

[m] Her acquaintance vvith her familiars and them that haunt her.

[n] To them that are dead in bodie and ſoule.

[o] They ſhal enjoy the temporall and ſpiritual promiſes of God, as the wicked ſhall bee void of them.

* *Deut.* 8. 1. *and* 30. 16.

[a] Long life is the bleſſing of God, vvhich he giveth to his, ſo farre forth as it is expedient for them.

[b] By mercie and truth, he meaneth the commandements of the firſt and ſecond Table: or elſe the mercie and faithfulneſſe that vvee ought to uſe toward our neighbours.

[c] Keepe them as a moſt precious jewell.

[d] Have them ever in remembrance.

[e] By this part he comprehēdeth the vvhole bodie, as by health he meaneth all the benefits promiſed in the Law, both corporall and ſpirituall.

[f] As vvas commanded in the Law, Exo. 23. 19 Deut. 26. 2. and by this they acknowledged, that God was the giver of all things, & that they vvere ready to beſtow all at his commandement.

[g] For to the faithfull diſtributer God giveth in greater aboundance.

* *Heb.* 12. 5. *Revel.* 3. 19.

15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared unto her.

16 Length of daies *is* in her right hand, [h] *and* in her left hand riches and glorie.

17 Her waies *are* waies of pleaſure, and all her paths proſperitie.

18 She is a tree [i] of life to them that lay hold on her, and bleſſed *is* he that reteineth her.

19 The Lord by wiſedome hath laid the [k] foundation of the earth: and hath ſtabliſhed the heavens through underſtanding.

20 By his knowledge the depths are broken up, and the clouds drop downe the dew.

21 My ſonne, let not *theſe things* depart from thine eies, *but* obſerve wiſedome, and counſell.

22 So they ſhall bee life to thy ſoule, and grace unto thy ‡ necke.

23 Then ſhalt thou walke ſafely by thy way: and thy foot ſhall not ſtumble.

24 If thou ſleepeſt, thou ſhalt not bee afraid: and when thou ſleepeſt, thy ſleepe ſhall be ſweet.

25 Thou ſhalt not feare for *any* ſudden feare, neither for the [l] deſtruction of the wicked, when it commeth.

26 For the Lord ſhall bee for thine aſſurance, and ſhall preſerve thy foot from taking.

27 ¶ With-hold not the good from [m] the owners thereof, though there bee power in thine hand to doe it.

28 Say not unto thy neighbour, Goe and come againe, and to morrow will I give *thee*, if thou *now* have it.

29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell [n] without feare by thee.

30 ¶ Strive not with a man cauſeleſſe, when he hath done thee no harme.

31 ¶ Be not [o] envious for the wicked man, neither chuſe any of his waies.

32 For the froward *is* abomination unto the Lord: but his [p] ſecret is with the righteous.

33 The curſe of the Lord *is* in the houſe of the wicked: but hee bleſſeth the habitation of the righteous.

34 With the ſcornefull [q] he ſcorneth, but he giveth grace to the humble.

35 The wiſe ſhall inherit glorie: but fooles diſhonour, *though* they be exalted.

CHAP. IV.

1 Wiſedome and her fruits ought to be ſearched. 14 The way of the wicked muſt be refuſed. 20 By the Word of God, the heart, eies, and courſe of life muſt be guided.

HEare, O yee children, the inſtruction of a [a] father, and give eare to learne underſtanding.

[h] Meaning, that hee that ſeeketh wiſedome, that is, ſuffereth himſelfe to be governed by the word of God, ſhall have all proſperitie both ſpirituall, and temporall.

[i] Which bringeth forth ſuch fruit, that they that eate thereof, have life: and he alludeth to the tree of life in Paradiſe.

[k] Heereby hee ſheweth that this wiſedome, whereof hee ſpeaketh, is everlaſting, becauſe it was before all creatures, and that all things, even the vvhole world were made by it.

‡ *Or, throat, read Chap.* 1.9.

[l] For when God deſtroieth the wicked, hee will ſave his as he did Lot in Sodome.

[m] Not only from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from thẽ, which have need of the uſe thereof.

[n] That is, putteth his truſt in thee.

[o] Deſire not to bee like unto him.

[p] That is, his covenant and fatherly affection, which is hid and ſecret from the world.

[q] Hee will ſhew by his plagues, that their ſcornes ſhall turne to their owne deſtruction, as Chap. 1.26.

[a] He ſpeaketh this in the perſon of a Preacher or Miniſter, which is as a father unto the people, read c. 1.8.

2 For I do give you a good doctrine: *therefore* forſake ye not my law.

3 For I was my fathers ſonne, tender and [b] deare in the ſight of my mother.

4 When [c] he taught me, and ſaid unto me, Let thine heart hold faſt my words: keepe my commandements, and thou ſhalt live.

5 Get wiſedome: get underſtanding: forget not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall keep thee: love her, and ſhee ſhall preſerve thee.

7 [d] Wiſedome *is* the beginning: get wiſedome *therefore*: and above all thy poſſeſſion get underſtanding.

8 Exalt her, and ſhe ſhall exalt thee: ſhe ſhall bring thee to honour if thou imbrace her.

9 She ſhall give a comely ornament unto thine head, *yea*, ſhe ſhall give thee a crowne of glorie.

10 ¶ Heare, my ſonne, and receive my words, and the yeeres of thy life ſhall bee many.

11 I have [e] taught thee in the way of wiſedome, *and* led thee in the pathes of righteouſneſſe.

12 When thou goeſt, thy gate ſhall not be [f] ſtrait, and when thou runneſt thou ſhalt not fall.

13 Take hold of inſtruction, *and* leave not: keepe her, for ſhe is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of evill men.

15 Avoid it, *and* goe not by it: turne from it, and paſſe by.

16 For they cannot [g] ſleepe, except they have done evill, and their ſleep departeth except they cauſe *ſome* to fall.

17 For they eat the bread of [h] wickedneſſe, and drinke the wine of violence.

18 But the way of the righteous ſhineth as the light that [i] ſhineth more and more unto the perfit day.

19 The way of the wicked *is* as the darkneſſe: they know not wherein they ſhall fall.

20 ¶ My ſonne, hearken unto my words, incline thine eare unto my ſayings,

21 Let them not depart from thine eies, *but* keep them in the mids of thine heart.

22 For they are life unto thoſe that find them, and health unto all their [k] fleſh.

23 Keep thine heart with all diligence: for thereout commeth [l] life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eies behold the right, and let

[b] In Ebrew it is Onely: for though ſhe had three others, as 1 Chron. 3.5. yet ſo tenderly ſhe loved Salomon, that he was unto her, as her onely ſonne.

[c] Meaning, David his father.

[d] Hee ſheweth that we muſt firſt begin at Gods word, if ſo be we will that other things proſper with us, contrary to the judgement of the vvorld, vvhich make it their laſt ſtudie, or elſe, care not for it at all.

[e] Salomon declareth, what care his father had to bring him up in the true feare of God: for this was Davids proteſtation.

[f] Thou ſhalt walk at libertie, without offence.

[g] Meaning, that to doe evill, is more proper and naturall to the wicked, then to ſleepe, eate, or drinke.

[h] Gotten by wicked meanes and cruell oppreſſion.

[i] Signifying, that the godly increaſe daily in knowledge and perfection, till they come to full perfection, which is, when they ſhal be joined to their head in the heavens.

[k] That is, they ſhall have health of bodie: under which all other bleſſings promiſed in the law are contained.

[l] For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

let thine eye-lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy waies be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remove thy foot from evill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 Hee willeth a man to live on his labours, and to helpe others. 18 To love his wife. 22 The wicked taken in their owne wickedneſſe.

MY ſonne, hearken unto my wiſedome, *and* incline thine eare unto my ‡ knowledge,

2 That thou maiſt regard counſell, and thy lips obſerve knowledge.

3 For the lips of a [a] ſtrange woman drop *as* an honey combe, and her mouth is more ſoft then [b] oile.

4 But the end of her is bitter as worme-wood, *and* ſharpe as a two-edged ſword.

5 Her [c] feet goe downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] immoveable: thou canſt not know *them*.

7 Heare yee me now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neare the doore of her houſe,

9 Leſt thou give thine [e] honour unto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould bee filled with thy ſtrength, and thy [f] labours bee in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, how have I hated inſtruction, and mine heart deſpiſed correction!

13 And have not obeyed the voice of them that taught me, nor inclined mine eare to them that inſtructed me!

14 I was almoſt *brought* into all evill in the mids of the Congregation and [g] aſſembly.

15 ¶ Drink the water of [h] thy ciſterne, and of the rivers out of the mids of thine owne Well.

16 Let the fountaines flow forth, and the rivers of waters in the ſtreets.

17 But let them be thine, *even* [i] thine onely, and not the ſtrangers with thee.

18 Let thy [k] fountaine be bleſſed, and rejoice with the wife of thy [l] youth.

19 *Let her be as* the loving hinde and pleaſant roe: let her breaſts ſatiſfie thee at all times, *and* delight in her love continually.

20 For why ſhouldeſt thou ‡ delight, my ſonne, in a ſtrange woman, or embrace the boſome of a ſtranger?

21 For the waies of man *are* before the [m] eies of the Lord, and he pondereth all his paths.

22 His owne iniquities ſhall take the wicked himſelfe, and he ſhall bee holden with the cords of his owne ſinne.

23 He ſhall [n] die for fault of inſtruction, and ſhall go aſtray through his great folly.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothfull and ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerve the Word of God. 24 To flee adulterie.

MY ſonne, if thou be ſuretie for thy neighbour, *and* haſt ſtricken hands with the ſtranger,

2 Thou art [a] ſnared with the words of thy mouth: thou art *even* taken with the words of thine owne mouth.

3 Doe this now, my ſonne, and deliver thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Give no ſleepe to thine eies, nor ſlumber to thine eye-lids.

5 Deliver thy ſelfe as a Doe from the hand *of the hunter,* and as a bird from the hand of the fowler.

6 ¶ Goe to the [b] piſmire, O ſluggard: behold her waies, and be wiſe.

7 For ſhe having no guide, governor, nor ruler,

8 Prepareth her meate in the ſummer, *and* gathereth her food in harveſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 * *Yet* a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy povertie commeth as one that [d] travaileth by the way, and thy neceſſitie like [e] an armed man.

12 The unthriftie man *and* the [f] wicked man walketh with a froward mouth.

13 He maketh a ſigne with his eies: he ‡ ſignifieth with his feet: he [g] inſtructeth with his fingers,

14 Lewd things *are* in his heart: hee imagineth evill at all times, *and* raiſeth up contentions,

15 Therefore ſhall his deſtruction come ſpeedily: he ſhall be deſtroied ſuddenly without recoverie.

16 ¶ Theſe ſixe things doth the Lord hate: yea, his ſoule abhorreth ſeven:

17 The haughtie eies, a lying tongue, and the hands that ſhed innocent blood,

18 An heart that imagineth wicked enterpriſes, [h] feet that be ſwift in running to miſchiefe,

19 A falſe witnes that ſpeaketh lies, and him that raiſeth up contentions among ‡ brethren.

20 ¶

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[m] Keepe a meaſure in all thy doings.

‡ *Or, underſtanding.*

[a] That is, an harlot which giveth her ſelfe to another, then to her husband.

[b] By oile and honey, he meaneth flattering & craftie entiſements.

[c] All her doings leade to deſtruction.

[d] She hath ever new meanes to allure to wickedneſſe.

[e] That is, thy ſtrength & goods to her that will have no pitie upon thee: as is read of Sampſon, and the prodigall ſonne.

[f] The goods gotten by thy travel.

[g] Although I was faithfully inſtructed in the truth, yet had I almoſt falne to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

[h] He teacheth us ſobrietie, exhorting us to live of our owne labors, and to be beneficiall to the godly that want.

[i] Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelfe, thy family, and them that are of the houſhold of faith.

[k] Thy children ſhall come of thee in great aboundance: ſhewing, that God bleſſeth mariage, and curſeth whoredome.

[l] Which thou diddeſt marry in thy youth.

‡ *Or, goe aſtray with a ſtranger.*

[m] Hee declareth that except man doe joine to his wife both in heart and outward cōverſation, that he ſhall not eſcape the judgements of God.

[n] Becauſe he will not give eare to Gods word and be admoniſhed.

[a] Hee forbiddeth us not to become ſuretie one for an other, according to the rule of charity, but that wee conſider for whō and after vvhat ſort, to that the creditor may not be defrauded.

[b] If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe, and not to burthen others.

* *Chap. 24.33*

[c] Hee expreſſeth lively the nature of the ſluggards, which, though they ſleepe never ſo long, yet have never enough, but ever ſeeke occaſions thereunto.

[d] That is, ſuddenly, and when thou lookeſt not for it.

[e] It ſhall come in ſuch ſort as thou art not able to reſiſt it.

[f] Hee ſheweth to what inconvenience the idle perſons & ſluggards come by calling them unthriftie, or the men of Belial, & ſlanderous.

‡ *Ebr. ſpeaketh.*

[g] Thus all his geſture tendeth to wickedneſſe.

[h] Meaning, the raging affections, which carrie a man away in ſuch ſort, that he cannot tel what he doth.

‡ *Or neighbour.*

20 ¶ My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Binde them alway upon [i] thine heart, *and* tie them about thy necke.

[i] Read Chap. 3. 3.

22 It ſhall leade thee, when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, *and* when thou wakeſt, it ſhall talke with thee.

23 For the [k] commandement *is* a lanterne, and inſtruction a light: and [l] corrections for inſtruction *are* the way of life,

[k] By the commandement, hee meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

[l] And reprehenſions when the word is preached bring us to life.

24 To keep thee from the wicked woman, *and* from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her [m] eye-lids.

[m] With her wanton looks and geſture.

26 For becauſe of the whoriſh woman, *a man is brought* to a morſell of bread, and a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his boſome, and his clothes not be burnt?

[n] Meaning, that ſhee vvill never ceaſe till ſhe have brought thee to beggery, and then ſeeke thy deſtruction.

28 Or, can a man goe upon coales, and his feet not be burnt?

29 So hee that goeth into his neighbours wife, ſhall not be innocent, whoſoever toucheth her.

30 Men do not [o] deſpiſe a thiefe, when hee ſtealeth, to ſatisfie his [p] ſoule, becauſe he is hungry.

[o] Hee reproveth not theft, but ſheweth that it is not ſo abominable as vvhoredome, foraſmuch as theft might bee redeemed: but adultery was a perpetuall infamie, & death by the Law of God.

[p] Meaning, for very neceſſitie.

31 But if he be found, he ſhall reſtore ſeven fold, *or* he ſhall give all the ſubſtance of his houſe.

32 But hee that committeth adulterie with a woman, he ‡ is deſtitute of underſtanding: he that doth it, deſtroieth his owne ſoule.

‡ *Ebr. faileth in heart.*

33 He ſhall finde [q] a wound and diſhonour, and his reproach ſhall never bee put away.

[q] That is, death appointed by the Law.

34 For jealouſie *is* the rage of a man: therefore he will not [r] ſpare in the day of vengeance.

[r] He ſheweth, that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods Law, nor the Law of nature, admitteth any ranſome for the adulterie.

35 Hee cannot beare the ſight of any ranſome: neither will he conſent, though thou augment the gifts.

CHAP. VII.

1 *An exhortation to wiſedome and to the word of God,* 5 *Which will preſerve us from the Harlot,* 6 *Whoſe manners are deſcribed.*

MY ſonne, keep my words, and hide my commandements with thee.

2 Keepe my commandements, , and thou ſhalt live, and mine inſtruction as the [a] apple of thine eyes.

[a] By this diverſitie of words hee meaneth, that nothing ought to be ſo deare unto us, as the vvord of God, nor that we look on any thing more, nor minde any thing ſo much.

3 Binde them upon thy fingers, *and* write them upon the Table of thine heart.

4 Say unto wiſdome, Thou art my ſiſter: & call underſtanding *thy* kinſwoman,

5 That they may keep thee from the ſtrange woman, *even* from the ſtranger that is ſmooth in her words.

6 ¶ [b] As *I was* in the window of mine houſe, I looked through my window,

[b] Salomon uſeth this parable, to declare their follie, that ſuffer themſelves to bee abuſed by harlots.

7 And I ſaw among the fooles, *and* conſidered among the children a young man deſtitute of underſtanding,

8 Who paſſed through the ſtreet by her corner, and went toward her houſe,

9 In the twilight in the evening, when the night began to be [c] blacke, and darke.

[c] He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their owne conſciences did accuſe them, which cauſed them to ſeeke the night to cover their filthineſſe.

10 And behold, there met him a woman with an harlots ‡ behaviour, and ‡ ſubtill in heart.

‡ *Or, garment.*

‡ *Or, hid.*

11 (She [d] is babling and loud: whoſe feet cannot abide in her houſe.

[d] Hee deſcribeth certaine conditions, which are peculiar to harlots.

12 Now *ſhe is* without, now in the ſtreets, and lieth in waite at every corner)

13 So ſhe caught him and kiſſed him, and ‡ with an impudent face ſaid unto him,

‡ *Ebr ſhe ſtrengthened her face.*

14 I have [e] peace offerings: this [f] day have I payed my vowes:

[e] Becauſe that in peace offerings, a portion returned to them that offered, ſhe ſheweth him that ſhe hath meat at home to make good cheere with: or elſe ſhe would uſe ſome cloke of holines, till ſhe had gotten him in her ſnares.

[f] Which declareth, that harlots outwardly vvill ſeeme holy and religious: both becauſe they may the better deceive others, and alſo thinking by obſerving of ceremonies and offerings, to make ſatiſfaction for their ſinnes.

15 Therefore came I forth to meet thee, that I might ſeeke thy face: and I have found thee.

16 I have deckt my bed with ornaments, ‡ carpets, and laces of Egypt.

‡ *Or, carved worke.*

17 I have perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let us take our fill of love untill the morning: let us take our pleaſure in daliance.

19 For *mine* husband is not at home: he is gone a journey farre off.

20 He hath taken ‡ with him a bag of ſilver, *and* will come home at the day appointed.

‡ *Ebr. in his hand.*

21 Thus with her great craft ſhee cauſed him to yeeld, and with her flattering lips ſhe entiſed him.

22 And he followed her ſtraightwaies, as an [g] oxe that goeth to the ſlaughter, and [h] as a foole to the ſtockes for correction,

[g] Which thinking hee goeth to the paſture, goeth willingly to his own deſtruction.

[h] Which goeth cheerefully, not knowing that he ſhall be chaſtiſed.

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, not knowing that ‡ he is in danger.

‡ *Ebr. it is for his life.*

24 ¶ Heare mee now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her pathes.

26 For ſhe hath cauſed many to fall downe wounded, *and* the [i] ſtrong men *are* all ſlaine by her.

[i] Neither wit nor ſtrength can deliver them that fall into the hands of the harlot.

27 Her houſe is the way * unto the grave, which goeth downe to the chambers of death.

* *Chap. 2. 18.*

Chap. VIII.

1 *Wiſdome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to love and follow her.*

Doth * not [a] wiſdome cry? and underſtanding utter her voice?

2 She ſtandeth in the top of the high places by the way in the place of the depths.

3 She crieth beſide [b] the gates before the citie, at the entrie of the doores,

4 O men, I call unto you, and *utter* my voice to the children of men.

5 O *yee* fooliſh men, underſtand wiſdome, and *ye,* O fooles, be wiſe in heart.

6 Give eare, for I will ſpeake of excellent things, and the opening of my lips *ſhall teach* things that be right.

7 For my mouth ſhal ſpeake the truth, and my lips abhorre wickedneſſe.

8 All the words of my mouth *are* righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to him that will underſtand, and ſtrength to them that would finde knowledge.

10 Receive mine inſtruction, and not ſilver, & knowledge rather then fine gold.

11 For wiſdome is better then precious ſtones: and all pleaſures are not to bee compared unto her.

12 I wiſdome dwel with [d] prudence, and I finde forth knowledge *and* counſels.

13 The feare of the Lord *is* to hate [e] evill: *as* pride, and arrogancie, and the evill way: and a mouth *that ſpeaketh* lewd things, I doe hate.

14 I have counſel and wiſdome: I am underſtanding, *and* I have ſtrength.

15 By me [f] Kings reigne, and Princes decree juſtice.

16 By me Princes rule, and the Nobles, *and* all the Judges of the earth.

17 I love them that love me: and they that ſeeke me [g] early, ſhall find me.

18 Riches and honour *are* with mee: *even* [h] durable riches and righteouſneſſe.

19 My fruit is better then gold, *even* then fine gold, and my revenues *better* then fine ſilver.

20 I cauſe to walke in the way of righteouſneſſe, *and* in the mids of the pathes of [i] judgement.

21 That I may cauſe them that love me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: *I was* [k] before his works of old.

23 I was ſet up from everlaſting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: *and* before the hils, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heavens, I was [l] there, when he ſet the compaſſe upon the deepe:

28 When hee eſtabliſhed the cloudes above, when he confirmed the fountaines of the deepe:

29 When he gave his decree to the Sea, that the water ſhould not paſſe his commandement, when hee appointed the foundations of the earth,

30 Then was I with him *as* a [m] nouriſher, and I was daily *his* delight, reioicing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, unto mee: for bleſſed *are they that* keepe my waies.

33 Heare inſtruction, and be yee wiſe, and refuſe it not: bleſſed *is* the man that heareth me, watching daily at my gates, *and* giving attendance at the poſtes of my doores.

34 For he that findeth me, findeth life, and ſhall obtaine favour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: *and* all that hate me, love death.

Chap. IX.

1 *Wiſdome calleth all to her feaſt.* 7 *The ſcorner will not be corrected.* 10 *The feare of God.* 13 *The conditions of the harlot.*

Wiſdome hath built her [a] houſe, *and* hewen out her [b] ſeven pillars.

2 She hath killed her victuals, drawne her wine, and [c] prepared her table.

3 She hath ſent forth her [d] maidens, *and* crieth upon the higheſt places of the citie, *ſaying,*

4 Who ſo is [e] ſimple, let him come hither, *and* to him that is deſtitute of wiſdome, ſhe ſaith,

5 Come, *and* eat of my [f] meat, and drinke of the wine *that* I have drawne.

6 Forſake *your way,* yee fooliſh, and ye ſhall live: and walke in the way of underſtanding.

7 He that reproveth a ſcorner, purchaſeth to himſelfe ſhame: and hee that rebuketh the wicked, *getteth* himſelfe a [g] blot.

8 Rebuke not a [h] ſcorner, leſt hee hate thee: *but* rebuke a wiſe man, and he will love thee.

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* Chap. 1.20.

[a] Salomon declareth that man is cauſe of his owne perdition, and that hee can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

[b] Where the people did moſt reſort, and which was the place of juſtice.

[c] Meaning, that the word of God is eaſie unto all, that have a deſire unto it, and which are not blinded by the prince of this world.

[d] That is, except a man have wiſdome, which is the true knowledge of God, hee can neither bee prudent, nor good counſeller.

[e] So that he that doth not hate evill, feareth not God.

[f] Whereby hee declareth, that honors, dignity, or riches, come not of mans wiſdom, or induſtrie, but by the providẽce of God.

[g] That is, ſtudy the word of God diligently, and with a deſire to profit.

[h] Signifying, that he chiefely meaneth the ſpirituall treaſures, & heavenly riches.

[i] For there can be no true juſtice or judgement, which is not directed by this wiſdome

[k] Hee declareth hereby the divinitie & eternity of this Wiſdome, which he magnifieth and praiſeth through this booke: meaning thereby the eternall ſon of God, Jeſus Chriſt our Saviour, whom Saint John calleth, the Word that was in the beginning, Joh. 1.1.

[l] He declareth the eternity of the Son of God, which is meant by this word Wiſdome, who was before all time, and ever preſent with the Father.

[m] Some reade, a chiefe Worker: ſignifying, that this Wiſdome, even Chriſt Jeſus, was equall with God his Father, and created, preſerveth, and ſtill worketh with him, as Joh. 5.17.

[n] Whereby is declared, that the worke of the creation was no paine, but a ſolace unto the Wiſdome of God.

[o] By earth, hee meaneth man, which is the work of God, in whom Wiſdome tooke pleaſure: in ſo much as for mans ſake, the Divine wiſedome tooke mans nature, and dwelt among us, & filled us with unſpeakable treaſures, and this is that ſolace and paſtime whereof is here ſpoken.

[a] Chriſt hath prepared him a Church.

[b] That is, many chiefe ſtates and principal parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors, and Doctors.

[c] Hee compareth Wiſdome with great Princes, that keep open houſe, for all that come.

[d] Meaning, true preachers, which are not infected with mans wiſedome.

[e] Hee that knoweth his owne ignorance, and is void of malice.

[f] By the meat & drinke is meant, the word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſervants in his houſe, which is the Church.

[g] For the wicked wil cõteme him, and labour to defame him.

[h] Meaning, them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.

9 Give *admonition* to the wiſe, and he will be wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſdome *is* the feare of the Lord, and the knowledge of holy things, *is* [i] underſtanding.

11 For thy daies ſhal be multiplied by me, and the yeares of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, *and if* thou bee a ſcorner, thou alone ſhalt ſuffer.

13 ¶ A [l] fooliſh woman *is* troubleſome: ſhee *is* ignorant, and knoweth nothing.

14 But ſhee ſitteth at the doore of her houſe on a ſeat in the high places of the citie,

15 To call them that paſſe by the way, that goe right on their way, *ſaying*,

16 Who is ſimple, let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is pleaſant.

18 But he knoweth not, that the dead *are* there, *and that* her gueſts *are* in the depth of hell.

[i] Hee ſheweth that true underſtanding is, to know the will of God in his word, which is meant by holy things.

[k] Thou ſhalt have the chiefe profit and commodity thereof

[l] By the fooliſh womã, ſome underſtand the wicked preachers, who counterfeit the word of God, as appeareth verſ. 16. which were the words of the true preachers, as verſe 4 but their doctrine is but as ſtollen waters, meaning that they are but mens traditiõs, which are more pleaſant to the fleſh then the word of God: & therefore they themſelves boaſt thereof.

CHAP. X.

In this Chapter, and all that follow unto the thirtieth, the wiſe man exhorteth by divers ſentences, which he calleth Parables, to follow vertue, and flee vice: and ſheweth alſo what profit commeth of wiſdome, and what hinderance proceedeth of fooliſhneſſe.

THE PARABLES OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne *is* an heavineſſe to his mother.

2 The treaſures of [a] wickedneſſe profit nothing: but righteouſneſſe delivereth from death.

3 The Lord will [b] not famiſh the ſoule of the righteous: but hee caſteth away the ſubſtance of the wicked.

4 A ‡ ſlothfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, *is* the ſon of wiſdome: *but* he that ſleepeth in harveſt, *is* the ſonne of confuſion.

6 Bleſſings *are* upon the head of the righteous: but iniquity ſhall cover the mouth of the [c] wicked.

7 The memoriall of the juſt *ſhalbe* bleſſed: but the name of the wicked ſhal [d] rot.

8 The wiſe in heart will receive commandements: but the fooliſh in ‡ talke ſhall be beaten.

9 He that walketh uprightly, walketh ‡ boldly: but he that perverteth his waies, ſhall be knowne.

10 Hee that [e] wincketh with the eye, worketh ſorrow, and he that is [f] fooliſh in talke, ſhall be beaten.

* Chap. 15. 20

[a] That is, wickedly gotten.

[b] Though he ſuffer the juſt to want for a time, yet he will ſend him comfort in due ſeaſon.

‡ *Or, deceitfull.*

[c] Whẽ their wickedneſſe ſhall bee diſcovered, they ſhall be as dumbe, and not know what to ſay.

[d] Shal be vile & abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortall.

‡ *Ebr. lips.*

‡ *Or, ſurely.*

[e] He that beareth a faire countenance, & imagineth miſchiefe in his heart, as Chap. 6. 13.

[f] For the corruption of his heart is knowne by his talke.

11 The mouth of a righteous man is a welſpring of life: but iniquity covereth the mouth of the wicked.

12 Hatred ſtirreth up contentions: * but love covereth all treſpaſſes.

13 In the lips of him that hath underſtanding, wiſdome is found, and [g] a rod ſhall be for the backe of him that is deſtitute of wiſdome.

14 Wiſe men lay up knowledge: but the mouth of the foole *is* a preſent deſtruction.

15 The rich mans goods are his [h] ſtrong citie: *but* the feare of the needy *is* their poverty.

16 The labour of the righteous *tendeth* to life: *but* the revenues of the wicked to ſinne.

17 He that regardeth inſtruction, *is in* way of life: but he that refuſeth correction goeth out of the way.

18 Hee that diſſembleth hatred with lying lips, and he that inventeth ſlander, is a foole.

19 In many words there cannot want iniquity: but he that refraineth his lips, is wiſe.

20 The tongue of the juſt man *is as* fined ſilver: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe [i] feed many: but fooles ſhall die for want of wiſdome.

22 The bleſſing of the Lord it maketh rich, and he doth adde no [k] ſorrowes with it.

23 *It is* as a paſtime to a foole to doe wickedly: but wiſdome *is* underſtanding to a man.

24 That which the wicked feareth, ſhall come upon him: but *God* will grant the deſire of the righteous.

25 As the whirle-winde paſſeth, ſo *is* the wicked no more: but the righteous *is as* an everlaſting foundation.

26 As vineger *is* to the teeth, and as ſmoke to the eyes, ſo *is* the ſlothfull to them that [l] ſend him.

27 The feare of the Lord increaſeth the daies: but the yeeres of the wicked ſhall be [m] diminiſhed.

28 The patient abiding of the righteous *ſhall be* gladneſſe: but the hope of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the upright man: but feare ſhall be for the workers of iniquity.

30 The righteous ſhall [n] never bee removed: but the wicked ſhall not dwell in the land.

31 The mouth of the juſt ſhall be fruitfull in wiſdome: but the tongue of the froward ſhall be cut out.

* 1 Cor. 13. 4. 1 Pet. 4. 8.

[g] That is, God will finde him out to puniſh him.

[h] And ſo maketh him bold to doe evill, whereas poverty bridleth the poore from many evill things.

[i] For they ſpeake truth, and edifie many by exhortatiõs, admonitions, and counſell.

[k] Meaning, that al worldly things bring care & ſorrow, whereas they that feele the bleſſings of God, have none.

[l] Hee is but a trouble & griefe to him that ſetteth him about any buſineſſe.

[m] The time of their proſperitie ſhall be ſhort becauſe of their great fall, though they ſeeme to live long.

[n] They enjoy in this life by faith and hope, their everlaſting life.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeaketh* froward things.

Chap. XI.

FAlſe [a] ballances *are* an abomination unto the Lord: but a perfect ‡ weight pleaſeth him.

2 When pride commeth, then commeth [b] ſhame: but with the lowly *is* wiſdome.

3 The uprightneſſe of the juſt ſhall guide them: but the frowardneſſe of the tranſgreſſors ſhall deſtroy them.

4 * Riches availe not in the day of wrath: but righteouſnes delivereth from death.

5 The righteouſneſſe of the upright ſhall direct his way: but the wicked ſhall fall in his owne wickedneſſe.

6 The righteouſneſſe of the juſt ſhall deliver them: but the tranſgreſſors ſhall be taken in *their* owne wickedneſſe.

7 * When a wicked man dieth, *his* hope periſheth, and the hope of the unjuſt ſhall periſh.

8 The righteous eſcapeth out of trouble, and the wicked ſhall come in his [c] ſtead.

9 An [d] hypocrite with *his* mouth hurteth his neighbour: but the righteous ſhall be delivered by knowledge.

10 In the proſperity of the righteous, the citie [e] rejoiceth: and when the wicked periſh, *there is* joy.

11 By the ‡ bleſſing of the righteous, the citie is exalted: but it is ſubverted by the mouth of the wicked.

12 He that deſpiſeth his neighbour, is deſtitute of wiſdome: but a man of underſtanding will [f] keepe ſilence.

13 He that goeth about *as* a ſlanderer, diſcovereth a ſecret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counſell is, the people fall: but where many [g] counſellers are, *there is* health.

15 He ſhall be ſore vexed, that is ſuretie for a [h] ſtranger, and hee [i] that hateth ſuretiſhip, is ſure.

16 A ‡ gracious woman attaineth honour, and the ſtrong men attaine riches.

17 Hee that is mercifull, [k] rewardeth his owne ſoule: but he that troubleth his owne ‡ fleſh *is* cruell.

18 The wicked worketh a deceitfull worke: but he that ſoweth righteouſnes, *ſhall receive* a ſure reward.

19 As righteouſneſſe *leadeth* to life: ſo hee that followeth evill, *ſeeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are upright in *their* way, *are* his delight.

21 [l] *Though* hand *joine* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall eſcape.

22 *As* a jewell of gold in a ſwines ſnout: *ſo is* a faire woman which ‡ lacketh diſcretion.

23 The deſire of the righteous *is* onely good: *but* the hope of the wicked [m] is indignation.

24 There is that ſcattereth, [n] and is more increaſed: but he that ſpareth more [o] then is right, ſurely *commeth* to poverty.

25 The ‡ liberall perſon ſhall have plenty: and hee that watereth, ſhall alſo have raine.

26 He that withdraweth *the* corne, the people will curſe him: but bleſſing *ſhalbe* upon the head of him that [p] ſelleth corne.

27 Hee that ſeeketh good things, geteth favour: but hee that ſeeketh evill, it ſhall come to him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a leafe.

29 He that troubleth his own [q] houſe, ſhall inherit the winde, and the foole *ſhall be* [r] ſervant to the wiſe in heart.

30 The fruit of the righteous *is as* a tree of life, and he that [ſ] winneth ſoules *is* wiſe.

31 Behold, the righteous ſhall be [t] recompenſed in the earth: how much more the wicked and the ſinner?

Chap. XII.

HEe that loveth inſtruction, loveth knowledge: but he that hateth correction *is* a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot bee eſtabliſhed by wickedneſſe: but the [a] root of the righteous ſhall not be moved.

4 A ‡ vertuous woman *is* the crowne of her husband: but ſhe that maketh *him* aſhamed, *is* as corruption in his bones.

5 The thoughts of the juſt *are* right: but the counſels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will [b] deliver them.

7 *God* overthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended for his wiſdome: but the froward of heart ſhall be deſpiſed.

9 He that is deſpiſed, [c] and *is* his own ſervant, is better then hee that boaſteth himſelfe and lacketh bread.

[a] Under this word hee condemneth all falſe weights, meaſure and deceit.

‡ Ebr. *ſtone.*

[b] When man forgetteth himſelfe, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.

* Ezek. 7. 19. Ecclus. 5. 1.

* Wiſd. 5. 15.

[c] That is, ſhall enter into trouble.

[d] A diſſembler that pretendeth friendſhip, but is a privie enemy.

[e] The countrey is bleſſed, where there is godly men, and they ought to rejoice when the wicked are taken away.

‡ Or, *proſperity.*

[f] Will not make light report of others.

[g] Where God giveth ſtore of men of wiſdome and counſell.

[h] Whoſe converſation he knoweth not.

[i] Hee that doeth not without judgment, and conſideration of the circumſtances put himſelfe in danger, as Chap. 6. 1.

‡ Or, *modeſt.*

[k] Is both good to himſelfe, and to others.

‡ Or, *neighbour.*

[l] Though they make never ſo many friends, or thinke themſelves never ſo ſure, yet they ſhall not eſcape.

‡ Or, *is of uncomely behaviour.*

[m] They can looke for nothing but Gods vengeance.

[n] Meaning, them that give liberally, whom God bleſſeth.

[o] That is, the niggard.

‡ Ebr. *the ſoule of bleſſing ſhall be made fat.*

[p] That provideth for the uſe of them that are in neceſſitie.

[q] The covetous men that ſpare their riches to the hinderance of their families, ſhall bee deprived thereof miſerably.

[r] For though the wicked bee rich, yet are they but ſlaves to the godly, which are the true poſſeſſors of the gifts of God.

[ſ] That is, bringeth them to the knowledge of God.

[t] Shall bee puniſhed as hee deſerveth, 1 Pet. 4. 18.

[a] They are ſo grounded in the favour of God, that their roote ſhall proſper continually.

Ebr. *ſtrong, or painefull.*

[b] As their conſcience is upright, ſo ſhall they bee able to ſpeake for themſelves againſt their accuſers.

[c] The poore man that is contemned, & yet liveth of his owne travaile.

10 A righteous man [d] regardeth the life of his beaſt: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, ſhall bee ſatisfied with bread: but he that followeth the idle, *is* deſtitute of ‡ underſtanding.

12 The wicked deſireth the [e] net of evils: but the [f] root of the righteous giveth *fruit*.

13 The evill man is ſnared by the wickedneſſe of *his* lips, but the juſt ſhall come out of adverſitie.

14 A man ſhall bee ſatiate with good things by the fruit of *his* mouth, and the recompence of a mans hands ſhall *God* give unto him.

15 The way of a foole *is* [g] right in his owne eies: but hee that heareth counſell, *is* wiſe.

16 A foole in a day ſhall bee knowne by his anger: but hee [h] that covereth ſhame, *is* wiſe.

17 He that ſpeaketh truth, will ſhew righteouſneſſe: but a falſe witneſſe *uſeth* deceit.

18 * There is that ſpeaketh *words* like the prickings of a [i] ſword: but the tongue of wiſe men *is* health.

19 The lip of truth ſhall be ſtable for ever: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine evill: but to the counſellers of peace *ſhall be* joy.

21 There ſhall none iniquitie come to the juſt: but the wicked are full of evill.

22 The lying lips *are* an abomination to the Lord: but they that deale truly, *are* his delight.

23 A wiſe man concealeth knowledge: but the heart of the fooles publiſheth fooliſhneſſe.

24 * The hand of the diligent ſhal beare rule: but the idle *ſhall be* under tribute.

25 Heavineſſe in the heart of man doth bring it downe: but a [k] good word rejoiceth it.

26 The righteous *is* [l] more excellent then his neighbour: but the way of the wicked will deceive them.

27 The deceitfull man roſteth not that he [m] tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteouſneſſe, and *in that* path-way *there is* no death.

Chap. XIII.

A Wiſe ſonne *will obey* the inſtruction of his father: but a ſcorner will heare no rebuke.

2 A man ſhall eate good things by the fruit [a] of *his* mouth: but the ſoule of the treſpaſſers *ſhall ſuffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, deſtruction *ſhall be* to him.

4 The ſluggard [b] luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall have plenty.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſneſſe preſerveth the upright of ‡ life: but wickedneſſe overthroweth the ſinner.

7 There is that maketh himſelfe rich, and hath nothing, *and* that maketh himſelfe poore, having great riches.

8 A man *will give* his riches for the ranſome of *his* life: but the poore [c] cannot heare the reproch.

9 The light of the righteous rejoyceth: but the candle of the wicked ſhall be put out.

10 Onely by pride [d] doth *man* make contention: but with the well adviſed *is* wiſdome.

11 The [e] riches of vanity ſhall diminiſh: but hee that gathereth with the [f] hand ſhall encreaſe *them*.

12 The hope that is deferred, *is* the fainting of the heart: but when the deſire commeth, *it is as* a tree of life.

13 He that deſpiſeth [g] the word, hee ſhall be deſtroied: but he that feareth the commandement, he ſhall be rewarded.

14 The inſtruction of the wiſe man *is as* the well-ſpring of life, to turne away from the ſnares of death.

15 Good underſtanding maketh acceptable: but the way of the diſobedient *is* hated.

16 Every wiſe man will worke by knowledge: but a foole will ſpred abroad folly.

17 * A wicked meſſenger falleth [h] into evill: but a faithfull ambaſſador *is* preſervation.

18 Poverty and ſhame *is* to him that refuſeth inſtruction: but he that regardeth correction, ſhall be honoured.

19 A deſire accompliſhed delighteth the ſoule: but *it is* an abomination to fooles to depart from evill.

20 Hee that walketh with the wiſe, ſhall be wiſe: but a companion of fooles ſhall be [i] afflicted.

21 Affliction followeth ſinners: but unto the righteous *God* will recompence good.

22 The good man ſhall give inheritance unto *his* childrens children: and the [k] riches of the ſinner is laid up for the juſt.

23 Much foode *is* in the field of the

[l] poore

[d] Is mercifull, even to the very beaſt that doth him ſervice.

* *Cha.* 28.19. *Ecclus.* 26.27.

‡ *Or, defence.*

[e] Continually imagineth means how to do harme to others.

[f] Meaning, their heart within, which is upright and doth good to all.

[g] He ſtandeth in his owne conceit and condemneth all others in reſpect of himſelfe.

[h] Which brideleth his affection.

* *Chap.* 14.15.

[i] Which ſeeke nothing more then to provoke others to anger.

* *Chap.* 10.4.

[k] That is, words of comfort, or a cheerefull minde, which is declared by his words, rejoiceth a man, as a covetous minde killeth him.

[l] That is, more liberall in giving.

[m] Although hee get much by unlawfull meanes, yet will hee not ſpend it upon himſelfe.

[a] If hee uſe his tongue to Gods glory, & the profit of his neighbour, God ſhall bleſſe him.

[b] Hee ever deſireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

[c] For his povertie, he is notable to eſcape the thretnings, which the cruell oppreſſors uſe againſt him.

[d] When as every man contendeth to have the preheminence, & will not give place to another.

[e] That is, goods evill gotten.

[f] That is, with his own labour.

[g] Meaning, the word of God, whereby hee is admoniſhed of his duty.

* *Chap.* 25.13

[h] Bringeth many inconveniences both to himſelfe and to others.

[i] As hee is partaker of their wickedneſſe and beareth with their vices, ſo ſhall hee be puniſhed alike as they are.

[k] Reade Iob 27. 16.17.

[l] poore: but *the field* is deſtroied without diſcretion.

24 * He that ſpareth his rod, hateth his ſonne: but he that loveth him, chaſteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked ſhall want.

Chap. XIV.

A Wiſe woman [a] buildeth her houſe: but the fooliſh deſtroieth it with her owne hands.

2 * He that walketh in his [b] righteouſneſſe, feareth the Lord: but hee that is lewd in his waies, deſpiſeth him.

3 In the mouth of the fooliſh, *is* the [c] rod of pride: but the lips of the wiſe preſerve them.

4 Where none [d] oxen *are*, there the crib *is* emptie: but much increaſe *commeth* by the ſtrength of the oxe.

5 A faithfull witneſſe will not lie: but a falſe record will ſpeake lies.

6 A ſcorner [e] ſeeketh wiſedome, and *findeth* it not: but knowledge *is* eaſie to him that will underſtand.

7 Depart from the fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſedome of the prudent *is* to underſtand his way: but the fooliſhneſſe of the fooles *is* deceit.

9 The foole maketh a mocke [f] of ſinne: but among the righteous *there is* favour.

10 The heart knoweth the [g] bitternes of his ſoule, and the ſtranger ſhall not meddle with his joy.

11 The houſe of the wicked ſhall bee deſtroied: but the Tabernacle of the righteous ſhall flouriſh.

12 * There is a way that ſeemeth right to a man, but the iſſues thereof *are* the waies of death.

13 Even in laughing the heart is ſorrowfull, [h] and the end of that mirth is heavineſſe.

14 The heart that declineth, [i] ſhall be ſatiate with his owne waies: but a good man *ſhall depart* from him.

15 The fooliſh will beleeve every thing: but the prudent will conſider his ſteps.

16 A wiſe man feareth, and departeth from evill: but a foole rageth, and is careleſſe.

17 He that is haſtie to anger, committeth folly, and a ‡ buſie bodie is hated.

18 The fooliſh doe inherite follie: but the prudent are crowned with knowledge.

19 The evill ſhall bow before the good, and the wicked [k] at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the friends of the rich *are* many.

21 The ſinner deſpiſeth his neighbour: but hee that hath mercie on the poore, *is* bleſſed.

22 Doe not they erre that imagine evill? but to them that thinke on good things, *ſhall be* mercie and truth.

23 In all labour there is abundance: but the talke of the lips *bringeth* onely want.

24 The crowne of the wiſe *is* their riches, *and* the follie of the fooles *is* fooliſhneſſe.

25 A faithfull witneſſe delivereth ſoules: but a deceiver ſpeaketh lies.

26 In the feare of the Lord *is* an aſſured ſtrength, and his children ſhall have hope.

27 The feare of the Lord *is as* a wellſpring of life to avoid the ſnares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people *commeth* the deſtruction of the Prince.

29 He that is ſlow to wrath, *is* of great wiſedome: but hee that is of an haſtie minde exalteth folly.

30 A ſound heart *is* the life of ‡ the fleſh: but envie is the rotting of the bones.

31 * He that oppreſſeth the poore, reproveth him that made him: but he honoureth him that hath mercie on the poore.

32 The wicked ſhall be caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome reſteth in the heart of him that hath underſtanding, and is known [m] in the mids of fooles.

34 Juſtice exalteth a nation, but ‡ ſin is a ſhame for the people.

35 The pleaſure of a King *is* in a wiſe ſervant: but his wrath ſhall bee toward him that is lewd.

Chap. XV.

A * Soft anſwere putteth away wrath: but grievous words ſtirreth up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of * fooles babbleth out fooliſhneſſe.

3 The eyes of the Lord in every place behold the evill and the good.

4 A wholeſome tongue *is as* a tree of life: but the frowardneſſe thereof *is* the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.

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[l] God bleſſeth the labour of the poore, and conſumeth their goods, which are negligent becauſe they thinke they have enough.

* *Chap.* 23.13 *Eccleſ.* 30.1.

[a] That is, taketh paine to profit her familie, and to doe that which concerneth her duty in her houſe.

* *Iob.* 12.4.

[b] That is, in uprightnes of heart, and without hypocriſie.

[c] His proud tongue ſhall cauſe him to bee puniſhed.

[d] By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profit.

[e] For the maintainance of his owne ambition, and not for Gods glory; as Simon Magus.

[f] Doth not know the grievouſneſſe thereof, nor Gods judgments againſt the ſame.

[g] As a man's conſcience is witneſſe of his own grief: ſo another cannot feele the joy and comfort, which a man feeleth in himſelfe.

* *Chap.* 16.25.

[h] Hee ſheweth, that the allurement unto ſinne ſeemeth ſweet, but the end thereof is deſtruction.

[i] Hee that forſaketh God, ſhalbe puniſhed, & waxe wearie of his ſins wherein hee delighteth.

‡ *Ebr. the man of imaginations.*

[k] If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſins, which let Gods working.

[l] That is, the ſtrength of a king ſtandeth in many people.

‡ *Or body.*

* *Chap.* 17.5.

[m] For as much as they are convict thereby, and put to ſilence.

‡ Or, *and the mercie of the people is a ſacrifice for ſinne.*

* *Chap.* 25.15.

* *Verſe* 28.

6 The houſe of the righteous *hath* much treaſure, but the revenewes of the wicked is [a] trouble.

7 The lips of the wiſe doe ſpread abroad knowledge: but the heart of the fooliſh *doth* not ſo.

8 The [b] ſacrifice of the wicked *is* abomination to the Lord: but the praier of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but hee loveth him that followeth righteouſneſſe.

10 Inſtruction is evill to him that [c] forſaketh the way, *and* he that hateth correction ſhall die.

11 [d] Hell and deſtruction *are* before the Lord: how much more the hearts of the ſonnes of men?

12 A ſcorner loveth not him that rebuketh him, neither will he goe unto the wiſe.

13 * A joyfull heart maketh a cheerfull countenance: but by the ſorrow of of the heart the minde is heavie.

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of the foole is fed with fooliſhneſſe.

15 All the daies of the afflicted *are* evill: but a good ‡ conſcience *is* a continuall feaſt.

16 * Better *is* a little with the feare of the Lord, then great treaſure or trouble therewith.

17 Better *is* a dinner of greene herbes where love *is*, then a ſtalled oxe, and hatred therewith.

18 * An angry man ſtirreth up ſtrife: but he that is ſlow to wrath, appeaſeth ſtrife.

19 The way of a ſlothfull man *is* as an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wiſe ſonne rejoiceth the father: but a fooliſh man deſpiſeth his mother.

21 Fooliſhneſſe *is* joy to him that is deſtitute of underſtanding: but a man of underſtanding walketh uprightly.

22 Without counſell thoughts come to nought: but [f] in the multitude of counſellers there is ſtedfaſtneſſe.

23 A joy *commeth* to a man by the anſwer of his mouth: and how good *is* a word [g] in due ſeaſon?

24 The way of life *is* on high to the prudent, to avoid from hell beneath.

25 The Lord will deſtroy the houſe of the proud men: but hee will ſtabliſh the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure *have* [h] pleaſant words.

27 He that is greedie of gaine, troubleth his owne houſe: but he that hateth gifts, ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the wicked mans mouth babbleth evill things.

29 The Lord is farre off from the wicked: but he heareth the praier of the righteous.

30 The light of the eyes rejoiceth the heart, and a good name maketh the bones fatte.

31 The eare that hearkeneth to the [i] correction of life, ſhall lodge among the wiſe.

32 He that refuſeth inſtruction deſpiſeth his owne ſoule: but he that obeyeth correction, getteth underſtanding.

33 The feare of the Lord *is* the inſtruction of wiſedome: and before honour *goeth* [k] humilitie.

CHAP. XVI.

THE [a] preparations of the heart *are* in man: but the anſwer of the tongue *is* of the Lord.

2 All the waies of a man *are* [b] cleane in his owne eies: but the Lord pondereth the ſpirits.

3 ‡ Commit thy workes unto the Lord, and thy thoughts ſhall be directed.

4 The Lord hath made all things for his owne ſake: yea, even the wicked for the day of [c] evill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *joine* in hand, he ſhall not be unpuniſhed.

6 By [d] mercie and truth iniquitie ſhall be forgiven, and by the feare of the Lord they depart from evill.

7 When the waies of a man pleaſe the Lord, he will make alſo his enemies at peace with him.

8 * Better is a little with righteouſneſſe, then great revenewes without equitie.

9 The heart of man [e] purpoſeth his way, but the Lord doth direct his ſteps.

10 A divine ſentence *ſhall be* in the lips of the King: his mouth ſhall not tranſgreſſe in judgement.

11 * A true weight and ballance are of the Lord: all the weights of the bagge *are* his [f] worke.

12 It is an abomination to Kings to commit wickedneſſe: for the throne is ſtabliſhed [g] by juſtice.

13 Righteous lips are the delight of Kings, and the King loveth him that ſpeaketh right things.

14 The wrath of a King *is as* [h] meſſengers of death: but a wiſe man will pacifie it.

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[a] For though they have much, yet it is full of trouble and care.

[b] That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they thinke moſt to be accepted.

[c] Hee that ſwarveth from the word of God, cannot abide to be admoniſhed.

[d] There is nothing ſo deepe, or ſecret, that can be hid frō the eies of God, much leſſe mens thoughts.

* *Chap.* 29.22

‡ *Ebr, heart.*

* *Pſal.* 37.16

* *Chap.* 29.22

[e] That is, he ever findeth ſome let or ſtay, and dare not goe forward.

* *Chap.* 10.1.

[f] Reade Chapt. 11. 14.

[g] If we wil that our talk be comfortable, we muſt waite for time and ſeaſon.

[h] That is, wholſome and profitable to the hearers.

[i] That ſuffereth himſelfe to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.

[k] Meaning, that God exalteth none, but them that are truely humbled.

[a] He derideth the preſumption of man, who dare attribute to himſelfe any thing, as to prepare his heart or ſuch like, ſeeing that hee is not able to ſpeake a word, except God give it him.

[b] Hee ſheweth hereby, that man flattereth himſelfe in his doings, calling that vertue, which God termeth vice.

‡ *Or, role.*

[c] So that the juſtice of God ſhall appeare to his glory, even in the deſtruction of the wicked.

* *Chap.* 11.12

[d] Their upright and repenting life ſhall bee a token that their ſinnes are forgotten.

* *Chap.* 15.16 *Pſal.* 37.16.

[e] He ſheweth the folly of man, which thinketh that his waies are in his own hand, and yet is not able to remove one foot, except God give force.

* *Chap.* 11.1.

[f] If they be true and juſt, they are Gods worke, and he delighteth therein: but otherwiſe, if they bee falſe, they are the work of the devill, and to their condemnation that uſe them.

[g] They are appointed by God to rule according to equitie and juſtice.

[h] That is, he findeth out many means to execute his wrath.

15 In the light of the Kings countenance *is* life: and his favour *is* [i] as a cloud of the latter raine.

16 * How much better is it to get wiſedome then gold? and to get underſtanding, is more to be deſired then ſilver.

17 The path of the righteous is to decline from evill, *and* he keepeth his ſoule, that keepeth his way.

18 Pride *goeth* before deſtruction, and an high minde before the fall.

19 Better it is to be of humble minde with the lowly, then to divide the ſpoiles with the proud.

20 He that is wiſe in *his* buſineſſe, ſhall finde good: and he * that truſteth in the Lord, he is bleſſed.

21 The wiſe in heart ſhall bee called prudent: and [k] the ſweetneſſe of the lips ſhall encreaſe doctrine.

22 Underſtanding *is* a well-ſpring of life unto them that have it: and the [l] inſtruction of fooles *is* follie.

23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips.

24 Faire words *are as* an honey-comb, ſweetneſſe to the ſoule, and health to the bones.

25 * There is a way that ſeemeth right unto man, but the iſſue thereof *are* the waies of death.

26 The perſon that travelleth, travelleth for himſelfe: for his mouth ‡ craveth it of him.

27 A wicked man diggeth up evill, and in his lips *is* like [m] burning fire.

28 A froward perſon ſoweth ſtrife: and a tale-teller maketh diviſion among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee ſhutteth his eyes to deviſe wickedneſſe: hee moveth his lips, *and* bringeth evill to paſſe.

31 Age is a crowne of glorie, *when* it is found in the way of [o] righteouſneſſe.

32 He that is ſlow unto anger, is better then the mightie man: and he that ruleth his owne minde, *is better* then he that winneth a citie.

33 The lot is caſt into the lappe: but the whole diſpoſition thereof *is* [p] of the Lord.

Chap. XVII.

Better is a drie morſell, if peace *bee* with it, then an houſe full of [a] ſacrifices with ſtrife.

2 * A diſcreet ſervant ſhall have rule over a lewd ſonne, and he ſhall divide the [b] heritage among the brethren.

3 *As is* the fining pot for ſilver, and the furnace for gold, ſo the Lord trieth the hearts.

4 The wicked giveth heed to falſe lips, *and* a liar hearkeneth to the naughtie tongue.

5 * He that mocketh the poore, reprocheth him that made him: and he that rejoiceth at the deſtruction, ſhall not be unpuniſhed.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 ‡ High talke becommeth not a foole, much leſſe lying talke a prince.

8 A reward *is as* a ſtone pleaſant in the eies of them that have it: it proſpereth, whitherſoever it [c] turneth.

9 He that covereth a tranſgreſſion, ſeeketh love: but he that repeateth a matter, ſeparateth the [d] prince.

10 A reproofe entereth more into him that hath underſtanding, then an hundreth ſtripes into a foole.

11 A ſeditious perſon ſeeketh onely evill, and a cruell [e] meſſenger ſhall be ſent againſt him.

12 *It is better* for a man to meet a beare robbed of her whelpes, then a [f] foole in his follie.

13 * He that rewardeth evill for good, evill ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* one that openeth the waters: therefore or the contention be medled with, leave off.

15 * He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord.

16 Wherefore is there [g] a price in the hand of the foole to get wiſedome, and *he hath* none heart?

17 A friend loveth at all times: and [h] a brother is borne for adverſitie.

18 A man deſtitute of underſtanding, [i] toucheth the hand, and becommeth ſuretie for his neighbour.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* hee that exalteth his [k] gate, ſeeketh deſtruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, ſhall fall into evill.

21 Hee that begetteth a foole, *getteth* himſelfe ſorrow, and the father of a foole can have no joy.

22 * A joyfull heart cauſeth good health: but a ſorrowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to wreſt the waies of judgement.

24 * Wiſedome *is* in the face of him that hath underſtanding: but the eies of a

foole

[i] Which is moſt comfortable to the drie ground.

* *Deut.* 11.14 *Chap.* 8.10.

* *Pſal.* 125.1

[k] The ſweet words of conſolation, which come forth of a godly heart.

[l] Either that which the wicked teach others, or elſe it is follie to teach them that are malicious.

* *Chap.* 14.12

‡ *Ebr. boweth upon him.*

[m] For he conſumeth himſelf and others.

[n] With his whole endeavour hee laboureth to bring his wickednes to paſſe.

[o] That is, when it is joined with vertue: or elſe the elder that the wicked are, the more they are to be abhorred.

[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſell of God, which ſhall come to paſſe.

[a] For wheras were many ſacrifices, there were many portions given to the people, wherewith they feaſted.

* *Eccl.* 10.26.

[b] That is, ſhall be made governor over the children.

* *Chap.* 14.31

‡ *Ebr. the lip of excellencie.*

[c] The reward hath great force to gain the hearts of men.

[d] He that admoniſheth the prince of his fault, maketh him his enemie.

[e] By the meſſenger, is meant ſuch meanes, as God uſeth to puniſh the rebels.

[f] Whereby hee meaneth the wicked in his rage, who hath no feare of God.

* *Rom.* 12.17. 1 *Theſ.* 5.15. 1 *Pet.* 3.9.

* *Iſa.* 5.23. *Chap.* 24.25.

[g] What availeth it the wicked to be rich, ſeeing he ſetteth not his minde to wiſedome?

[h] So that hee is more thẽ a friend, even a brother, that helpeth in time of adverſity.

[i] Reade Chapt. 6. 1.

[k] Lifteth up himſelfe above his degree.

* *Chap.* 15.13

[l] That is, ſecretly, and out of the boſome of the rich.

* *Eccleſ.* 2.14. *and* 8.1.

foole *are* in the [m] corners of the world.

25 A fooliſh ſonne is a griefe unto his father, and a * heavineſſe unto her that bare him.

26 Surely it is not good to condemne the juſt, nor that the Princes ſhould ſmite *ſuch* [n] for equitie.

27 He that hath knowledge, ſpareth his words, and a man of underſtanding *is* of an excellent ſpirit.

28 Even a foole (when he holdeth his peace) is counted wiſe, and he that ſtoppeth his lips, prudent.

CHAP. XVIII.

FOR the deſire *thereof* he will [a] ſeparate himſelfe to ſeeke it, *and* occupie himſelfe in all wiſedome.

2 A foole hath no delight in underſtanding: but that his heart may be [b] diſcovered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproach.

4 The words of a mans mouth *are like* [d] waters, *and* the well-ſpring of wiſedome *is like* a flowing river.

5 It is not good to [e] accept the perſon of the wicked, to cauſe the righteous to fall in judgement.

6 A fooles lips come with ſtrife, and his mouth calleth for ſtripes.

7 A fooles mouth *is* his own deſtruction, and his lips *are* a ſnare for his ſoule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 He alſo that is ſlothfull in his work, is even the brother of him that is a great waſter.

10 The Name of the Lord *is* a ſtrong tower: the righteous runneth [g] unto it, and is exalted.

11 * The rich mans riches *are* his ſtrong citie: and as an high wall in his imagination.

12 * Before deſtruction the heart of a man *is* haughtie, and before glorie *goeth* lowlineſſe.

13 * Hee that anſwereth a matter before he heare it, it is follie and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmitie: [h] but a wounded ſpirit, who can beare it?

15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *He that is* firſt in his owne cauſe, *is* juſt: then commeth his neighbour, and maketh enquirie of him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] maketh a partition among the mighty.

19 A brother offended *is harder to winne* then a ſtrong citie, and *their* contentions *are* like the [n] barres of a palace.

20 With the fruit of a mans mouth ſhall his belly be ſatisfied, *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue, and they that [o] love it, ſhall eat the fruit thereof.

22 He that findeth a [p] wife, findeth a good thing, and receiveth favour of the Lord.

23 The poore ſpeaketh *with* praiers: but the rich anſwereth roughly.

24 A man *that hath* friends, *ought* to ſhew himſelfe friendly: for a friend is neerer [q] then a brother.

CHAP. XIX.

BEtter * is the poore that walketh in his uprightneſſe, then he that abuſeth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that haſteth with his feet ſinneth.

3 The fooliſhneſſe of a man perverteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 * A falſe witneſſe ſhall not bee unpuniſhed: and he that ſpeaketh lies ſhall not eſcape.

6 Many reverence the face of the Prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends, depart farre from him? though he be inſtant [a] with words, *yet* they will not.

8 He that poſſeſſeth underſtanding, [b] loveth his owne ſoule, and keepeth wiſdome to finde goodneſſe.

9 A falſe witneſſe ſhall not be unpuniſhed: and hee that ſpeaketh lies, ſhall periſh.

10 [c] Pleaſure is not comely for a foole, much leſſe for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger: and his glory *is* [d] to paſſe by an offence.

12 * The Kings wrath *is* like the roaring of a lion: but his favour *is* like the dew upon the graſſe.

13 * A fooliſh ſonne *is* the calamity of his father, * and the contentions of a wife *are like* a continuall [e] dropping.

14 Houſe and riches *are* the inheritance

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[m] That is, wander to and fro and ſeeke not after wiſedome.

* *Chap.* 10.1.

[n] For their well-doing.

[a] He that loveth wiſedome wil ſeparate himſelfe from all impediments: and give himſelf wholly to ſeeke it.

[b] That is, that hee may talke licenciouſly of what ſoever commeth to minde.

[c] Meaning, ſuch one as contemneth all others.

[d] Which can never be drawn emptie, but bring ever profit.

[e] That is, to favor him, and ſupport him.

[f] They are ſoone beleeved, and enter moſt deepely.

[g] Hee ſheweth what is the refuge of the godly againſt all troubles.

* *Chap.* 10.15

* *Chap.* 16.18

* *Eccleſ.* 11.8.

[h] The minde can well beare the infirmity of the bodie, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtain.

[i] Getteth him libertie to ſpeake, and favor of them that are moſt in eſtimation.

[k] Hee that ſpeaketh firſt, is beſt heard of the vvicked Judge, but when his adverſarie enquireth out the matter, it turneth to his ſhame.

[l] If a controverſie cannot otherwiſe bee decided, it is beſt to caſt lots, to know whoſe the thing ſhall bee.

[m] Appeaſeth their controverſie, which are ſo ſt out that cannot otherwiſe bee pacified.

[n] Which for the ſtrength thereof, will not bow nor yeeld.

[o] By the uſing of the tongue well or evill, commeth the fruit thereof either good or bad.

[p] He that is joyned with a vertuous woman in marriage, is bleſſed of the Lord, as Chap 19.14.

[q] That is, oftentimes ſuch are found which are more readie to doe pleaſure, then he that is more bound by dutie.

* *Chap.* 28.6.

* *Deut.* 19.19 *Dan.* 13.62.

[a] To have comfort of them.

[b] Hee that is upright in judgement, findeth favour of God.

[c] The free uſe of things are not to bee permitted to him that cannot uſe them aright.

[d] That is, to cover it by charity, and to doe therein as may moſt ſerve to Gods glorie.

* *Chap.* 20. 2.

* *Chap.* 17.21

* *Chap.* 21. 9.

[e] As raine that droppeth and rotteth the houſe.

*Chap.18.22

tance of the fathers : but * a prudent wife *commeth* of the Lord.

15 Slothfulneſſe cauſeth to fall aſleepe, and a deceitfull perſon ſhall bee affamiſhed.

16 Hee that keepeth the commandement, keepeth his owne ſoule : *but* hee that deſpiſeth his waies ſhall die.

17 Hee that hath mercy upon the poore, lendeth unto the Lord : and the Lord will recompence him that which he hath given.

18 Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.

19 *A man* of much anger ſhal ſuffer puniſhment : and though thou[f] deliver *him*, yet will *his anger* come againe.

[f] Though for a time he give place to counſell, yet ſoone after will he give place to his raging affections.

20 Heare counſell, and receive inſtruction, that thou maieſt be wiſe in thy latter end.

21 Many devices *are* in a[g] mans heart : but the counſell of the Lord ſhall ſtand.

[g] Mãs device ſhal not have ſucceſſe, except God governe it, whoſe purpoſe is unchangeable.

22 That that is to be deſired of a man, *is* his[h] goodneſſe, and a poore man is better then a lyar.

[h] That is, that he be honeſt: for the poore man that is honeſt, is to bee eſteemed above the rich, which is not vertuous.

23 The feare of the Lord *leadeth* to life: and he that is filled *therewith*, ſhall continue, *and* ſhall not be viſited with evill.

*Chap.26.15.

24 * The ſlothfull hideth his hand in *his* boſome, and will not put it to his mouth againe.

*Chap.21.11

25 * Smite a ſcorner, and the[i] fooliſh will beware: and reproove the prudent, and he will underſtand knowledge.

[i] That is, the ſimple and ignorant men learne, when they ſee the wicked puniſhed.

26 He that deſtroieth *his* father, *or* chaſeth away *his* mother, *is* a lewd and ſhamefull childe.

27 My ſonne, heare no more the inſtruction that cauſeth to erre from the words of knowledge.

28 A wicked witneſſe mocketh at judgement, and the mouth of the wicked[k] ſwalloweth up iniquitie.

[k] Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meats & drinkes.

29 *But* judgements are prepared for the ſcorners, and ſtripes for the backe of the fooles.

Chap. XX.

Wine[a] *is* a mocker, *and* ſtrong drinke is raging : and whoſoever is deceived thereby is not wiſe.

[a] By wine here is meant him that is given to wine, and ſo by ſtrong drinke.

*Chap.19.12

2 * The feare of the king *is* like the roaring of a lion : hee that provoketh him unto anger,[b] ſinneth againſt his own ſoule.

[b] Putteth his life in danger.

3 *It is* a mans honour to ceaſe from ſtrife : but every foole will be medling.

4 The ſlothfull will not plow, becauſe of winter : *therefore* ſhall he begge in ſummer, but have nothing.

5 The counſell in the heart of[c] man *is like* deepe waters : but a man that hath underſtanding, will draw it out.

[c] It is hard to finde out. for it is as deep waters, whoſe bottome cannot be found: yet the wiſe man will know a man either by his words or manners.

6 Many men will boaſt, every one of his owne goodneſſe : but who can finde a faithfull man?

7 He that walketh in his integritie, *is* juſt : *and* bleſſed *ſhall* his children *bee* after him.

8 A King that ſitteth in the throne of judgement,[d] chaſeth away all evill with his eies.

[d] Where righteous judgement is executed, there ſin ceaſeth, and vice dare not appeare.

9 * Who can ſay, I have made mine heart cleane, I am cleane from my ſinne?

* 1 *King*.8.46 2 *Chron*.6.36. *Eccles*.7.22. 1 *Iohn* 1.8.

10 Divers ‡ weights, and divers meaſures, both[e] theſe are even abomination unto the Lord.

‡ *Ebr. ſtone & ſtone, ephah and ephah.*

[e] Reade Chap. 26.11.

11 A childe is knowne by his doings, whether his worke bee pure and right.

12 The Lord hath made both theſe, even the eare to heare, and the eye to ſee.

13 Love not ſleepe, leſt thou come unto povertie : open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 It is naught, it is naught, ſaith the buyer : but when hee is gone apart, hee boaſteth.

15 There is gold, and a multitude of precious ſtones : but the lips of knowledg *are* a precious jewell.

*Chap.27.13.

16 * Take his[f] garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

[f] Teach him wit, that hee caſt not himſelfe raſhly into danger.

17 The bread of deceit *is* ſweet to a man : but afterward his mouth ſhall bee filled with gravell.

18 Eſtabliſh the thoughts by counſell: and by counſell make warre.

19 He that goeth about *as* a ſlanderer, diſcovereth * ſecrets: therfore meddle not with him that flattereth with his lips.

* *Chap*.11.13

20 * He that curſeth his father or his mother, his light ſhall be put out in obſcure darkeneſſe.

* *Exod* 21.17 *Levit*. 20.9. *Matth*. 15.4.

21 An heritage *is* haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed.

22 Say not thou, * I will recompence evill : *but* waite upon the Lord, and hee ſhall ſave thee.

* *Deut*.32.35 *Chap*. 17.13. & 24.29. *Rom*. 12.17. 1 *Theſ*. 5.15. 1 *Pet*. 3.9.

23 * Divers weights *are* an abomination unto the Lord, and deceitfull ballances *are* not good.

* *Chap*.11.1. *and verſe* 10.

24 * The ſteps of man *are ruled* by the Lord : how can a man then underſtand his owne way?

* *Ier*. 10.23.

25 It is a deſtruction for a man to[g] devoure that which is ſanctified, and after the vowes to enquire.

[g] That is, to apply it, or take it to his owne uſe, which was appointed to Gods, and then enquire how they may be exempted from the fault.

26 A wiſe king ſcattereth the wicked, and cauſeth the[h] wheele to turne over them.

[h] Which was a kinde of puniſhment then uſed.

27 The[i] light of the Lord, *is* the breath

[i] The word of God giveth life unto man, and cauſeth us to ſee & trie the ſecrets of our dark harts, Hebr. 4.21.

of man, and ſearcheth all the bowels of the belly.

*Chap.29.14.

28 * Mercy and truth preſerve the King: for his throne ſhall bee eſtabliſhed with mercy.

29 The beauty of young men *is* their ſtrength, and the glory of the aged *is* the gray head.

30 [k] The blewneſſe of the wound ſerveth to purge the evill, and the ſtripes within the bowels of the belly.

[k] Sharpe puniſhment that pierceeth even the inward parts, is profitable for the wicked to bring them to amendment.

Chap. XXI.

The[a] Kings heart *is* in the hand of the Lord, *as* the rivers of waters: hee turneth it whitherſoever it pleaſeth him.

[a] Though Kings ſeeme to have all things at cōmandement, yet are they not able to bring their owne purpoſes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiors able.

2 Every * way of a man *is* right in his owne eies: but the Lord pondereth the hearts.

*Chap.16.2.

3 * To doe juſtice and judgement, is more accceptable to the Lord then ſacrifice.

*Mich.6.8.

4 A haughty looke and a proud heart, *which is* the ‡ [b] light of the wicked, is ſinne.

‡ *Or, plowing.*

[b] That is, the thing whereby he is guided, or which bee bringeth forth as the fruit of his work.

5 The thoughts of the diligent *doe* ſurely *bring* abundance: but [c] whoſoever is haſtie, *commeth* ſurely to poverty.

[c] Hee that goeth raſhly about his buſines, & without counſell.

6 * The gathering of treaſures by a deceitfull tongue, *is* vanity toſſed to and fro of them that ſeeke death.

*Chap.13.11.

7 The[d] robbery of the wicked ſhall deſtroy them: for they have refuſed to execute judgement.

[d] Hee meaneth this chiefely of Judges and Princes which leave that vocation whereunto God hath called them, and poule their ſubjects to maintaine their luſts.

8 The way of ſome *is* perverted and ſtrange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a ‡ wide houſe.

*Chap.19.13 & 25.24.

‡ *Or, in a great family.*

10 The ſoule of the wicked wiſheth evill: *and* his neighbour hath no favour in his eies.

11 [e] When the ſcorner is puniſhed, the fooliſh is wiſe: and when one inſtructeth the wiſe, he will receive knowledge.

[e] Read Chap.19.25.

12 The righteous [f] teacheth the houſe of the wicked: *but God* overthroweth the wicked for *their* evill.

[f] Though the godly admoniſh them, both by words and example of life, yet the wicked will not amend, till God deſtroy them.

13 Hee that ſtoppeth his eare at the crying of the poore, he ſhall cry and not be heard.

14 A [g] gift in ſecret pacifieth anger, and a gift in the boſome great wrath.

[g] To doe a pleaſure to the angry man pacifieth him.

15 It is joy to the juſt to doe iudgement: but deſtruction *ſhall be* to the workers of iniquitie.

16 A man that wandereth out of the way of wiſdome, ſhall remaine in the Congregation of the dead.

17 He that loveth paſtime *ſhall bee* a poore man: *and* he that loveth wine and oile ſhall not be rich.

18 The [h] wicked *ſhall bee* a ranſome for the juſt, and the tranſgreſſor for the righteous.

[h] God ſhall cauſe that to fall on their owne heads, which they intēded againſt the juſt, by delivering the juſt, and putting the wicked in their places.

19 * It is better to dwel in the wilderneſſe, then with a contentious and angry woman.

*Eccluſ.25.18.22.

20 In the houſe of the wiſe is a pleaſant treaſure and [i] oile: but a fooliſh man devoureth it.

[i] Meaning abundāce of al things.

21 He that followeth after righteouſneſſe and mercy, ſhall finde life, righteouſneſſe, and glory.

22 A [k] wiſe man goeth up into the city of the mighty, and caſteth downe the ſtrength of the confidence thereof.

[k] Wiſdome overcōmeth ſtrength, and confidence in worldly things.

23 Hee that keepeth his mouth and his tongue, keepeth his ſoule from afflictions.

24 Proud, haughty, and ſcornefull is his name, that worketh in *his* arrogancie wrath.

25 The deſire of the ſlothfull [l] ſlayeth him: for his hands refuſe to worke.

[l] He thinketh to live by wiſhing and deſiring all things, but will take no paines to get ought.

26 He coveteth evermore greedily, but the righteous giveth, and ſpareth not.

27 The * ſacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked minde?

*Chap.15.8. *Iſa.*1.13. *Eccluſ.*34.21.

28 A * falſe witneſſe ſhall periſh: but he that heareth, [m] ſpeaketh continually.

*Chap.19.5.

[m] He that boldly teſtifies the trueth that hee hath heard.

29 A wicked man hardeneth his face: but the juſt he will direct his way.

30 There is no wiſdome, neither underſtanding, nor counſel againſt the Lord.

31 The horſe is prepared againſt the day of batell: but ſalvation *is* of the Lord.

Chap. XXII.

A * Good name is to bee choſen above great riches, and [a] loving favour is above ſilver, and above gold.

*Eccleſ.7.3.

[a] Which commeth by well doing.

2 * The rich and poore [b] meet together: the Lord is the maker of them all.

*Chap.29.13.

[b] Live together, and have need the one of the other.

3 * A prudent man ſeeth the [c] plague, and hideth himſelfe: but the fooliſh goe on ſtill and are puniſhed.

*Chap.27.12.

[c] That is, the puniſhmēt, which is prepared for the wicked, and fleeeth to God for ſuccour.

4 The reward of humility, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* ſnares, *are* in the way of the froward: *but* hee that regardeth his ſoule, will depart farre from them.

6 Teach a childe [d] in the trade of his way, and when he is old, he ſhall not depart from it.

[d] Bring him up vertuouſly, and he ſhall ſo continue.

7 The rich ruleth the poore, and the borrower *is* ſervant to the man that lendeth.

8 He that ſoweth iniquity ſhall reape affliction, and the [e] rodde of his anger ſhall faile.

[e] His authoritie, whereby hee did oppreſſe others, ſhall bee taken from him.

9 * He that hath a good [f] eye, he ſhall be bleſſed: for he giveth of his bread unto the poore.

*Eccluſ.31.23.

[f] He that is mercifull and liberall.

10 Caſt out the ſcorner, and ſtrife ſhall goe out: ſo contention and reproach ſhall ceaſe.

11 Hee that loveth pureneſſe of heart *for* the grace of his lips, the [g] King *ſhall bee* his friend.

12 The eyes of the [h] Lord preſerve knowledge: but hee overthroweth the words of the tranſgreſſor.

13 The ſlothfull man ſaith, A [i] lion *is* without, I ſhall be ſlaine in the ſtreet.

14 The mouth of ſtrange women *is as* a deepe pit: he with whom the Lord is angry [k] ſhall fall therein.

15 Fooliſhneſſe *is* bound [l] in the heart of a childe: but the rod of correction ſhal drive it away from him.

16 He that oppreſſeth the poore to increaſe himſelfe, *and* giveth unto the rich *ſhall* ſurely *come* to poverty.

17 ¶ Incline thine eare, and heare the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it ſhall be* pleaſant if thou keep them in thy belly, *and if* they be directed together in thy lips.

19 That thy confidence may bee in the [m] Lord, I have ſhewed thee this day: thou therefore *take heede*.

20 Have I not written unto thee [n] three times in counſels and knowledge,

21 That I might ſhew thee the aſſurance of the words of truth, to anſwer the words of truth to them that ſend to thee?

22 Rob not the poore becauſe hee is poore, neither oppreſſe the afflicted ‡ in judgement.

23 For the Lord * will defend their cauſe, and ſpoile the ſoule of thoſe that ſpoile them.

24 Make [o] no friendſhip with an angry man, neither go with the furious man,

25 Leſt thou learne his waies, and receive deſtruction to thy ſoule.

26 Bee not thou of them that [p] touch the hand, *nor* among them that are ſurety for debts.

27 If thou haſt nothing to pay, why *cauſeſt thou* that hee ſhould take thy bed from under thee?

28 Thou ſhalt not * remove the ancient bounds which thy fathers have made.

29 Thou ſeeſt that a diligent man in his buſineſſe ſtandeth before Kings, *and* ſtandeth not before the baſe ſort.

CHAP. XXIII.

When thou ſitteſt to eate with a ruler, [a] conſider diligently what is before thee.

2 [b] And put the knife to thy throte, if thou be a man given to the appetite.

3 Be not deſirous of his [c] dainty meats: for it is a deceiveable meat.

4 Travaile not too much to be rich: *but* ceaſe from thy [d] wiſdome.

5 Wilt thou caſt thine eyes upon it, which is nothing? for *riches* taketh her to her wings as an eagle, and flieth into the heaven.

6 Eat thou not the bread of him that hath an [e] evill eye, neither deſire his dainty meates.

7 For as though he thought it in his heart, ſo will he ſay unto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomit thy [f] morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

9 Speake not in the eares of a foole: for hee will deſpiſe the wiſdome of thy words.

10 * Remove not the ancient bounds, and enter not into the fields of the fatherleſſe.

11 For hee that redeemeth them is mighty: He will * defend their cauſe againſt thee.

12 Apply thine heart to inſtruction, & thine eares to the words of knowldge.

13 * Withhold not correction from the childe: if thou ſmite him with the rod, hee ſhall not die.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliver his ſoule from [g] hell,

15 My ſonne, if thine heart bee wiſe, mine heart ſhall rejoice, and I alſo.

16 And my reines ſhall rejoice, when thy lips ſpeake righteous things.

17 * Let not thine heart be envious againſt ſinners: but *let it be* in the feare of the Lord continually.

18 For ſurely there is an end, [h] and thy hope ſhall not be cut off.

19 O thou my ſonne, heare, and bee wiſe, and guide thine heart in the [i] way.

20 Keepe not company with ‡ drunkards, *nor* with ‡ gluttons,

21 For the drunkard and the glutton ſhall bee poore, and the ſleeper ſhall bee clothed wlth rags.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.

23 Buy [k] the truth, but ſell it not: *likewiſe* wiſdome, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice, and hee that begetteth a wiſe childe, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſonne, give me [l] thine heart, and let thine eyes delight in my waies.

27 * For a whore *is as* a deepe ditch,

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[g] He ſheweth, that princes ſhould uſe their familiarity, whoſe conſcience is good, and their talke wiſe and godly.

[h] Favour them that love knowledge.

[i] Hee derideth them that invent vaine excuſes, becauſe they would not doe their dutie.

[k] So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.

[l] He is naturally given unto it.

[m] Hee ſheweth what the end of wiſdome is: to wit, to direct us to the Lord.

[n] That is, ſundry times.

‡ *Ebr. in the gates.*

* *Chap.* 23.11

[o] Have not to do with him, that is not able to rule his affections: for he would hurt thee by his evill converſatiō.

[p] Which raſhly put themſelves in danger for others, as Chap. 6. 2.

* *Deut.* 27. 17 *Chap.* 23. 10.

[a] Eate with ſobriety.

[b] Bridle thine appetite, as it were by force & violence.

[c] For oftimes the rich, when they bid their inferiors to their tables, it is not for the love they beare them, but for their owne ſecret purpoſes.

[d] Beſtow not the gifts that God hath given thee, to get worldly riches.

[e] That is, covetous; as contrary, a good eye is taken for liberall, as Chap. 22. 9.

[f] Hee will not ceaſe till he hath done thee ſome harme, and his flattering words ſhall come to no uſe.

* *Deut.* 27. 17 *Chap.* 22. 28.

* *Chap.* 22. 23

* *Chap.* 13. 24 & 19. 18. *Ecclus.* 30. 1.

[g] That is, from deſtruction.

* *Pſal.* 37. 1. *Chap.* 24. 1.

[h] The proſperity of the wicked ſhall not continue.

[i] In the obſervation of Gods cōmandements.

‡ *Ebr. wine bibbers.*

‡ *Devourers of fleſh.*

[k] Spare no coſt for truths ſake, neither depart from it for any gaine.

[l] Give thy ſelfe wholly to wiſdome.

* *Chap.* 22. 14.

and a ſtrange woman *is as* a narrow pit.

28 * Alſo ſhee lieth in waite as for a prey, [m] and ſhe increaſeth the tranſgreſſors among men.

* Chap. 7.13.

[m] Shee ſeduceth many, and cauſeth them to offend God.

29 To whom is woe? to whom is ſorrow? to whom is ſtrife? to whom is murmuring? to whom are wounds without cauſe? *and* to whom is the redneſſe of the eies?

30 *Even* to them that tarie long at the wine, to them that goe [n] and ſeeke mixt wine.

[n] Which by art make wine ſtronger, and more pleaſant.

31 Looke not thou upon the wine, when it is red, *and* when it ſheweth his colour in the cup, *or* goeth down pleaſantly.

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatrice.

33 Thine [o] eies ſhall look upon ſtrange women, and thine heart ſhall ſpeak lewd things.

[o] That, is drunkennes ſhal bring thee to whoredome.

34 And thou ſhalt be as one that ſleepeth in the mids of the [p] ſea, and as he that ſleepeth in the top of the maſt.

[p] In ſuch great danger ſhalt thou bee.

35 They have ſtricken me *ſhalt thou ſay, but* I was not ſicke: they have beaten me, *but* I knew not, when I awoke: *therefore* will I [q] ſeeke it yet ſtill.

[q] Though drunkennes make them more inſenſible then beaſts, yet can they not refraine.

CHAP. XXIIII.

BEE * not thou envious againſt evill men, neither deſire to be with them.

* Pſal. 37.1. Chap. 23.17.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſedome is an houſe builded, and with underſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: for a man of underſtanding increaſeth *his* ſtrength.

6 * For with counſell thou ſhalt enterpriſe thy warre, and in the multitude of them that can give counſell is health.

* Chap. 20.18

7 Wiſdome is high to a fool: *therefore* he cannot open his mouth in the [a] gate.

[a] In the place where wiſedome ſhould be ſhewed.

8 He that imagineth to doe evil, men ſhall call him an authour of wickedneſſe.

9 The wicked thought of a foole *is* ſinne, and the ſcorner *is* an abomination to men.

10 *If* thou be [b] faint in the day of adverſitie, thy ſtrength *is* ſmall.

[b] Man hath no triall of his ſtrength, till he be in troubles.

11 Deliver them that are drawne [c] to death: and wilt thou not preſerve them that are led to be ſlaine?

[c] None can bee excuſed, if hee helpe not the innocent when hee is in danger.

12 If thou ſay, Behold, we know not of it: he that pondereth the hearts, doth not he underſtand it? and he that keepeth thy ſoule knoweth hee it not? will not he alſo recompenſe every man according to his works?

13 My ſonne, eate [d] honey, for it is good and the honey combe, *for it is* ſweet unto thy mouth:

[d] As honey is ſweet and pleaſant to the taſte, ſo vviſedome is to the ſoule.

14 So ſhall the knowledge of wiſedome be unto thy ſoule, if thou finde it, and there ſhall bee an ‡ end, and thine hope ſhall not be cut off.

‡ *Or, reward.*

15 Lay no wait, O wicked man, againſt the houſe of the righteous, and ſpoile not his reſting place.

16 For a juſt man [e] falleth ſeven times, and riſeth againe: but the wicked fall into miſchiefe.

[e] He is ſubject to many perils: but God delivereth him.

17 Be not thou glad when thine enemie falleth, and let not thine heart rejoice when he ſtumbleth,

18 Leſt the Lord ſee it, and it diſpleaſe him, and he turn his wrath [f] from him.

[f] To bee avenged on thee.

19 * Fret not thy ſelfe becauſe of the malicious, neither bee envious at the wicked.

* Pſal. 37.1. Chap. 23.17.

20 For there ſhalbe none end *of plagues* to the evill man: * the light of the wicked ſhall be put out.

* Chap. 3.9.

21 My ſonne, feare the Lord, and the King, *and* meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

[g] Meaning, either of the wicked, & ſeditious, as verſe 19. and 21. or of them that feare not God, nor obey their King.

23 ALSO THESE THINGS PERTAINE TO THE WISE, It is not good ‡ to have reſpect of any perſon in judgement.

‡ *Ebr. to know the face.*

24 He that ſaith to the wicked, * Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him.

* Chap. 17.15 Iſa. 5.23.

25 But to them that rebuke *him*, ſhall be pleaſure, and upon them ſhall come the bleſſing of goodneſſe.

26 They ſhall kiſſe the lippes of him that anſwereth upright words.

27 Prepare thy worke without, and make readie thy things in the field, [h] and after, build thine houſe.

[h] Be ſure of the meanes how to compaſſe it before they take any enterpriſe in hand.

28 Be not a witneſſe againſt thy neighbour without cauſe: for wilt thou deceive with thy lips?

29 * Say not, I will doe to him, as he hath done to me, I [i] will recompenſe everie man according to his worke.

* Chap. 20.22

[i] Hee ſheweth, what is the nature of the wicked to revenge wrong for wrong.

30 I paſſed by the field of the ſlothfull, and by the vineyard of the man deſtitute of underſtanding,

31 And loe, it was all growne over with thornes, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken downe.

32 Then I beheld, *and* I conſidered it well: I looked upon it, *and* [k] received inſtruction.

[k] That I might learne by another mans fault.

33 *Yet* little ſleepe, [l] a little ſlumber, a little folding of the hands to ſleepe.

[l] Reide Chapt. 6.10.

34 So thy povertie commeth *as* one

that travelleth by the way, and thy neceſſitie like an armed man.

Chap. XXV.

1 These are also Parables of Salomon, which the [a] men of Hezekiah King of Judah [b] copied out.

THE glorie of God *is* to [c] conceale a thing ſecret: but the [d] Kings honor *is* to ſearch out a thing.

3 The heavens in height, and the earth in deepeneſſe, and the [e] Kings heart can no man ſearch out.

4 Take the [f] droſſe from the ſilver, and there ſhall proceed a veſſell for the finer.

5 Take [g] away the wicked from the King, and his throne ſhall be ſtabliſhed in righteouſneſſe.

6 Boaſt not thy ſelfe before the King, and ſtand not in the place of great men,

7 * For it is better, that it be ſaid unto thee, Come up hither, then thou to bee put lower in the preſence of the Prince whom thine eies have ſeene.

8 Goe not forth haſtily to ſtrife, leſt thou know not what to doe in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and diſcover not thy ſecret to another,

10 Leſt he that heareth it put thee to ſhame, and thine infamie do not [h] ceaſe.

11 A word ſpoken in his place, *is like* apples of gold, with pictures of ſilver.

12 He that reproveth the wiſe, *and* the obedient eare, *is as* a golden eare-ring and an ornament of fine gold.

13 As the [i] cold of the ſnow, in the time of harveſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth the ſoule of his maſters.

14 A man that boaſteth of falſe liberalitie, *is like* [k] clouds and winde without raine.

15 A Prince is pacified by [l] ſtaying of anger, and a ſoft tongue breaketh [m] the bones.

16 *If* thou have found honey, eate that is [n] ſufficient for thee, leſt thou bee over-full and vomit it.

17 With-draw thy foot from thy neighbours houſe, leſt hee be wearie of thee, and hate thee.

18 A man that beareth falſe witneſſe againſt his neighbour, *is like* an hammer and a ſword, and a ſharpe arrow.

19 Confidence in an unfaithfull man in time of trouble, *is like* a broken tooth, and a ſliding foot.

20 Hee that taketh away the garment in the cold ſeaſon, *is like* vineger *powred* upon [o] ‡ nitre, or *like* him that ſingeth ſongs to an heavie heart.

a Whom Hezekiah appointed for this purpoſe.
b That is, gathered out of divers bookes of Salomon.
c God doth not reveale the cauſe of his judgments to man.
d Becauſe the King ruleth by the revealed word of God, the cauſe of his doings muſt appeare, & therefore hee muſt uſe diligence in trying out of cauſes.
e Hee ſheweth, that it is too hard for man to attaine to the reaſon of all the ſecret doings of the king, even when hee is upright, & doth his dutie.
f When vice is removed from a King, he is a meet veſſell for the Lords uſe.
g It is not enough that he bee pure himſelfe, but that hee put away others that bee corrupted.
* *Luk.* 14. 10.
h Leſt whereas thou thinkeſt by this meanes to have an end of the matter, it put thee to farther trouble.
i In the time of great heat when men deſire cold.
k Which have an outward appeareance, and are nothing within.
l By not miniſtring occaſion to provoke him farther.
m That is, the heart that is bent to anger, as Chap. 15. 1.
n Uſe moderately the pleaſures of this world.

21 * If he that hateth thee be hungrie, give him bread to eate, and if he be thirſtie, give him water to drinke.

22 For thou ſhalt lay [p] coales upon his head, and the Lord ſhall recompenſe thee.

23 *As* the North-winde driveth away the raine, ſo doth an angry countenance the ſlandering tongue.

24 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 *As are* the cold waters to a wearie ſoule, ſo *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt ſpring.

27 It is not good to eate much honey: * ſo to ſearch their owne glorie, *is not* glorie.

28 A man that refraineth not his appetite, *is like* a citie which is [g] broken down, *and* without walles.

Chap. XXVI.

AS the ſnow in the ſummer, and as the raine in the harveſt *are not meet*, ſo is honour unſeemely for a foole.

2 As the ſparrow by flying, and the ſwallow by flying *eſcape*, ſo the curſe *that is* cauſeleſſe, ſhall not come.

3 Unto the horſe *belongeth* a whip, to the aſſe a bridle, and a rod to the fooles backe.

4 Anſwer not a foole, [a] according to his fooliſhneſſe, leſt thou be like him.

5 Anſwer a foole, [b] according to his fooliſhneſſe, leſt hee be wiſe in his owne ‡ conceit.

6 Hee that ſendeth a meſſage by the hand of a foole, *is as* hee that cutteth off [c] feet and [d] drinketh iniquitie.

7 *As* they that lift up the legs of the lame, ſo *is* a parable in a fooles mouth.

8 As the cloſing up of a *precious* ſtone in an heape of ſtones, ſo *is* he that giveth glorie to a foole.

9 *As* a thorne ſtanding [e] up in the hand of a drunkard, ſo *is* a parable in the mouth of fooles.

10 [f] The excellent that formed all things, both rewardeth the foole, and rewardeth the tranſgreſſors.

11 * As a dog turneth againe to his owne vomit, *ſo* a foole turneth to his fooliſhneſſe.

12 Seeſt thou a man wiſe in his owne conceit? [g] more hope *is* of a foole then of him.

13 The ſlothfull man ſaith, [h] A lion *is* in the way: a lion *is* in the ſtreets.

o Which melteth it, and conſumeth it.
‡ Or, *Alume.*
* *Rom.* 12. 20.
p Thou ſhalt as it were by force, overcome him; inſomuch, that his owne conſcience ſhal move him to acknowledge thy benefits, and his heart ſhall bee inflamed.
* *Chap.* 22. 9.
* *Eccleſ.* 3. 22.
q And ſo is in extream danger.
a Conſent not unto him in his doings.
b Reprove him as the matter requireth.
‡ *Ebr. eies.*
c To wit, of the meſſenger whom he ſendeth.
d That is, receiveth damage thereby.
e Whereby hee both hurteth him ſelfe and others.
f Meaning God.
* 2 *Pet.* 2. 22.
g For the foole will rather bee counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.
h Reade Chapt. 22. 13.

14 *As* the doore turneth upon the hinges, ſo *doth* the ſlothfull man upon his bed.

* Chap.19.24

15 * The ſlothfull hideth his hand in *his* boſome, *and* it grieveth him to put it againe to his mouth.

16 The ſluggard is wiſer in his owne conceit, then ſeven *men* that can render a reaſon.

17 Hee that paſſeth by, and medleth with the ſtrife *that belongeth* not unto him, *is as* one that taketh a dog by the eares.

18 As he that feigneth himſelfe mad, caſteth fire-brands, arrowes, and mortall things,

19 So *dealeth* the deceitfull man[i] with his friend, and ſaith, Am not I in ſport?

[i] Which diſſembleth himſelfe to be that he is not.

20 Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.

*Ecclus.28.10

21 * *As* the coale *maketh* burning coles, and wood a fire, ſo the contentious man *is apt* to kindle ſtrife.

* Chap.18.8.

22 * The words of a tale-bearer *are* as flatterings, and they goe downe into the bowels of the belly.

23 *As* ſilver-droſſe overlaid upon a potſheard, *ſo are* burning lippes, and[k] an evill heart.

[k] They wil ſoone break out, and utter themſelves.

24 Hee that hateth, will counterfeit with his lips, but in his heart hee layeth up deceit.

25 Though he ſpeake favourably beleeve him not: for *there are*[l] ſeven abominations in his heart.

[l] Meaning many: hee uſeth the number certaine for the uncertain.

26 Hatred may be covered by deceit: *but* the malice thereof ſhall be diſcovered in the[m] Congregation.

[m] In the aſſembly of the godly.

* Eccleſ.10.8. Ecclus.27.16.

27 * Hee that diggeth a pit, ſhall fall therein, and he that rolleth a ſtone, it ſhall returne unto him.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

Boaſt not thy ſelfe of to[a] morrow: thou knoweſt not what a day may bring forth.

[a] Delay not the time, but take occaſion when it is offered.

2 Let another man praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

*Ecclus.22.15

3 * A ſtone *is* heavie, and the ſand weightie: but a fooles wrath *is* heavier then them both.

4 Anger *is* cruell, and *wrath* is raging: but who can ſtand before[b] envie?

[b] For the envious are obſtinate, and cannot be reconciled.

5 Open rebuke *is* better then ſecret love.

6 The wounds of a lover *are* faithfull, and kiſſes of an enemie *are*[c] pleaſant.

[c] They are flattering, and ſeeme friendly.

* Iob.6.6.

7 * The perſon that is full, deſpiſeth an honey-combe: but unto the hungry ſoule every bitter thing is ſweet.

8 As a bird that wandreth from her neſt, ſo *is* a man that wandreth from his owne place.

9 *As* ointment and perfume rejoice the heart, ſo *doth* the ſweetnes of a mans friend by heartie counſell.

10 Thine owne friend and thy fathers friend forſake thou not: neither enter into thy brothers[d] houſe in the day of thy calamitie: *for* better is a neighbour *that is* neare, then a brother farre off.

[d] Truſt not to any worldly helpe in the day of thy trouble.

11 My ſonne, bee wiſe, and rejoice mine heart, that I may anſwer him that reproacheth me.

12 [e] A prudent man ſeeth the plague, and hideth himſelfe: *but* the fooliſh goe on ſtill, *and* are puniſhed.

[e] Reade Chap.22.3.

* Chap.20.16

13 * Take his garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

14 He that ‡ praiſeth his friend with a loud voice, riſing[f] early in the morning, it ſhall be counted to him as a curſe.

‡ Ebr. bleſſeth.

[f] Haſtily, and without cauſe.

* Chap.19.13 and 21.9.

15 * A continuall dropping in the day of raine, and a contentious woman, are alike.

16 Hee that hideth her, hideth the winde, and *ſhe is as* the oile in his right hand, that uttereth it ſelfe.

17 Iron ſharpeneth iron, ſo doth[g] man ſharpen the face of his friend.

[g] One haſtie man provoketh another to anger.

18 He that keepeth the fig-tree, ſhall eate the fruit thereof: ſo he that waiteth upon his maſter, ſhall come to honour.

19 As in water face *anſwereth* to face,[h] ſo the heart of man to man.

[h] There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

* Ecclus.14.9.

20 The grave and deſtruction can never be full, ſo * the eies of man can never be ſatiſfied.

* Chap.17.3.

21 * *As is* the fining pot for ſilver, and the fornace for gold, ſo *is* every man according to his[i] dignitie.

[i] That is, hee is either knowne to be ambitious and glorious, or humble and modeſt.

22 Though thou ſhouldeſt bray a foole in a morter among wheate brayed with a peſtell, *yet* will not his fooliſhneſſe depart from him.

23 Be diligent to know the ſtate of thy flocke, and take heed of thy heards.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay diſcovereth it ſelfe, and the graſſe appeareth, and the hearbes of the mountaines are gathered.

26 The[k] lambes *are* for thy clothing, and the goates *are* the price of the field.

[k] This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preſervation of his gifts.

27 And let the milke of the goates *bee* ſufficient for thy food, for the food of thy familie, and for the ſubſtance of thy maides.

CHAP. XXVIII.

THE wicked[a] flee when none purſueth: but the righteous are bold as a Lion.

[a] Becauſe their owne conſcience accuſeth them.

2 For the tranſgreſſion of the land [b] *there are* many princes thereof: but by a man of underſtanding and knowledge, *a realme* likewiſe endureth long.

[b] The ſtate of the common-wealth is oftentimes chãged.

3 A poore man if hee oppreſſe the poore, is like the raging raine that *leaveth* no food.

4 They that forſake the Law, praiſe the wicked: but they that keepe the Law, ſet themſelves againſt them.

5 Wicked men underſtand not judgement: but they that ſeek the Lord, underſtand all things.

6 * Better is the poore that walketh in his uprightneſſe, then he that perverteth *his* waies, though he be rich.

* *Chap.* 19. 1.

7 He that keepeth the Law, *is* a childe of underſtanding: but he that feedeth the gluttons, ſhameth his father.

8 He that increaſeth his riches by uſurie and intereſt, gathereth [c] them for him that will be mercifull unto the poore.

[c] For God will take away the wicked uſurer, & give his goods to him that ſhall beſtow them wel.

9 He that turneth away his eare from hearing the Law, even his praier ſhall bee [d] abominable.

[d] Becauſe it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.

10 Hee that cauſeth the righteous to goe aſtray by an evill way, ſhall fall into his owne pit, and the upright ſhall inherit good things.

11 The rich man is wiſe in his owne conceit: but the poore that hath underſtanding, can trie [e] him.

[e] And judge that he is not wiſe.

12 * When righteous men rejoice, *there is* great glorie: but when the wicked come up, the man [f] is tried.

* *Chap.* 29. 2.

[f] He is known by his doings to bee wicked.

13 He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth and forſaketh *them*, ſhall have mercie.

14 Bleſſed is the man that [g] feareth alway: but he that hardeneth his heart ſhall fall into evill.

[g] Which ſtandeth in awe of God, and is afraid to offend him.

15 *As* a roaring Lion, and an hungrie Beare, *ſo is* [h] a wicked ruler over the poor people.

[h] For he can never bee ſatisfied, but ever oppreſſeth and ſpoileth.

16 A prince deſtitute of underſtanding, is alſo a great oppreſſour: but he that hateth covetouſneſſe, ſhall prolong *his* daies.

17 A man that doth violence againſt the blood of a perſon, ſhall flee unto the grave, *and* they ſhall not [i] ſtay him.

[i] None ſhall bee able to deliver him.

18 He that walketh uprightly, ſhall be ſaved: but he that is froward in *his* waies, ſhall once fall.

19 * He that tilleth his land ſhall be ſatisfied with bread, but he that followeth the idle, ſhall be filled with povertie.

* *Chap.* 12. 11 *Ecclus.* 20. 27.

20 A faithfull man ſhall abound in bleſſings, and * he that maketh haſte to be rich, ſhall not be innocent.

* *Chap.* 13. 11 *and* 20. 21.

21 To have reſpect of perſons is not good, for *that* man will tranſgreſſe for a piece of [k] bread.

[k] He will be abuſed for nothing.

22 A man with a wicked [l] eye haſteth to riches, and knoweth not that povertie ſhall come upon him.

[l] Meaning, him that is covetous.

23 He that rebuketh a man, ſhall finde more favour at the length, then hee that flattereth with *his* tongue.

24 He that robbeth his father and mother, and ſaith, It is no tranſgreſſion, is the companion of a man that deſtroieth.

25 He that is of a proud heart, ſtirreth up ſtrife: but he that truſteth in the Lord, ſhall be [m] fat.

[m] Shall have all things in abundance.

26 He that truſteth in his owne heart, is a foole: but hee that walketh in wiſedome, ſhall be delivered.

27 He that giveth unto the poore, ſhall not lacke: but he that hideth his eies, *ſhall have* many curſes.

28 * When the wicked riſe up, men hide themſelves: but when they periſh, the righteous increaſe.

* *Chap.* 29. 2.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, ſhall ſuddenly be deſtroied and cannot be cured.

2 * When the righteous ‡ are in authoritie, the people rejoice: but when the wicked beareth rule, the people ſigh.

* *Cap.* 28. 12. 28.

‡ *Or, are increaſed.*

3 A man that loveth wiſedome, rejoiceth his father: but * hee that feedeth harlots, waſteth *his* ſubſtance.

* *Luke* 15. 13.

4 A King by judgement maintaineth the countrey: but a man *receiving* gifts, deſtroieth it.

5 A man that flattereth his neighbor, [a] ſpreadeth a net for his ſteps.

[a] He that giveth eare to the flatterer is in danger, as the Bird is before the fowler.

6 In the tranſgreſſion of an evill man *is* his [b] ſnare: but the righteous doth ſing and rejoice.

[b] He is ever ready to fall into the ſnare that he layeth for others.

7 The righteous knoweth the cauſe of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a ſnare: but wiſe men turne away wrath.

9 *If* a wiſe man contend with [c] a fooliſh man, whether hee be angrie or laugh, there is no reſt.

[c] Hee can beare no admonition, in what ſort ſoever it is ſpoken.

10 Bloodie men hate him that is upright: but the juſt have care of his ſoule.

11 A foole powreth out all his minde: but a wiſe man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his ſervants *are* wicked.

13 * The poore and the uſurer meet together, *and* the Lord lightneth both their eies.

* *Chap.* 22. 2.

14 * A King that judgeth the poore in truth, his throne ſhall bee eſtabliſhed for ever.

* *Chap.* 20. 28

15 The rod and correction give wiſedome: but a childe ſet at libertie, maketh

keth his mother aſhamed.

16 When the wicked are increaſed, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſonne, and hee will give thee reſt, and will give pleaſure to thy ſoule.

18 [d] Where there *is* no viſion, the people decay: but he that keepeth the Law *is* bleſſed.

[d] Where there are not faithfull miniſters of the word of God.

19 A [e] ſervant will not bee chaſtiſed with words: though he underſtand, yet he will not ‡ anſwer.

[e] He that is of a ſervile and rebellious nature.

‡ *Or, regard.*

20 Seeſt thou a man haſtie in his matters: *there is* more hope of a foole, then of him.

21 He that delicately bringeth up his ſervant from youth, at length he will be even *as* his ſonne.

22 * An angrie man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

**Chap.* 15.18.*

23 * The pride of a man ſhall bring him low: but the humble in ſpirit ſhall enjoy glorie.

**Iob* 22.29.*

24 He that is partner with a thiefe, hateth his owne ſoule: he heareth curſing, and declareth it not.

25 The feare of man bringeth a [f] ſnare: but hee that truſteth in the Lord, ſhall be exalted.

[f] He that feareth man more then God, falleth into a ſnare, and is deſtroied.

26 Many doe ſeeke the face of the Ruler: but every mans [g] judgement *commeth* from the Lord.

[g] He needeth not to flatter the ruler: for what God hath appointed, that ſhall come to him.

27 A wicked man *is* abomination to the juſt, and he that is upright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

2 To humble our ſelves in conſideration of Gods workes. 5 The word of God is perfect. 11 Of the wicked and hypocrites. 15 Of the things that are never ſatiate. 18 Of others that are wonderfull.

THE WORDS OF [a] AGUR *the ſonne of Iakeh.*

[a] Who was an excellent man in vertue and knowledge in the time of Salomon.

THE Propheſie *which* the man ſpake unto Ithiel, *even* to [b] Ithiel, and Ucal.

[b] Which were Agurs ſchollers, or friends.

2 Surely I am more [c] fooliſh then any man, and have not the underſtanding of a man in me,

[c] Herein hee declareth his great humilitie, who would not attribute any wiſedome to himſelf, but all unto God.

3 For I have not learned wiſedome, nor attained to the knowledge of holy things.

4 Who hath aſcended up to [d] heaven, and deſcended? Who hath gathered the winde in his fiſt? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the world? What is his name, and what is his ſonnes name, if thou canſt tell.

[d] Meaning, to know the ſecrets of God, as though hee would ſay, None.

5 * Everie word of God is pure: he is a ſhield to thoſe that truſt in him.

* *Pſal.* 19.8.

6 * Put nothing unto his words, leſt he reprove thee, and thou bee found a liar.

* *Deut.* 4.2. *and* 12.32.

7 Two [e] things have I required of thee: denie me them not before I die.

[e] He maketh this requeſt to God.

8 Remove farre from me vanitie and lies: give me not povertie nor riches: feed me with food convenient for me,

9 Leſt I be full, and denie *thee*, and ſay, [f] Who is the Lord? or, leſt I bee poore and ſteale, and take the name of my God *in vaine*.

[f] Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth, mē have an occaſion to the ſame.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, [g] when thou haſt offended.

[g] In accuſing him without cauſe.

11 *There is* a generation that curſeth their father, and doth not bleſſe their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not waſhed from their filthineſſe.

13 *There is* a generation whoſe eies are haughtie, and their eie-lids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their chawes *as* knives to eat up the afflicted out of the earth, and the poore from among men.

15 The horſeleach hath two [h] daughters, *which crie,* Give, give. There be three things which will not bee ſatisfied: *yea,* foure that ſay not, It is enough.

[h] The leach hath two forkes in her tongue, which here he calleth her two daughters, wherby ſhe ſucketh the blood, and is never ſatiate: even ſo are the covetous extortioners inſatiable.

16 The grave, and the barren wombe, the earth that cannot be ſatisfied with water, and the fire that ſaith not, It is enough.

17 The eye that mocketh *his* father, and deſpiſeth the inſtruction of *his* mother, let the Ravens [i] of the valley picke it out, and the yong Eagles eate it.

[i] Which haunt in the valley for carions.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an Eagle in the aire, the way of a ſerpent upon a ſtone, the way of a ſhippe in the mids of the Sea, and the way of a man with a maid.

20 Such is the way alſo of an adulterous woman: ſhe eateth and [k] wipeth her mouth, and ſaith, I have not committed iniquitie.

[k] Shee hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman,

21 For three things the earth is moved: yea, for foure it cannot ſuſtaine it ſelfe.

22 For [l] a ſervant when hee reigneth, and a foole when he is filled with meate,

[l] Theſe commonly abuſe the ſtate whereunto they are called.

23 For the hatefull woman when ſhee is married, and for a hand-maid that is [m] heire to her miſtreſſe.

[m] Which is maried to her maſter after the death of her miſtreſſe.

24 Theſe be foure ſmall things in the earth, yet they are [n] wiſe and full of wiſedome.

[n] They containe great doctrine & wiſedome.

25 The Piſmires a people not ſtrong, yet prepare they their meat in ſummer:

26 The Conies a people not mightie, yet make they their houſes in the rocke:

27 The Graſhopper hath no King, yet goe they forth all by bands:

28 The Spider taketh hold [o] with *her* hands, and is in Kings Palaces.

[o] If man be not able to compaſſe theſe common thinges by his wiſdome, we cannot attribute wiſdome to man but folly.

29 There bee three things that order well *their* going: yea, foure are comely in going.

30 A lion, which is ſtrong among beaſts, and turneth not at the ſight of any:

31 A luſty gray-hound, and a goate, and a King againſt whom there is no riſing up.

32 If thou haſt been fooliſh in lifting thy ſelfe up, and if thou haſt thought wickedly, *lay* thine hande [p] upon *thy* mouth.

[p] Make a ſtay, & continue not in doing evill.

33 When one churneth milke, hee bringeth forth butter: and he that wringeth his noſe, cauſeth blood to come out: ſo he that forceth wrath, bringeth forth ſtrife.

CHAP. XXXI.

2 *He exhorteth to chaſtitie and juſtice,* 10 *And ſheweth the conditions of a wiſe and worthy woman.*

1 *THE WORDS OF KING* [a] *Lemuel: The* [b] *prophecie which his mother taught him.*

2 WHat my ſonne! and what the ſonne of my [c] wombe! and what, O ſonne of my deſires!

3 Give not thy ſtrength unto women, [d] nor thy waies, *which is* to deſtroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes [e] ſtrong drinke,

5 Leſt hee drinke and forget the decree, and change the judgement of all the children of affliction.

[a] That is of Salomon, who was called Lemuel, that is, of God, becauſe God had ordeined him to be king over Iſrael.

[b] The doctrine which his mother Bath-ſheba taught him.

[c] By this often repetition of one thing ſhee declareth her motherly affection.

[d] Meaning, that women are the deſtruction of Kings, if they haunt them.

[e] That is, the King muſt not give himſelfe to wantonneſſe, and neglect his office which is to execute judgement.

6 Give yee ſtrong drinke unto him that is ready to periſh, and wine unto them that have griefe of heart.

7 Let him drinke that hee may forget [f] his povertie, and remember his miſery no more.

[f] For wine doth cōfort the heart, as Pſal. 104. 15.

8 Open thy mouth for the [g] dumbe, in the cauſe of all the children of deſtruction.

[g] Defend their cauſe that are not able to helpe thē-ſelves.

9 Open thy mouth: judge righteouſly, and judge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price *is* farre above the pearles.

11 The heart of her husband truſteth in her, and he ſhal have no need of [h] ſpoile.

[h] Hee ſhall not neede to uſe any unlawful meanes to gaine his living.

12 Shee will doe him good, and not evill, all the daies of her life.

13 She ſeeketh wooll and flaxe, and laboureth cheerefully with her hands,

14 She is like the ſhips of merchants: ſhe bringeth her food from a farre.

15 And ſhe riſeth whiles it is yet night: and giveth ‡ the portion to her houſhold, and the [i] ordinarie to her maides.

‡ *Or, meat, as Pſal.* 111. 5.

[i] Shee prepareth their meate betime.

16 Shee conſidereth a field, and [k] getteth it: *and* with the fruit of her hands ſhe planteth a vineyard.

[k] She purchaſeth it with the gaines of her travell.

17 She girdeth her loines with ſtrength, and ſtrengtheneth her armes.

18 Shee feeleth that her merchandiſe is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the ſpindle.

20 Shee ſtretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 She feareth not the ſnow for her family: for all her family is clothed ‡ with ſcarlet.

‡ *Or, with double.*

22 She maketh her ſelfe carpets: fine linnen and purple *is* her garment.

23 Her Husband is knowne in the [l] gates, when hee ſitteth with the Elders of the land.

[l] In the aſſemblies and places of judgement.

24 She maketh ‡ ſheets, and ſelleth them, and giveth girdles unto the merchant.

‡ *Or, linnen cloth.*

25 [m] Strength and honour *is* her clothing, and in the latter day ſhee ſhall rejoice.

[m] After that hee had ſpoken of the apparell of the body, hee now declareth the apparell of the ſpirit.

26 Shee openeth her mouth with wiſdome, and the [n] law of grace *is* in her tongue.

[n] Her tongue is as a book whereby one might learn many good things: for ſhee delighteth to talke of the word of God.

27 Shee overſeeth the waies of her houſhold, and eateth not the bread of idleneſſe.

28 Her children riſe up, and [o] call her bleſſed: her husband alſo ſhall praiſe her, *ſaying,*

[o] That is, do her reverence.

29 Many daughters have done vertuouſly: but thou ſurmounteſt them all.

30 Favour *is* deceitfull, and beauty *is* vanitie: *but* a woman that feareth the Lord, ſhe ſhall be praiſed.

31 Give [p] her of the fruit of her hands, and let her owne workes praiſe her in the [q] gates.

[p] Confeſſe her diligent labours, & commend her therefore.

[q] For as much as the moſt honourable are clad in the apparell that ſhe made.

ECCLESIASTES, OR THE PREACHER.

The Argument.

Salomon, as a Preacher, and one that deſired to inſtruct all in the way of ſalvation, deſcribeth the deceivable vanities of this world: that man ſhould not be addicted to any thing under the Sunne, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicitie either in knowledge, or in pleaſures, or in dignity and riches, ſhewing that mans true felicitie conſiſteth in that, that he is united with God, and ſhall enjoy his preſence: ſo that all other things muſt be rejected, ſave in as much as they further us to attaine to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other, ſave in God alone.

Chap. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wiſdome is but folly and griefe.

THe words of the [a] Preacher, the ſonne of David, king in Hieruſalē.

2 [b] Vanitie of vanities, ſaith the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth unto man in all his [c] travell, which he ſuffereth under the Sunne?

4 *One* generation paſſeth, and *another* generation ſucceedeth: but the earth remaineth for [d] ever.

5 The Sunne riſeth, and the Sunne goeth downe, and draweth to his place, where he riſeth.

6 The [e] wind goeth toward the South, and compaſſeth toward the North: the wind goeth round about, and returneth by his circuits.

7 * All the rivers go into the Sea, yet the Sea is not full: *for* the rivers goe unto the place, [f] whence they returne, and goe.

8 All things are full of labour: man cannot utter it: the eie is not ſatisfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that ſhal be: and what is it that hath bin done? that which ſhall be done: and there *is* no new thing under the Sunne.

10 Is there any thing, whereof one may ſay, Behold this, it is new? it hath beene already in the old time that was before us?

11 There is no memory of the former, neither ſhall there bee a remembrance of the latter that ſhall bee, with them that ſhall come after.

12 ¶ [h] I, the Preacher, have beene King over Iſrael in Jeruſalem,

13 And I have given mine heart to ſearch and finde out wiſdome by al things that are done under the heaven: (this ſore travell hath God given to the ſonnes of men, [i] to humble them thereby)

14 I have conſidered al the works that are done under the Sunne, and behold, all *is* vanitie and vexation of ſpirit.

15 That which is [k] crooked, none can make ſtraight: and that which faileth cannot be numbred.

16 I thought in mine heart, and ſaid, Behold, I am become great, and excell in wiſdome all them that have beene before mee in Jeruſalem: and mine heart hath ſeen much wiſdome and knowledge.

17 I have given mine heart to know wiſdome and knowledge, [l] mandneſſe and fooliſhneſſe, I knew alſo that this is a vexation of the ſpirit.

18 For in the multitude of wiſdome *is* much [m] griefe, and hee that increaſeth knowledge, increaſeth ſorrow.

[a] Salomon is here called a Preacher, or one that aſſembleth the people, becauſe hee teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitorie world.

[b] Hee condemneth the opinions of all men that ſet felicity in any thing but in God alone, ſeeing that in this world all things are as vanitie & nothing.

[c] Salomon doth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing under the heaven, nor in any creature, forasmuch as all things are tranſitory.

[d] One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubject to corruption.

[e] By the Sunne, winde, and rivers, hee ſheweth, that the greateſt labor and longeſt hath an end, and therefore there can bee no felicity in this world.

*Ecclus 40.11.

[f] The ſea which cōpaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and rivers into the ſea againe.

[g] Hee ſpeaketh of times and ſeaſons, and things done in them, which, as they have beene in times paſt, ſo come they to paſſe againe.

[h] Hee proveth that if any could have attained to felicity in this world by labour and ſtudy, hee chiefely ſhould have obtained it, becauſe hee had gifts and aides of God thereunto above all other.

[i] Man of nature hath a deſire to know, and yet is not able to come to the perfection of knoweledge, which is the puniſhment of ſin, to humble man, and to teach him to depend onely upon God.

[k] Man is not able by all his diligence to cauſe things to goe otherwiſe thē they doe: neither can hee number the faults that are cōmitted, much leſſe remedy thē.

[l] That is, vaine things which ſerved unto pleaſure wherein was no commoditie, but griefe and trouble of conſcience.

[m] Wiſdome and knowledge cannot bee come by without great paine of body and minde: For whē a man hath attained to the higheſt, yet is his mind never fully content: therefore in this world is no true felicitie.

Chap. II.

Pleaſures, ſumptuous buyldings, riches, and poſſeſſions are but vanitie. 15 The wiſe and the foole have both one end touching the bodily death.

I Said in mine heart, Goe to now, I will prove [a] thee with joy: therefore take thou pleaſure in pleaſant things: and behold, this alſo is vanitie.

2 I ſaid of laughter, Thou art mad: and

[a] Salomon maketh this diſcourſe with himſelfe, as though he would trie whether there were contentation in eaſe and pleaſures.

and of joy, What is this that thou doeſt?

3 I ſought in my heart ‡ to give my ſelfe to wine, and to leade mine heart in [b] wiſdome, and to take hold of folly, till I might ſee where is that goodneſſe of the children of men, which they ‡ enjoy under the Sunne the *whole* number of the daies of their life.

4 I have made my great workes: I have built me houſes: I have planted me vineyards.

5 I have made me gardens and ‡ orchards, and planted in them trees of all fruit.

6 I have made me ciſternes of water, to water therewith the woods that grow with trees,

7 I have gotten ſervants and maides, and had childen *borne* in the [c] houſe: alſo I had great poſſeſſions of beeves and ſheepe above all that were before me in Jeruſalem.

8 I have gathered unto me alſo ſilver and gold, and the chiefe treaſures of Kings and provinces: I have provided mee men-ſingers and women-ſingers, and the [d] delight of the ſonnes of men, *as* a woman [e] taken captive, and women taken captives.

9 And I was great, and increaſed above all that were before mee in Jeruſalem: alſo my wiſdome [f] remained with mee.

10 And whatſoever mine eies deſired, I withheld it not from them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labour: and this was my [g] portion of all my travaile.

11 Then I looked on all my workes that mine hands had wrought, and on the travaile that I had laboured to doe: and behold, all *is* vanitie, and vexation of the ſpirit: and there *is* no profit under the Sunne.

12 ¶ And I turned to behold [h] wiſdome, and madneſſe, and folly: (for who is the man that ‡ will come after the King in things, which men now have done?)

13 Then I ſaw that there is profit in wiſdome, more then in folly: as the light is more excellent then darkeneſſe.

14 *For the wiſe mans [i] eies *are* in his head, but the foole walketh in darkneſſe: yet I know alſo that the ſame [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth unto me, as it befalleth to the foole, why therefore doe I then labour to be more wiſe? And I ſaid in mine heart, that this is alſo vanity.

16 For there ſhall be no remembrance of the wiſe, nor of the foole [l] for ever: for that that now is, in the daies to come ſhall all be forgotten. And [m] how dieth the wiſe man, as doth the foole?

17 Therefore I hated life: for the worke that is wrought under the Sunne is grievous unto me: for all is vanity, and vexation of ſpirit.

18 I hated alſo all my labour, wherein I had travelled under the Sunne, which I ſhall leave to the man that ſhall be after me.

19 And who knoweth whether hee ſhall bee wiſe or fooliſh? yet ſhall hee have rule over all my labour, wherein I have travelled, and wherein I have ſhewed my ſelfe wiſe under the Sunne. This is alſo vanitie.

20 Therefore I went about to make mine heart [n] abhor all the labour, wherein I had travelled under the Sunne,

21 For there is a man whoſe travell is in wiſdome, and in knowledge, and in equitie: yet to a man that hath not travelled herein, ſhall he [o] give his portion: this alſo is vanity and a great griefe.

22 For what hath man of all his travell and griefe of his heart, wherein hee hath travelled under the Sunne?

23 For all his daies are ſorrowes, and his travell griefe: his heart alſo taketh not reſt in the night: which alſo is vanitie.

24 There *is* no profit to man, but that he eat, and drinke, and [p] delight his ſoule with the profit of his labour: I ſaw alſo this, that it was of the hand of God.

25 For who could eat, and who could haſte to [q] outward things more then I?

26 Surely to a man that is good in his ſight, *God* giveth wiſedome, and knowledge, and joy: but to the ſinner hee giveth paine, to gather, and to heape, to give to him that is good before God: this is alſo vanitie, and vexation of the ſpirit.

CHAP. III.

1 *All things have their time.* 14 *The workes of God are perfect, and cauſe us to feare him.* 17 *God ſhall judge both the juſt, and unjuſt.*

TO all things *there is* an [a] appointed time, and a time to every purpoſe under the heaven.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.

3 A time to ſlay, and a time to heale: a time to break down, and a time to build.

4 A time to weep, and a time to laugh: a time to mourne, and a time to dance.

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be farre from embracing.

6 A time to ſeeke, a time to loſe:

‡ *Ebr. draw my ſelfe to wine.*

[b] Albeit I gave my ſelfe to pleaſures, yet I thought to keepe wiſdome, and the feare of God in mine heart, and governe mine affaires by the ſame.

‡ *Ebr. doe.*

‡ *Ebr. Paradiſes.*

[c] Meaning, of the ſervants or ſlaves, which hee had bought: ſo the children borne in their ſervitude were the maſters.

[d] That is, whatſoever men take pleaſure in.

[e] Which were the moſt beautifull of them that were taken in warre, as Judg. 5. 30. Some underſtand by theſe words, no womẽ, but inſtruments of Muſicke.

[f] For all this, God did not take his gift of wiſedome from me.

[g] This was the fruit of all my labour, a certaine pleaſure mixt with care, which he calleth vanity in the next verſe.

[h] I bethought with my ſelfe whether it were better to follow wiſdome, or mine owne affectiõs & pleaſures, which he calleth madnes.

‡ Or, *compare with the King.*

* *Pro.* 17. 24.

[i] Hee foreſeeth things, which the foole cannot for lack of wiſdome.

[k] For both die & are forgotten, as verſ. 16, or they both alike have proſperity or adverſitie.

[l] Meaning in this world.

[m] He wondreth that men forget a wiſe man being dead, aſſoone as they doe a foole.

[n] That I might ſeeke the true felicitie which is in God.

[o] Among other griefes, this was not the leaſt, to leave that which he had gotten by great travell, to one that had taken no paine therefore, & whõ hee knewe not whether he were a wiſe man or a foole.

[p] When man hath al laboured, hee can get no more then food, & refreſhing, yet he confeſſeth alſo that this cõmeth of Gods bleſſing, as Chap. 3. 13.

[q] Meaning, to pleaſures.

[a] He ſpeaketh of this diverſitie of time for two cauſes: firſt, to declare that there is nothing in this world perpetual: next, to teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wiſh.

a time to keepe, and a time to caſt away.

7 A time to rent, and a time to ſowe: a time to keepe ſilence, and a time to ſpeake.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* hee that worketh, of the thing wherein he travelleth?

10 I have ſeene the travaile that God hath given to the ſonnes of men [b] to humble them thereby.

11 Hee hath made every thing beautifull in his time, alſo he hath ſet the [c] world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to rejoice, and doe good in his life.

13 And alſo that every man eateth and drinketh, and ſeeth the commodity of all his labour, this is the [d] gift of God.

14 I know that whatſoever God ſhall doe, it ſhall bee for [e] ever: to it can no man adde, and from it can none diminiſh: for God hath done it, that they ſhould feare before him.

15 What is that that hath bin? that is now: and that that ſhall bee, hath now beene: for God [f] requireth that which is paſt.

16 And moreover I have ſeene under the Sunne, the place of judgement, where *was* wickedneſſe, and the place of juſtice, where *was* iniquity.

17 I thought in mine heart, God will judge the juſt and the wicked: for time is [g] there for every purpoſe, and for every worke.

18 I conſidered in my heart the ſtate of the children of men that God had [h] purged them: yet to ſee to, they are in themſelves *as* beaſts.

19 For the condition of the children of men, and the condition of beaſts *are* even *as* one [i] condition unto them. As the one dieth, ſo dieth the other: for they have all one breath, and there is no excellency of man above the beaſt: for all *is* vanitie.

20 All goe to one place, and all was of the duſt, and all ſhall returne to the duſt.

21 Who [k] knoweth whether the ſpirit of man aſcend upward, & the ſpirit of the beaſt deſcend downeward to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould [l] rejoice in his affaires, becauſe that is his portion. For who ſhall bring him to ſee what ſhall be after him?

[b] Reade Chap. 1, 13.

[c] God hath given man a deſire and affection to ſeeke out the things of this world, and to labour therein.

[d] Read Chap. 2. 24. and theſe places declare, that we ſhould doe all things with ſobriety, and to the feare of God, forasmuch as hee giveth not his gifts to the intent that they ſhould bee abuſed.

[e] That is, man ſhall never bee able to let Gods worke, but as he hath determined, ſo it ſhall come to paſſe.

[f] God onely cauſeth that which is paſt to returne.

[g] Meaning with God, howſoever man neglect his dutie.

[h] And made thẽ pure in their firſt creation.

[i] Man is not able by his reaſon and judgement to put difference betweene man and beaſt, as touching thoſe things whereunto both are ſubject: for the eie cãnot judg any otherwiſe of a man being dead, then of a beaſt which is dead: yet by the word of God and faith, wee eaſily know the diverſitie, as verſe 21.

[k] Meaning, that reaſon cannot comprehend that which faith beleeveth herein.

[l] By the often repetition of this ſentence, as Cha. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 15. hee declareth that man, by reaſon, can comprehend nothing better in this life, then to vſe the gifts of God ſoberly, and comfortably: for to know farther is a ſpeciall gift of God revealed by his Spirit.

CHAP. IV.

1 The innocents are oppreſſed. 4 Mens labours are full of abuſe and vanitie. 9 Mans ſocietie is neceſſarie. 13 A yong man poore and wiſe, is to be preferred to an old King that is a foole.

SO [a] I turned and conſidered all the oppreſſions that are wrought under the Sunne, and behold, the teares of the oppreſſed, and none comforteth them: and *loe*, the ſtrength *is* of the hand of them that oppreſſe them, and none comforteth them.

2 Wherefore I praiſed the [b] dead which now are dead, above the living which are yet alive.

3 And *I count* him [c] better then them both, which hath not yet been: for he hath not ſeene the evill workes which are wrought under the Sunne.

4 Alſo I beheld all travaile, and all [d] perfection of workes, that this is the envie of a man againſt his neighbour: this alſo *is* vanitie and vexation of ſpirit.

5 The foole foldeth his hands, and [e] eateth up his owne fleſh.

6 Better is an handful with quietneſſe, then two handfuls with labour and vexation of ſpirit.

7 Againe I returned, and ſaw vanitie under the ſunne.

8 There is one *alone*, and there *is* not a ſecond, which hath neither ſonne nor brother, yet *is* there none end of all his travaile, neither can his eie bee ſatisfied with riches: neither *doth he thinke*, For whom doe I travaile, and defraud my ſoule of pleaſure? this alſo is vanitie, and this is an evill travaile.

9 [f] Two *are* better then one: for they have better wages for their labour.

10 For if they fall, the one will lift up his fellow: but woe unto him *that is* alone: for he falleth, and there *is* not a ſecond to lift him up.

11 Alſo, if two ſleepe *together*, then ſhall they have heate: but to one how ſhould there be heate?

12 And if one overcome him, two ſhall ſtand againſt him: and a three-fold [g] cord is not eaſily broken.

13 Better is a poore and wiſe childe, then an old and fooliſh King, which will no more be admoniſhed.

14 For out of the [h] priſon he commeth forth to reigne: when as he that is [i] born in his kingdome is made poore.

15 Behold all the living, which walke under the Sunne, [k] with the ſecond child, which ſhall ſtand up in his place.

16 There is none [l] end of all the people, *nor* of all that were before them, and they that come after ſhall not rejoice in him: ſurely this is alſo vanitie and vexation of ſpirit.

17 Take heed to thy [m] foot when thou entereſt into the Houſe of God, and bee more

[a] Hee maketh here another diſcourſe with himſelfe, concerning the tyranny of thẽ that oppreſſed the poore.

[b] Becauſe they are no more ſubject to their oppreſſors.

[c] He ſpeaketh according to the judgement of the fleſh which cannot abide to feele, or ſee troubles.

[d] The more perfect that the work is, the more is it envied of the wicked.

[e] For idleneſſe he is compelled to deſtroy himſelfe.

[f] Foraſmuch as when man is alone, hee can neither helpe himſelfe, nor others, he ſheweth, that all men ought to live in mutuall ſociety, to the intent they may bee profitable one to another, and that their things may increaſe.

[g] By this proverb he declareth how neceſſary it is, that mẽ ſhould live in ſociety.

[h] That is, from a poore and baſe eſtate, or out of trouble and priſon, as Joſeph did, Gen. 41. 14.

[i] Meaning, that is borne a King.

[k] Which follow, and flatter the Kings ſonne, or him that ſhall ſucceed, to enter into credit with them in hope of gaine.

[l] They never ceaſe by all means to creepe into favour: but when they obtaine not their greedy deſires, they thinke thẽſelves abuſed, as others have bin in time paſt, and ſo care no more for him.

[m] That is, with what affection thou commeſt to heare the Word of God.

more neare to heare then to give the ſacrifice of [n] fooles: for they know not what they doe.

Chap. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The covetous can never have enough. 11 The labourers ſleepe is ſweet. 14 Man, when he dieth, taketh nothing with him. 18 To live joyfully and with a contented minde, is the gift of God.

Be not [a] raſh with thy mouth, nor let thine heart bee haſtie to utter a thing before God: for God *is* in the heavens, and thou art on the earth: therefore let thy words be [b] few.

2 For *as* a dreame commeth by the multitude of buſineſſe: ſo the voice of a foole *is* in the multitude of words.

3 * When thou haſt vowed a vow to God, deferre not to pay it: for hee delighteth not in fooles: pay *therefore* that thou haſt [c] vowed.

4 It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay it.

5 Suffer not thy mouth to make thy [d] fleſh to ſinne: neither ſay before the [e] Angel, that this is ignorance: wherefore ſhall God be angrie by thy voice, and deſtroy the worke of thine hands?

6 For in the multitude of dreames, and vanities, *are* alſo many words: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of judgement and juſtice, be not aſtonied at the matter: for he that is [f] higher then the higheſt, regardeth, and *there be* higher then they.

8 And the [g] abundance of the earth is over all: the King [h] *alſo conſiſteth* by the field that is tilled.

9 He that loveth ſilver ſhall not bee ſatisfied with ſilver, and he that loveth riches, *ſhall bee* without the fruit *thereof*: this alſo is vanitie.

10 When goods increaſe, they are encreaſed that eate them: and what commeth to the owners thereof, but the beholding *thereof* with their eies?

11 The ſleepe of him that travaileth, *is* ſweet, whether he eate little or much: but the [i] ſatietie of the rich will not ſuffer him to ſleepe.

12 There is an evill ſickneſſe *that* I have ſeene under the Sunne: *to wit,* riches [k] reſerved to the owners thereof for their evill.

13 And theſe riches periſh by evill travell, and he begetteth a ſonne, and in his [l] hand *is* nothing.

14 * As he came forth of his mothers belly, he ſhall returne naked to goe as he came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.

15 And this alſo is an evill ſickneſſe, *that* in all points as he came, ſo ſhall hee goe: and what profit hath hee that hath travailed for the [m] winde?

16 Alſo all his daies he eateth in [n] darkneſſe with much griefe, and *in* his ſorrow and anger.

17 Behold then, what I have ſeen good, that is comely to [o] eate, and to drinke, and to take pleaſure in all his labor, wherein he travaileth under the Sunne, the *whole* number of the daies of his life, which God giveth him: for this is his portion.

18 Alſo to every man to whom God hath given riches and treaſures, and giveth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely hee will not much remember the daies of his [p] life, becauſe God anſwereth to the joy of his heart.

Chap. VI.

The miſerable eſtate of him to whom God hath given riches, and not the grace to uſe them.

There is an evill, which I ſaw under the Sunne, and it is much among men:

2 A man to whom God hath given riches, and treaſures and honour, and hee wanteth nothing for his ſoule of all that it deſireth: but [a] God giveth him not power to eate thereof, but a ſtrange man ſhall eate it up: this is vanitie, and this is an evill ſickneſſe.

3 If a man beget an hundreth *children* and live many yeeres, and the daies of his yeeres be multiplied, and his ſoule be not [b] ſatisfied with good things, and hee be not [c] buried, I ſay, that an untimely fruit is better then he.

4 For [d] he commeth into vanitie, and goeth into darkneſſe: and his name ſhall be covered with darkneſſe.

5 Alſo he hath not ſeene the Sunne, nor knowne it: *therefore* this hath more reſt then the other.

6 And if hee hath lived a thouſand yeeres twice told, and had ſeene no good, ſhall not all goe to one place?

7 All the labour of man *is* for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that [f] knoweth how to walke before the living?

9 The [g] ſight of the eie is better then to walke in the luſts: this alſo is vanitie, and vexation of ſpirit.

10 What is that that hath beene? the name thereof is now named: and it is

[n] Meaning, of the wicked, which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

[a] Either in vowing or in praying; meaning, that we ſhould uſe all reverence to Godward.

[b] He heareth thee not for thy many words ſake, or often repetitions, but cōſidereth thy faith and fervent minde.

* *Deut.* 23.21.

[c] He ſpeaketh of vowes which are approved b Gods word, and ſerve to his glorie.

[d] Cauſe not thy ſelfe to ſinne by vowing raſhly as they doe, which make a vow to live unmaried, and ſuch like.

[e] That is, before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

[f] Meaning, that God will redreſſe theſe things, and therfore we muſt depend upon him.

[g] The revenues of the earth are to be preferred above all things which appertaine to this life.

[h] Kings & princes cannot maintaine their eſtate without tillage, which thing cōmendeth the excellencie of tillage.

[i] That is, his great abundance of riches, or the ſurfetting, which commeth by his great feeding.

[k] When covetous men heap up riches, which turne to their deſtruction.

[l] Hee doth not enjoy his fathers riches.

* *Iob* 1.21. *Wiſd.* 7.6. 1 *Tim.* 6.7.

[m] Meaning, in vaine, and without profit.

[n] In affliction & griefe of mind.

[o] Reade Chap. 3, 22.

[p] Hee will take no great thought for the paines that hee hath endured in time paſt.

[a] He ſheweth, that it is the plague of God, when the rich man hath not a liberall heart to uſe his riches.

[b] If he can never have enough.

[c] As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murthered, or drowned, or hangeth himſelfe, or ſuch like: and ſo lacketh the honor of buriall, which is the laſt office of humanitie.

[d] Meaning, the untimely fruit, whoſe life did neither profit or hurt any.

[e] His deſire and affection.

[f] That knoweth to uſe his goods well in the judgement of men.

[g] To bee content with that which God hath given, is better then to follow the deſires that never can bee ſatisfied.

knowne that it is man: and hee cannot ſtrive with him that is [h] ſtronger then hee.

Chap. VII.

Divers precepts to follow that which is good, and to avoid the contrarie.

SUrely there bee many things that increaſe vanitie: *and* what availeth it a man?

2 For who knoweth what is [a] good for man in the life *and* in the number of the daies of the life of his vanity, ſeeing he maketh them as a * ſhadow? For who can ſhew unto man what ſhall bee after him under the Sunne?

3 * A good name *is better* then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the houſe of [c] mourning, then to goe to the houſe of feaſting, becauſe this is the end of all men: and the living ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad look the heart is made better.

6 The heart of the wiſe *is* in the houſe of mourning: but the heart of fooles *is* in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noiſe of the [d] thornes under the pot, ſo *is* the laughter of the foole: this alſo is vanitie.

9 Surely, oppreſſion maketh a wiſe man [e] mad: and the reward deſtroieth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in ſpirit is better then the proud in ſpirit.

11 Be not thou of an haſtie ſpirit to be angrie: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former daies were better then theſe? for thou doeſt not enquire [g] wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the Sunne.

14 For *man ſhall reſt* in the ſhadow of wiſedome, and in the ſhadow of ſilver: but the excellencie of the knowledge of wiſedome giveth life to the poſſeſſours thereof.

15 Behold the worke of God: for who can make * ſtraight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] conſider: God alſo hath made this contrary to that, to the intent that man ſhould finde [k] nothing after him.

17 I have ſeene all things in the daies of my vanitie: there is a juſt man that periſheth in his [l] juſtice, and there is a wicked man that continueth long in his malice.

18 Be not thou juſt [m] over-much, neither make thy ſelfe over-wiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [n] overmuch, neither bee thou fooliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay hold [o] on this: but yet with-draw not thine hand from [p] that: for hee that feareth God, ſhall come forth of them all.

21 Wiſdome ſhall ſtrengthen the wiſe man, more then ten mightie princes that are in the citie.

22 * Surely there is no man juſt in the earth, that doth juſt and ſinneth not.

23 Give not thine [q] heart alſo to all the words that men ſpeake, leſt thou doe heare thy ſervant curſing thee.

24 For oftentimes alſo thine heart knoweth that thou likewiſe haſt ‡ curſed others.

25 All this have I proved by wiſedome: I thought I will bee wiſe, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepneſſe, who can finde it?

27 I have compaſſed about, *both* I and mine heart to know and to enquire and to ſearch wiſdome, and reaſon, and to know the wickedneſſe of follie, and the fooliſhneſſe of madneſſe,

28 And I finde more bitter then death the woman whoſe heart is *as* nets and ſnares, *and* her hands *as* bands: hee that is good before God, ſhall bee delivered from her, but the ſinner ſhall bee taken by her.

29 Behold, ſaith the Preacher, this have I found, *ſeeking* one by one to finde [ſ] the count:

30 And yet my ſoule ſeeketh, but I finde it not: I have found one man of a thouſand: but a woman among them all have I not found.

31 Onely loe, this have I found, that God hath made man righteous: but they have ſought many [t] inventions.

Chap. VIII.

2 To obey Princes and Magiſtrates. 17 The workes of God paſſe mans knowledge.

WHO is as the wiſe man? and who knoweth the interpretation of a thing? the wiſedome of a man doth make his [a] face to ſhine: and the [b] ſtrength of his face ſhall be changed.

2 I *advertiſe thee* to take heed to the [c] mouth

[h] Meaning, God, who will make him to feele that he is mortall.

[a] There is no ſtate wherin man can live to have perfect quietneſſe in this life.

* *Iob* 14.2. *Pſal.* 144. 4.

* *Prov.* 22. 1.

[b] Hee ſpeaketh thus after the judgement of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporall death is the entring into life everlaſting.

[c] Where we may ſee the hand of God, and learne to examine our lives.

[d] Which crackle for a while, and profit nothing

[e] A man that is eſteemed wiſe, when hee falleth to oppreſſion, becommeth like a beaſt.

[f] He noteth their lightneſſe, which enterpriſe a thing, & ſuddenly leave it off againe.

[g] Murmure not againſt God whē he ſendeth adverſities for mans ſinnes.

[h] Hee anſwereth to them that eſteeme not wiſedome, except riches bee joined therewith, ſhewing that both are the gifts of God, but that wiſdome is farre more excellent, and may bee without riches.

* *Chap.* 1.15.

[i] Conſider wherefore God doth ſend it, and what may comfort thee.

[k] That mā ſhould be able to control nothing in his workes.

[l] Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.

[m] Boaſt not too much of thine owne juſtice and wiſedome.

[n] Tary not long when thou art admoniſhed to come out of the way of wickedneſſe.

[o] To wit, on theſe admonitions that goe before.

[p] Conſider what deſolation and deſtruction ſhall come, if thou doe not obey them.

* *1 King.* 8.46 *2 Chron* 6.36. *Prov.* 20. 9. *1 Iohn* 1.8.

[q] Credit them not, neither care for them.

‡ *Or ſpeake evill of others.*

[r] Meaning, wiſdome.

[ſ] That is, to come to a concluſion.

[t] And ſo are cauſe of their owne deſtruction.

[a] That is, doth get him favour and proſperitie.

[b] Whereas before he was proud and arrogant, he ſhall become humble and meeke.

[c] mouth of the King, and to the word of the oath of God.

3 [d] Haſte not to goe forth of his ſight: ſtand not in an evill thing: for he will doe whatſoever pleaſeth him.

4 Where the word of the King is, *there is* power, and who ſhall ſay unto him, What doſt thou?

5 Hee that keepeth the commandement, ſhall know none evill thing, and the heart of the wiſe ſhall know the [e] time and judgement.

6 For to everie purpoſe there is a time and judgement, becauſe the [f] miſerie of man is great upon him.

7 For hee knoweth not that which ſhall bee: for who can tell him when it ſhall be?

8 Man is not Lord [g] over the ſpirit to retaine the ſpirit, neither hath he power in the day of death, nor deliverance in the battell, neither ſhall wickedneſſe deliver the poſſeſſers thereof.

9 All this have I ſeene, and have given mine heart to every worke, which is wrought under the Sunne, *and I ſaw* a time that man ruleth over man to his own [h] hurt.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this alſo is vanitie.

11 Becauſe ſentence againſt an evill worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe evill.

12 Though a ſinner doe evill an hundreth times, and *God* prolongeth *his daies*, yet I know that it ſhall be well with them that feare the Lord, and doe reverence before him.

13 But it ſhall not be well to the wicked, neither ſhall hee prolong *his* daies: he *ſhall be* like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done upon the earth, that there be righteous men to whom it commeth according to [m] the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the juſt: I thought alſo that this is vanitie.

15 And I praiſed joy: for there is no goodneſſe to man under the Sunne, ſave to [n] eate and to drinke, and to rejoice: for this is adjoined to his labour, the daies of his life that God hath given him under the Sunne.

16 Then I applied mine heart to know wiſedome, and to behold the buſineſſe that is done on earth, that neither day nor night the eies of man take ſleep.

17 Then I beheld the whole worke of God, that man cannot finde out the work that is wrought under the Sunne: for the which man laboureth to ſeeke it, and cannot finde it: yea, and though the wiſe man thinke to know it he cannot finde it.

[c] That is, that thou obey the King, and keepe the oath that thou haſt made for the ſame cauſe.

[d] Withdraw not thy ſelfe lightly from the obedience of thy prince.

[e] That is, when time is to obey, and how farre hee ſhould obey.

[f] Man of himſelfe is miſerable, and therefore ought to doe nothing to increaſe the ſame, but to worke all things by wiſedome and counſell.

[g] Man hath no power to ſave his owne life, and therfore muſt not raſhly caſt himſelfe into danger.

[h] As commeth oft times to tyrants, and wicked rulers.

[i] That is, others as wicked as they.

[k] They that feared God, and worſhipped him according as he had appointed.

[l] Where juſtice is delaied, there ſin reigneth.

[m] Which are puniſhed, as though they were wicked, as Chap. 7. 17.

[n] Reade Chap. 3. 22.

CHAP. IX.

1 By no outward thing can man know whom God loveth, or hateth. 12 No man knoweth his end. 16 Wiſedome excelleth ſtrength.

I Have ſurely given mine heart to all this, and to declare all this, that the juſt, and the wiſe, and their workes *are* in the hand of God: and no man knoweth either love or [a] hatred of all *that is* before them.

2 All things *come* alike to all: and the ſame condition *is* to the juſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner, he that ſweareth, as he that feareth an oath.

3 This is evill among all that *is* done under the Sunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of evill, and madneſſe *is* in their hearts whiles they live, and after that *they goe* to the dead.

4 Surely, whoſoever is joined to all the living, there is hope: for it is better to a [c] living dog, then to a dead lion.

5 For the living know that they ſhall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten.

6 Alſo their love, and their hatred, and their envie is now periſhed, and they have no more portion for ever, in all that is done under the Sunne.

7 Goe eate thy bread with joy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments bee [e] white, and let not oile be lacking upon thine head.

9 ‡ * Rejoice with the wife whom thou haſt loved all the daies of the life of thy vanitie, which *God* hath given thee under the Sunne all the daies of thy vanitie: for this is thy portion in the life, and in the travell wherein thou laboureſt under the Sunne.

10 All that thine hand ſhall finde to doe, doe it with all thy power: for there is neither worke, nor invention, nor knowledge, nor wiſedome in the grave whither thou goeſt.

11 I returned, and I ſaw under the Sun that the race is not too ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of underſtanding, neither yet favour to men of know-

[a] Meaning, what things hee ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperitie or adverſity, whō God doth favour or hate: for hee ſendeth them as well to the wicked as to the godly.

[b] In outward things, as riches and povertie, ſickneſſe and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are aſſured by faith, of Gods favour and aſſiſtance.

[c] Hee noteth the Epicures and carnall men, which made their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abject and vile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dog and lion.

[d] They flatter thēſelves to bee in Gods favour, becauſe they have al things in abundance.

[e] Rejoice, bee merie, and ſpare for no coſt, thus ſpeak the wicked belly-gods.

‡ *Ebr. regard the life.*

* *Chap.* 5. 18.

knowledge: but time and [f] chance commeth to them all.

12 For neither doth man know [g] his time, *but* as the fiſhes, which are taken in an evill net, and as the birds that are caught in the ſnare: ſo are the children of men ſnared in the evill time, when it falleth upon them ſuddenly.

13 I have alſo ſeene this wiſedome under the Sunne, and it is great unto me.

14 A little citie and few men in it, and a great King came againſt it, and compaſſed it, and builded forts againſt it.

15 And there was found therein a poore and wiſe man, and he delivered the citie by his wiſedome: but none remembred this poore man.

16 Then ſaid I, better is wiſedome then ſtrength: yet the wiſedome of the poore is deſpiſed, and his words are not heard.

17 The words of the wiſe are more heard in quietneſſe, then the cry of him that ruleth among fooles.

18 Better is wiſedome then weapons of warre: but one ſinner deſtroieth much good.

CHAP. X.

1 *The difference of fooliſhneſſe and wiſedome.* 11 *A ſlanderer is like a ſerpent that cannot be charmed.* 16 *Of fooliſh Kings and drunken Princes,* 17 *And of good Kings and Princes.*

DEad flies cauſe to ſtinke, and putrifie the ointment of the Apothecarie: *ſo doth* a little follie him that is in eſtimation for wiſedome, *and* for glorie.

2 The heart of a [a] wiſe man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And alſo when the foole goeth by the way, his heart faileth, and he [b] telleth unto all that he is a foole.

4 If the [c] ſpirit of him that ruleth, riſe up againſt thee, leave not thy place: for gentleneſſe pacifieth great ſinnes.

5 There is an evill *that* I have ſeene under the ſunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is ſet in great excellencie, and the [e] rich ſet in the low place.

7 I have ſeene ſervants on horſes, and princes walking as ſervants on the ground.

8 *He that diggeth a pit ſhall fall into it, and he that breaketh the hedge, a ſerpent ſhall bite him.

9 He that removeth ſtones ſhall hurt himſelfe thereby, *and* hee that cutteth wood ſhall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, hee muſt then put to more [f] ſtrength: but the excellencie to direct a thing *is* wiſedome.

11 If the ſerpent bite when he is charmed: no better is a babler.

12 The words of the mouth of a wiſe man *have* grace: but the lips of a foole devoure himſelfe.

13 The beginning of the words of his mouth *is* fooliſhneſſe, and the latter end of his mouth *is* wicked madneſſe.

14 For the foole multiplieth words, *ſaying*, Man knoweth not what ſhall be: and who can tell him, what ſhall be after him?

15 The labour of the fooliſh doth wearie him: for hee knoweth not to goe into the [g] citie.

16 Woe to thee, O land, when thy King *is* a [h] childe, and thy princes [i] eate in the morning.

17 Bleſſed art thou, O land, when thy King *is* the ſonne [k] of nobles, and thy princes eate in time, for ſtrength, and not for drunkenneſſe.

18 By ſlothfulneſſe the roofe of the houſe goeth to decay, and by the idleneſſe of the hands the houſe droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but ſilver anſwereth to all.

20 Curſe not the King, no not in thy thought, neither curſe the rich in thy bedchamber: for the [l] fowle of the heaven ſhall carie the voice, that which hath wings, ſhall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods providence.* 8 *All worldly proſperitie is but vanitie.* 9 *God will judge all.*

CAſt thy bread upon the [a] waters: for after many daies thou ſhalt finde it.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evill ſhall be upon the earth.

3 If the [b] clouds bee full, they will powre forth raine upon the earth: and if the [c] tree doth fall toward the South, or toward the North, in the place that the tree falleth, there it ſhall bee.

4 Hee that obſerveth the [d] winde, ſhall not ſow, and hee that regardeth the clouds, ſhall not reape.

5 As thou knoweſt not which is the way of the ſpirit, *nor* how the bones *doe grow* in the wombe of her that is with childe: ſo thou knoweſt not the worke of God that worketh all.

6 In the morning ſow thy ſeed, and in the evening let not thine hand [e] reſt: for thou knoweſt not whether ſhall proſper, this or [f] that, or whether both ſhall be alike good.

7 Surely, the light is a pleaſant thing: and it is a good thing to the eies to ſee the Sunne.

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[f] Thus the worldlings ſay, to prove that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God.

[g] That is, hee doth not foreſee what ſhall come.

[a] So that he doth all things wel and juſtly, whereas the foole doth the contrary.

[b] By his doings hee bewrayeth himſelfe.

[c] If thy ſuperior bee angrie with thee, be thou diſcreet, and not moved.

[d] Meaning, that it is an evill thing when they that are in authoritie faile and doe not their dutie.

[e] They that are rich in wiſdome and vertue.

* Pſal. 7. 16. Prov 26.27. Ecclus 27. 26.

[f] Without wiſedome, whatſoever a man taketh in hand, turneth to his owne hurt.

[g] The ignorance and beaſtlines of the wicked, is ſuch, that they know not common things, and yet will they diſcuſſe high matters.

[h] That is, without wiſdome and counſell.

[i] Are given to their luſts and pleaſures.

[k] Meaning, when hee is noble for vertue and wiſedome, and with the gifts of God.

[l] Thou canſt not worke evill ſo ſecretly, but it ſhall be knowne.

[a] That is, be liberall to the poor, & though it ſeem to bee as a thing ventured on the ſea, yet it ſhall bring thee profit.

[b] As the clouds that are ful, powre out raine, ſo the rich that have abundance, muſt diſtribute it liberally.

[c] He exhorteth to bee liberall while we live: for after there is no power.

[d] He that feareth inconveniences, when neceſſitie requireth, ſhall never doe his dutie.

[e] Be not wearie of well doing.

[f] That is, which of thy workes are moſt agreeable to God.

8 Though a man live many yeares, *and* in them all he rejoice, yet hee ſhall remember the daies of [g] darkeneſſe, becauſe they are many, all that commeth *is* vanitie.

9 [h] Rejoice, O young man, in thy youth, and let thine heart cheere thee in the daies of thy youth: and walke in the waies of thine heart, and in the ſight of thine eies: but know, that for all theſe things, God will bring thee to judgement.

10 Therefore take away [i] griefe out of thine heart, and cauſe evill [k] to depart from thy fleſh: for childhood and youth *are* vanitie.

Chap. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The ſoule returneth to God. 11 Wiſdome is the gift of God, and conſiſteth in fearing him, and keeping his commandements.

Remember now thy Creator in the daies of thy youth, whiles the evill daies come not, nor the yeeres approach, wherein thou ſhalt ſay, I have no pleaſure in them.

2 Whiles the Sunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the raine:

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bow themſelves, and the [d] grinders ſhall ceaſe, becauſe they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhall bee ſhut without, by the baſe ſound of the [g] grinding, and he ſhall riſe up at the voice of the [h] bird: and all the [i] daughters of ſinging ſhall be abaſed.

5 Alſo they ſhall bee afraid of the [k] high thing, and feare *ſhall bee* in the [l] way, and the almond tree ſhall [m] flouriſh, and the [n] graſhopper ſhall bee a burden, and concupiſcence ſhall be driven away: for man goeth to the houſe of his age, and the mourners goe about in the ſtreet.

6 Whiles the [o] ſilver corde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [ſ] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gave it.

8 Vanitie of vanities, ſaith the Preacher, all *is* vanitie.

9 And the more wiſe the Preacher was, the more he taught the people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

10 The Preacher ſought to finde out pleaſant words, and an upright writing, *even* the words of truth.

11 The words of the wiſe are like goades, and like nailes [x] faſtened by the maſters of the aſſemblies, *which* are given by one [y] paſtour.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none end in making many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let us heare the end of all: feare God, and keepe his commandements: for this is the whole *dutie* of man.

14 For God will bring every worke unto judgement, with every ſecret thing, whether it be good or evill.

[g] That is, of affliction and trouble.

[h] Hee derideth them that ſet their delight in worldly pleaſures, as though God would not call them to an account.

[i] To wit, anger, and envie.

[k] Meaning, carnall luſts, whereunto youth is given.

[a] Before thou come to a continuall miſerie: for when the cloudes remaine after the raines, mans griefe is increaſed.

[b] The hands, which keepe the body.

[c] The legs.

[d] The teeth.

[e] The eies.

[f] The lips, or mouth.

[g] When the jawes ſhal ſcarſe open & not bee able to chew any more.

[h] He ſhall not be able to ſleepe.

[i] That is, the winde-pipes, or the eares ſhall bee deafe, and not able to heare ſinging.

[k] To climbe high becauſe of their weakenes, or they ſtoope downe, as though they were afraide, leſt any thing ſhould hit them.

[l] They ſhal tremble as they goe, as though they were afraid.

[m] Their heades ſhall be as white as the bloſſomes of an almond tree.

[n] They ſhall bee able to beare nothing.

[o] Meaning, the marrow of the backe bone & the ſinewes.

[p] The little skin that covereth the braine, which is in colour like gold.

[q] That is, the veines.

[r] Meaning, the liver.

[ſ] Which is the head.

[t] That is, the heart, out of the which the head draweth the powers of life.

[u] The ſoule incōtinently either goeth to joy or torment, and ſleepeth, not as the wicked imagine.

[x] Which are well applied by the miniſters, whom he calleth maſters.

[y] That is, by God.

[z] Theſe things cānot be comprehended in books or learned by ſtudy, but God muſt inſtruct thine hart that thou maieſt onely know that wiſdome is the true felicity, and the way thereunto is to feare God.

AN EXCELLENT * SONG WHICH WAS SALOMONS.

The Argument.

In this Song, Salomon, by moſt ſweet and comfortable allegories and parables, deſcribeth the perfect love of Ieſus Chriſt, the true Salomon and King of peace, and the faithfull ſoule, or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte, and without reprehenſion. So that heere is declared the ſingular love of the bridegroome toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deſervings. Alſo the earneſt affection of the Church, which is inflamed with the love

* *Ebr. a ſong of ſongs: ſo called, becauſe it is the chiefeſt of thoſe 1005. which Salomon made, as is mentioned, 1 King.4.32.*

of Chriſt, deſiring to be more and more joyned to him in love, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 *The familiar talke and myſticall communication of the ſpirituall love betweene Ieſus Chriſt and his Church.* 5 *The domeſticall enemies that perſecute the Church.*

LEt him [a] kiſſe mee with the kiſſes of his mouth: for thy love is better then wine.

2 Becauſe of the [b] ſavour of thy good ointments, thy name *is as* an ointment powred out: therefore the [c] virgins love thee.

3 [d] Draw mee: wee will runne after thee: the King hath brought me into his [e] chambers: we will rejoice and bee glad in thee: wee will remember thy love more then wine: the righteous doe love thee.

4 I am [f] blacke, O daughters of Jeruſalem, but comely as the tents of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard yee mee not becauſe I am [i] blacke: for the [k] Sunne hath looked upon me. The [l] ſonnes of my mother were angry againſt me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew me, [n] *O thou*, whom my ſoule loveth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the flocks of [o] thy companions?

7 [p] If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke: and feed thy kids by the tents of the Shepherds.

8 I have compared thee, O my love, to the troupe of horſes in the [q] charets of Pharaoh.

9 Thy cheeks are comely with rowes of ſtones, and thy necke with chaines.

10 Wee will make thee borders of gold, with ſtuds of ſilver.

11 [r] Whiles the King was at his repaſt, my ſpicknard gave the ſmell thereof.

12 My welbeloved *is as* a bundle of myrrhe unto me: he ſhall lie betweene my [ſ] breaſts.

13 My welbeloved *is as* a cluſter of camphire unto mee in the vines of Engedi.

14 My love, behold, thou art [t] faire: behold, thou art faire: thine eies *are like* the doves.

15 My welbeloved, behold, thou art faire and pleaſant: alſo our [u] bed is greene.

16 The beames of our houſe *are* cedars, our rafters *are* of firre.

[a] This is ſpoken in the perſon of the Church, or of the faithfull ſoule inflamed with the deſire of Chriſt whom ſhe loveth.

[b] The feeling of thy great benefits.

[c] They that are pure in heart and converſation.

[d] The faithfull confeſſe that they cannot come to Chriſt except they be drawne.

[e] Meaning, the ſecret joy that is not known to the world.

[f] The Church cõfeſſeth her ſpots and ſin, but hath confidence in the favour of Chriſt.

[g] Kedar was Iſhmaels ſonne, of whom came the Arabians that dwelt in tents.

[h] Which within were all ſet with precious ſtones and jewels.

[i] Conſider not the Church by the outward appearance.

[k] The corruption of nature through ſinne and affictions.

[l] Mine own brethren, which ſhould have moſt favoured me.

[m] She confeſſeth her owne negligence.

[n] The Spouſe feeling her fault, fleeth to her husband onely for ſuccour.

[o] Whom thou haſt called to the dignitie of Paſtours, and they ſet foorth their owne dreames in ſtead of thy doctrine.

[p] Chriſt ſpeaketh to his Church, bidding them that are ignorant to goe to the paſtors to learne.

[q] For thy ſpirituall beauty and excellencie there was no worldly treaſure to bee compared unto thee.

[r] The Church rejoiceth that ſhee is admitted to the company of Chriſt.

[ſ] Hee ſhall bee moſt deare unto mee.

[t] Chriſt accepteth his Church, and commendeth her beauty.

[u] That is, the heart of the faithfull wherin Chriſt dwelleth by his Spirit.

CHAP. II.

3 *The Church deſireth to reſt under the ſhadow of Chriſt.* 8 *She heareth his voice.* 14 *She is compared to the dove.* 15 *And the enemies to the foxes.*

I Am the roſe of the field, *and* the lillie of the valleies.

2 Like a lillie among the thornes, ſo *is* my [a] love among the daughters.

3 [b] Like the apple-tree among the trees of the forreſt, ſo *is* my welbeloved among the ſonnes *of men*: under his ſhadow had I delight, and ſate downe: and his fruit *was* ſweet unto my mouth.

4 He brought me into the wine cellar, and love *was* his banner over me.

5 Stay me with flagons, and comfort me with apples: for I am ſicke of love.

6 His left hand *is* under mine head, and his right hand doth embrace me.

7 [c] I charge you, O daughters of Jeruſalem, by the roes and by the hindes of the field, that ye ſtirre not up, nor waken *my* love, untill ſhe pleaſe.

8 [d] *It is* the voice of my welbeloved: behold, hee commeth leaping by the mountaines, and skipping by the hils.

9 My welbeloved is like a roe, or a young hart: loe, hee [e] ſtandeth behinde our wall, looking foorth of the windowes, ſhewing himſelfe through the [f] grates.

10 My welbeloved ſpake, and ſaid unto me, Ariſe, my love, my faire one, and come thy way.

11 For behold, [g] winter is paſt: the raine is changed, and is gone away.

12 The flowres appeare in the earth: the time of the ſinging of birdes is come, and the voice of the turtle is heard in our land,

13 The fig tree hath brought forth her young figs: and the vines with *their* ſmall grapes have caſt a ſavour: ariſe, my love, my faire one, and come away.

14 My dove, thou art in the [h] holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let mee heare thy voice: for thy voice is ſweet, and thy ſight comely.

15 Take us the foxes, the [i] little foxes, which deſtroy the vines, for our vines *have* ſmall grapes.

16 My welbeloved *is* mine, and I am his: he feedeth among the lillies,

17 Untill the day breake, and the ſhadows flee away: returne my welbeloved, *and* be like a [k] roe, or a yong hart upon the mountaines of Bether.

[a] Thus Chriſt preferreth his Church above all other things.

[b] The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, and therefore ſhe deſireth to be comforted, and felt it.

[c] Chriſt chargeth them which have to doe in the Church, as it were by a ſolemn oath, that they trouble not the quietneſſe thereof.

[d] This is ſpoken of Chriſt, who tooke upon him our nature, to come to help his Church.

[e] Foraſmuch as his divinitie was hid under the cloake of our fleſh.

[f] So that we cannot have full knowledge of him in this life.

[g] That is, ſinne and error is driven backe by the cõming of Chriſt, which is here deſcribed by the ſpring time when al things flouriſh.

[h] Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelfe unto me.

[i] Suppreſſe the heterikes whiles they are young, that is, when they begin to ſhew their malice, and deſtroy the vine of the Lord

[k] The Church deſireth Chriſt to be moſt ready to helpe her in all dangers.

CHAP.

CHAP. III.

1 *The Church deſireth to be joined inſeparably to Chriſt her husband:* 6 *Her deliverance out of the wilderneſſe.*

IN my bed by [a] night I ſought him that my ſoule loved: I ſought him, but I found him not.

2 I will riſe *therefore* now, and goe about in the citie, by the ſtreets and by the open places, *and* will [b] ſeeke him that my ſoule loveth: I ſought him, but I found him not.

3 The [c] watchmen that went about the city found me, *to whom I ſaid*, Have you ſeene him whom my ſoule loveth?

4 When I had paſt a little from them, then I found him whom my ſoule loved: I tooke hold on him, and left him not, till I had brought him into my mothers houſe into the chamber of her that conceived me.

5 [d] I charge you, O daughters of Jeruſalem, by the roes and by the hindes of the field, that yee ſtirre not up, nor waken *my* love vntill ſhe pleaſe.

6 Who is ſhe that commeth up out of the [e] wilderneſſe like pillars of ſmoake perfumed with myrrhe and incenſe, *and* with all the ‡ ſpices of the merchant?

7 Behold his [f] bed, which is Salomons: threeſcore ſtrong men *are* round about it, of the valiant men of Iſrael.

8 They all handle the ſword, *and* are expert in warre, every one *hath* his ſword upon his thigh for the feares [g] by night.

9 King Salomon made himſelfe a ‡ palace of the trees of Lebanon.

10 He made the pillars thereof of ſilver, *and* the Pavement thereof of gold, the hangings thereof of purple, whoſe mids *was* paved with the love of the daughters of Jeruſalem.

11 Come forth, yee [h] daughters of Zion, and behold the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladneſſe of his heart.

[a] The Church by night, that is, in troubles ſeeketh to Chriſt, but is not incontinently heard.

[b] Shewing, that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till we feel comfort.

[c] Which declareth that we muſt ſeek unto all, of whom me hope to have any ſuccour.

[d] Reade Chap. 2. 7.

[e] This is referred to the Church of Iſrael, which was led by the wildernes fourtie yeares.

‡ *Ebr. powder.*

[f] By the bed is meant the Temple, which Salomon made.

[g] He alludeth to the watch which kept the Temple.

‡ *Or, chariot.*

[h] All ye that are of the number of the faithfull.

[i] Chriſt become man was crowned by the love of God with the glorious crowne of his divinitie.

CHAP. IV.

1 *The praiſes of the Church.* 7 *She is without blemiſh in his ſight.* 9 *The love of Chriſt toward her.*

BEhold, thou art [a] faire, my love: behold, thou art faire: thine eyes *are like* the doves: among thy locks * thine haire is like the [b] flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teeth *are* like a flocke of *ſheepe* in good order, which goe up from the waſhing: which every one bring out twins, and none is barren among them.

3 Thy lips are like a thrid of ſcarlet, and thy talke is comely: thy temples *are* within thy lockes as a piece of a Pomegranate.

4 Thy necke is as the tower of David, built for defence: a thouſand ſhields hang therein, *and* all the targets of the ſtrong men.

5 Thy two [c] breaſts *are* as two young roes that are twinnes, feeding among the lilies.

6 Untill the day breake, and the ſhadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incenſe.

7 Thou art all faire, my love, and there is no ſpot in thee.

8 [d] Come with me from Lebanon, *my* ſpouſe, *even* with me from Lebanon, *and* look from the top of Amanah, from the top of Shenir, and Hermon, from the dens of lions, *and* from the mountaines of the leopards.

9 My [e] ſiſter, *my* ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine [f] eies, *and* with a chaine of thy necke.

10 My ſiſter, *my* ſpouſe, how faire is thy love? how much better is thy love then wine? and the ſavour of thine ointments then all ſpices.

11 Thy [g] lips, *my* ſpouſe, drop *as* hony combes: hony and milke are under thy tongue, and the ſavour of thy garments *is* as the ſavour of Lebanon.

12 My ſiſter my ſpouſe *is* as a garden incloſed, as a ſpring ſhut up, *and* a fountaine ſealed up.

13 Thy plants *are* as an orchard of pomegranates with ſweet fruits, *as* camphire, ſpikenard,

14 *Even* ſpikenard, and ſaffron, calamus, and cynamon, with all the trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.

15 [h] O fountaine of the gardens, O well of living waters, and the ſprings of Lebanon,

16 Ariſe, O [i] North, and come O South, *and* blow on my garden, that the ſpices thereof may flow out: let my welbeloved come to his garden, and eat his pleaſant fruit.

[a] Becauſe Chriſt delighteth in his Church, he commendeth all that is in her.

* *Chap.* 6.4.

[b] He hath reſpect to the multitude of the faithfull which are many in number.

[c] Wherein are knowledge and zeale, two precious jewels.

[d] Chriſt promiſeth his Church, to call his faithful from all the corners of the world.

[e] Chriſt calleth his Church ſiſter, in reſpect that hee had taken the fleſh of man.

[f] In that he made his Church beautifull and rich, hee loved his gifts in her.

[g] Becauſe of thy confeſſion and thankeſgiving.

[h] The Church confeſſeth that all her glory & beauty commeth of Chriſt, who is the true fountaine of all grace.

[i] Shee deſireth Chriſt to comfort her, and to powre the graces of his Spirit upon her, which Spirit is meant by the North and South winde.

CHAP. V.

1 *Chriſt calleth his Church to the participation of all his treaſures.* 2 *She heareth his voice* 3 *She confeſſeth her nakedneſſe.* 10 *Shee praiſeth Chriſt her husband.*

I Am come into my [a] garden, my ſiſter, my ſpouſe: I gathered my myrrhe with my ſpice: I ate my hony combe with mine hony, I dranke my wine with my milke: eate, O friendes, drinke, and make you merry, O welbeloved.

[a] The garden ſignifieth the kingdome of Chriſt, where he prepareth the banquet for his elect.

2 [b] I ſleepe, but mine heart waketh, *it is* the voice of my welbeloved that knocketh, *ſaying,* Open unto me my ſiſter, my love, my dove, my undefiled: for mine head is full of dew, and my lockes with the drops of the [c] night.

3 I have put off my [d] coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

4 My welbeloved put in his hand by the hole *of the doore,* and ‡ mine heart was affectioned toward him.

5 I roſe up to open to my welbeloved, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe upon the handles of the barre.

6 I opened to my welbeloved: but my welbeloved was gone, and paſt: mine heart was gone when hee did ſpeake: I ſought him, but I could not finde him: I called him, but he anſwered me not.

7 The [f] watchmen that went about the citie, found me, they ſmote mee, *and* wounded me: the watchmen of the wals tooke away my vaile from me.

8 I charge you, [g] O daughters of Jeruſalem, if you finde my welbeloved, that you tell him that I am ſicke of love.

9 [h] O the faireſt among women, what is thy welbeloved more then *another* welbeloved? what is thy welbeloved, more then *another* lover, that thou doeſt ſo charge us?

10 My welbeloved is white and ruddy, the chiefeſt of ten thouſand.

11 His [i] head *is as* fine gold, his locks curled, *and* blacke as a raven.

12 His eies *are* like doves upon the rivers of waters, which are waſht with milke, *and* remaine by the full *veſſels.*

13 His cheekes *are* as a bed of ſpices, and *as* ſweet flowers, *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His hands *as* rings of gold ſet with the ‡ chryſolite, his belly like white ivorie covered with ſaphirs.

15 His legs *are as* pillers of marble, ſet upon ſockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* ſweet things, and he is wholly delectable: this is my welbeloved, and this is my lover, O daughters of Jeruſalem.

17 [k] O the faireſt among women, whither is thy beloved gone? whither is thy welbeloved turned aſide, that we may ſeeke him with thee?

[b] The ſpouſe ſaith, that ſhe is troubled with the cares of worldly things, which is meant by ſleeping.

[c] Declaring the long patience of the Lord toward ſinners.

[d] The ſpouſe confeſſeth her nakedneſſe, and that of her ſelfe ſhee hath nothing, or ſeeing that ſhee is once made cleane, ſhee promiſeth not to defile her ſelfe againe.

‡ *Ebr. my bowels were moved towards him.*

[e] The ſpouſe which ſhould be anointed of Chriſt, ſhal not finde him if ſhee thinke to anoint him with her good workes.

[f] Theſe are the falſe Teachers, which wound the conſcience vvith their traditions.

[g] She asketh of them which are godly (foraſmuch as the law and ſalvation ſhould come out of Zion and Jeruſalem) that they vvould direct her to Chriſt.

[h] Thus ſay they of Jeruſalem.

[i] Shee deſcribeth Chriſt to bee of perfect beautie & comelineſſe.

‡ *Ebr. Tarſhiſh.*

[k] Hearing of the excellencie of Chriſt, the faithful deſire to know how to find him.

CHAP. VI.

2 *The Church aſſureth her ſelfe of the love of Chriſt.* 3 *The praiſes of the Church.* 8 *Shee is but one and undefiled.*

MY welbeloved is gone downe into his [a] garden to the beds of ſpices, to feed in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies.

3 Thou art beautifull my love, [b] as Tirzah, comely as Jeruſalem, terrible as an armie with banners.

4 [c] Turne away thine eies from me: for they overcome me: * thine haire is like a flocke of goates, which looke down from Gilead.

5 Thy teeth *are* like a flock of ſheep, which goe up from the waſhing, which every one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy lockes as a piece of a pomegranate.

7 There are [d] threeſcore Queens and fourſcore concubines, and of the damſels without number.

8 *But* my dove is alone, *and* my undefiled, ſhee is the onely *daughter* of her mother, and ſhe is deare to her that bare her: the daughters have ſeene her, and counted her bleſſed, *even* the Queenes and the concubines, and they have praiſed her.

9 [e] Who is ſhe that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 I [g] knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may behold thee. What ſhall you ſee in the Shulamite, *but* as the companie of an armie?

[a] That is, is converſant heere in earth among men.

[b] Which was a faire and ſtrong city, 1 Kings 14. 17.

[c] This declareth the exceeding love of Chriſt toward his Church.

* *Chap.* 4. 1.

[d] Meaning, that the gifts are infinite which Chriſt giveth to his Church: or, that his faithfull are many in number.

[e] He ſheweth, that the beginning of the Church was ſmall, but that it grew up to a great multitude.

[f] He went downe into the Synagogue to ſee what fruits came of the Law, and the Prophets.

[g] I found nothing but rebellion.

[h] I ran as ſwift as the nobles of my people in their charets.

[i] O ye people of Jeruſalem: for Jeruſalem was called Shalem, which ſignifieth peace.

CHAP. VII.

1 *The beautie of the Church in all her members.* 10 *She is aſſured of Chriſts love toward her.*

HOW beautifull are thy [a] goings with ſhoes, O princes daughter! the joints of thy thighes *are* like jewels: the worke of the hand of a cunning worke-man.

2 Thy navell *is as* a round cup that wanteth not licour: thy bellie *is as* an heape of wheate compaſſed about with lilies.

3 [b] Thy two breaſts *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of ivorie, thine eies *are like* the fiſh-pooles in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the towre of Lebanon that

looketh

[a] Hee deſcribeth the comely beautie of the Church in everie part, which is to bee underſtood ſpiritually.

[b] Reade Chapt. 4. 5.

looketh toward Damaſcus.

5 Thine head upon thee *is* as ſcarlet, and the buſh of thine head like purple: the King *is* tied [c] in the ‡ rafters.

6 How faire art thou, and how pleaſant art thou, O *my* love, in pleaſures!

7 This thy ſtature is like a palm-tree, and thy breaſts like cluſters.

8 I ſaid, I will goe up into the palme-tree, I will take hold of her boughes: thy breaſts ſhall now be like the cluſters of the vine: and the ſavour of thy noſe like apples.

9 And the roofe of thy mouth like good wine, which goeth ſtraight to my welbeloved, and cauſeth the lips of the ancient to ſpeake.

10 [d] I am my welbeloveds, and his deſire is toward me.

11 Come, my welbeloved, let us goe forth into the field: let us remaine in the villages.

12 Let us get up early to the vines, let us ſee if the [e] vine flouriſh, *whether* it hath budded the ſmall grape, *or whether* the pomegranates flouriſh: there will I give thee my love.

13 The mandrakes have given a ſmell, and in our gates are all ſweet things new and old: my welbeloved, I have kept *them* for thee.

CHAP. VIII.

2 The Church will be taught by Chriſt. 3 She is upholden by him. 6 The vehement love wherewith Chriſt loveth her. 11 She is the vine that bringeth forth fruit to the ſpirituall Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked the breaſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe ‡ thee.

2 I will leade thee, *and* bring thee into my mothers houſe: *there* thou ſhalt teach me: *and* I will cauſe thee to drinke ſpiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *ſhall be* under mine head, and his right hand ſhall embrace mee.

4 [c] I charge you, O daughters of Jeruſalem, that you ſtirre not up, nor waken *my* love, untill ſhe pleaſe.

5 (Who is this that commeth up out of the wilderneſſe, leaning upon her welbeloved?) I raiſed thee up under an apple tree: there thy mother conceived thee: there ſhee conceived that bare thee.

6 [d] Set me as a ſeale on thine heart, *and* as a ſignet upon thine arme: for love *is* ſtrong as death: jelouſie is cruell as the grave: the coles thereof *are* fierie coles, *and* a vehement flame.

7 Much water cannot quench love, neither can the floods drown it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemn it.

8 [e] We have a little ſiſter, and ſhee hath no breaſts: what ſhall we doe for our ſiſter when ſhe ſhall be ſpoken for?

9 [f] If ſhe bee a wall, wee will build upon her a ſilver palace: and if ſhe bee a doore, we will keepe her in with boards of Cedar.

10 [g] I am a wall, and my breaſts *are* as towres: then was I in his eies as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thouſand *pieces* of ſilver.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thouſand *pieces of ſilver*, and two hundreth to them that keepe the fruit thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearken unto thy voice: cauſe me to heare it.

14 O my welbeloved, [k] flee away, and bee like unto the Roe, or to the young Hart upon the mountaines of ſpices.

[c] Hee delighteth to come neare thee, and to be in thy company.

‡ Or, galleries.

[d] This the ſpouſe ſpeaketh.

[e] If the people that are called to Chriſt bring forth any fruit.

[a] The Church called of the Gentiles, ſpeaketh thus to the Church of Jeruſalem.

‡ Or, mee.

[b] Reade Chapt. 2. 6.

[c] Reade Chapt. 3. 5.

[d] The ſpouſe deſireth Chriſt to be joined in perpetuall love with him.

[e] The Jewiſh Church ſpeaketh this of the Church of the Gentiles.

[f] If ſhee be ſure and faſt, ſhee is meet for the husband to dwell in.

[g] The Church promiſeth fidelitie and conſtancy.

[h] That is, the vineyard of the Lord hired out, Matth. 21. 33.

[i] Chriſt dwelleth in his Church, whoſe voice the faithfull heare.

[k] The Church deſireth Chriſt, that if he depart from them, yet that he would haſte to help them in their troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promiſe, Deut. 18. 15. *that he would never leave his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare to the people the things to come, whereof they had a ſpeciall revelation, but alſo to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the utilitie and profit of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Law, they had reſpect to* *three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gave them underſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely intreated it then Moſes, and ſet forth more lively Ieſus Chriſt, in whom the covenant of reconciliation was made. In all theſe things, Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable, prophecies which he had received of God, as touching the promiſe of the Meſsiah, his office, and his Kingdome. Alſo of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Iewes, Which are as moſt principall points conteined in this booke, and a gathering of his ſermons that he preached: Which after certaine daies that they had ſtood upon the Temple doore (for the manner of the Prophets was to ſet up the ſumme of their doctrine for certaine daies, that the people might the better marke it, as Iſa. 8. 1. and Hab. 2. 2.) the Prieſts tooke it downe, and reſerved it among their regiſters: and ſo by Gods providence, theſe bookes were preſerved as a monument to the Church for ever. As touching his perſon and time, he was of the Kings ſtocke (for Amoz his father was brother to Azariah King of Iudah, as the beſt writers agree) and propheſied more then 64. yeeres from the time of Vzziah, unto the reigne of Manaſſeh, whoſe father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to bee obſerved, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordained them in his ſecret counſell, and ſo revealed them to his Prophets.*

CHAP. I.

2 Iſaiah reproveth the Iewes of their ingratitude and ſtub
borneſſe, that neither for benefits nor puniſhments would
amend. 11 He ſheweth why their ſacrifices are reject-
ed, and wherein Gods true ſervice ſtandeth. 24 Hee
propheſieth of the deſtruction of Ieruſalem. 25 And
of the reſtitution thereof.

A Viſion [a] of Iſaiah the ſonne of Amoz, which hee ſaw [b] concerning Judah and Jeruſalem in the daies of [c] Uzziah, Jotham, Ahaz, *and* Hezekiah, Kings of Judah.

2 Heare, O [d] heavens, and hearken O earth: for the Lord hath ſaid, I have nouriſhed and brought up [e] children, but they have rebelled againſt me.

3 The [f] oxe knoweth his owner, and the aſſe his maſters crib: *but* Iſrael hath not known: my people hath not underſtood.

4 Ah, ſinfull nation, a people laden with iniquitie: a [g] ſeed of the wicked, corrupt children: they have forſaken the Lord: they have provoked the [h] Holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould ye be [i] ſmitten any more? for yee fall away more and more, the whole [k] head is ſicke, and the whole heart is heavie.

6 From the [l] ſole of the foot unto the head, there *is* nothing whole therein, *but* wounds and ſwelling, and ſores full of corruption: they have not beene wrapped, [m] nor bound up, nor molified with oile.

7 Your land is waſte: your cities *are* burnt with fire: ſtrangers devoure your land in your preſence, and *it is* deſolate like the overthrow [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vine-yard, like a lodge in a garden of cucumbers, *and* like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerved unto us, even a ſmall remnant, we ſhould have been as [q] Sodome, *and* ſhould have beene like unto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken unto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beaſts: and I [s] deſire not the blood of bullocks, nor of lambes, nor of goats.

12 When ye come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no moe oblations [t] in vaine: incenſe is an abomination unto mee: I cannot ſuffer *your* new Moones, nor Sabbaths, *nor* ſolemne daies (*it is* iniquitie) nor ſolemne aſſemblies.

[a] That is, a revelation or prophecie, which was one of the two meanes whereby God declared himſelf to his ſervants in old time, as Numb. 12.6 and therefore the Prophets were called Seers, 1 Sam. 9.9.

[b] Iſaiah was chiefly ſent to Judah and Jeruſalem, but not onely: for in this booke are prophecies concerning other nations alſo.

[c] Called alſo Azariah, 2 King. 15. 1. Of theſe Kings, reade 2 King. frō Chap. 14. unto Chapt. 21. and 2 Chron. from Chapt. 25. unto Chapt. 33.

[d] Becauſe men were obſtinate & inſenſible, he calleth to the dumb creatures, which were more prōpt to obey Gods word, as Deut. 32. 1.

[e] Hee declareth his great mercie toward the Jews, foraſmuch as hee choſe them above all other nations to be his people and children, as Deut. 10. 15.

[f] The moſt bruit and dull beaſts doe more acknowledge their dutie toward their maſters, then my people do toward me, of whom they have received benefits without compariſon.

[g] They were not onely wicked as were their fathers, but utterly corrupt, and by their evill example infected others.

[h] That is, him that ſanctifieth Iſrael.

[i] What availeth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

[k] By naming the chiefe parts of the body, he ſignifieth that there was no part of the whole body of the Jewes free from his rods.

[l] Everie part of the bodie, aſwell the leaſt as the chiefeſt was plagued.

[m] Their plagues were ſo grievous that they were incurable, and yet they would not repent.

[n] Meaning, of them that dwell farre off, which, becauſe they look for no advantage of that which remaineth, deſtroy all before them.

[o] That is, Jeruſalem.

[p] Becauſe that he will ever have a Church to cal upon his Name.

[q] That is, all deſtroied.

[r] Ye that for your vices deſerved all to be deſtroied, as they of Sodom, ſave that God of his mercie reſerved a little number, Lament. 3. 22.

[s] Though God commended theſe ſacrifices for a time, as aides and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, as Pſal. 50. 13. Jer. 6. 20. Amos 5. 22. Micah 6. 7.

[t] Without faith and repentance.

14 My ſoul hateth your [u] new Moons, and your appointed feaſts: they are a burthen unto mee: I am wearie to beare *them*.

15 And when you ſhall ſtretch out your hands, I will hide mine eies from you: and though ye make many praiers, I will not heare: *for* your hands are full [x] of blood.

16 [y] Waſh you, make you clean: take away the evill of your works from before mine eies: ceaſe to doe evill.

17 Learne to doe [z] well: ſeek judgement, relieve the oppreſſed: judge the fatherleſſe, *and* defend the widow.

18 Come now, [a] and let us reaſon together, ſaith the Lord: though your ſins were as crimſon, they ſhall bee made [b] white as ſnow: though they were red like ſcarlet, they ſhall be as wooll:

19 If ye [c] conſent and obey, ye ſhall eat the good *things* of the land.

20 But if ye refuſe and bee rebellious, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the [d] faithfull citie become an harlot? it was full of judgement, *and* juſtice lodged therein, but now [e] *they are* murtherers.

22 [f] Thy ſilver is become droſſe: thy wine is mixt with water.

23 Thy princes *are* rebellious and companions of [g] theeves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſſe, neither doth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] Mightie One of Iſrael, Ah, I wil [i] eaſe me of mine adverſaries, and avenge me of mine enemies.

25 Then I will turne mine hand upon thee, and burne out thy droſſe, till it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy Judges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou bee called a citie of righteouſneſſe, *and* a faithfull citie.

27 Zion ſhall bee redeemed in judgement, and they that returne in her, in [m] juſtice.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall be together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall be confounded for the [o] oakes, which ye have deſired, and ye ſhall be aſhamed of the gardens, that ye have choſen.

30 For yee ſhall be as an oake, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof as a ſparke: and they ſhall both burne together, and none ſhall quench *them*.

Chap. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

THE word that Iſaiah the ſonne of Amoz, ſaw upon Judah and Jeruſalem.

2 *It [a] ſhall be in the laſt daies, that the mountaine of the houſe of the Lord, ſhall be prepared in the top of the mountains, and [b] ſhall be exalted above the hils, and all nations ſhall [c] flow unto it.

3 And many people ſhall go, and ſay, Come, and let us go up to the [d] mountain of the Lord, and to the houſe of the God of Jaakob, and he will teach us his waies, and wee will walke in his paths: for the * [e] Law ſhall goe forth of Zion, and the word of the Lord from [f] Jeruſalem.

4 And [g] he ſhall judge among the nations, and [h] rebuke many people: they ſhal [i] breake their ſwords alſo into mattocks, and their ſpeares into ſithes: nation ſhall not lift up a ſword againſt nation, neither ſhall they learne to [k] fight any more.

5 O houſe of Jaakob, come ye, and let us [l] walke in the light of the Lord.

6 Surely, thou [m] haſt forſaken thy people, the houſe of Jaakob, becauſe they are [n] full of the Eaſt *manners*, and *are* ſorcerers as the Philiſtims, [o] and abound with ſtrange children.

7 Their land alſo was full of [p] ſilver and gold, and there *was* none end of their treaſures: and their land was full of horſes, and their charets *were* infinite.

8 Their land alſo was full of idols: they worſhipped the worke of their own hands, which their owne fingers have made.

9 And a man bowed himſelfe, and a man [q] humbled himſelfe: therefore [r] ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glorie of his Majeſtie.

11 The high looke of man ſhall bee humbled, and the loftineſſe of men ſhall

be aba-

[u] Your ſacrifices offered in the new moons and feaſts: hee condemneth hereby hipocrites, which thinke to pleaſe God with ceremonies, and they themſelves are void of faith and mercie.

[x] He ſheweth, that where men be given to avarice, deceit, cruelty, and extortion, which is meant by blood, there God will ſhew his anger, & not accept them, though they ſeem never ſo holy, as Chapt. 59. 3.

[y] By this outward waſhing, he meaneth the Spirituall: exhorting the Jewes to repent and amend their liues.

[z] This kinde of reaſoning by the the ſecond Table, the Scriptures uſe in many places againſt the hipocrites, who pretend moſt holineſſe and religion in word, but whē their charitie and love toward their brethren ſhould appeare, they declare that they have neither faith nor religion.

[a] To know if I doe accuſe you without a cauſe.

[b] Leſt ſinners ſhould pretend any rigour on Gods part, hee onely willeth them to be pure in heart, and he wil forgive all their ſins, were they never ſo many or great.

[c] He ſheweth, that whatſoever adverſitie man endureth, it ought to bee attributed to his own incredulitie and diſobedience.

[d] That is, Jeruſalem, which had promiſed fidelity unto mee, as a wife to her huſband.

[e] Given to covetouſneſſe and extortion, which he ſignified before by blood. Verſe 15.

[f] Whatſoever was pure in thee before, is now corrupt, though thou have an outward ſhew.

[g] That is, they maintain the wicked, and the extortioners, and not onely doe not puniſh them, but are thēſelves ſuch.

[h] When God will ſhew himſelfe mercifull to his Church, hee calleth himſelfe, The Holy one of Iſrael; but when he hath to doe with his enemies, he is called Mightie, as againſt whom no power is able to reſiſt. [i] I will take vengeance of mine adverſaries the Jewes, and ſo ſatisfie my deſire by puniſhing them. Which thing yet he doth with a griefe, becauſe of his covenant. [k] Leſt the faithfull among them ſhould bee overcome with this threatning, he addeth this conſolation. [l] It is onely the vvorke of God to purifie the heart of man, vvhich thing he doth becauſe of his promiſe made concerning the ſalvation of his Church. [m] By juſtice is meant, Gods faithfull promiſe, vvhich is the cauſe of the deliverance of his Church. [n] The vvicked ſhall not be partakers of Gods promiſe, Pſal. 92. 9. [o] That is, the trees and pleaſant places, vvhere ye commit idolatrie; vvhich was forbidden, Deut. 16. 22.

[p] The falſe god, wherein yee put your confidence, ſhal be conſumed as eaſily as a piece of towe.

* Micah 4. 1.

[a] The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.

[b] In an evident place to be ſeene and diſcerned.

[c] When the kingdome of Chriſt ſhall bee enlarged by the preaching of the doctrine. Heere alſo is declared the zeale of the children of God, when they are called.

[d] Alluding to mount Ziō, where the viſible Church then was.

* Mich. 4. 2.

[e] Meaning, the whole doctrine of ſalvation.

[f] This was accompliſhed when the Goſpell was firſt preached in Jeruſalem, and from thence went thorow all the world.

[g] The Lord, which is Chriſt, ſhall have all power given him.

[h] They that may acknowledg their ſinnes and turne to him.

[i] He ſheweth the fruit of the peace, which the Goſpel ſhould bring: to wit, that men ſhould doe good one to another, whereas before they were enemies.

[k] He ſpeaketh not againſt the uſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhal be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfited when wee are joined with our head Chriſt Jeſus.

[l] Seeing the Gentiles will be ſo readie, make you haſte, and ſhew them the way to worſhip God. [m] The Prophet ſeeing the ſmall hope that the Jewes would convert, complaineth to God, as though he had utterly forſaken them for their ſinnes. [n] Full of the corruptions that reigned chiefly in the Eaſt parts. [o] They altogether give themſelves to the faſhions of other nations. [p] The Prophet firſt condemned their ſuperſtition and idolatrie: next, their covetouſneſſe; and thirdly, their vaine truſt in worldly meanes. [q] He noteth the nature of the idolaters, which are never ſatisfied in their ſuperſtitions. [r] Thus the Prophet ſpake, being inflamed with the zeale of Gods glorie, and that hee might feare them with Gods judgements.

be abaſed, and the Lord onely ſhall bee exalted in [f] that day.

12 For the day of the Lord of hoſtes *is* upon all the proud and haughtie, and upon all that is exalted: and it ſhall bee made low.

13 Even upon all the Cedars of Lebanon, that are high and exalted, and upon all the oakes of Baſhan.

14 And upon all the high [t] mountains, and upon all the hils that are lifted up.

15 And upon every high tower, and upon every ſtrong wall,

16 And upon [u] all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the haughtineſſe of men ſhall be brought low, and the loftineſſe of men ſhall be abaſed, and the Lord ſhall onely be exalted in that day.

18 And the idols ſhall hee utterly deſtroy.

19 Then they ſhall go * into the holes of the rockes, and into the caves of the earth, from before the feare of the Lord, and from the glorie of his Majeſtie, when he ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſilver idols, and his golden idols (which they had made themſelves to worſhip them) [x] to the mowls and to the backes,

21 To goe into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lord, and from the glorie of his majeſtie, when hee ſhall ariſe to deſtroy the earth.

22 Ceaſe you from the man whoſe [y] breath is in his noſthrils: for wherein is he to be eſteemed?

Chap. III.

1 For the ſinne of the people God will take away the wiſe men, and give them fooliſh princes. 14 The covetouſneſſe of the governours. 16 The pride of the women.

FOR loe, the Lord God of hoſtes wil take away from Jeruſalem and from Judah the [a] ſtay and the ſtrength: *even* all the ſtay of bread, and all the ſtay of water.

2 The ſtrong man, and the man of warre, the [b] Judge of the Prophet, the prudent, and the aged.

3 The captaine of fiftie, and the honourable, and the counſeller, and the cunning artificer, and the [c] eloquent man.

4 And I will appoint [d] children *to be* their Princes, and babes ſhall rule over them.

5 The people ſhall bee [e] oppreſſed one of another: and every one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againſt the honourable.

6 When every one ſhall [f] take hold of his brother of the houſe of his father, *and ſay*, Thou haſt clothing: thou ſhalt be our prince, and let this fall bee under thine hand:

7 In that day he ſhall [g] ſweare, ſaying, I cannot be an helper: for there is no bread in mine houſe, nor clothing: *therefore* make me no prince of the people.

8 Doubtleſſe Jeruſalem is falne, and Judah is falne down, becauſe their tongue and workes *are* againſt the Lord, to provoke the eies of his glorie.

9 The [h] triall of their countenance teſtifieth againſt them: yea, they declare their ſinnes, as Sodome, they hide them not. Woe be unto their ſoules: for they have rewarded evill unto themſelves.

10 [i] Say ye, Surely it ſhall be well with the juſt: for they ſhall eate the fruit of their workes.

11 Woe be to the wicked, it ſhall bee evill *with him*: for the reward of his hands ſhall be given him.

12 [k] Children *are* extortioners of my people, and women have rule over them: O my people, they that leade thee, cauſe thee to erre, and deſtroy the way of thy paths.

13 The Lord ſtandeth up to plead, yea, he ſtandeth to judge the people.

14 The Lord ſhall enter into judgement with the [l] ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the ſpoile of the poore *is* in your houſes.

15 What have ye to doe that ye beate my people to pieces, [m] and grinde the faces of the poore, ſaith the Lord, *even* the Lord of hoſtes?

16 The Lord alſo ſaith, [n] Becauſe the daughters of Zion are haughtie, and walke with [o] ſtretched out necks, & with [p] wandring eies, walking and [q] minſing as they go, and making [r] tinkling with their feet,

17 Therefore ſhall the Lord make the heads of the daughter of Zion balde, and the Lord ſhall diſcover their ſecret parts.

18 In that day ſhal the Lord take away the ornament of the ſlippers, and the calles, and the round tires,

19 The ſweet balles, and the bracelets, and the bonnets.

20 The tires of the head, and the ſloppes, and the head-bands, and the tablets, and the eare-rings,

21 The rings and the mufflers.

22 The coſtly apparell, and the vailes, and the wimples, and the criſping pinnes,

23 And the glaſſes, and the fine linnen, and the hoods, and the [ſ] launes,

24 And in ſtead of ſweet ſavour, there ſhall be ſtinke, and in ſtead of a girdle, a rent, and in ſtead of dreſſing of the haire, baldneſſe, and in ſtead of a ſtomacher, a girding

[f] Meaning, as ſoon as God ſhal begin to execute his judgements.

[t] By high trees & mountaines, are meant them that are proud and loftie, and thinke themſelves moſt ſtrong in this World.

[u] He condemneth their vaine confidence, which they had in ſtrong holds and in their rich merchandiſe, which brought in vaine pleaſures, wherevvith mens minds became effeminate.

* *Hoſ.* 10.8. *Luke* 23.30. *Revel.* 6.17. *and* 9.6.

[x] They ſhall caſt them into moſt vile and filthie places, when they perceive that they are not able to helpe them.

[y] Caſt off your vaine confidence of man, whoſe life is ſo frail, that if his noſe bee ſtopped, hee is dead, and conſider that you have to doe with God.

[a] Becauſe they truſted in their abundance & proſperity, he ſheweth that they ſhould bee taken from them.

[b] The temporall governor, and the miniſter.

[c] By theſe hee meaneth, that God would take away every thing that was in any eſtimation, & wherein they had any occaſion to vaunt themſelves.

[d] Not onely in age, but in vvit, manners, knowledge & ſtrength.

[e] For lack of good regiment & order.

[f] He ſheweth that this plague ſhalbe ſo horrible, that contrary to the common manner of men, which by nature are ambitious, none ſhalbe found able or willing to be their governour.

[g] Feare ſhall rather cauſe him to forſwear himſelfe, then to take ſuch a dãgerous charge upon him.

[h] When God ſhal examine their deeds whereupon they now ſet an impudent face, he ſhall finde the marke of their impietie in their forehead.

[i] Be ye that are godly, aſſured that God will defend you in the mids of theſe troubles,

[k] Becauſe the wicked people vvere more addicted to their princes, then to the commandements of God, he ſheweth that hee would give them ſuch princes, by whõ they ſhould have no helpe, but that ſhould bee manifeſt tokens of his Wrath, becauſe they ſhould be fooles and effeminate.

[l] Meaning, that the rulers and governours had deſtroied his Church and not preſerved it according to their duetie.

[m] That is, ye ſhew all crueltie againſt them.

[n] He menaceth the people, becauſe of the arrogancie and pride of their vvomen, which gave themſelves to all wantonneſſe and diſſolution.

[o] Which declared their pride.

[p] As a ſigne that they vvere not chaſte.

[q] Which ſhewed their wantonnes.

[r] They delighted then in ſlippers that did creake, or had little plates ſovved upon thẽ, vvhich tinckled as they went.

[ſ] In rehearſing all theſe things particularly, hee ſheweth the lightneſſe and vanitie of ſuch as cannot be content vvith comely apparell according to their degrees.

girding of ſackecloth, *and* burning in ſtead of beauty.

25 Thy men [t] ſhall fall by the ſword, and thy ſtrength in the battell.

26 Then ſhall her gates mourne and lament, and ſhe, being deſolate, ſhall ſit upon the ground.

[t] Meaning, that God will not onely puniſh the women, but their husbands, which have ſuffered this diſſoluteneſſe, & alſo the common weale, which hath not remedied it.

Chap. IV.

1 The ſmall remnant of men after the deſtruction of Ieruſalem. 2 The graces of God upon them that remaine.

AND in that day ſhall [a] ſeven women take hold of one man, ſaying, Wee will eat our own bread, and we will weare our owne garments: onely [b] let us bee called by thy name, *and* take away our [c] reproach.

2 In that day ſhall the [d] bud of the Lord bee beautifull and glorious, and the fruit of the earth ſhall bee excellent and pleaſant for them that are eſcaped of Iſrael.

3 Then he that ſhall bee left in Zion, and he that ſhal remaine in Jeruſalem, ſhal bee called holy, *and* every one ſhall bee [e] written among the living in Jeruſalem.

4 When the Lord ſhall waſh the filthines of the daughters of Zion, and purge the [f] blood of Jeruſalem out of the mids thereof by the ſpirit of [g] judgement, and by the ſpirit of burning.

5 And the Lord ſhall create upon every place of mount Zion, and upon the aſſemblies thereof, [h] a cloud and ſmoake by day, and the ſhining of a flaming fire by night: for upon all the [i] glory *ſhall bee* a defence.

6 And a covering ſhall bee for a ſhadow in the day for the heat, and a place of refuge, and a covert for the ſtorme, [k] and for the raine.

[a] When God ſhal execute this vengeance, there ſhall not bee one man found to bee the head to many women, and they contrary to womanly ſhamefaſtneſſe, ſhall ſeeke unto men, and offer thẽſelves to any condition.

[b] Bee thou our husband, and let us be called thy wives.

[c] For ſo they thought it to bee without an head and husband.

[d] He comforteth the Church in this deſolation, which ſhall ſpring up like a bud, ſignifying that Gods graces ſhould bee as plentifull toward the faithfull, as though they ſprang out of the earth, as Chapt. 45. 8. Some by the bud of the Lord, mean Chriſt.

[e] Hee alludeth to the booke of life, whereof read Exodus 32. 32. meaning, Gods ſecret counſell, wherein his elect are predeſtinate to life everlaſting.

[f] That is, the cruelty, extortion, avarice, and all wickedneſſe.

[g] When things ſhall be redreſſed that were amiſſe.

[h] Hee alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods favour and protection ſhould appeare in every place. [i] The faithfull are called the glory of God, becauſe his image, and tokens of his grace ſhine in them. [k] God promiſeth to be the defence of his Church againſt all troubles and dangers.

Chap. V.

3 Vnder the ſimilitude of the vine he deſcribeth the ſtate of the people. 8 Of their avarice. 11 Their drunkennes. 13 Of their captivitie.

NOw will [a] I ſing to my [b] beloved, a ſong of my beloved to his vineyard. * My beloved had a [c] vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the ſtones of it, and he planted it with the beſt plants, [d] and he built a towre in the mids thereof, and made a winepreſſe therein: then hee looked that it ſhould bring forth grapes: but it brought [e] forth wild grapes.

3 Now therefore, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, [f] betweene me and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it ſhould bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I wil doe to my vineyard: I [g] will take away the hedge thereof, and it ſhall be eaten up: I will breake the wall thereof, and it ſhall be troden downe:

6 And I will lay it waſte: it ſhall not be cut, nor digged, but briers and thornes ſhall grow up: I will alſo command the clouds that they raine no raine upon it.

7 ¶ Surely the vineyard of the Lord of hoſts *is* the houſe of Iſrael, and the men of Judah *are* his pleaſant plant, and hee looked for [h] judgement, but behold oppreſſion: for righteouſneſſe, and behold [i] a crying.

8 Woe unto them that joine houſe to houſe, *and* lay field to field, till there be no [k] place, that yee may be placed by your ſelves in the mids of the earth.

9 *This is* in mine [l] eares, *ſaith* the Lord of hoſtes. Surely many houſes ſhall bee deſolate, *even* great and faire without inhabitant.

10 For tenne acres of vines ſhall yeeld one [m] bath, and the ſeed of an [n] homer ſhall yeeld an [o] Ephah.

11 ¶ Woe unto them that [p] riſe up early to follow drunkenneſſe, and to them that continue untill [q] night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feaſts: but they regard not the [r] worke of the Lord, neither conſider the worke of his hands.

13 Therefore my people [ſ] is gone into captivitie, becauſe they had [t] no knowledge, and the glory thereof *are* men famiſhed, and the multitude thereof is dried up with thirſt.

14 Therefore [u] hel hath inlarged it ſelf: and hath opened his mouth without meaſure, and their glory, and their multitude, and their pompe, and he that rejoiceth among them, ſhall deſcend *into it*.

15 And man ſhall be brought downe, and man ſhall be humbled, even the eies of the proud ſhall be humbled.

16 And the Lord of hoſts ſhall be exalted in judgement, and the holy God ſhall be ſanctified in juſtice.

17 Then ſhall [x] the lambes feed after their manner, and the ſtrangers ſhall eate the deſolate places of the fat.

18 ¶ Woe unto them, that drawe iniquitie with [y] cordes of vanitie, and ſinne as with cart-ropes:

19 Which ſay, [z] Let him make ſpeed: let him haſten his worke, that we may ſee it:

[a] The Prophet by this ſong doth ſet before the peoples eies their ingratitude, and Gods mercie.

[b] That is, to God.

* Iere. 2. 21. Matth. 21. 33.

[c] Meaning, that hee had planted his Church in a place moſt plentifull & abundant.

[d] He ſpared no diligence nor coſt.

[e] In the ſeventh verſ. he declareth what they were.

[f] He maketh thẽ judges in their own cauſe, for as much as it was evident that they were the cauſe of their owne ruine.

[g] I will take no more care for it: meaning, that hee would take from them his word, and miniſters, & al other comforts, & ſend them contrary plagues.

[h] Judgement & righteouſneſſe are the true fruits of the feare of God, and therefore in the cruell oppreſſors there is no religion.

[i] Of them, that are oppreſſed.

[k] To wit, for the poore to dwel in.

[l] I have heard the complaint & cry of the poore.

[m] Which conteineth about ten pottles: ſo that every acre ſhould but yeelde one pottle.

[n] Which containeth an hundreth pottels.

[o] An Ephah containeth ten pottels, and is in dry things, as much as Bath is in liquors.

[p] That ſpare no paine nor diligence to follow their luſts.

[q] Which are never weary of their rioting and exceſſive pleaſures: but uſe al meanes to provoke to the ſame.

[r] They regard not the providẽce of God over thẽ, nor for what end hee hath created them.

[ſ] That is, ſhall certainly go: for ſo the Prophets uſe to ſpeake, as though the thing which ſhall come to paſſe, were done already.

[t] Becauſe they would not obey the word of God.

[u] Meaning, the grave ſhall ſwallow up them that ſhall die for hunger & thirſt, and yet for all this great deſtruction it ſhall never bee ſatiate.

[x] God comforteth the poore lambes of his Church, which had bin ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places againe, whereof they had beene deprived by the fat and cruell tyrants.

[y] Which uſe al allurements, occaſions, and excuſes to hardẽ their conſcience in ſin.

[z] Hee ſheweth what are the words of the wicked, when they are menaced with Gods judgements. 2 Pet. 3. 4.

it: and let the counſell of the holy One of Iſrael draw neere and come, that wee may know it.

20 Woe unto them that ſpeake good of evill, [a] and evill of good, which put darkeneſſe for light, and light for darkneſſe, that put bitter for ſweet, and ſweet for ſowre.

21 Woe unto them that are [b] wiſe in their own eyes, and prudent in their own ſight.

22 Woe unto them that are [c] mighty to drink wine, and to them that are ſtrong to powre in ſtrong drinke:

23 Which juſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him.

24 Therefore as the flame of fire devoureth the ſtubble, and *as* the chaffe is conſumed of the flame: *ſo* their [d] roote ſhall bee his rottenneſſe, and their budde ſhall riſe up like duſt, becauſe they have caſt off the law of the Lord of Hoſtes, and contemned the word of the holy One of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, and hee hath ſtretched out his [e] hand upon them, and hath ſmitten them that the mountaines did tremble: And their carkeiſes were torne in the mids of the ſtreetes, *and* for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And he wil lift up a ſigne [f] unto the nations afarre, and will hiſſe unto them from the end of the earth: and behold, they ſhall come haſtily with ſpeed.

27 None ſhall [g] faint nor fall among them: none ſhall ſlumber nor ſleepe, neither ſhal the girdle of his loines be looſed, nor [h] the latched of his ſhooes be broken:

28 Whoſe arrowes ſhall be ſharpe, and all his bowes bent: his horſe hoofes ſhall be thought like flint, and his wheeles like a whirlewind.

29 His roaring *ſhall be* like a lion, and hee ſhall roare like lions whelps: they ſhall [i] roare, and lay hold of the prey: they ſhall take it away, and none ſhall deliver it.

30 And in that day they ſhal rore upon them, as the roaring of the Sea: and if [k] they looke unto the earth, behold darkneſſe, *and* ſorrow, and the light ſhall bee darkened in their [l] skie.

[a] Which are not aſhamed of ſinne, nor care for honeſty, but are growne to deſperate impiety.

[b] Which are cōtemners of all doctrine and admonition.

[c] Which are never weary, but ſhew their ſtrēgth and bring in gluttony and drunkenneſſe.

[d] Both they and their poſterity, ſo that nothing ſhall be left.

[e] Hee ſheweth, that God had ſo ſore puniſhed this people, that the dumbe creatures, if they had beene ſo plagued, would have beene more ſenſible, & therefore his plagues muſt continue, 'til they beginne to feele them.

[f] Hee will make the Babylonians to come againſt them at his beck, and to fight under his ſtandard.

[g] They ſhall bee prompt and luſty to execute Gods vengeance.

[h] The enemie ſhall have none impediment.

[i] Whereby is declared the cruelty of the enemie.

[k] The Iewes ſhal finde no ſuccour.

[l] In the land of Judah.

Chap. VI.

1 Iſaiah ſheweth his vocation by the viſion of the divine Majeſtie. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the Land. 13 The remnant reſerved.

IN the yeare of the death of King Uzziah. [a] I ſaw alſo the Lord ſitting upon an [b] high throne, and lifted up, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims ſtood upon it: every one had ſixe wings: with twaine hee covered his [e] face, and with twaine he covered his [f] feet, and with twaine he did [g] flie.

3 And one cried to another, and ſaid, [h] Holy, holy, holy *is* the Lord of hoſtes: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes [k] moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 Then I ſaid, [l] Woe is me: for I am undone, becauſe I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eies have ſeene the King, *and* Lord of hoſtes.

6 Then flew one of the Seraphims unto mee with an hot coale in his hand, *which* hee had taken from the [m] altar with the tongs:

7 And hee touched my mouth, and ſaid, Loe, this hath touched thy lips, and thine iniquity ſhall bee taken away, and thy [n] ſinne ſhall be purged.

8 And I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who ſhall goe for us? Then I ſaid, Here am I, ſend me.

9 And he ſaid, Goe, and ſay to this people, [o] Ye ſhall heare indeed, but yee ſhall not underſtand: ye ſhall plainely ſee and not perceive.

10 Make the heart of this people fat, make their eares heavie, and ſhut their eies, leſt they ſee with their eies, and heare with their eares, and underſtand with their hearts, and convert, and hee heale them.

11 Then ſaid I, Lord, [p] how long? And hee anſwered, Untill the cities bee waſted without inhabitant, and the houſes without man: and the Land be utterly deſolate,

12 And the Lord have removed men farre away, and *there be* a great deſolation in the mids of the land.

13 But yet in it *ſhall bee* [q] a tenth, and ſhal returne, and ſhall bee eaten up as an elme, [r] or as an oke, which have a ſubſtance in them, when they caſt *their leaves:* *ſo* the holy ſeed ſhall bee the ſubſtance therof.

[a] God ſheweth not himſelfe to man in his majeſtie, but according as mans capacitie is able to comprehend him: that is, by viſible ſignes, as John Baptiſt ſaw the holy Ghoſt in the forme of a dove.

[b] As a Iudge ready to give ſentence.

[c] Of his garment, or of his throne.

[d] They were Angels, ſo called, becauſe they were of a fiery colour, to ſignifie that they burnt in the love of God, or were light as fire to execute his will.

[e] Signifying, that they were not able to endure the brightneſſe of Gods glory.

[f] Whereby was declared, that man was not able to ſee the brightneſſe of God in them.

[g] Which thing declared the prompt obedience of the Angels to execute Gods commandement.

[h] This oft repetition ſignifieth, that the holy Angels cannot ſatisfie themſelves in praiſing God: to teach us, that in all our lives wee ſhould give our ſelves to the continuall praiſe of God.

[i] His glory doth not onely appeare in the heavens, but through all the world, and therefore all creatures are bound to praiſe him.

[k] Which things were to confirme the Prophet, that it was not the voice of man: and by the ſmoake was ſignified the blindneſſe that ſhould come upon the Iewes.

[l] Hee ſpeaketh this for two cauſes: the one, becauſe he that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, becauſe the more neere that man approacheth to God, the more doeth hee know his owne ſinne & corruption.

[m] Of the burnt offerings, where the fire never went out.

[n] This declareth that man cannot render true obedience to God, till hee have purged us.

[o] Whereby is declared, that for the malice of man, God will not immediately take away his word, but hee will cauſe it to bee preached to their condemnation, which as they will not learne thereby to obey his will and be ſaved: hereby he exhorteth the Miniſters to doe their duty, and anſwereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Acts 28. 26. Rom. 11. 8.

[p] As he was moved with the zeale of Gods glory, ſo was he touched with a charitable affection toward the people.

[q] Meaning, the tenth part: or as ſome write, it was revealed to Iſaiah for the confirmation of his Propheſie, that tenne Kings ſhould come before their captivitie, as were from Uzziah to Zedekiah.

[r] For the fewneſſe they ſhall ſeeme to bee eaten up: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaves, and ſeemeth to bee dead, yet in Summer is freſh and greene.

Chap. VII.

1 *Ieruſalem beſieged.* 4 *Iſaiah comforteth the King.* 14 *Chriſt is promiſed.*

And in the daies of * Ahaz the ſonne of Jotham, the ſonne of Uzziah king of Judah. Rezin the king of ‡ Aram [a] came up, and Pekah the ſonne of Remaliah king of Iſrael, to Jeruſalem to fight againſt it, but hee could not overcome it.

2 And it was told the houſe of [b] David, ſaying, Aram is joined with [c] Ephraim: therefore his heart was [d] mooved, and the heart of his people, as the trees of the foreſt are moved by the winde.

3 ¶ Then ſaid the Lord unto Iſaiah, Goe forth now to meet Ahaz (thou and [e] Shear-jaſhub) at the end of the conduit of the upper poole, in the path of the fullers field,

4 And ſay unto him, Take heede, and be ſtill: feare not, neither be faint hearted for the two tailes of theſe ſmoaking [f] fire-brands, for the furious wrath of Rezin and of Aram, and of Remaliahs ſon:

5 Becauſe Aram have taken wicked counſell againſt thee, *and* Ephraim, and Remaliahs ſonne, ſaying,

6 Let us goe up againſt Judah, and let us waken them up, and make a breach therein for us, and ſet a king in the middes thereof *even* the ſonne of [g] Tabeal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it be.

8 For the head of Aram *is* Damaſcus, and the head of Damaſcus *is* Rezin: and within five and [h] threeſcore yeare, Ephraim ſhall bee deſtroied from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs ſonne. If yee beleeve not, ſurely yee ſhal not be eſtabliſhed.

10 ¶ And the Lord ſpake againe unto Ahaz, ſaying,

11 Aske [i] a ſigne for thee of the Lord thy God: aske it, *either* in the depth beneath, or in the height above.

12 But Ahaz ſaid, I will not aske, neither will I [k] tempt the Lord.

13 Then hee ſaid, Heare yee now, O houſe of David, is it a ſmall thing for you to grieve [l] men, that yee will alſo grieve my God?

14 Therefore the Lord [m] himſelfe will give you a ſigne. Behold, the virgin ſhall conceive and beare a ſonne, and ſhee ſhall call his name ‡ Immanuel.

15 [n] Butter and honey ſhall he eat, till he have knowledge to refuſe the evill, and to chuſe the good.

16 For afore the [o] childe ſhall have knowledge to eſchew the evill, and to chuſe the good, the land that thou abhorreſt, ſhall be forſaken of both her Kings.

17 The Lord ſhal bring upon thee, and upon thy people, and upon thy fathers houſe (the daies that have not come from the day that [p] Ephraim departed from Judah, *even* the king of [q] Aſhur.

18 And in that day ſhall the Lord hiſſe for the [r] flie that is at the uttermoſt part of the floods of Egypt, and for the Bee which is in the land of Aſhur,

19 And they ſhall come and ſhall light all in the deſolate valleys, and in the holes of the rockes, and upon all thorny places, and upon all buſhie [ſ] places.

20 In that day ſhal the Lord ſhave with a raſour that is hired, *even* by them beyond the River, by the king of Aſhur, the head and the haire of the [t] feete, and it ſhal conſume the beard.

21 And in the ſame day ſhall a man [u] nouriſh a young Cow, and two ſheepe.

22 And for the [x] abundance of milke, that they ſhall give, he ſhall eat butter: for butter and hony ſhal every one eat, which is left within the land.

23 And at the ſame day every place, wherein ſhall be a thouſand vines, ſhall be at a thouſand *pieces* of ſilver: *ſo* it ſhall be for the briers and for the thornes.

24 With arrowes and with [y] bow ſhall one come thither, becauſe all the land ſhal be briers and thornes.

25 But on [z] all the mountaines, which ſhall be digged with the mattocke, there ſhall not come thither the feare of briers and thornes: but they ſhall bee for the ſending out of bullockes, and for the treading of ſheepe.

* 2 King. 26. 5

‡ Or, Syria.

[a] To wit, the ſecond time: for in the firſt battell Ahaz was overcome.

[b] Meaning the Kings houſe.

[c] That is, Iſrael, becauſe that tribe was the greateſt, Gen. 48. 19.

[d] For feare.

[e] That is to ſay, the reſt ſhall returne: which name Iſaiah gave his ſonne, to ſignifie that the reſt of the people ſhould returne out of their captivity.

[f] Which have but a little ſmoke and ſhall quickly bee quenched.

[g] Which was an Iſraelite, and as ſeemeth enemy to the houſe of David.

[h] Counting frō the five & twentieth yeare of the reigne of Uzziah, at what time Amos propheſied this thing, and now Iſaiah confirmeth, that the Iſraelites ſhould be led into perpetuall captivitie, which thing came to paſſe within 20. yeares after that Iſaiah did this meſſage.

[i] For the confirmation of this thing, that thine enemies ſhalbe deſtroyed and thou preſerved.

[k] Not to beleeve Gods word without a ſigne, is to tempt God, but to refuſe a ſigne when God offereth it for the aid and helpe of our infirmity, is to rebell againſt him.

[l] You thinke you have to doe with men when ye cōtemne Gods meſſengers: but it is God againſt whō you bend your ſelves.

[m] Foraſmuch as thou art unworthy, the Lord for his own promiſe ſake will give a ſigne, which ſhall bee, that Chriſt the Saviour of his Church, and the effect of al ſignes and miracles ſhall be revealed.

‡ *Or, God with us, which name can agree to none but to him that is both God and man.*

[n] Meaning, that Chriſt is not only God, but man alſo, becauſe he ſhal be nouriſhed as other mē, untill the age of diſcretion.

[o] Not meaning Chriſt, but any child: for before a child can come to the yeares of diſcretion, the kings of Samaria & Syria ſhalbe deſtroied.

[p] Since the time that the twelve Tribes rebelled under Roboam.

[q] In whom thou haſt put thy truſt.

[r] Meaning, the Egyptians: for by reaſon the countrey is hot and moiſt, it is full of flies as Aſſyria is full of Bees.

[ſ] Signifying, that no place ſhall bee free from them.

[t] That is, that which is from the belly downeward: meaning that hee would deſtroy both great and ſmall.

[u] He that before had a great number of cattell ſhall be content with one Cow, and two ſheepe.

[x] The number of men ſhall bee ſo ſmall, that a few beaſts ſhal be able to nouriſh all abundantly.

[y] As they that goe to ſeek wilde beaſts among the buſhes.

[z] The mountains contrarie to their wont, ſhall bee tilled by ſuch as ſhall flee to them for ſuccour.

Chap. VIII.

1 *The captivitie of Iſrael and Iudah by the Aſſyrians.* 6 *The infidelitie of the Iewes.* 9 *The deſtruction of the Aſſyrians.* 14 *Chriſt the ſtone of ſtumbling to the wicked.* 19 *The word of God muſt be enquired at.*

Moreover, the Lord ſaid unto mee, Take thee a [a] great roll, and write in it [b] with a mans pen, Make ſpeed to the ſpoile: haſte to the prey.

2 Then I tooke unto mee [c] faithfull witneſſes to record, Uriah the Prieſt, and Zechariah the ſonne of Ieberechiah.

3 After, I came unto the [d] Propheteſſe, which conceived and bare a ſonne. Then ſaid the Lord to me, Call his name, ‡ Maher-ſhalalhaſh-baz.

4 For before the [e] childe ſhall have knowledge to cry, My father, and my mother, [f] hee ſhall take away the riches of Damaſcus, and the ſpoile of Samaria, before the King of Aſſhur.

5 ¶ And the Lord ſpake yet againe unto me, ſaying,

[a] That thou maieſt write in great letters to the intent it may bee more eaſily read.

[b] Meaning after the common faſhion: becauſe all mē might read it.

[c] Becauſe the thing was of great importance, hee tooke theſe two witneſſes, which were of credit with the people, when he ſet this up upon the door of the Temple, albeit Vriah was a flattering hypocrite, 2 Kin. 16. 11

[d] Meaning, to his wife: & this was done in a viſion.

‡ *Or, make ſpeed to the ſpoile: haſte to the prey.*

[e] Before any childe be able to ſpeake.

[f] That is, the army of Aſſyria.

6 Becauſe this people hath refuſed the waters of [g] Shiloah that runne ſoftly, and rejoice with Rezin, the ſon of Remaliah.

7 Now therefore, behold, the Lord bringeth up upon them the waters of [h] the River mightie and great, *even* the King of Aſhur with all his glorie, and hee ſhall come up upon all their rivers, and goe over all their bankes.

8 And ſhall breake into Judah, *and* ſhall over-flow and paſſe through, *and* ſhall come up to the [i] necke, and the ſtretching out of his wings ſhall fill the breadth of thy land, O [k] Immanuel.

9 Gather together on heapes, O yee [l] people, and ye ſhall be broken in pieces, and hearken all ye of farre countries: gird your ſelves, and you ſhall bee broken in pieces: gird your ſelves and you ſhall be broken in pieces.

10 Take counſell together, yet it ſhall be brought to nought: pronounce a decree, yet it ſhall it not ſtand: for God is with us.

11 For the Lord ſpake thus to mee in taking of [m] *mine* hand, and taught me, that I ſhould not walke in the way of this people, ſaying,

12 Say ye not, A [n] confederacie to all them, to whom this people ſaith a confederacie, neither feare you [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lord of hoſtes, and let him be your feare, and let him be your dread.

14 And he ſhalbe as a [q] Sanctuarie: *but* as a ſtumbling ſtone, and as a rocke to fall upon, to both the houſes of Iſrael, *and* as a ſnare, and as a net to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble, and ſhall fall, and ſhall be broken, and ſhall be ſnared, and ſhall be taken.

16 [r] Binde up the teſtimonie: ſeale up the Law among my diſciples.

17 Therefore I will waite upon the Lord that hath hid his face from the houſe of Jaakob, and I will look for him.

18 Behold, I and the [s] children whom the Lord hath given me, *are* as ſignes and as wonders in Iſrael, [t] by the Lord of hoſtes, which dwelleth in mount Zion.

19 And when they ſhall ſay unto you, Enquire at them that have a ſpirit of divination, and at the ſooth-ſayers which whiſper and murmure, [u] Should not a people enquire at their God? from the [x] living to the dead.

20 To the [y] Law, and to the teſtimonie, if they ſpeake not according to this word: *it is* becauſe there *is* no [z] light in them.

21 Then he that is afflicted and famiſhed, ſhall goe to and fro in [a] it: and when he ſhall be hungrie, he ſhall even fret himſelfe, [b] and curſe his King and his gods, and ſhall looke upward.

22 And when hee ſhall looke to the earth, behold trouble, and [c] darkneſſe, vexation *and* anguiſh, and he *is* driven to darkneſſe.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Chriſt. 14 The deſtruction of the ten Tribes for their pride and contempt of God.

Yet [a] the darkneſſe ſhal not *be* according to the affliction, [b] that it had when at the firſt hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward *when* hee was more grievous by the way of the ſea beyond Jorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkneſſe, have ſeene a great [e] light: they that dwelled in the land of the ſhadow of death, upon them have the [f] light ſhined.

3 Thou haſt [g] multiplied the nation, *and* not increaſed *their* joy: they have rejoiced before thee according to the joy in harveſt, *and* as men rejoice when they divide a ſpoile.

4 For the [h] yoke of their burthen, and the ſtaffe of their ſhoulder, *and* the rodde of their oppreſſour haſt thou broken, as in the day of Midian.

5 Surely every battle of the warriour *is* with noiſe, and with tumbling of garments in blood: but *this* ſhall bee [i] with burning *and* devouring of fire.

6 For unto us a childe is borne, *and* unto us a Sonne is given: and the government is upon his ſhoulder, and hee ſhall call his Name Wonderfull, Counſeller, The mightie God, The everlaſting [k] Father, The Prince of Peace.

7 The increaſe of *his* governement and peace ſhall have none end, he ſhall ſit upon the throne of David, and upon his kingdome to order it, and to ſtabliſh it with judgement and with juſtice, from henceforth, *even* for ever: [l] the zeale of the Lord of hoſtes will performe this.

8 ¶ The Lord hath ſent a word into Jaakob, and it hath lighted upon [m] Iſrael.

9 And all the people ſhall know, *even* Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of the heart,

10 The [n] brickes are falne, but wee

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[g] Which vvas a fountaine at the foot of mount Zion, out of the which ran a ſmall river thorow the city: meaning that they of Judah diſtruſting their own power, vvhich vvas ſmall, deſired ſuch power and riches, as they ſaw in Syria and Iſrael.

[h] That is, the Aſſyrians, which dwel beyond Euphrates.

[i] It ſhall be ready to drowne them.

[k] He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithfull were comforted, and vvho would not ſuffer his Church to be deſtroied utterly.

[l] To wit, ye that are enemies to the Church, as the Aſſyrians, Egyptians, Syrians, &c.

[m] To encourage me, that I ſhould not ſhrink for the infidelitie of this people, and ſo neglect mine office.

[n] Conſent not ye that are godly to the league and friendſhip that this people ſeeke with ſtrangers & idolaters.

[o] Meaning, that they ſhould not feare the thing that they feared, which have no hope in God.

[p] In putting your truſt onely in him, in calling upon him in adverſitie, patiently looking for his helpe, and fearing to doe any thing contrarie to his vvill.

[q] Hee will defend you which are his elect, and reject all the reſt, which is meant of Chriſt againſt whom the Jewes ſhould ſtumble and fall, Luke 2.34. Rom. 9.33. 1 Pet. 2.7.8.

[r] Though all forſake me, yet ye that are mine, keepe my vvords ſure ſealed in your hearts.

[s] Meaning, them that were willing to heare and obey the word of God whom the vvorld hated, as though they were monſters, and not worthy to live.

[t] This was a conſolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

[u] Anſwer the vvicked thus, Should not Gods people ſeeke ſuccour onely at him?

[x] That is, Will they refuſe to be taught of the Prophet, vvho is the mouth of God, and ſeeke helpe at the dead, vvhich is the illuſion of Satan?

[y] Seeke remedie in the vvord of God, where his will is declared.

[z] They have no knowledge, but are blinde leaders of the blinde.

[a] That is in Judah, where they ſhould have had reſt, if they had not thus grievouſly offended God.

[b] In whom afore they put their truſt.

[c] They ſhal think that heaven and earth and all creatures are bent againſt them to trouble them.

[a] He comforteth the Church again after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.

[b] Wherewith Iſrael was puniſhed, firſt by Tiglath Pileſar, vvhich was a light ſcourge in reſpect of that which they ſuffered after by Shalmaneſer, vvho caried the Iſraelites away captives.

[c] Where as the Jewes and Gentiles dwelt together by reaſon of thoſe 20. cities, which Salomon gave to Hiram.

[d] Which vvere captive in Babylon: and the Prophet ſpeaketh of that thing which ſhould come to paſſe 60. yeeres after, as though it were now done.

[e] Meaning, the comfort of their deliverance.

[f] This captivitie and deliverance were figures of our captivitie by ſin, and our deliverance by Chriſt through the preaching of the Goſpel, Matth. 4.15.16.

[g] Their number was greater when they vvent into captivitie, then when they returned: but their joy was greater at their returne, Hagge. 2.10.

[h] Thou gaveſt them perfect joy, by delivering the, and by deſtroying the tyrant that kept them in cruell bondage, as thou diddeſt deliver them by Gideon from the Midianites, Judg. 7.22.

[i] He ſpeaketh of the deliverance of his Church, which he hath delivered miraculouſly frō his enemies, but ſpecially by the cōming of Chriſt, of whom he propheſieth in the next verſe.

[k] The authour of eternity, and by whom the Church and every member thereof ſhall be preſerved for ever, and have immortall life.

[l] His ſingular love and care for his elect.

[m] This is another propheſie againſt them of Samaria, which vvere mockers, and contemners of Gods promiſes and menaces.

[n] We were but weake, when the enemie overcame us, but we vvill make our ſelves ſo ſtrong that we vvill neither care for our enemies, nor feare Gods threatnings.

will build it with hewen ſtones: the wilde figge-trees are cut downe, but wee will change them into Cedars.

11 Neverthelesse the Lord will raiſe up the adverſaries of [o] Rezin againſt him, and joine his enemies together.

12 Aram before, and the Philiſtims behinde, and they ſhall devoure Iſrael with open mouth: *yet* for all this, his wrath is not turned away, but his hand *is* ſtretched out ſtill.

13 For the people turneth not unto him that ſmiteth them, neither doe they ſeek the Lord of hoſtes.

14 Therefore will the Lord cut off from Iſrael head and taile, branch and ruſh in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lies, he is the taile.

16 For the leaders of the people cauſe them to erre: and they that are led by them, are devoured.

17 Therefore ſhall the Lord have no pleaſure in their young men, neither will hee have compaſſion of their fatherleſſe and of their widowes: for every one is an hypocrite and wicked, and every mouth ſpeaketh follie: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

18 For wickedneſſe [p] burneth as a fire: it devoureth the briars and thornes, and will kindle in the thicke places of the foreſt: and they ſhall mount up *like* the lifting up of ſmoke.

19 By the wrath of the Lord of hoſtes ſhall the land be darkened, and the people ſhall be as the meate of the fire: no man ſhall [q] ſpare his brother.

20 And hee ſhall ſnatch at the right hand, and be hungrie: and he ſhall eate on the left hand, and ſhall not be ſatisfied: everie one ſhall eate the [r] fleſh of his owne arme.

21 Manaſſeh, Ephraim: and Ephraim Manaſſeh, *and* they both ſhall be againſt Judah: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 Of wicked law-makers. 5 God will puniſh his people by the Aſſyrians, and after deſtroy them. 21 The remnant of Iſrael ſhall be ſaved.

WOE unto them that decree wicked decrees, and [a] write grievous things,

2 To keepe backe the poore from judgement, and to take away the judgement of the poore of my people, that widowes may be their prey, and that they may ſpoile the fatherleſſe.

3 What will ye doe now in the day of viſitation, and of deſtruction, which ſhall come from [b] farre? to whom will ye flee for helpe? and where will ye leave your [c] glorie?

4 [d] Without mee *everie one* ſhall fall among them that are bound, and they ſhal fall downe among the ſlaine: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O [e] Aſſhur, the rod of my wrath: and the ſtaffe in their hands is mine indignation.

6 I will ſend [f] him to a diſſembling nation, and I wil give him a charge againſt the people of my wrath to take the ſpoile, and to take the prey, and to tread them under feet like the mire in the ſtreet.

7 But he thinketh not ſo, neither doth his heart eſteeme it ſo: but he imagineth to deſtroy and to cut off not a few nations.

8 For he ſaith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdomes of the idoles, ſeeing their idoles *were* above Jeruſalem, and above Samaria:

11 Shall not I, as I have done to Samaria, and to the idoles thereof, ſo doe to Jeruſalem, and to the idoles thereof?

12 ¶ But when the Lord hath accompliſhed [h] all his worke upon mount Zion and Jeruſalem, I will viſite the fruit of the proud heart [i] of the King Aſſhur, and his glorious and proud lookes.

13 Becauſe he ſaid, By the power of mine owne hand have I done it, and by my wiſedome, becauſe I am wiſe: therefore have I removed the borders of the people, and have ſpoiled their treaſures, and have pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, and as one gathereth egges that are left, *ſo* have I gathered all the earth: and there was none to move the wing, or to open the mouth, or to whiſper.

15 Shall the [k] axe boaſt it ſelfe againſt him that heweth therewith? Or ſhall the ſawe exalt it ſelfe againſt him that moveth it? as if the rod ſhould lift up it ſelfe againſt him that taketh it up, *or* the ſtaffe ſhould exalt it ſelfe *as it were* no wood.

16 Therefore ſhall the Lord God of hoſtes ſend among his fat men, leanneſſe, and under his glory he ſhall kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhall be as a [l] fire, and the holy One thereof as a flame, and it ſhall burne, and devoure his

[o] Rezin King of Syria, who was in league with Iſrael, was ſlain by the Aſſyrians, after whoſe death, Aram, that is, the Syrians, vvere againſt Iſrael, which on the other ſide were aſſaulted by the Philiſtims.

[p] Wickedneſſe, as a bellowes, kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

[q] Though there were no forreigne enemie, yet they ſhall deſtroy one another.

[r] Their greedines ſhal be inſatiable, ſo that one brother ſhall eate up another, as though he ſhould eat his owne fleſh.

[a] Which vvrite and pronounce a wicked ſentence to oppreſſe the poore: meaning, that the wicked magiſtrates, which were the chiefe cauſe of miſchief, ſhould be firſt puniſhed.

[b] To wit, from Aſſyria.

[c] Your riches and authoritie, that they may be ſafe, & that ye may receive them againe.

[d] Becauſe they have forſaken me, ſome ſhall goe into captivitie, and the reſt ſhall bee ſlaine.

[e] God calleth for the Aſſyrians to bee the executioners of his vengeance.

[f] That is the Aſſyrians againſt the Jewes, which are but hypocrites: and in this ſixt and ſeventh verſe is declared the difference of the worke of God, & of the vvicked in one very thing and act: for Gods intention is to chaſtiſe them for their amendment, and the Aſſyrians purpoſe to deſtroy them to enrich themſelves: thus in reſpect of Gods juſtice, it is Gods vvorke, but in reſpect of their own malice, it is the worke of the devill.

[g] Seeing that I have overcome as well one citie as another, ſo that none could reſiſt, ſhall Jeruſalem be able to eſcape mine hands?

[h] When hee hath ſufficiently chaſtiſed his people, (for he beginneth at his own houſe) then wil he burne the roddes.

[i] Meaning, of Saneherib.

[k] Here wee ſee that no creature is able to doe any thing, but as God appointeth him, and that they are all but his inſtruments to doe his work, though the intentions be divers, as verſe 6.

[l] Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

[m] his thornes and his briers in one day:

18 And ſhall conſume the glorie of his foreſt, and of his fruitfull fields both ſoule [n] and fleſh: and he ſhall bee as the [o] fainting of a ſtandard-bearer.

19 And the reſt of the trees of his foreſt ſhall be few, that a childe may tell them.

20 ¶ And at that day ſhal the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jaakob, ſtay no more upon him that ſmote them, but ſhall [p] ſtay upon the Lord, the Holy One of Iſrael in truth.

21 The remnant ſhall returne, *even* the remnant of Jaakob unto the mightie God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, *yet* ſhall the remnant of them returne. The conſumption [q] decreed ſhall overflow with righteouſneſſe.

23 For the Lord God of hoſtes ſhall make the conſumption, even [r] determined in the mids of all the land.

24 Therefore thus ſaith the Lord God of hoſtes, O my people, that dwelleſt in Zion, bee not afraid of Aſhur: hee ſhall ſmite thee with a rod, and ſhall lift up his ſtaffe againſt thee after the manner [ſ] of Egypt:

25 But yet a very little time, and the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lord of hoſtes ſhall raiſe up a ſcourge for him, according to the plague of [t] Midian in the rocke Oreb: and *as* his ſtaffe *was* upon the [u] ſea, ſo he will lift it up after the manner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhall be deſtroied, becauſe of [x] the anointing.

28 He is come [y] to Ajath: he is paſſed into Migron: at Mickmaſh ſhall he lay up his armour.

29 They have gone over the foord: they lodged in the lodging at Geva: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift up thy voice, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim have gathered themſelves together.

32 Yet there is a time that hee will ſtay at Nob: hee ſhall lift up his hand toward the mount of the daughter Zion, the hill of Jeruſalem.

33 Behold the Lord God of hoſtes ſhal cut off the [z] bough with feare: and they of high ſtature ſhall bee cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thicke places of the foreſt with iron, and Lebanon ſhall have a mightie fall.

CHAP. XI.

1 Chriſt borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruits of the Goſpell. 10 The calling of the Gentiles.

BUT there ſhall come a [a] rodde forth of the ſtocke of Iſhai, and a graffe ſhall grow out of his rootes.

2 And the Spirit of the Lord ſhall reſt upon him: the Spirit of wiſedome and underſtanding, the Spirit of counſell and ſtrength, the ſpirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not judge after the ſight of his eies, neither reprove by the hearing of his eares,

4 But with righteouſneſſe ſhall hee judge the poore, and with equitie ſhall hee reprove for the meeke of the earth: and he ſhall [b] ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And juſtice ſhall bee the girdle of his loines, and faithfulneſſe the girdle of his reines.

6 The [c] wolfe ſhall alſo dwell with the lambe, and the Leopard ſhall lie with the kidde, and the calfe, and the lion, and the fat beaſt together, and the little childe ſhall leade them.

7 And the Cow and the Beare ſhall feed: their young ones ſhall lie together: and the lion ſhall eate ſtraw like the Bullocke.

8 And the ſucking childe ſhall play upon the hole of the Aſpe, and the wained childe put his hand upon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhall be full of the knowledge of the Lord, as [d] the waters that cover the ſea.

10 And in that day the root of Iſhai, which ſhall ſtand up for a ſigne unto the [e] people, the nations ſhall ſeeke unto it, and his [f] reſt ſhall be glorious.

11 And in the ſame day ſhall the Lord *ſtretch out* his hand [g] againe the ſecond time, to poſſeſſe the remnant of his people, (which ſhall be left) of Aſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the Iſles of the Sea.

12 And he ſhall ſet up a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Judah from the foure corners of the world.

13 The hatred alſo of Ephraim ſhall

depart,

[m] That is, the Aſſyrians.

[n] To wit, bodie and ſoule utterly.

[o] When the battel is loſt, and the ſtandard taken.

[p] This is the end of Gods plagues towards his, to bring them to him, and to forſake all truſt in others.

[q] This ſmal number, which ſeemed to bee conſumed, and yet according to Gods decree is ſaved, ſhall be ſufficient to fill all the world with righteouſneſſe.

[r] God will deſtroy this land as he hath determined, and after ſave a ſmall portion.

[ſ] As the Egiptians did puniſh thee.

[t] Reade Chapt. 9. 4.

[u] When the Iſraelites paſſed through by the lifting up of Moſes rod, and the enemies were drowned, Exod. 14. 28.

[x] Becauſe of the promiſe made to that kingdome, whereby Chriſts kingdome was prefigured.

[y] Hee deſcribeth by what way the Aſſyrians ſhould come againſt Jeruſalem, to confirm the faithfull, when it ſhould come to paſſe, that as their plague come, ſo ſhould they be delivered.

[z] Feare and deſtructiō ſhal come upon Judah, for the princes and people ſhall all be led away captives.

[a] Becauſe the captivitie of Babylon was a figure of the ſpirituall captivitie under ſin, hee ſheweth that our true deliverance muſt come by Chriſt: for as David came out of Iſhai, a man without dignity: ſo Chriſt ſhould come of a poore carpenters houſe, as out of a dead ſtock, Chap. 53. 2.

[b] All theſe properties can agree to none but onely unto Chriſt: for it is he that toucheth the harts of the faithful, and mortifieth their concupiſcences: and to the wicked he is the ſavor of death, and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with this rod, which is his word.

[c] Men, becauſe of their wicked affections, are named by the names of beaſts, wherein the like affections reignes: but Chriſt by his Spirit ſhall reforme them, and worke in them ſuch mutuall charitie, that they ſhalbe like lambs, favouring and loving one another, and caſt off all their cruell affections, Chapt. 65. 25.

[d] It ſhall bee in as great abundance as the waters in the Sea.

[e] He propheſieth of the calling of the Gentiles.

[f] That is, his Church, which he alſo calleth his reſt, Pſal. 132. 14.

[g] For God firſt delivered his people out of Egypt, and now promiſeth to deliver them out of their enemies hands, as from the Parthians, Perſians, Caldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people being diſperſed through all the world.

depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envie [h] Judah, neither ſhall Judah vexe Ephraim:

h Here hee deſcribeth the conſent that ſhall bee in his Church, and their victorie againſt their enemies.

14 But they ſhall flee upon the ſhoulders of the Philiſtims toward the Weſt: they ſhal ſpoile them of the Eaſt together: Edom and Moab ſhall bee the ſtretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord alſo ſhall utterly deſtroy the [i] tongue of the Egyptians ſea, and with his mightie winde ſhall lift up his hand [k] over the river, and ſhall ſmite him in *his* ſeven ſtreames, and cauſe men to walke *therein* with ſhooes.

i Meaning, a corner of the ſea, that entreth into the land, and hath the form of a tongue.

k To wit, Nilus, the great river of Egypt, which entreth into the Sea with ſevẽ ſtreams.

16 And there ſhall bee a path to the remnant of his people, which are left of Aſhur, like as it was unto Iſrael in the day that hee came up out of the land of Egypt.

Chap. XII.

A thankeſgiving of the faithfull, for the mercies of God.

AND thou [a] ſhalt ſay in that day, O Lord, I will praiſe thee: though thou waſt angrie with me, thy wrath is turned away, and thou comforteſt me.

a Hee ſheweth, how the Church ſhall praiſe God, when they are delivered from their captivitie.

2 Behold, God *is* my [b] ſalvation: I will truſt, and will not feare: for the Lord God *is* * my ſtrength and ſong: he alſo is become my ſalvation.

b Our ſalvation ſtandeth onely in God, who giveth us an aſſured confidence, conſtancie, and occaſion to praiſe him for the ſame.

* *Exod.* 15.2. *Pſal.* 118. 14.

3 Therefore with joy ſhall ye [c] draw waters out of the wels of ſalvation.

c The graces of God ſhall bee ſo abundant, that ye may receive them in as great plenty, as waters out of a fountaine that is full.

4 And hee ſhall ſay in that day, *Praiſe the Lord: call upon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

* 1 *Chron.* 16. 8.

5 Sing unto the Lord, for hee hath done excellent things: this is knowne in all the world.

6 Crie out, and ſhout, [d] O inhabitant of Zion: for great *is* the holy One of Iſrael in the mids of thee.

d Yee that are of the Church.

Chap. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

THE [a] burden of Babel, which Iſaiah the ſonne of Amoz did ſee.

2 Lift up a ſtandard upon the high mountaine: lift up the voice unto them: wagge the [b] hand, that they may goe into the gates of the nobles.

3 I have commanded them, that I have [c] ſanctified: and I have called the mightie to my wrath, *and* them that rejoice in my [d] glorie.

4 The noiſe of a multitude *is* in the mountaines, like a great people: a tumultuous voice of the kingdomes of the nations gathered together: the Lord of hoſtes numbreth the hoſte of the battell.

a That is, the great calamitie, which was propheſied to come on Babel, as a moſt grievous burthen, which they were not able to beare. In theſe twelve Chapters following, he ſpeaketh of the plagues wherewith God would ſmite theſe ſtrange nations, (who they knew) to declare that God chaſtiſed the Iſraelites as his children, and theſe other as his enemies: and alſo, that if God ſpare not theſe that are ignorant, that they muſt not thinke ſtrange, if hee puniſhed them, which have knowledge of his Law and keepe it not. b To wit, to the Medes, and the Perſians. c That is, prepared and appointed to execute my judgements. d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chapt. 10. 6.

5 They come from a farre Countrey, from the end of the heaven: *even* the Lord with the [e] weapons of his wrath to deſtroy the whole land.

e The Armie of the Medes and the Perſians againſt Babylon.

6 Howle [f] you, for the day of the Lord is at hand: it ſhall come as a deſtroyer from the Almightie.

f The Babylonians.

7 Therefore ſhall all hands be weakned, and all mens hearts ſhall melt,

8 And they ſhall bee afraid, anguiſh and ſorrow ſhall take *them*, and they ſhall have paine, as a woman that travaileth: every one ſhall be amaſed at his neighbor, and their faces *ſhall be like* [g] flames of fire.

g The Babylonians anger, and griefe ſhall bee ſo much, that their faces ſhall burne as fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger, to lay the land waſte: and he ſhall deſtroy the ſinners out of it.

10 For the [h] ſtarres of heaven, and the planets thereof ſhall not give their light: the Sunne ſhall be darkened in his going forth, and the Moone ſhall not cauſe her light to ſhine.

h They that are overcome, ſhall thinke that all the powers of heaven and earth are againſt them. Ezek. 32.7. Joel. 3.15. Matth. 24.29.

11 And I will viſite the wickedneſſe upon the [i] world, and their iniquitie upon the wicked, and I will cauſe the arrogancie of the [k] proud to ceaſe, and will caſt downe the pride of tyrants.

i Hee compareth Babylon to the whole world, becauſe they ſo eſteemed thẽſelves by reaſon of their great Empire.

k He noteth the principall vice, whereunto they were moſt given, as are all that abound in wealth.

12 I will make a [l] man more precious then fine gold, even a man above the wedge of gold of Ophir.

l Hee noteth the great ſlaughter that ſhall be, ſeeing the enemie ſhall neither for gold, or ſilver, ſpare a mans life, as verſe 17.

13 Therefore I will ſhake the heaven, the earth ſhall remove out of her place in the wrath of the Lord of hoſtes, and in the day of his fierce anger.

14 And [m] it ſhall be as a chaſed Doe, and as a ſheepe that no man taketh up, everie man ſhall turne to his owne people, and flee each one to his own land.

m Meaning, the power of Babylon, with their hired ſouldiers.

15 Every one that is found, ſhall bee ſtricken through, and whoſoever joineth himſelfe, ſhall fall by the ſword.

16 * Their [n] children alſo ſhall be broken in pieces before their eies: their houſes ſhall be ſpoiled, and their wives raviſhed.

* *Pſal.* 137.9.

n This was not accompliſhed when Cyrus took Babylon: but after the death of Alexander the great.

17 Behold, I will ſtirre up the Medes againſt them, which ſhal not regard ſilver, nor be deſirous of gold.

18 With bowes alſo ſhall they deſtroy the children, and ſhall have no compaſſion upon the fruit of the wombe, and their eyes ſhall not ſpare the children.

19 And Babel the glorie of kingdoms, the beautie and pride of the Chaldeans, ſhall be as the deſtruction of God * in Sodome and Gomorah.

* *Gen.* 19.24. *Ierem.* 50.40.

20 It ſhall not be inhabited for ever, neither ſhall it be dwelled in from generation to generation: neither ſhall the [o] Arabian pitch his tents there, neither ſhall the

o Who uſeth to goe from country to country, to finde paſture for their beaſts, but there ſhall they finde none.

the ſheepheards make their folds there.

21 But [p] Zim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyrs ſhall dance there.

22 And Jim ſhall cry in their palaces, and Dragons in their pleaſant palaces: and the time thereof is readie to come, and the daies thereof ſhall not bee prolonged.

CHAP. XIV.

1 The returne of the people from captivitie. 4 The deriſion of the King of Babylon. 11 The death of the King. 29 The deſtruction of the Philiſtims.

FOR [a] the Lord will have compaſſion of Jaakob, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: and the ſtranger [b] ſhall joine himſelfe unto them, and they ſhall cleave to the houſe of Jaakob.

2 And the people ſhall receive them and bring them to their owne place, and the houſe of Iſrael ſhall poſſeſſe them in the land of the Lord, for [c] ſervants and and handmaids: and they ſhall take them priſoners, whoſe captives they were, and have rule over their oppreſſours.

3 ¶ And in that day when the Lord ſhall give thee reſt from thy ſorrow, and from thy feare, and from the ſore bondage wherein thou diddeſt ſerve,

4 Then ſhalt thou take up this proverbe againſt the King of Babel, and ſay, How hath the oppreſſour ceaſed? and the gold-thirſtie *Babel* reſted?

5 The Lord hath broken the rodde of the wicked, *and* the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were perſecuted, he did [d] not let.

7 The whole world is at [e] reſt *and* is quiet: they ſing for joy.

8 Alſo the firre-trees rejoiced of thee: *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no hewer came up againſt us.

9 Hell beneath is moved for thee, to [f] meet thee at thy comming, raiſing up the dead for thee, *even* all the princes of the earth, and hath raiſed from their thrones all the kings of the nations.

10 All they ſhal crie and ſay unto thee, Art thou become weake alſo as wee? art thou become like unto us?

11 Thy pompe is brought downe to the grave, *and* the ſound of thy viols: the worme [g] is ſpread under thee, and the wormes cover thee.

12 How art thou falne from heaven, O [h] Lucifer, ſonne of the morning? *and* cut downe to the ground, which diddeſt caſt lots upon the nations?

13 Yet thou ſaideſt in thine heart, I will aſcend into heaven, and exalt my throne above beſide the ſtarres of God: I will ſit alſo upon the mount of the Congregation, in the ſides of the [i] North.

14 I will aſcend above the height of the clouds, *and* I will be like the moſt high.

15 But thou ſhalt bee brought downe to the grave, to the ſides of the pit.

16 They that ſee thee, ſhall [k] looke upon thee, *and* conſider thee, *ſaying*, Is this the man that made the earth to tremble, *and* that did ſhake the kingdomes?

17 He made the world as a wildernes, and deſtroied the cities thereof, *and* opened not [l] the houſe of the priſoners.

18 All the Kings of the nations, *even* they all ſleepe in glorie, everie one in his owne houſe.

19 But thou art [m] caſt out of thy grave like an abominable branch: *like* the raiment of thoſe that are ſlaine, *and* thruſt thorow with a ſword, which goe downe to the ſtones of the pit, as a carkeiſe troden under feet.

20 Thou ſhalt not be joined with them in the grave, becauſe thou haſt deſtroied thine owne land, *and* ſlaine thy people: the ſeed of the wicked ſhall not bee renowmed for ever.

21 [n] Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe up nor poſſeſſe the land, nor fill the face of the world with enemies.

22 ¶ For I will riſe up againſt them (ſaith the Lord of hoſtes) and will cut off from Babel the name and the remnant, and the ſonne, and the nephew, ſaith the Lord:

23 And I will make it a poſſeſſion to the ‡ hedge-hog, and pooles of water, and I will ſweepe it with the beſome of deſtruction, ſaith the Lord of hoſtes.

24 The Lord of hoſtes hath ſworne, ſaying, Surely, like as I have purpoſed, ſo ſhall it come to paſſe, and as I have conſulted, it ſhall ſtand:

25 [o] That I will breake to pieces Aſſhur in my land, and upon my mountains will I tread him under foot: ſo that his yoke ſhall depart from [p] them, and his burthen ſhall bee taken from off their ſhoulder.

26 This is the counſel that is conſulted upon the whole world, and this is the hand ſtretched out over all the nations,

27 Becauſe the Lord of hoſtes hath determined it, and who ſhall diſanull it? and his hand is ſtretched out, and who ſhall turne it away?

28 ¶ In the yeare that King Ahaz died, was this [q] burthen.

[p] Which were either wilde beaſts, or fowles, or wicked ſpirits, wherby Satan deluded man, as by the faeries, goblins, and ſuch like fantaſies.

[a] Hee ſheweth, why God will haſte to deſtroy his enemies: to wit, becauſe hee will deliver his Church.

[b] Meaning, that the Gentiles ſhall be joined with the Church, and worſhip God.

[c] Signifying, that the Jewes ſhould be ſuperiours to the Gentiles, and that they ſhould be brought under the ſervice of Chriſt, by the preaching of the Apoſtles, wherby all are brought to the ſubjection of Chriſt, 2 Cor. 10. 5.

[d] That is, he ſuffered all violence and injuries to be done.

[e] Meaning, that when tyrants reigne, there can bee no reſt nor quietneſſe, and alſo how deteſtable a thing tyrannie is, ſeeing the inſenſible creatures have occaſion to rejoice at their deſtruction.

[f] As though they feared leſt thou ſhouldeſt trouble the dead, as thou diddeſt the living: and here he derideth the proud tyrannie of the wicked, which know not that all creatures wiſh their deſtruction, that they may rejoice.

[g] In ſtead of thy coſtly carpets and coverings.

[h] Thou that thoughteſt thy ſelfe moſt glorious, and as it were placed in the heaven: for the morning ſtarre, that goeth before the Sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

[i] Meaning, Jeruſalem, whereof the Temple was on the North-ſide, as Pſalm. 48. 2. whereby he meaneth, that tyrants fight againſt God, when they perſecure his Church, and would ſet themſelves in his place.

[k] In marvelling at thee.

[l] To ſet them at libertie: noting his crueltie.

[m] Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.

[n] Hee calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

‡ *Or, Torteis.*

[o] As I have begun to deſtroy the Aſſyrians in Saneherib, ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon.

[p] From the Jews.

[q] Reade Chap 13. 1.

29 Rejoice not, (thou whole [r] Paleſtina) becauſe the rod of him that did beate thee, is broken: for out of the ſerpents root ſhall come forth a cockatrice, and the fruit thereof *ſhall bee* a firie flying ſerpent.

30 For the [s] firſt borne of the poore ſhall be fed, and the needy ſhall lie downe in ſafetie: and I will kill thy root with famine, and it [t] ſhall ſlay thy remnant.

31 Howle, O gate: cry, O citie: thou whole land of Paleſtina art diſſolved, for there ſhall come from the [u] North a ſmoke, and none *ſhall bee* [x] alone at his time appointed.

32 What ſhall then one anſwere [y] the meſſengers of the Gentiles? that the Lord hath ſtabliſhed [z] Zion, and the poore of his people ſhall truſt in it.

CHAP. XV.

A Propheſie againſt Moab.

THe [a] burden of Moab, Surely [b] Ar of Moab was deſtroyed, *and* brought to ſilence in a night: ſurely Kir of Moab was deſtroied, *and* brought to ſilence in a night.

2 [c] Hee ſhall goe up to the temple, and to Dibon to the high places to weep: for [d] Nebo and for Medeba ſhall Moab howle: upon all [e] their heads *ſhall bee* baldneſſe, and every beard ſhaven.

3 In their ſtreets ſhall they be girded with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howle, *and* come downe with weeping.

4 And Heſhbon ſhall crie, and Elealeh: their voice ſhall be heard unto Iahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of every one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitives *ſhall flee* unto Zoar, [g] an heifer of three yeare old: for they ſhall goe up with weeping by the mounting up of Luhith: and by the way of Horonaim they [h] ſhall raiſe up a crie of deſtruction.

6 For the waters of Nimrim ſhall be dried up: therefore the graſſe is withered, the herbes conſumed, *and* there was no greene herbe.

7 Therefore what *every man* hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab: *and* the howling thereof unto Eglaim, and the ſkriking thereof unto Beer-Elim.

9 Becauſe the water of Dimon ſhalbe full [k] of blood: for I will bring more upon Dimon, even Lions [l] upon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroied.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wilderneſſe, unto the mountaine of the daughter Zion.

2 For it ſhall be as a bird that [b] flieth, and a neſt forſaken: the daughters of Moab ſhall be at the foordes of Arnon.

3 Gather a counſell, execute judgement: [c] make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab be thou their covert from the face of the deſtroier: for the extortioner [d] ſhal end: the deſtroier ſhall bee conſumed, *and* the oppreſſour ſhall ceaſe out of the land.

5 And in mercie ſhall the throne bee prepared, and [e] he ſhall ſit upon it in ſtedfaſtnes, in the Tabernacle of David, judging, and ſeeking judgement, and haſting juſtice.

6 Wee have heard of the pride of Moab, (he is very proud) *even* his pride, and his arrogancie, and his indignation, *but* his [f] lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howle unto Moab: every one ſhall howle: for the foundations of Kir-haraſeth ſhall yee mourne, yet they ſhall be [g] ſtriken.

8 For the vine-yards of Heſhbon are cut downe, *and* the vine of Shibmah: [h] the lords of the heathen have broken the principall vines thereof: they are come unto [i] Jaazer: they wandred in the wilderneſſe: her goodly branches ſtretched out themſelves, *and* went over the ſea.

9 Therefore will [k] I weepe with the weeping of Jaazer, and of the vine of Shibma, O Heſhbon: and Elealeh, I will make thee drunk with my teares, becauſe upon thy ſummer fruits, and upon thy harveſt [l] a ſhowting is falne.

10 And gladneſſe is taken away, and joy out of the plentifull field: and in the vine-yards ſhall be no ſinging nor ſhouting for joy: the treader ſhall not tread wine in the wine-preſſes: I have cauſed the rejoicing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inward parts for Ker-hareſh.

12 And when it ſhall appeare that Moab ſhall be wearie of his high places, then ſhall hee come to his [n] Temple to pray, but he ſhall not prevaile.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, [o] In three yeeres, as the yeeres of

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[r] He willeth the Philiſtims not to rejoice, becauſe the Iewes are diminiſhed in their power, for their ſtrength ſhall be greater then ever it was.

[s] The Iſraelites which were brought to extreame miſerie.

[t] To wit, my people.

[u] That is, from the Jewes, or Aſſyrians: for they were both North, from Paleſtina.

[x] But they ſhall be all ready, and joine together.

[y] Which ſhall come to enquire of the ſtate of the Church.

[z] They ſhall anſwere, that the Lord doth defend his Church, and them that joine themſelves thereunto.

[a] Read Chap. 13. 1.

[b] The chiefe city, whereby the whole countrey was meant.

[c] The Moabites ſhall flee to their idoles for ſuccour, but it ſhall be too late.

[d] Which were cities of Moab.

[e] For as in the Weſt parts the people uſed to let their haire grow long, when they mourned: ſo in the Eaſt parts they cut it off.

[f] The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgement of God that ſhold come upon them.

[g] Meaning, that it vvas a city that ever lived in pleaſure, and never felt ſorrow.

[h] Hee deſcribeth the miſerable diſſipation & flight of the Moabites.

[i] To hide themſelves and their goods there.

[k] Of them that are ſlaine.

[l] So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

[a] That is, offer a ſacrifice: whereby hee derideth their long delay, which would not repent when the Lord called them, ſhewing them that it is now too late, ſeeing the vengeance of God is upon them.

[b] There is no remedie, but you muſt flie.

[c] Hee ſheweth, what Moab ſhould have done, when Iſrael their neighbour vvas in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſſe.

[d] The Aſſyrians ſhall oppreſſe the Iſraelites but for a while.

[e] Meaning, Chriſt.

[f] Their vain confidence, and proud bragges ſhall deceive them, as Jer. 48. 2.

[g] For all your mourning, yet the citie ſhall bee deſtroied even unto the foundations.

[h] That is, the Aſſyrians & other enemies.

[i] Meaning, that the countrey of Moab vvas now deſtroied, and all the precious things therof were caried into the borders, yea into other countries, and over the ſea.

[k] Hee ſheweth, that their plague vvas ſo great, that it vvould have moved any man to lament with them, as Pſal. 141. 5.

[l] The enemies are come upon thee, and ſhoute for joy, vvhen they carie thy commodities frō thee, as Jerem. 48. 33.

[m] For very ſorrow and compaſſion.

[n] They ſhall uſe all meanes to ſeek helpe of their idols, and all in vaine: for Chemoz their great god, ſhall not bee able to help them.

[o] Hee appointed a certaine time to puniſh the enemies in.

an [p] hireling, and the glorie of Moab ſhall be contemned in all the great multitude, and the remnant ſhall be very ſmall *and* feeble.

CHAP. XVII.

1 A propheſie of the deſtruction of Damaſcus and Ephraim. 7 Calamitie moveth to repentance.

THE [a] burthen of [b] Damaſcus. Behold, Damaſcus is taken away from being a citie, for it ſhall bee a ruinous heape.

2 The cities of [c] Aroar *ſhall bee* forſaken: they ſhall be for the flockes: for they ſhall lie *there*, and none ſhall make them afraid.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram, ſhall be as the [e] glorie of the children of Iſrael, ſaith the Lord of hoſtes.

4 And in that day the glorie of [f] Jaakob ſhall be impoveriſhed, and the fatnes of his fleſh ſhall be made leane.

5 And it ſhall be as when the harveſt man gathereth [g] the corne, and reapeth the eares with his arme, and he ſhall bee as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes ſhall [i] be left in it, as the ſhaking of an olive-tree, two *or* three berries *are* in the top of the upmoſt boughes, *and* foure *or* five in the high branches of the fruit thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man look to his [k] Maker, and his eies ſhall look to the holy One of Iſrael.

8 And he ſhall not looke to the Altars, the workes of his owne hands, neither ſhall he looke to thoſe things which his owne fingers have made, as groves and images.

9 In that day ſhall the cities of their ſtrength bee as the forſaking of boughes and branches, which [l] they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange [m] vine branches:

11 In that day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt ſhall be gone in the day [n] of poſſeſſion, and *there ſhall be* deſperate ſorrow.

12 [o] Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the ſea: for the noiſe of the people ſhal make a ſound like the noiſe of mightie waters.

13 The people ſhall make a ſound like the noiſe of many waters: *but God* ſhal [p] rebuke them, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and as a rolling thing before the wirlewinde.

14 And loe, in the evening there [q] *is* trouble: *but* afore the morning it is gone. This is the portion of them that ſpoile us, and the lot of them that rob us.

CHAP. XVIII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

OH, the [a] land ſhadowing with wings, which is beyond the rivers of Ethiopia,

2 Sending ambaſſadours by the ſea, even in veſſels of [b] reeds upon the waters, *ſaying*, [c] Goe, ye ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoiled, unto a terrible [d] people from their beginning, even hitherto a nation by little and little, even troden under foot, whoſe land the [e] floods have ſpoiled.

3 All yee the inhabitants of the world and dwellers in the earth, ſhall ſee when [f] he ſetteth up a ſigne in the mountains, and when he bloweth the trumpe, ye ſhall heare.

4 For ſo the Lord ſaid unto me, I will [g] reſt and behold in my Tabernacle, as [h] the heate drying up the raine, *and* as a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the floure is finiſhed, and the fruit is riping in the floure, then he ſhall cut downe the branches with hookes, and ſhall take away, *and* cut off the boughes.

6 They ſhall be left together unto the fowles of the mountaines, and to [i] the beaſtes of the earth: for the foule ſhall ſummer upon it, and every beaſt of the earth ſhall winter upon it.

7 At that time ſhal a [k] preſent be brought unto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoiled, and of a terrible people from their beginuing hitherto, a nation by little and little, even troden underfoot, whoſe land the rivers have ſpoiled) to the place of the Name of the Lord of hoſtes, *even* the mount Zion.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their converſion to the Lord.

THE [a] burthen of Egypt. Behold, the Lord [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idoles of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the mids of her.

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[p] Who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.

[a] Reade Chapt. 13. 1.

[b] The chiefe citie of Syria.

[c] It was a countrie of Syria by the river Arnon.

[d] It ſeemeth, that the Prophet would cõfort the Church in declaring the deſtructiõ of theſe two kings, of Syria and Iſrael, when as they had conſpired the overthrow of Judah.

[e] The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſaith, that they ſhall bee brought downe, and the Syrians alſo.

[f] Meaning, of the ten tribes, which boaſted themſelves of their nobilitie, proſperitie, ſtrength and multitude

[g] As the abundance of corne doth not feare the harveſt-men that ſhould cut it downe: no more ſhal the multitude of Iſrael make the enemie to ſhrink, whom God ſhall appoint to deſtroy them.

[h] Which valley was plentiful and fertile.

[i] Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.

[k] He ſheweth that Gods corrections ever bring forth ſome fruit, and cauſe his to turne from their ſins, and to humble thẽſelves to him.

[l] As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more bee able to defend their inhabitants, then buſhes, when God ſhall ſend the enemie to plague them.

[m] Which are excellent, & brought out of other countries.

[n] As the Lord threatneth the wicked in his Law, Lev. 26. 16.

[o] The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians; which were infinite in number, & gathered of many nations.

[p] He addeth this for the conſolation of the faithful, which vvere in Iſrael.

[q] He compareth the enemies, the Aſſyrians, to tempeſt, which riſeth over night, and in the morning is gone.

[a] He meaneth that part of Ethiopia, which lieth toward the Sea, which was ſo full of ſhips, that the ſailes (which he compareth to wings) ſeemed to ſhadow the Sea.

[b] Whieh in thoſe countreyes vvere great: in ſo much as they made ſhips of them for ſwiftneſſe.

[c] This may bee taken, that they ſent other to comfort the Jews, and to promiſe them help againſt their enemies, and ſo the Lord did threaten to take away their ſtrẽgth, that the Jewes ſhould not truſt therein: or that they did ſolicite the Egyptians, & promiſed them aide to go againſt Judah.

[d] To vvit, the Jewes, vvho, becauſe of Gods plagues made all other nations afraid of the like, as God threatned, Deut. 28. 37.

[e] Meaning, the Aſſyrians, as cap. 8. 7.

[f] When the Lord prepareth to fight againſt the Ethiopians.

[g] I will ſtay a while from puniſhing the wicked.

[h] Which two ſeaſons are moſt profitable for the riping of fruits: whereby he meaneth that he will ſeeme to favour them, and give them abundance for a time, but he will ſuddenly cut them off.

[i] Not onely men ſhal contemn thẽ, but the bruite beaſts.

[k] Meaning, that God will pitie his Church, and receive that little remnant as an offering unto himſelfe.

[a] Reade Chapt. 13. 1.

[b] Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantneſſe of their men, the Lord ſheweth that hee vvill come over all their munitions in a ſwift cloud, and that their idoles ſhall tremble at his comming, and that mens hearts ſhall faint.

2 And I will ſet the Egyptians againſt the Egyptians: ſo everie one ſhall [c] fight againſt his brother, and everie one againſt his neighbour, citie againſt citie, *and* kingdome againſt kingdome.

3 And the [d] ſpirit of Egypt ſhal faile in the mids of her, and I will deſtroy their counſell, and they ſhall ſeek at the idoles, and at the Sorcerers, and at them that have ſpirits of divination, and at the Soothſayers.

4 And I will deliver the Egyptians into the hand of cruell lords, and a mightie King ſhall rule over them, ſaith the Lord God of hoſtes.

5 Then the waters of the [e] ſea ſhall faile, and the rivers ſhall be dried up and waſted.

6 And the [f] rivers ſhall goe farre away: the rivers of defence ſhall be emptied and dried up: the reeds and flags ſhall be cut downe.

7 The graſſe in the river, *and* at the [g] head of the rivers, and all that groweth by the river ſhall wither, *and* bee driven away, and be no more.

8 The fiſhers alſo ſhall [h] mourne, and all they that caſt angle into the river, ſhall lament, and they that ſpread their net upon the waters, ſhall be weakened.

9 Moreover, they that worke in flaxe of divers ſorts, ſhall be confounded, and they that weave nets.

10 For their nets ſhall be broken, and all they that make ponds, *ſhall be* heavie in heart.

11 Surely the princes of [i] Zoan *are* fooles: the counſell of the wiſe counſellers of Pharaoh, is become fooliſh: how ſay yee unto Pharaoh, I [k] am the ſonne of the wiſe? I am the ſonne of the ancient kings?

12 Where are now thy wiſe men, that they may tell thee, or may know what the Lord of hoſtes hath determined againſt Egypt?

13 The Princes of Zoan are become fooles: the princes of [l] Noph, are deceived, they have deceived Egypt, *even* the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirit [n] of errours: and they have cauſed Egypt to erre in every worke thereof, as a drunken man erreth in his vomit.

15 Neither ſhall there be any worke in Egypt, which the head may [o] doe, nor the taile, the branch, nor the ruſh.

16 In that day ſhall Egypt be like unto women: for it ſhall be afraid and feare, becauſe of the moving of the hand of the Lord of hoſtes, which he ſhaketh over it.

17 And the land of Judah ſhall bee a [p] fear unto Egypt: every one that maketh mention of it, ſhall be afraid thereat, becauſe of the counſell of the Lord of hoſts, which he hath determined upon it.

18 In that day ſhall five cities in the land of Egypt [q] ſpeake the language of Canaan, and ſhall [r] ſweare by the Lord of hoſtes: one ſhall bee called the citie of [s] deſtruction.

19 In that day ſhal the altar of the Lord be in the mids of the Land of Egypt, and a [t] pillar by the border thereof unto the Lord.

20 And it ſhall be for a ſigne and for a witneſſe unto the Lord of hoſtes in the land of Egypt: for they ſhall crie unto the Lord, becauſe of the oppreſſours, and he ſhall ſend them a [u] Saviour and a great man, and ſhall deliver them.

21 And the Lord ſhall be knowne of the Egyptians, and the Egyptians ſhall know the Lord in that day, and doe [x] ſacrifice and oblation, and ſhall vow vowes unto the Lord, and performe *them*.

22 So the Lord ſhall ſmite Egypt, hee ſhall ſmite and heale it: for hee ſhall returne unto the Lord, and he ſhall bee intreated of them, and ſhall heale them.

23 In that day ſhall there bee a path from [y] Egypt to Aſhur, and Aſhur ſhall come into Egypt, & Egypt into Aſhur: ſo the Egyptians ſhall worſhip with Aſhur.

24 In that day ſhall Iſrael be the third with Egypt and Aſhur, *even* a bleſſing in the mids of the land.

25 For the Lord of hoſtes ſhall bleſſe it, ſaying, Bleſſed *bee* my people Egypt and Aſhur, the worke of mine hands, and Iſrael mine inheritance.

CHAP. XX.

2 The three yeeres captivitie of Egypt and Ethiopia, deſcribed by the three yeeres going naked of Iſaiah.

IN the yeere that [a] Tartan came to [b] Aſhdod, (when [c] Sargon King of Aſſhur ſent him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lord by the hand of Iſaiah the ſonne of Amoz, ſaying, Go, and looſe the [d] ſackcloth from thy loines, and put off thy ſhooe from thy foot. And he did ſo, walking naked and bare foot.

3 And the Lord ſaid, like as my ſervant Iſaiah hath walked naked, and barefoote three yeares, *as* a ſigne and wonder upon Egypt, and Ethiopia,

4 So ſhall the King of Aſhur take away the captivitie of Egypt, and the cap-

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[c] As hee cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the Church of God, 2 Chron. 20. 22. chap. 49. 16.

[d] Meaning, their policie, and wiſedome.

[e] Hee ſheweth, that the ſea and Nilus their great river, whereby they thought thẽſelves moſt ſure, ſhould not bee able to defend them from his anger, but that hee vvould ſend the Aſſyrians among them that ſhould keep them under as ſlaves.

[f] For Nilus ran into the ſea by ſeven ſtreames, as though they were ſo many rivers.

[g] The Hebrew word is mouth, vvhereby they meane the ſpring, out of the which the water guſheth as out of a mouth.

[h] The Scriptures uſe to deſcribe the deſtruction of a countrey by taking away of the comodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countries are enriched.

[i] Called alſo Tanes, a famous citie upon Nilus.

[k] Hee noteth the flatterers of Pharaoh; who perſwaded the King, that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo hee flattered himſelfe, ſaying, I am vviſe.

[l] Or Memphis, others Alexandria, and now called the great Caira.

[m] The principall upholders thereof are the chiefeſt cauſe of their deſtruction.

[n] For the ſpirit of wiſedome, hee hath made them drunken and giddie vvith the ſpirit of errour.

[o] Neither the great, nor the ſmall, the ſtrong nor the vveake.

[p] Conſidering, that through their occaſion the Jews made not God their defence, but put their truſt in them, and vvere therefore now puniſhed, they ſhall feare leſt the like light upon them.

[q] Shall make one confeſſiõ of faith with the people of God: by the ſpeech of Canaan, meaning the language wherein God was then ſerved.

[r] Shall renounce their ſuperſtitions and proteſt to ſerve God aright.

[s] Meaning, of ſix cities, five ſhould ſerve God, and the ſixt remaine in their wickednes: and ſo of the ſixt part there ſhould be but one loſt.

[t] There ſhall bee evident ſignes & tokens, that Gods religion is there: which manner of ſpeech is taken of the Patriarkes, and ancient times, when God had not as yet appointed the place and full manner how he would be worſhipped.

[u] This declareth that this propheſie ſhould bee accompliſhed in the time of Chriſt.

[x] By theſe ceremonies, he comprehendeth the ſpirituall ſervice under Chriſt.

[x] By theſe two nations, which were then chiefe enemies of the Church, he ſheweth, that the Gentiles and the Jews ſhould be joined together in one faith and religion, and ſhould be all one fold under Chriſt their Shepheard.

[a] Who was a captaine of Saneherib, 2 King. 18. 17.

[b] A citie of the Philiſtims.

[c] The Hebrewes write that Saneherib was ſo called.

[d] which ſignifieth that the Prophet did lament the miſerie that he ſaw prepared before the three yeeres, that hee went naked and bare-footed.

tivitie of Ethiopia, *both* young men and old men, naked and bare foot, with their buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall feare, and bee aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glorie.

6 Then ſhall the inhabitant of this [g] Iſle ſay in that day, Behold, ſuch is our expectation, whither we fled for helpe to be delivered from the King of Aſhur, and how ſhall we be delivered?

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians, and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THE burthen of [a] the deſert Sea. As the whirle-windes in the ſouth, uſe to paſſe from the wilderneſſe, *ſo* ſhall it [b] come from the horrible land.

2 A grievous viſion was ſhewed unto me, The [c] tranſgreſſour *againſt* a tranſgreſſour, and the deſtroier *againſt* a deſtroier. Goe up [d] Elam, beſiege Media: I have cauſed all the mourners [e] thereof to ceaſe.

3 Therefore are my [f] loines filled with ſorrow: ſorrowes have taken me, as the ſorrowes of a woman that travaileth: I was bowed downe when I heard it, *and* I was amaſed when I ſaw it.

4 Mine heart failed: fearefulneſſe troubled me, the night [g] of my pleaſures hath he turned into feare unto me.

5 Prepare thou the Table: watch in the watch-towre: eate, drinke: [h] ariſe, ye princes anoint the ſhield.

6 For thus hath the [i] Lord ſaid unto me, Goe, ſet a watchman, to tell what he ſaith.

7 And hee ſaw a charet with two horſemen: [k] a charet of an aſſe, *and* a charet of a camell: and he hearkened *and* tooke diligent heed.

8 And he cried, A [l] lion: my lord, I ſtand continually upon the watch-towre in the day time, and I am ſet in my watch every night:

9 And behold this mans charet commeth with two horſemen. And [m] he anſwered and ſaid, * Babel is falne, it is falne, and all the images of her gods hath he broken unto the ground.

10 O [n] my threſhing, and the ‡ corne of my floore. That which I have heard of the Lord of hoſtes, the God of Iſrael, have I ſhewed unto you,

11 The burthen of [o] Dumah. He calleth unto me out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſaid, The [q] morning commeth, and alſo the night. If ye will aſke, enquire: returne *and* come.

13 ¶ The burthen againſt Arabia. In [r] the foreſt of Arabia ſhal ye tarie all night *even* in the waies of Dedanim.

14 O inhabitants of the Land of Tema, bring forth [s] water to meet the thirſtie, *and* prevent him that fleeth with his bread.

15 For they flee from the drawne ſwords, *even* from the drawne ſword, and from the bent bow, and from the grievouſneſſe of warre.

16 For thus hath the Lord ſaid unto me, Yet a yeere [t] according to the yeeres of an [u] hireling, and all the glorie of Kedar ſhall faile.

17 And the reſidue of the number of the ſtrong archers of the ſonnes of [x] Kedar ſhall bee few: for the Lord God of Iſrael hath ſpoken it.

CHAP. XXII.

1 He propheſieth of the deſtruction of Ieruſalem by Nebuchadnezzar. 15 A threatning againſt Shebna, 20 To whoſe office Eliakim is preferred.

THE burthen of the [a] valley of viſion. What [b] aileth thee now that thou art wholly gone up unto the houſe tops?

2 Thou that art full of [c] noiſe, a citie full of brute, a joyous citie: thy ſlain men ſhall not *be* ſlaine [d] with the ſword, nor die in battell.

3 All thy princes ſhall flee together from the bow: they ſhall be [e] bound: all that ſhall be found in thee, ſhall be bound together, which have fled from [f] farre.

4 Therefore ſaid I, Turne away from me: I will [g] weepe bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

5 For *it is* a day of trouble and of ruine, and of perplexitie by the Lord God of hoſtes in the valley of viſion, breaking downe the citie: and a [h] crying unto the mountaines.

6 ¶ And Elam [i] bare the quiver in a mans charet with horſemen, and Kir uncovered the ſhield.

7 And thy chiefe valleyes were full of charets, and the horſemen ſet themſelves in aray againſt the gate.

8 And he diſcovered the [k] covering of Judah: and thou diddeſt looke in that day to the armour of the houſe of the foreſt.

9 And ye have ſeene [l] the breaches of the citie of David: for they were many,

[e] In whoſe aide they truſted.

[f] Of whom they boaſted and gloried.

[g] Meaning, Judea, which was compaſſed about with their enemies, as an Iſle with waters.

[a] On the ſea ſide betweene Judea and Caldea, was a wildernes, whereby hee meaneth Caldea.

[b] That is, the ruine of Babylon by the Medes and Perſians.

[c] The Aſſyrians and Caldeans, which had deſtroied other nations, ſhall be overcome of the Medes and Perſians, and this hee propheſied an hũdred yeares before it came to paſſe.

[d] By Elam, hee meaneth the Perſians.

[e] Becauſe they ſhall finde no ſuccour, they ſhall mourne no more: or, I have cauſed them to ceaſe mourning, whom Babylon had afflicted.

[f] This the Prophet ſpeaketh in the perſon of the Babylonians.

[g] He propheſieth the death of Belſhazzar, as Dan. 5.30. who in the mids of his pleaſures was deſtroied.

[h] Whiles they are eating and drinking, they ſhalbe commanded to run to their weapons.

[i] To wit, in a viſion by the ſpirit of propheſie.

[k] Meaning, charets of men of warre, and others that carried the baggage.

[l] Meaning, Darius which overcame Babylon.

[m] The watchman whom Iſaiah ſet up, told him who came toward Babylon, and the Angel declared, that it ſhould bee deſtroied: all this vvas done in a viſion.

* *Ier.* 51. 8. *Revel.* 14.8.

[n] Meaning, Babylon.

‡ *Ebr ſonne.*

[o] Which was a citie of the Iſhmaelites, and was ſo named of Dumah, Gen, 25.14.

[p] A mountaine of the Idumeans.

[q] Hee deſcribeth the unquietnes of the people of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to enquire newes.

[r] For feare, the Arabians ſhall flee into the woods, & hee appointeth what way they ſhall take.

[s] Signifying, that for feare they ſhal not tarie to eate nor drinke.

[t] Hee appointeth them reſpite for one yeare onely, and then they ſhould be deſtroied.

[u] Reade Chapt. 16. 14.

[x] Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, hee teacheth the Jews that there is no place for refuge, or to eſcape Gods wrath, but only to remaine in his Church, and to live in his feare.

[a] Meaning, Judea, which was compaſſed about with mountaines, & was called the valley of viſions, becauſe of the Prophets, which were alwaies there whom they named Seers.

[b] He ſpeaketh to Jeruſalem, whoſe inhabitants were fled up to the houſe tops, for feare of their enemies.

[c] Which waſt wont to be full of people, and joy.

[d] But for hunger.

[e] And ledde into captivitie.

[f] Which have fled from other places to Jeruſalem for ſuccour.

[g] Hee ſheweth what is the dutie of the godly, whẽ Gods plagues hang over the Church, and ſpecially of the miniſters, Jer. 9.1.

[h] That is, the ſhout of the enemies, whom God had appointed to deſtroy the citie.

[i] He putteth thẽ in minde how God delivered thẽ once from Sancherib, who brought the Perſians, and Cyrenians vvith him, that they might by returning to God, avoid that great plague, which they ſhould ſuffer by Nebuchadnezzar.

[k] The ſecret place where the armour was, to wit, in the houſe of the foreſt, 1 King. 7. 2.

[l] Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie, and the citie of David, which was within the compaſſe of the other.

and ye gathered the waters of the lower poole.

10 And yee numbred the houſes [m] of Jeruſalem, and the houſes have ye broken downe to fortifie the wall.

11 And have alſo made a ditch betweene the two walles, for the [n] waters of the old poole, and have not looked unto the maker [o] thereof, neither had reſpect unto him that formed him of old.

12 And in that day did the Lord God of hoſtes call unto weeping and mourning, and to baldneſſe, and girding with ſack-cloth.

13 And behold, joy and gladneſſe, ſlaying oxen and killing ſheepe, eating fleſh, and drinking wine, [p] eating and drinking: for to morrow we ſhall die.

14 And it was declared in the eares of the Lord of hoſtes, Surely this iniquitie ſhall not be purged from you, till ye die, ſaith the Lord God of hoſtes.

15 Thus ſaith the Lord God of hoſtes, Go, get thee to that [q] treaſurer, to Shebna, the ſteward of the houſe, *and ſay*,

16 What haſt thou to doe here? and whom haſt thou [r] here? that thou ſhouldeſt here hewe thee out a Sepulchre, as he that heweth out his Sepulchre in an high place, or that graveth an habitation [s] for himſelfe in a rocke?

17 Behold, the Lord will carrie thee away with a great captivity, and will ſurely cover thee.

18 He will ſurely roll *and* turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glorie *ſhall be* the [t] ſhame of thy Lords houſe.

19 And I will drive thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I [u] call my ſervant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him, thy power alſo wil I commit into his hand, and he ſhall be a father of the inhabitants of Jeruſalem, and of the houſe of Judah.

22 And the [x] key of the houſe of David will I lay upon his ſhoulder: ſo hee ſhall open, and no man ſhall ſhut: and he ſhall ſhut, and no man ſhall open.

23 And I will faſten him as a [y] naile in a ſure place, and he ſhall be for the throne of glorie to his fathers houſe.

24 And they ſhall hang upon him all the glorie of his fathers houſe, *even* of the nephewes and poſteritie [z] all ſmall veſſels, from the veſſels of the cups, even to the inſtruments of muſicke.

25 In that day, ſaith the Lord of hoſts, ſhall the [a] naile that is faſtened in the ſure place, depart and ſhall be broken, and fall: and the burthen that was upon it, ſhalbe cut off: for the Lord hath ſpoken it.

Chap. XXIII.

1 *A propheſie againſt* Tyrus. 17 *A promiſe that it ſhall be reſtored.*

THE [a] burthen of Tyrus. Howle, ye ſhips of [b] Tarſhiſh: for [c] it is deſtroied, ſo that there is none houſe: none ſhall come from the land of [d] Chittim: it is [e] revealed unto them.

2 Be ſtill, ye that dwell in the Iſles: the Merchants of Zidon, *and* ſuch as paſſe over the ſea, have [f] repleniſhed thee.

3 The [g] ſeed of Nilus *growing* by the abundance of waters, *and* the harveſt of the river *was* her revenues, and ſhe was a marte of the nations.

4 Be aſhamed, thou Zidon: for the [h] Sea hath ſpoken, *even* the ſtrength of the Sea, ſaying, I have not [i] travailed, nor brought forth children, neither nouriſhed young men, *nor* brought up virgins.

5 When the fame commeth to the Egyptians, they ſhall bee [k] ſorie concerning the rumour of Tyrus.

6 Goe you over to [l] Tarſhiſh: howle, ye that dwell in the Iſles.

7 Is not this that your glorious *citie?* her antiquitie is of ancient daies: her own feet ſhall leade her a farre off to bee a ſojourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth *men*) whoſe merchants *are* princes? whoſe chapmen *are* the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glorie, and to bring to contempt all them that bee glorious in the earth.

10 Paſſe through thy land like a floud *to* the [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand upon the ſea: he ſhooke the kingdomes: the Lord hath given a commandement concerning the place of merchandiſe, to deſtroy the power thereof.

12 And he ſaid, thou ſhalt no more rejoice when thou art oppreſſed: [o] O virgin [p] daughter of Zidon: riſe up, goe over unto Chittim: yet there thou ſhalt have no reſt.

13 Behold the land of the Caldeans: this was no people: [q] Aſhur founded it by the inhabitants of the wilderneſſe: they ſet up the towers thereof: they raiſed the palaces thereof, *and* he [r] brought it to ruine.

14 Howle yee ſhips of Tarſhiſh, for your [s] ſtrength is deſtroied.

[m] Either to pull downe ſuch as might hurt, or elſe to know what men they were able to make.

[n] To provide, if need ſhould be, of water.

[o] To God, that made Jeruſalem: that is, they truſted more in theſe wordly meanes, then in God.

[p] In ſtead of repentance ye were joyfull, and made great cheere, contemning the admonitions of the Prophets, ſaying: Let us eate and drinke, for our Prophets ſay, that wee ſhall die to morrow.

[q] Becauſe the Hebrew vvord doth alſo ſignifie one that doth nouriſh and cheriſh, there are of the learned that thinke that this vvicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to provide for himſelf againſt all dangers: in the meane ſeaſon, he packt craftily, and gate of the beſt offices into his hand under Hezekiah, ever aſpiring to the higheſt.

[r] Meaning, that he was a ſtranger and came up of nothing.

[s] Where as hee thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

[t] Signifying that whatſoever dignitie the vvicked attaine unto, at length it will turn to the ſhame of thoſe Princes, by whom they are preferred.

[u] To be ſteward againe, out of the vvhich Office he had bin put, by the craft of Shebna.

[x] I will commit unto him the full charge & government of the kings houſe.

[y] I will eſtabliſh him and confirm him in his office: of this phraſe, reade Ezra 9.9.

[z] Meaning, that both ſmall and great, that ſhall come of Eliakim, ſhall have praiſe and glory by this faithfull officer.

[a] Hee meaneth, Shebna, who in mans judgement ſhould never have falne.

[a] Reade Chapt. 13.1.

[b] Yee of Cilicia, that come thither for merchandiſe.

[c] Tyrus is deſtroied by Nebuchadnezzar.

[d] By Chittim, they meane all the Iſles & countries Weſtward from Paleſtina.

[e] All men know of this deſtructiō.

[f] Have haunted thee, and enriched thee.

[g] Meaning, the corne of Egypt, which was fed by the overflowing of Nilus.

[h] That is, Tyrus, which was the chiefe port of the Sea.

[i] I have no people left in me, and am as a barren woman that never had childe.

[k] Becauſe theſe two countries were joined in league together.

[l] Tyrus willeth other merchants to goe to Cilicia, and to come no more there.

[m] Who maketh her merchants like princes.

[n] Thy ſtrength wil no more ſerve thee, therefore flee to other countries for ſuccour.

[o] For Tyrus was never touched nor afflicted before.

[p] Becauſe Tyrus was built by thē of Zidon.

[q] The Caldeans which dwelt in tents in the wilderneſſe, were gathered by the Aſſyrians into cities.

[r] The people of the Caldeans deſtroied the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to overcome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria bee able to overthrow Tyrus.

[s] That is, Tyrus, by whom we are enriched.

15 And in that day ſhall Tyrus bee forgotten ſeventy yeares, (according to the yeares of one King) at the end of [t] ſeventy yeares ſhall Tyrus [u] ſing as an harlot.

16 Take an harpe, *and* goe about the citie: (thou harlot that haſt been forgotten) [x] make ſweet melody, ſing moe ſongs that thou maieſt be remembred.

17 And at the end of ſeventy yeares ſhall the Lord viſit Tyrus, and ſhee ſhall returne to her [y] wages, and ſhall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages ſhall be [z] holy unto the Lord: it ſhall not be laid up, nor kept in ſtore, but her merchandiſe ſhall bee for them that dwell before the Lord, to eate ſufficiently, and to have durable clothing.

Chap. XXIV.

A propheſie of the curſe of God for the ſinnes of the people. 13 A remnant reſerved ſhall praiſe the Lord.

Behold, the Lord maketh the [a] earth emptie, and he maketh it waſte: hee turneth it upſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall be like people, like [b] Prieſt, and like ſervant, like maſter, like maide, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giver, like taker to uſury.

3 The earth ſhall be cleane emptied, and utterly ſpoiled: for the Lord hath ſpoken this word.

4 The earth lamenteth and fadeth away: the world is feebled and decaied: the proud people of the earth are weakned.

5 The earth [c] alſo deceiveth, becauſe of the inhabitants thereof: for they tranſgreſſed the Lawes: they changed the ordinances, *and* brake the everlaſting covenant.

6 Therefore hath the [d] curſe devoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merrie heart doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that rejoice, endeth: the joy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhall bee bitter to them that drinke it

10 The citie of [f] vanitie is broken downe: every houſe is ſhut up, that no man may come in.

11 There is a crying for wine in the ſtreets: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it be in the mids of the earth, among the people, [h] as the ſhaking of an olive tree, *and* as the grapes when the vintage is ended.

14 They ſhall lift up their voice: they ſhall ſhout for the magnificence of the Lord: they ſhall rejoice from the [i] ſea.

15 Wherefore praiſe yee the Lord in the valleies, *even* the Name of the Lord God of Iſrael, in the Iſles of the Sea.

16 From the utmoſt part of the earth we have heard praiſes, *even* glory to the [k] juſt, and I ſaid, [l] My leanneſſe, my leanneſſe, woe is me: the tranſgreſſors have offended: yea, the tranſgreſſors have grievouſly offended.

17 Feare, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And he that fleeth from the noiſe of the feare, ſhall fall into the pit, and he that commeth up out of the pit, ſhall be taken in the ſnare: for the [m] windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is utterly broken down: the earth is cleane diſſolved: the earth is moved exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall bee removed like a tent, and the iniquitie thereof ſhall be heavie upon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſite the hoſte above that is on high, even the Kings of the world that are upon the earth.

22 And they ſhall bee gathered together, as the priſoners in the pit: and they ſhall be ſhut up in the priſon, and after many daies ſhall they be [o] viſited.

23 [p] Then the moone ſhal be abaſhed, and the ſunne aſhamed, when the Lord of hoſtes ſhall reigne in mount Zion, and in Jeruſalem: and glory ſhall bee before his ancient men.

Chap. XXV.

A thankeſgiving to God, in that that hee ſheweth himſelfe judge of the world by puniſhing the wicked and maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will praiſe thy Name: for thou haſt done wonderfull things *according to* the counſels of old, with a ſtable truth.

2 For thou haſt made of a [b] citie an heape, of a ſtrong citie, a ruine: *even* the palace [c] of ſtrangers of a citie, it ſhall never be built.

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[t] Tyrus ſhall bee deſtroied ſeventy yeares, which hee calleth the reigne of one king, or a mans age.

[u] Shall uſe all craft and ſubtilty to intiſe men againe to her.

[x] Shee ſhall labour by al means to recover her firſt credit, as an harlot when ſhee is long forgotten, ſeeketh by all meanes to entertaine her lovers.

[y] Though ſhee have bin chaſtiſed of the Lord, yet ſhee ſhall returne to her old wicked practiſes, and for gaine ſhall give her ſelfe to all mens luſts like an harlot.

[z] Hee ſheweth, that God, yet by the preaching of the Goſpell, will call Tyrus to repentance, and turne her heart from avarice and filthy gaine unto the true worſhipping of God, and liberalitie toward his Saints.

[a] This prophecy is as a concluſion of that which hath been threatned to the Jewes, and other nations from the 13 cap. and therefore by the earth he meaneth thoſe lands, which were before named.

[b] Becauſe this was a name of dignity, it was alſo applied to thē, which were not of Aarons family, & ſo ſignifieth alſo a man of dignity, as 2 Sam. 8. 18. & 20. 25. 2 Chr. 18. 17. and by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policie. Hoſea 4. 9.

[c] That is, rendreth not her fruit for the ſin of the people, whom the earth deceived of their nourture, becauſe they deceived God of his honour.

[d] Written in the Law, as Lev. 26. 14. Deut. 28. 16. thus the Prophets uſed to apply particularly the menaces and promiſes, which are general in the Law.

[e] With heat and drought, or elſe, that they were conſumed with the fire of Gods wrath.

[f] Which as it was without order, ſo now ſhold it be brought to deſolation & confuſion: and this was not onely meant of Ieruſalem, but of all the other wicked cities.

[g] Becauſe they did not uſe Gods benefits aright, their pleaſures ſhould faile, and they fal to mourning.

[h] He comforteth the faithfull, declaring that in this great deſolation the Lord will aſſēble his Church, which ſhall praiſe his Name, as Chap 10. 22.

[i] From the utmoſt coaſts of the world where the Goſpell ſhall bee preached, as ver. 6

[k] Meaning, to God, who will publiſh his Goſpel through all the world.

[l] I am conſumed with care, conſidering the affliction of the Church, both by forreine enemies, and domeſticall. Some reade, My ſecret, my ſecret: that is, it was revealed to the Prophet that the good ſhould be preſerved, and the wicked deſtroied.

[m] Meaning, that Gods wrath and vengeance ſhould be over and under them: ſo that they ſhould not eſcape no more thē they did at Noahs flood.

[n] There is no power ſo high, or mighty, but God will viſit him with his rods.

[o] Not with his rods, as verſ. 21. but ſhall be comforted.

[p] When God ſhall reſtore his Church, the glory thereof ſhall ſo ſhine and his Miniſters (which are called, his ancient men) that the Sunne & the Moone ſhall bee darke in compariſon thereof.

[a] Thus the Prophet giveth thākes to God becauſe he will bring under ſubjection theſe nations by his corrections, and make them of his Church, vvhich before vvere his enemies.

[b] Not onely of Hieruſalem, but alſo of theſe other Cities which have beene thine enemies.

[c] That is, a place vvhereas all vagabonds may live vvithout danger, and as it vvere, at eaſe, as in a palace.

3 Therefore ſhall the [d] mighty people give glory unto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt been a ſtrength unto the poore, *even* a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heat: for the blaſt [e] of the mighty is like a ſtorme *againſt* the wall.

5 Thou ſhalt bring downe the noiſe of the ſtrangers, [f] as the heat in a drie place: he will bring downe the ſong of the mighty, *as* [g] the heat in the ſhadow of a cloud.

6 And in this [h] mountaine ſhall the Lord of hoſtes make unto all people a feaſt of fat things, *even* a feaſt of fined *wines, and* of fat things full of marrow, of *wines* fined *and* purified.

7 And he will deſtroy in this mountaine [i] the covering that covereth all people, and the vaile that is ſpread upon all nations.

8 Hee will deſtroy death for ever: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Lo, this is our God: wee have waited for him, and hee will ſave us. This is the Lord, wee have waited for him: wee will rejoice and bee joifull in his ſalvation.

10 For in this mountaine ſhall the hand of the Lord reſt, and [l] Moab ſhall be threſhed under him, even as ſtraw is threſhed in [m] Madmenah.

11 And hee ſhall ſtretch out his hand in the middes of them (as he that ſwimmeth, ſtretcheth *them* out to ſwimme) and with the ſtrength of his hands ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall hee bring downe and lay low, *and* caſt them to the ground, *even* unto the duſt.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſalvation of the Church, *wherein they ought to truſt.*

IN that day ſhall [a] this ſong be ſung in the land of Iudah, We have a ſtrong citie: [b] ſalvation ſhall *God* ſet for walles and bulwarkes.

2 [c] Open yee the gates that the righteous nation, which keepeth the trueth, may enter.

3 By an aſſured [d] purpoſe wilt thou preſerve perfect peace, becauſe they truſted thee.

4 Truſt in the Lord for ever: for in the Lord God *is* ſtrength for evermore.

5 For he will bring downe them that dwell on high: [e] the high citie will hee abaſe: *even* unto the ground will hee caſt it downe, and bring it unto duſt.

6 The foot ſhall tread it downe, *even* the feet of the [f] poore, *and* the ſteppes of the needy.

7 The way of the juſt *is* righteouſneſſe: thou wilt make equall the righteous path of the juſt.

8 Alſo we, O Lord, have waited for thee in the way of thy [g] judgement: the deſire of *our* ſoule *is* to thy Name, and to the remembrance of thee.

9 With my ſoule have I deſired thee in the night, and with my ſpirit within mee will I ſeeke thee in the morning: for ſeeing thy judgements *are* in the earth, the inhabitants of the world ſhall learne [h] righteouſneſſe.

10 Let mercie [i] bee ſhewed to the wicked, *yet* he will not learne righteouſneſſe: in the land of uprightneſſe will he doe wickedly, and will not behold the majeſtie of the Lord.

11 O Lord, they will not behold thine high hand, *but* they ſhall ſee it, and bee confounded with [k] the zeale of the people, and the fire of thine [l] enemies ſhall devoure them.

12 Lord, unto us thou wilt ordaine peace: for thou alſo haſt wrought all our works for us.

13 O Lord our God, *other* [m] lords beſide thee have ruled us, *but* wee will remember thee onely, *and* thy Name.

14 The [n] dead ſhall not live, *neither* ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroied all their memorie.

15 Thou haſt increaſed [o] the nation, O Lord: thou haſt increaſed the nation: thou art made glorious: thou haſt inlarged all the coaſts of the earth.

16 Lord, in trouble have they [p] viſited thee: they powred out a praier when thy chaſtening *was* upon them.

17 Like as a woman with childe, that draweth neere to the travaile, is in ſorrow, *and* crieth in her paines, ſo have wee beene in thy [q] ſight, O Lord.

18 We have conceived, we have borne in pain, as though we ſhould have brought forth [r] wind: there was no helpe in the earth, neither did the inhabitants of the [ſ] world fall.

19 ¶ [t] Thy dead men ſhall live: *even* with my body ſhall they riſe. Awake, and ſing, yee that dwell in the duſt: for

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[d] The arrogant and proud which before would not know thee, ſhall by thy correctiōs feare and glorifie thee.

[e] The rage of the wicked is furious, till God breake the force thereof.

[f] Meaning, that as the heat is abated by the raine, ſo ſhall God bring downe the rage of the wicked.

[g] As a cloud ſhadoweth from the heat of the ſunne, ſo ſhall God aſſwage the rejoiceing of the wicked againſt the godly.

[h] To wit, in Zion, whereby hee meaneth his Church, which ſhould under Chriſt be aſſembled of the Jewes and the Gentiles, and is here deſcribed under the figure of a coſtly banquet, as Mat. 22.2.

[i] Meaning, that ignorance and blindneſſe, whereby wee are kept backe frō Chriſt.

[k] He will take away al occaſions of ſorrow, and fill his with perfect joy, Revel. 7.17. and 21. 4.

[l] By Moab are meant all the enemies of his Church.

[m] There were two cities of this name: one in Iudah, 1 Chron. 2. 49. and another in the land of Moab, Jerem. 48. 2. which ſeemeth to have been a plentifull place of corne, Chap. 10. 31.

[a] This ſong was made to comfort the faithful when their captivitie ſhould come, aſſuring them alſo of their deliverāce, for the which they ſhould ſing this ſong.

[b] Gods protection and defence ſhall be ſufficient for us.

[c] He aſſureth the godly to returne after the captivity to Ieruſalem.

[d] Thou haſt decreed ſo, and thy purpoſe cannot be changed.

[e] There is no power ſo high that can let God, when he will deliver his.

[f] God will ſet the poore afflicted over the power of the wicked.

[g] We have conſtātly abid in the adverſities where-with thou haſt afflicted us.

[h] Meaning, that by afflictiōs men ſhall learne to feare God.

[i] The wicked, though God ſhew thē evident ſignes of his grace, ſhall be never the better.

[k] Through envy and indignation againſt thy people.

[l] The fire & vengeance, wherewith thou doeſt deſtroy thine enemies.

[m] The Babylonians, which have not governed according to thy word.

[n] Meaning, that the reprobate even in this life ſhall have the beginning of everlaſting death.

[o] To wit, the cōpany of the faithful, by the calling of the Gentiles.

[p] That is, the faithfull by thy rods were moved to pray unto thee for deliverance.

[q] To wit, in extreame ſorrowes.

[r] Our ſorrowes had none ende, neither did wee enjoy the comfort that we looked for.

[ſ] The wicked, & men without religion, were not deſtroyed.

[t] He comforteth the faithfull in their afflictions, ſhewing them, that even in death they ſhall have life: and that they ſhould moſt certainely riſe to glory: the contrary ſhould come to the wicked, as verſe 14.

thy [u] dewe *is as* the dewe of herbes, and the earth ſhall caſt out the dead.

20 Come my people, [x] enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very little while, untill the indignation paſſe over.

21 For loe, the Lord commeth out of his place, to viſite the iniquitie of the inhabitants of the earth upon them: and the earth ſhall diſcloſe her [y] bloud, and ſhall no more hide her ſlaine.

CHAP. XXVII.

A prophecie againſt the kingdome of Satan, 2 And of the joy of the Church for their deliverance.

IN that [a] day, the Lord with his ſore and great and mighty [b] ſword ſhall viſite Leviathan, that piercing ſerpent, even Leviathan, that crooked ſerpent, and hee ſhall ſlay the dragon that is in the Sea.

2 In that day ſing of the vineyard [c] of red wine.

3 I the Lord doe keepe it: I will water it every moment, leſt any aſſaile it: I will keepe it night and day.

4 Anger [d] is not in me: who would ſet the briars and the thornes *againſt* mee in battell? I would goe through them, I would burne them together.

5 Or will he [e] feele my ſtrength, that he may make peace with mee, *and* bee at one with me?

6 [f] Hereafter, Jaakob ſhall take root: Iſrael ſhall flouriſh and grow, and the world ſhall be filled with fruit.

7 Hath he ſmitten [g] him as he ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In [h] meaſure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the Eaſt wind.

9 By this therefore ſhall the iniquity of Jaakob bee purged, and this is all the [i] fruit, the taking away of his ſinne: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, *that* the groves and images may not ſtand up.

10 Yet the [k] defenced citie *ſhall be* deſolate, *and* the habitation *ſhall bee* forſaken, and left like a wilderneſſe. There ſhall the calfe feed, and there ſhall he lie, and conſume the branches thereof.

11 When the boughes of it are drie, they ſhall be broken: the [l] women come, and ſet them on fire: for it is a people of none underſtanding: therefore hee that made them, ſhall not have compaſſion of them, and hee that formed them, ſhall have no mercy on them.

12 And in that day ſhall the Lord threſh from the chanel of the [m] river unto the river of Egypt, and yee ſhall be gathered, one by one, O children of Iſrael.

13 In that day alſo ſhall the great trumpe be [n] blowne, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Jeruſalem.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The untowardneſſe of them that ſhould learne the word of God. 24 God doth all things in time and place.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beauty *ſhall bee* a fading flowre, which is upon the head of the [b] valley of them that be fat, *and* are overcome with wine.

2 Behold, the Lord hath a mighty and [c] ſtrong *hoſte*, like a tempeſt of haile, *and* a wirlewinde that overthroweth, like a tempeſt of mighty waters that overflow, which throw to the ground mightily.

3 They ſhall be troden under foote, *even* the crowne *and* the pride of the drunkards of Ephraim.

4 For his glorious beauty ſhall bee a fading flowre, which is upon the head of the valley of them that be fat, *and* as [d] the haſtie fruit afore ſummer, which when he that looketh upon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoſts be for a crowne of glory, and for a diademe of beauty unto the [e] reſidue of his people:

6 And for a Spirit of judgement, to him that ſitteth in judgement, and for [f] ſtrength unto them that turne away the battell to the gate.

7 But [g] they have erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the Prophet have erred by ſtrong drinke: they are ſwallowed up with wine: they have gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in judgement.

8 For all *their* tables are full of filthy vomiting: no place *is cleane*.

9 [h] Whom ſhal he teach knowledge? and whom ſhall hee make to underſtand the things that he heareth? them that are weyned from the milke, *and* drawne from the breaſts.

10 For [i] precept *muſt be* upon precept, precept upon precept, line unto line, line unto line, there a little, *and* there a little.

11 For with a ſtammering [k] tongue, and with a ſtrange language ſhall he ſpeake unto this people.

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[u] As herbes dead in winter, flouriſh againe by the rain in the ſpring time, ſo they that lie in the duſt, ſhall riſe up to joy when they feele the deaw of Gods grace.

[x] Hee exhorteth the faithfull to be patient in their afflictions, and to waite upon Gods worke.

[y] The earth ſhall vomit and caſt out the innocent blood, which it hath drunke, that it may cry for vengeance againſt the wicked.

[a] At the time appointed.

[b] That is, by his mighty power, and by his word. Hee propheſieth heere of the deſtruction of Satan and his kingdome, under the name of Leviathan, Aſſhur, and Egypt.

[c] Meaning, of the beſt wine, which this vineyard, that is, the Church, ſhould bring forth, as moſt agreeable to the Lord.

[d] Therefore hee will deſtroy the kingdome of Satan, becauſe he loveth his Church for his own mercies ſake, and cannot be angry with it, but wiſheth that hee may powre his anger upon the wicked infidels, whom he meaneth by briers & thornes.

[e] He marvelleth, that Iſrael will not come by gentleneſſe, except God make them to feele his rods, and ſo bring them unto him.

[f] Though I afflict and diminiſh my people for a time, yet ſhall the root ſpring againe and bring foorth in great abundance.

[g] Hee ſheweth that God puniſheth his in mercy, and his enemies in juſtice.

[h] That is, thou wilt not deſtroy the root of thy Church, though the brãches thereof ſeeme to periſh by the ſharpe winde of affliction.

[i] He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart bee purged from all idolatry, and the monuments thereof deſtroied.

[k] Notwithſtanding his favour that he will ſhew them after, yet Jeruſalem ſhal be deſtroyed, and graſſe for cattell ſhall grow in it.

[l] God ſhall not have neede of mighty enemies: for the women ſhall doe it to their great ſhame.

[m] Hee ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to have eſcaped.

[n] In the time of Cyrus, by whom they ſhould bee delivered: but this was chiefely accompliſhed under Chriſt.

[a] Meaning, the proud kingdome of the Iſraelites: which were drunken with worldly proſperity.

[b] Becauſe the Iſraelies for the moſt part dwelt in moſt plentifull valleys, hee meaneth hereby the valley of thẽ, that had aboundance of worldly proſperity, and were, as it were, crowned therwith as with garlands.

[c] He ſeemeth to meane the Aſſyrians, by whom the tenne tribes were caried away.

[d] Which is not of long continuance, but is ſoone ripe, and firſt eaten.

[e] Signifying, that the faithful, which put not their truſt in any worldly proſperitie, but made God their glory, ſhall be preſerved.

[f] Hee will give counſell to the governour, and ſtrength to the captaine, to drive the enemies in at their owne gates.

[g] Meaning the hypocrites, vvhich were among thẽ and were altogether corrupt in life and doctrine, vvhich is heere meant by drunkenneſſe and vomiting.

[h] For their was none that was able to underſtand any good doctrine: but were fooliſh, and as unmeet as young babes.

[i] They muſt have one thing ofttimes told.

[k] Let one teach what he can, yet they ſhal no more underſtand him, thẽ if he ſpake in a ſtrange lãguage.

12 Unto whom [l] he ſaid, [m] This is the reſt: [n] give reſt to him that is weary: and this is the refeſhing, but they would not heare.

13 Therefore ſhall the word of the [o] Lord be unto them precept upon precept, precept upon precept, line unto line, line unto line, there a little, *and* there a little, that they may goe, and fall backward and be broken, and bee ſnared, and be taken.

14 Wherefore heare the word of the Lord, ye ſcorneful men that rule this people, which is at Jeruſalem.

15 Becauſe yee haue ſaid, Wee have made a [p] covenant with death, and with hell are wee at agreement: though a ſcourge runne over, and paſſe through, it ſhall not come at us: for we have made [q] falſehood our refuge, and under vanitie are we hid.

16 Therefore thus ſaith the Lord God, Behold, I will lay in Zion a ſtone, a [r] tried ſtone, a precious corner ſtone, a ſure foundation. He that beleeveth [ſ] ſhall not make haſte.

17 Judgement alſo will I lay to the rule, and [t] righteouſneſſe to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhall overflow [x] the ſecret place.

18 And your covenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall runne over and paſſe through, then ſhall ye be trod downe by it.

19 When it paſſeth over, it ſhall take you away: for it ſhall paſſe through every morning in the day, and in the night, and there ſhall be onely [y] feare to make *you* to underſtand the hearing.

20 For the bed is [z] ſtreight that it cannot ſuffice, and the covering narrow, that one cannot wrap himſelfe.

21 For the Lord ſhal ſtand as in mount [a] Perazim: he ſhall be wroth as in the valley [b] of Gibeon, that hee may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.

22 Now therefore be no mockers, leſt your bonds increaſe: for I have heard of the Lord of hoſtes a conſumption, even determined upon the whole earth.

23 Hearken yee, and heare my voice: hearken yee, and heare my ſpeech.

24 Doth the plow-man plow all the day to ſowe? doth he open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſow the fitches, and ſow cummin, and caſt in wheat by meaſure, and the appointed barley and rye in their place?

26 For his God doth inſtruct him to have diſcretion, *and* doth teach him.

27 For fitches ſhall not bee threſhed with a threſhing inſtrument, neither ſhall a Cart wheele be turned about upon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rod.

28 Bread *corne* when it is threſhed, he doth not alway threſh it, neither doth the wheele of his cart *ſtill* make a noiſe, neither will hee breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoſtes, which is wonderfull in counſell, *and* excellent in works.

CHAP. XXIX.

1 A propheſie againſt Jeruſalem. 13 The vengeance of God on them that follow the traditions of man.

AH [a] altar, altar of the citie that David dwelt in: adde year unto yeare: [b] let them kill lambes.

2 But I will bring the altar into diſtreſſe, and there ſhall be heavines and ſorrow, and it ſhall be unto me like [c] an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt up ramparts againſt thee.

4 So ſhalt thou be humbled, *and* ſhalt ſpeake out of the [d] ground, and thy ſpeech ſhall bee *as* out of the duſt: thy voice alſo ſhall bee out of the ground like him that hath a ſpirit of divination, and thy talking ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy [e] ſtrangers ſhall bee like ſmall duſt: and the multitude of ſtrong men ſhall bee as chaffe that paſſeth away, and it ſhall be in a moment, *even* ſuddenly.

6 Thou ſhalt bee viſited of the Lord of hoſtes with thunder, and ſhaking, and a great noiſe, a whirlewinde, and a tempeſt, and a flame of a devouring fire.

7 And the [f] multitude of all the nations that fight againſt the altar, ſhall bee as a dreame *or* viſion by night: even all they that make the warre againſt it, and ſtrong holds againſt it, and lay ſiege unto it.

8 And it ſhall bee like as an hungry man dreameth, and behold, [g] he eateth: and when he awaketh, his ſoule is empty: or like as a thirſty man dreameth, and loe, he is drinking, and when he awaketh, behold he is faint, and his ſoule longeth: ſo ſhall the multitude of all nations bee that fight againſt mount Zion.

9 [h] Stay your ſelues, and wonder, they are blinde, and make *you* blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath covered you with

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[l] That is, the Prophet, whom God ſhould ſend.

[m] This is the doctrine, whereupon yee ought to ſtay and reſt.

[n] Shew to them that are weary & have need of reſt, what is the true reſt.

[o] Becauſe they will not receive the word of God whē it is offered, it commeth of their own malice, if after their harts bee ſo hardened, that they care not for it, as before Chap. 6 9.

[p] They thought they had ſhifts to avoid Gods judgements, and that they could eſcape though all other periſhed.

[q] Though the Prophets condēned their Idols, and vaine truſt of falſhood and vanitie, yet the wicked thought in themſelves that they would truſt in theſe things.

[r] That is, Chriſt by whom all the building muſt be tried, and upholden, Pſal. 118. 22. Mat. 21, 42. Act. 4. 11. Rom. 9. 33 1 Pet. 2. 6.

[ſ] He ſhalbe quiet and ſeeke none other remedies, but bee content with Chriſt.

[t] In the reſtitutiō of his Church, judgement, and juſtice ſhal reign.

[u] Gods corrections & affliction.

[x] Affliction ſhall diſcover their vaine confidence, which they kept ſecret to themſelves.

[y] Terrour & deſtruction ſhall make you to learn that, which exhortations, and gentleneſſe could not bring you unto.

[z] Your afflictiō ſhall bee ſō ſore, that you are able to endure it.

[a] When David overcame the Philiſtims, 2 Sam. 5. 20. 1 Chron. 14. 11.

[b] Where Joſhua diſcomfited five kings of the Amorites, Joſh. 10. 12.

[c] As the plowman hath his appointed time, and divers inſtrumēts for his labour, ſo hath the Lord for his vengeance, for hee puniſheth ſome at one time, and ſome at another, ſome after one ſort, & ſome after another, ſo that his choſen ſeed is beaten, & tried, but not broken, as are the wicked.

[a] The Ebrew word Ariel, ſignifieth, the Lyon of God, and ſignifieth the Altar, becauſe the Altar ſeemeth to devoure the ſacrifice that was offered to God, as Ezek. 43. 16.

[b] Your vaine confidēce in your ſacrifices ſhall not laſt long.

[c] Your citie ſhal be full of blood, as an altar wheron they ſacrifice.

[d] Thy ſpeech ſhal be no more ſo loftie, but abaſed, & low, as the very charmers which are in low places, and wiſper, ſo that their voice can ſcarſe be heard.

[e] Thine hired ſouldiers in whō thou truſteſt, ſhal bee deſtroyed as duſt, or chaffe in a whirlewind.

[f] The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at unawares even as a dreame in the night. Some reade as if this where a cōfort to the church for the deſtruction of their enemies.

[g] That is, hee thinketh that hee eateth.

[h] Muſe hereon as long as ye liſt, yet ſhall ye find nothing but occaſion to be aſtonied: for your Prophets are blinde, and therefore cannot direct you.

a ſpirit of ſlumber, and hath ſhut up your eies: the Prophets, and your chiefe Seers hath he covered.

11 And the viſion of them all is become unto you, as the words of a booke that is ſealed up, which they deliver to one that can read, ſaying, Reade this, I pray thee. Then ſhall he ſay, I [i] cannot: for it is ſealed.

12 And the booke is given unto him that cannot read, ſaying, Read this, I pray thee. And he ſhall ſay, I cannot read.

13 Therefore the Lord ſaid, Becauſe this people [k] come neere unto mee with their mouth, and honour mee with their lips, but have removed their heart far from mee, and their [l] feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe doe a marvellous worke in this people, *even* a marvellous worke, and a wonder: for the wiſdome of their wiſe men ſhall [m] periſh, and the underſtanding of their prudent men ſhall be hid.

15 Woe unto them that [n] ſeeke deepe to hide *their* counſell from the Lord: for their workes are in darkeneſſe, and they ſay, Who ſeeth us? and who knoweth us?

16 Your turning *of deviſes* ſhall it not bee eſteemed [o] as the potters clay? for ſhall the worke ſay of him that made it, He made me not? or the thing formed, ſay of him that faſhioned it, He had none underſtanding?

17 Is it not yet but a little while, and Lebanon ſhall be [p] turned into Carmel? and Carmel ſhall bee counted as a forreſt.

18 And in that day ſhall the deafe heare the words of the booke, and the eies of the blinde ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in the Lord ſhal receive joy againe, and the poore men ſhall rejoice in the holy One of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornefull ſhall be conſumed: and all that haſted to iniquity, ſhall be cut off.

21 Which made a man to ſinne in the [q] word, and tooke him in a ſnare: which reproved *them* in the gate, and made the juſt to fall without cauſe.

22 Therefore thus ſaith the Lord unto the houſe of Jaakob, *even* hee that redeemed Abraham, Jaakob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children the worke of mine hands, in the mids of him, they ſhall ſanctifie my Name, and ſanctifie the holy One of Jaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, [r] ſhall have underſtanding, and they that murmured, ſhall learne doctrine.

Chap. XXX.

1 He reproveth the Iewes which in their adverſitie uſed their owne counſels, 2 And ſought helpe of the Egyptians. 10 Deſpiſing the Prophets. 16 Therefore hee ſheweth what deſtruction ſhall come upon them. 18 But offereth mercy to the repentant.

WOe to the [a] rebellious children, ſaith the Lord, that take counſell, but not of me, and [b] cover with a covering, but not by my ſpirit, that they may lay ſinne upon ſinne:

2 Which walke forth to goe downe into Egypt (and have not asked at my mouth) to ſtrengthen themſelves with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhalbe your ſhame, and the truſt in the ſhadow of Egypt, your confuſion.

4 For his [c] Princes were at Zoan, and his ambaſſadors came unto Hanes.

5 They ſhall bee all aſhamed of the people that cannot profit them, nor helpe nor doe them good, but *ſhall bee* a ſhame, and alſo a reproch.

6 ¶ The [d] burden of the beaſts of the South, in a land of trouble and anguiſh, from whence ſhall come the yong and olde Lion, the Viper, and fiery flying Serpent *againſt them*, that ſhall beare their riches upon the ſhoulders of the colts, and their treaſures upon the bunches of the Camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they ſhall helpe in vaine. Therefore have I cried unto [e] her, Their ſtrength [f] *is* to ſit ſtill.

8 Now goe *and* write [g] it before them in a table, and note it in a booke, that it may be for the [h] laſt day for ever and ever.

9 That it is a rebellious people, lying children, *and* children that would not [i] heare the Law of the Lord.

10 Which ſay unto the Seers, See not, and to the Prophets, Propheſie not unto us right things: *but* ſpeake flattering things unto us: propheſie [k] errors.

11 Depart out of the way: goe aſide out of the path, cauſe the holy One of Iſrael to ceaſe from us.

12 Therefore thus ſaith the holy One of Iſrael, Becauſe you have caſt off this word, and truſt in [l] violence, and wickedneſſe, and ſtay thereupon,

13 Therefore this iniquitie ſhal be unto you as a breach that falleth, *or* a ſwelling in an high wall, whoſe breaking commeth ſuddenly in a moment.

14 And the breaking thereof is like the

[i] Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to underſtand.

[k] Becauſe they are hypocrites & not ſincere in heart, as Matth. 15. 8.

[l] That is, their religion was learned by mans doctrine, and not by my word.

[m] Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles, and without underſtãding.

[n] This is ſpoken of them, which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

[o] For all your craft, ſaith the Lord you cannot bee able to eſcape mine hands, no more thẽ the clay, that is in the potters hands, hath power to deliver it ſelfe.

[p] Shall there not be a change of all things? & Carmel, that is, a plentifull place in reſpect of that it ſhall be then, may be taken as a forreſt, as Chap. 32. 15. and thus he ſpeaketh to comfort the faithfull.

[q] They that went about to finde fault with the Prophetes words, and would not abide admonitiõs, but would intangle them, & bring them into danger.

[r] Signifying, that except God give underſtanding & knowledge, man cannot but ſtill erre, & murmure againſt him.

[a] Who contrary to their promiſe take not me for their protector, & contrary to my commandement, ſeeke helpe at ſtrangers.

[b] They ſeeke ſhifts to cloke their doings, & not godly meanes.

[c] The chiefe of Iſrael went into Egypt in ambaſſie to ſeeke help, & abode at theſe cities.

[d] That is, a heavie ſentence, or prophecy againſt the beaſts that caried their treaſures into Egypt, by the wildernes, which was South from Judah: ſignifying, that if the beaſts ſhould not be ſpared, the men ſhould bee puniſhed much more grievouſly.

[e] To wit, to Jeruſalem.

[f] And not to come to and fro to ſeeke helpe.

[g] That is, this propheſie.

[h] That it may be a witneſſe againſt them for all poſterity.

[i] Hee ſheweth, what was the cauſe of their deſtructiõ, & bringeth alſo all miſerie to man: to wit, becuuſe they would not heare the word of God, but delighted to be flattered & led in error.

[k] Threaten us not by the word of God, neither bee ſo rigorous, nor talke unto us in the name of the Lord, as Jer. 12. 21.

[l] Meaning, in their ſtubbornes againſt God, and the admonitions of his Prophets.

the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a ſheard to take fire out of the hearth, or to take water out of the pit.

15 For thus ſaid the [n] Lord God, the holy One of Iſrael, In reſt and quietneſſe ſhall yee bee ſaved: in quietneſſe and in confidence ſhall be your ſtrength, but yee would not.

16 For ye have ſaid, No, but wee will flee away upon [o] horſes. Therefore ſhall yee flee. We will ride upon the ſwifteſt. Therfore ſhal your perſecuters be ſwifter.

17 A thouſand *as* one *ſhall flee* at the rebuke of one: at the rebuke of five ſhall ye flee, till yee be left as a ſhip maſt upon the [p] top of a mountaine, and as a beaken upon an hill.

18 Yet therefore will the Lord waite, that he may have [q] mercy upon you, and therefore will he be exalted, that he may have compaſſion upon you: for the Lord *is* the God of [r] judgement. Bleſſed *are* all they that wait for him.

19 Surely a people ſhall dwel in Zion, *and* in Jeruſalem: thou ſhalt weepe no more: he wil certainely have mercy upon thee at the voice of thy cry: when he heareth thee, he will anſwer thee.

20 And when the Lord hath given you the bread of adverſitie, and the water of affliction, thy raine ſhall be no more kept backe, but thine eies ſhall ſee thy ‡ raine.

21 And thine eares ſhall heare a word behind thee, ſaying, This is the way, [ſ] walk ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhal [t] pollute the covering of the images of ſilver, and the rich ornament of thine images of gold, and caſt them away as a menſtruous cloth, and thou ſhalt ſay unto it, [u] Get thee hence.

23 Then ſhall hee give raine unto thy ſeed, when thou ſhalt ſow the ground, and bread of the increaſe of the earth, and it ſhall be fat, and as oyle: in that day ſhall thy cattell be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhall eate cleane provender, which is winnowed with the ſhovell and with the fanne.

25 And upon every high [x] mountaine, and upon every high hill ſhall there be rivers, *and* ſtreames of waters, in the day of the great ſlaughter, when the towres ſhall fall.

26 Moreover, the light of the Moone ſhall be as the light of the [y] Sunne, and the light of the Sun ſhall be ſeven fold, & like the light of ſeven daies in the day that the Lord ſhall bind up the breach of his people, and heale the ſtroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heavie: his lips are full of indignation, and his tongue *is* as a devouring fire.

28 And his ſpirit *is* as a river that overfloweth up to the neck: it devideth aſunder, to fanne the nations with the fanne of [a] vanitie, and there *ſhall bee* a bridle to cauſe them to erre in the jawes of the people.

29 *But* there ſhall be a ſong unto you as in the [b] night, when a ſolemne feaſt is kept: and gladneſſe of heart, as hee that commeth with a pipe to goe unto the mount of the Lord, to the Mighty one of Iſrael.

30 And the Lord ſhall cauſe his glorious voice to bee heard, and ſhall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a devouring fire, with ſcattering and tempeſt, and haileſtones.

31 For with the voice of the Lord ſhall Aſſhur bee deſtroied, which ſmote with the [c] rod.

32 And in every place that the ſtaffe ſhall paſſe, it ſhall [d] cleave faſt, which the Lord ſhal lay upon him [e] with tabrets and harps: and with battels, *and* lifting up *of hands* ſhall he fight againſt it.

33 For [g] Topheth is prepared of old: it is even prepared for the [h] King: he hath made it [i] deepe and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a river of brimſtone doth kindle it.

CHAP. XXXI.

1 *He curſeth them that forſake God, and ſeeke for the helpe of men.*

Woe unto them that [a] goe downe into Egypt for helpe, and ſtay upon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they are very ſtrong: but they looke not unto the holy One of Iſrael, nor [b] ſeeke unto the Lord,

2 But he yet is [c] wiſeſt: therefore he will bring evill, and not turne backe his word, but he will ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians *are* men, and not God, and their horſes fleſh, and not ſpirit: and when the Lord ſhall ſtretch out his hand, the [d] helper ſhal fal, & he that is holpen ſhal fal, and they ſhal altogether faile.

4 For thus hath the Lord ſpoken unto me, As the Lion, or Lions whelpe roareth upon his prey, againſt whom *if* a multitude of ſhepheards be called, he will not be afraid at their voice, neither wil humble himſelfe at their noiſe: ſo ſhall the Lord

[m] Signifying, that the deſtruction of the wicked ſhall be without recovery.

[n] Oft times by his Prophets hee put you in remembrance of this, that you ſhould onely depend on him.

[o] We will truſt to eſcape by our horſes.

[p] Wheras all the trees are cut down ſave two or thee to make maſts.

[q] He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

[r] Not onely in puniſhing, but in uſing moderation in the ſame, as Jer. 10. 24. and 30. 11.

‡ Or, inſtructer.

[ſ] God ſhall direct all thy waies, and appoint thee how to goe either hither or thither.

[t] Ye ſhall caſt away your idoles, which you have made of gold and ſilver, with all that belongeth unto them, as a moſt filthy thing and polluted.

[u] Shewing, that there can bee no true repentence, except both in heart & deed we ſhew our ſelves enemies to idolatrie.

[x] By theſe divers maner of ſpeech, he ſheweth, that the felicitie of the Church ſhall be ſo great, that none is able ſufficiently to expreſſe it.

[y] When the Church ſhall bee reſtored, the glory thereof ſhall paſſe ſeven times the brightneſſe of the Sunne: for by the Sunne & Moone, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.

[z] This threatning is againſt the Aſſyrians the chiefe enemies of the people of God.

[a] To drive them to nothing: and thus God conſumeth the wicked by that meanes wherby he cleanſeth his.

[b] Ye ſhall rejoice at the deſtruction of your enemies, as they that ſing for joy of the ſolemne feaſt, which began in the evening.

[c] Gods plague.

[d] It ſhall deſtroy.

[e] With joy and aſſurance of the victorie.

[f] Againſt Babel: meaning the Aſſyrians and Babylonians.

[g] Here it is taken for hel, where the wicked are tormented, reade 2 King. 23. 10.

[h] So that their eſtate or degree cannot exempt the wicked.

[i] By theſe figurative ſpeeches hee declareth the condition of the wicked after this life.

[a] There were two ſpecial cauſes why the Iſraelites ſhould not joine amitie with the Egyptians: firſt, becauſe the Lord had commanded them never to returne thither, Deut. 17. 16. and 28. 68. leſt they ſhould forget the benefit of their redemption: and ſecondly, leſt they ſhould bee corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, Jer. 2. 18.

[b] Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both.

[c] And knoweth their craftie enterpriſes, and will bring all to naught.

[d] Meaning, both the Egyptians & the Iſraelites.

of hoſtes come [e] down to fight for mount Zion, and for the hill thereof.

5 As birds that flee, ſo ſhall the Lord of hoſtes defend Jeruſalem by defending and delivering, by paſſing thorow and preſerving it.

6 O ye children of Iſrael, turne again, in as much as ye are [f] ſunken deepe in rebellion.

7 For in that day every man ſhall [g] caſt out his idoles of ſilver, and his idoles of gold, which your hands have made you, *even* a ſinne.

8 [h] Then ſhall Aſhur fall by the ſword, not of man, neither ſhall the ſword of man devoure him, and he ſhal flee from the ſword, and his young men ſhall faint.

9 And hee ſhall goe for feare to his [i] towre, and his princes ſhall be afraid of the ſtandard, ſaith the Lord, whoſe [k] fire is in Zion, and his fornace in Jeruſalem.

[e] He ſheweth the Jewes, that if they would put their truſt in him, hee is ſo able, that none can reſiſt his power: and ſo carefull over thẽ, as a bird over her young, which ever flieth about them for their defence: which ſimilitude the ſcripture uſeth in divers places, as Deuteron. 32. 11. Matth. 23. 37.

[f] Hee toucheth their conſcience, that they might earneſtly feel their grievous ſins, and ſo truly repent, for as much as now they are almoſt drowned & paſt recoverie.

[g] By theſe fruits your repentance ſhall be known, as Chapt. 2. 18.

[h] When your repentance appeareth.

[i] This was accompliſhed ſoone after, when Sancheribs armie was diſcomfited, and he fled to his caſtle in Nineveh for ſuccour.

[k] To deſtroy his enemies.

Chap. XXXII.

The conditions of good rulers and officers deſcribed by the governement of Hezekiah, who was the figure of Chriſt.

Behold, [a] a King ſhall reigne in juſtice, and the princes ſhall rule [b] in judgement.

2 And *that* man ſhall be as an hiding place from the winde, and as a refuge for the tempeſt: as rivers of waters in a drie place, *and* as the ſhadow of a great rocke in [c] a wearie land.

3 The eies of the [d] ſeeing ſhall not be ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the fooliſh ſhall underſtand knowledge, and the tongue of the ſtutterers ſhall be readie to ſpeake diſtinctly.

5 A [e] niggard ſhall no more be called liberall, nor the churle rich.

6 But the niggard will ſpeak of niggardneſſe, and his heart will worke iniquitie, and doe wickedly, and ſpeake falſly againſt the Lord, to make emptie the hungrie ſoul, and to cauſe the drink of the thirſtie to faile.

7 For the weapons of the churle *are* wicked: he deviſeth wicked counſels to undoe the poore with lying words, and to ſpeake *againſt* the poore in judgement.

8 But the liberall man will deviſe of liberall things: and he will continue *his* liberalitie.

9 ¶ Riſe up yee women, that are at eaſe: heare my voice ye [f] careleſſe daughters: hearken to my words.

10 Ye women, that are careleſſe, ſhall be in feare [g] above a yeare in daies: [h] for the vintage ſhall faile, *and* the gathering ſhall come no more.

11 Ye women that are at eaſe, be aſtonied: feare, O ye careleſſe women: put off the clothes: make bare, and gird *ſackcloth* upon the loines.

12 Men ſhall lament for the [i] teates, *even* for the pleaſant fields, *and* for the fruitfull vine.

13 Upon the land of my people ſhall grow thornes *and* briers: yea, upon all the houſes of joy in the citie of rejoicing.

14 Becauſe the palace ſhall bee forſaken, *and* the ‡ noiſe of the citie ſhall bee left: the towre and fortreſſe ſhall bee dennes for ever, *and* the delight of wilde aſſes, *and* a paſture for flocks,

15 Untill the [k] ſpirit be powred upon us from above, and the wilderneſſe become a fruitfull field, and the [l] plenteous field be counted as a foreſt.

16 And judgement ſhall dwell in the deſert, and juſtice ſhall remaine in the fruitfull field.

17 And the worke of juſtice ſhall bee peace, even the worke of juſtice and quietneſſe, and aſſurance for ever.

18 And my people ſhall dwell in the Tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the foreſt, and the [m] citie ſhall be ſet in the low place.

20 Bleſſed are yee that [n] ſow upon all waters, and [o] drive *thither* the feet of the oxe and aſſe.

[a] This propheſie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to bee referred to him.

[b] By judgement and juſtice, is meant an upright government both in policie and religion.

[c] Where men are wearie with travelling, for lacke of water.

[d] Hee promiſeth to give them true light, which is the pure doctrine of Gods word, and underſtanding, & zeale of the ſame, contrary to the threatnings againſt the wicked, Chap. 6. 9. and 29. 10.

[e] Vice ſhall no more bee called vertue, nor vertue eſteemed by power and riches.

[f] He propheſieth of ſuch calamitie to come, that they will not ſpare the women and children, and therfore willeth them to take heed and provide.

[g] Meaning, that the affliction ſhould continue long, & when one yeere were paſt, yet they ſhould looke for new plagues.

[h] God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods.

[i] By the teates he meaneth, the plentifull fields, whereby men are nouriſhed as children with the teate: or, the mothers for ſorrow and leanneſſe ſhall lack milk.

‡ Or, *multitude.*

[k] That is, when the Church ſhall be reſtored: thus the Prophets after they have denounced Gods judgements againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

[l] The field which is now fruitfull, ſhall bee but as a barren foreſt in compariſon of that it ſhall bee then, as Chapt. 29. 17. which ſhal be fulfilled in Chriſts time, for then they that were before, as the barren wilderneſſe, being regenerate, ſhall be fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſſe, where no fruits are.

[m] They ſhall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities.

[n] That is, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made drie for your uſes.

[o] The fields ſhall bee ſo ranke, that they ſhall ſend out their cattell to eate up the firſt crop, which abundance ſhall bee ſignes of Gods favour and love towards them.

Chap. XXXIII.

The deſtruction of them by whom God hath puniſhed his Church.

Woe to thee that [a] ſpoileſt, and waſt not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoile, thou ſhalt bee ſpoiled: when thou ſhalt make an end of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lord, have mercy upon us, we have waited for thee, be thou *which waſt* [e] their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult the [f] people fled: at thine [g] exalting the nations were ſcattered.

4 And your ſpoile ſhalbe gathered *like* the gathering of [h] Caterpillers: and [i] he

ſhall

[a] Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Sancherib, but not only.

[b] When thine appointed time ſhal come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall bee given to others, as Amos 5. 11.

[c] The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

[d] Hee declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeek help of God.

[e] Which helpedſt our fathers ſo ſoone as they called upon thee.

[f] That is, the Aſſyrians fled before the Armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

[g] When thou, O Lord, diddeſt lift up thine arme to puniſh thine enemies.

[h] Yee that as Caterpillers deſtroied with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heape and deſtroied.

[i] Meaning the Medes and Perſians againſt the Caldeans.

ſhall goe againſt him like the leaping of Graſhoppers.

5 The Lord is exalted: for he dwelleth on high: hee hath filled Zion with judgement and juſtice.

6 And there ſhall be ſtabilitie of [k] thy time, ſtrength, ſalvation, wiſedome and knowledge: *for* the feare of the Lord ſhall be his treaſure.

7 Behold, [l] their meſſengers ſhall crie without, and the [m] Ambaſſadours of peace ſhall weepe bitterly.

8 The [n] paths are waſte: the wayfaring man ceaſeth: he hath broken the covenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed and hewen downe: [o] Sharon is like a wilderneſſe, and Baſhan is ſhaken, and Carmel.

10 Now will I [p] ariſe, ſaith the Lord: now will I be exalted, now will I lift up my ſelfe.

11 [q] Yee ſhall conceive chaffe, *and* bring forth ſtubble: the fire of your breath ſhall devoure you.

12 And the people ſhall be *as* the burning of lime: *and as* the thornes cut up, ſhall they be burnt in the fire.

13 Heare yee that are [r] farre off, what I have done, and yee that are neere, know my power.

14 The [s] ſinners in Zion are afraid: a feare is come upon the hypocrites: who among us ſhall dwell with the devouring fire? who among us ſhall dwell with the everlaſting burnings?

15 Hee that walketh in juſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his eares from hearing of blood, and ſhutting his eies from ſeeing evill:

16 Hee ſhall dwell on [t] high: his defence *ſhall bee* the munitions of rockes: bread ſhall be given him, *and* his waters ſhall be ſure.

17 Thine eies ſhall [u] ſee the King in his glorie: they ſhall behold the land [x] farre off.

18 Thine heart [y] ſhall meditate feare, Where is the ſcribe? Where is the receiver? Where is hee that counted the towres.

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeech, that thou canſt not perceive, *and* of a ſtammering tongue that thou canſt not underſtand.

20 Looke upon Zion the citie of our ſolemne feaſts: thine eies ſhall ſee Jeruſalem a quiet habitation, a Tabernacle that cannot be removed: and the ſtakes thereof can never be taken away, neither ſhall any of the cords thereof be broken.

21 For ſurely there the mightie Lord *will be* unto us *as* a place of [z] floods, *and* broad rivers, whereby ſhall paſſe no ſhip with oares, neither ſhall great ſhip paſſe thereby.

22 For the Lord *is* our Judge, the Lord *is* our law-giver: the Lord *is* our King, hee will ſave us.

23 Thy [a] cords are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the [b] prey be divided for a great ſpoile: *yea*, the lame ſhall take away the prey.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall have their iniquitie forgiven.

[k] That is, in the daies of Hezekiah.

[l] Sent from Saneherib.

[m] Whom they of Jeruſalem ſent to intreat of peace.

[n] Theſe are the words of the Ambaſſadours, when they returne from Saneherib.

[o] Which was a plentiful country, meaning that Saneherib would deſtroy all.

[p] To helpe and deliver my Church.

[q] This is ſpoken againſt the enemies, who thought all was their own, but he ſheweth, that that enterpriſe ſhall bee in vain, and that the fire which they had kindled for others, ſhould cōſume them.

[r] His vengeance ſhalbee ſo great, that all the world ſhall talk thereof.

[s] Which doe not beleeve the words of the Prophet, and the aſſurance of their deliverance.

[t] Meaning, that God will bee a ſure defence to all them that live according to his word.

[u] They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glorie,

[x] They ſhalbe no more ſhut in as they were by Saneherib, but goe where it pleaſeth them.

[y] Before that this liberty commeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhal ſo ſharply aſſail you, that one ſhal cry, Where is the clark that writeth the names of them that are taxed? Another, Where is the receiver? Another ſhall cry for him that valueth the rich houſes, but God will deliver you from this feare.

[z] Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreames and rivers whereby the enemies may bring in ſhips and deſtroy us.

[a] Hee derideth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by ſhipwracke.

[b] He comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of body and ſoule.

CHAP. XXXIV.

2 *He ſheweth that God puniſheth the wicked for the love that he beareth toward his Church.*

COme neare, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world, and all that proceedeth thereof.

2 For the indignation of the Lord *is* upon all nations, and *his* wrath upon all their armies: he hath [b] deſtroied them, *and* delivered them to the ſlaughter.

3 And their ſlaine ſhall bee caſt out, and their ſtinke ſhall come out of their bodies, and the mountaines ſhall be melted with blood.

4 And all the hoſte of heaven ſhall be [c] diſſolved, and the heavens ſhall be folden like a booke: and all their hoſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figge-tree.

5 For my ſword ſhall bee [d] drunken in the heaven: behold, it ſhall come down upon Edom, even upon the people of [e] my curſe to judgement.

6 The ſword of the Lord is filled with blood: it is made fat with the fat *and* with the blood of the [f] lambes and the goates, with the fat of the kidnies of the rammes: for the Lord hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [h] unicorn ſhall come down with them, and the heifers with the bulles, and their land ſhall bee drunken with blood, and their duſt made fat with fatneſſe.

8 For *it is* the day of the Lords vengeance, *and* the yeare of recompence for the judgement of Zion.

9 And the rivers thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhall be burning pitch.

10 It ſhall not be quenched night nor day: the ſmoke thereof ſhall goe up ever-

[a] He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.

[b] God hath determined in his counſel, and hath given ſentence for their deſtruction.

[c] Hee ſpeaketh this, in reſpect of mans judgement, who in great feare and horrible troubles, thinketh that heaven and earth periſheth.

[d] I have determined in my ſecret counſell, and in the heavens, to deſtroy them till my ſword be wearie with ſhedding of bloud.

[e] They had an opinion of holineſſe, becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, & enemies unto the Church, as the Papiſts are.

[f] That is, both of young and old, poore and rich of his enemies.

[g] That famous citie ſhall be conſumed as a ſacrifice burnt to aſhes.

[h] The mightie and rich ſhall be as well deſtroied as the inferiours.

[i] Hee alludeth to the deſtruction of Sodom and Gomorah, Gen. 19.24.

more it ſhall be deſolate from generation to generation: none ſhall paſſe through it for ever.

11 But the pelicane [k] and the hedgehog ſhall poſſeſſe it, and the great owle, and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [l] vanitie, and the ſtones of emptineſſe.

12 [m] The nobles thereof ſhall call to the kingdome, and there ſhall be none, and all the princes thereof ſhall be *as* nothing.

13 And it ſhall bring forth thornes in the palaces thereof, nettles and thiſtles in the ſtrong holds thereof, and it ſhall be an habitation for dragons, and a court for oſtriches.

14 There ſhall [n] meet alſo Zim and Jim, and the Satyre ſhall cry to his fellow, and the ſhrich-owle ſhall reſt there, and ſhall finde for her ſelfe a quiet dwelling.

15 There [o] ſhall the owle make her neſt, and lay, and hatch, and gather them under her ſhadow: there ſhall the vultures alſo bee gathered, every one with her mate.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] theſe ſhall faile, none ſhall want her mate: for his [r] mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath caſt the [s] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſſe it for ever: from generation to generation ſhall they dwell in it.

Chap. XXXV.

1 The great joy of them that beleeve in Chriſt. 3 Their office which preach the Goſpel. 8 The fruits that follow thereof.

THE [a] deſert and the wilderneſſe ſhall rejoice: and the waſte ground ſhall be glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly rejoice alſo and joy: the glorie of Lebanon ſhall be given unto it: the beautie of [b] Carmel, and of Sharon, they ſhall [c] ſee the glorie of the Lord, *and* the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say unto them that are fearefull, Be you ſtrong, feare not: behold, your God commeth with [e] vengeance, *even* God with a recompence, he will come and ſave you.

5 Then ſhall the eies of the [f] blinde be lightned, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, and the dumbe mans tongue ſhall ſing: for in the [g] wilderneſſe ſhall waters breake out, and rivers in the deſert.

7 And the drie ground ſhall bee as a poole, and the thirſtie as ſprings of water: in the habitation of dragons, where they lay, *ſhall bee* a place for reeds and ruſhes.

8 And there ſhall bee a path and a way, and the way ſhall bee called [h] holy: the polluted ſhall not paſſe by it: for [i] he ſhall be with them, and walke in the way, and the fooles ſhall not erre.

9 There ſhall be [k] no lion, nor noiſome beaſts ſhall aſcend by it, neither ſhall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord ſhall returne and come to Zion with praiſe: and everlaſting joy ſhall be upon their heads: they ſhall obtaine joy and gladneſſe, and ſorrow and mourning ſhall flee away.

Chap. XXXVI.

1 Saneherib ſendeth Rabſhakeh to beſiege Ieruſalem. 15 His blaſphemies againſt God.

NOW [a] in the [b] fourteenth yeere of King Hezekiah, Saneherib King of Aſhur came up againſt all the ſtrong cities of Judah, and tooke them.

2 And the King of Aſhur ſent Rabſhakeh from Lachiſh toward Jeruſalem unto King Hezekiah with a great hoſte, and he ſtood by the conduit of the upper poole, in the path of the fullers field.

3 Then came forth unto him Eliakim the ſonne of Hilkiah the [c] ſteward of the houſe, and Shebna [d] the chancellour, and Joah the ſonne of Aſaph the recorder.

4 And [e] Rabſhakeh ſaid unto them, Tell you Hezekiah, I pray you, Thus ſaith the great King, the King of Aſhur, What confidence is this, wherein thou truſteſt?

5 I ſay [f] ſurely *I have* eloquence, *but* counſell and ſtrength *are* for the warre: on whom then doſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reed, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: ſo *is* [g] Pharaoh King of Egypt, unto all that truſt in him.

7 But if thou ſay to me, Wee truſt in the Lord our God, is not that he whoſe high places and whoſe altars Hezekiah

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[k] Reade Chapt. 13. 21. and Zeph. 1. 14.

[l] In vaine ſhall any man goe about to build it againe.

[m] Meaning, there ſhall bee neither order nor policy, nor ſtate of commonweale.

[n] Reade Chapt. 13.21.

[o] Signifying that Idumea ſhould be an horrible deſolation and barren wilderneſſe.

[p] That is, in the Law where ſuch curſes are threatned againſt the wicked.

[q] To wit, beaſts and fowles.

[r] That is, the mouth of the Lord.

[s] He hath given the beaſtes and fowles, Idumea for an inheritance.

[a] He propheſieth of the full reſtauration of the Church, both of the Jewes and Gentiles under Chriſt, which ſhall bee fully accompliſhed at the laſt day: albeit, as yet it is compared to a deſert and wilderneſſe.

[b] The Church which was before compared to a barren wildernes, ſhall by Chriſt bee made moſt plenteous & beautifull.

[c] Hee ſheweth, that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.

[d] He willeth all to encourage one another, and ſpecially the miniſters to exhort & ſtrengthen the weake, that they may patiently abide the comming of God, which is at hand.

[e] To deſtroy your enemies.

[f] When the knowledge of Chriſt is revealed.

[g] They that were barren and deſtitute of the graces of God, ſhal have them given by Chriſt.

[h] It ſhall bee for the Saints of God, and not for the wicked.

[i] God ſhall leade and guide them, alluding to the bringing forth of Egypt.

[k] As he threatned to the wicked to be deſtroied hereby, Chap. 30.6.

[l] Whom the Lord ſhall deliver from the captivitie of Babylon.

[a] This hiſtorie is rehearſed, becauſe it is a ſeale and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length vvould ſend deliverance.

[b] When hee had aboliſhed ſuperſtition and idolatry, and reſtored religion, yet God would exerciſe his Church, to trie their faith & patience.

[c] For he was now reſtored to his office as Iſaiah had propheſied, Chap. 22. 20.

[d] This declareth, that there vvere few godly to bee found in the kings houſe, whē he was driven to ſend this wicked man in ſuch a weightie matter.

[e] Saneheribs chief captaine.

[f] He ſpeaketh this in the perſon of Hezekiah, chiefly charging him that hee put his truſt in wit and eloquence, whereas his onely confidence was in the Lord.

[g] Satan laboured to pull the godly king from one vaine confidence to another: to wit, from truſt in the Egyptians, vvhoſe power was weake and would deceive them, to yeeld himſelfe to the Aſſyrians and ſo not to hope for any helpe of God.

tooke downe, and ſaid to Judah and to Jeruſalem, Yee ſhall worſhip before this altar?

8 Now therefore give hoſtages to my lord the king of Aſhur, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 For how canſt thou ‡ deſpiſe any captaine of the [h] leaſt of my lords ſervants? and put thy truſt on Egypt for charets and for horſemen?

10 And am I now come up without the Lord to this land to deſtroy it? The Lord ſaid unto me, [i] Goe up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna, and Joah unto Rabſhakeh, [k] Speake, I pray thee, to thy ſervants in the Aramites language, (for we underſtand it) and talk not with us in the Jewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, Hath my maſter ſent me to thy maſter and to thee, to ſpeake theſe words, and not to the men that ſit on the wall? that they may eate their owne doung, and drinke their owne ‡ piſſe with you?

13 So Rabſhakeh ſtood and cried with a loud voice in the Jewes language, and ſaid, Heare the words of the great king, of the king of Aſhur.

14 Thus ſaith the King, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver us: this citie ſhall not bee given over into the hand of the king of Aſhur.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſhur, Make [l] appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne figge-tree, and drinke every man the water of his owne well,

17 Till I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vine-yards,

18 Leſt Hezekiah deceive you, ſaying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Aſhur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharvaim? or how have they delivered Samaria out of mine hand?

20 Who is he among all the gods of theſe lands, that hath delivered their countrey out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

‡ Or, *turne backe.*

[h] He reproacheth to Hezekiah his ſmal power, which is not able to reſiſt one of Saneheribs leaſt captaines.

[i] Thus the wicked to deceive us, will pretend the Name of the Lord: but we muſt trie the ſpirits, whether they bee of God or no.

[k] They were afraid, leſt by his words he ſhould have ſtirred the people againſt the King, and alſo pretended to grow to ſome appointment with him.

‡ *Ebr. the water of their feet.*

[l] The Hebrew vvord ſignifieth bleſſing: whereby this vvicked captaine vvould have perſwaded the people that their condition ſhould bee better under Saneherib, then under Hezekiah.

[m] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how everie towne had his peculiar idole, and how the wicked make God an idole, becauſe they doe not underſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

21 Then they [n] kept ſilence, and anſwered him not a word: for the Kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chanceller, and Joah the ſonne of Aſaph the recorder, unto Hezekiah with rent clothes, and told him the words of Rabſhakeh.

CHAP. XXXVII.

2 Hezekiah asketh counſell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs praier. 36 The Armie of Saneherib is ſlaine of the Angel. 38 And he himſelfe of his owne ſonnes.

AND * when the King Hezekiah heard it, he [a] rent his clothes, and put on ſack-cloth, and came into the houſe of the Lord.

2 And he ſent Eliakim the ſteward of the houſe, and Shebna the chanceller, with the Elders of the Prieſts, clothed in ſack-cloth, unto [b] Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the [c] birth, and there is no ſtrength to bring forth.

4 If ſo bee the Lord thy God hath [d] heard the words of Rabſhakeh, whom the King of Aſhur his maſter hath ſent to raile on the living God, and to reproach him with words which the Lord thy God hath heard, then [e] lift up *thy* praier for the remnant that are left.

5 So the ſervants of the King Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſay unto your maſter, Thus ſaith the Lord, Bee not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſhur hath blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall heare a [f] noiſe, and returne to his owne land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſhur fighting againſt [g] Libnah: for he had heard that hee was departed from Lachiſh.

9 He heard alſo men ſay of Tirhakah king of Ethiopia, *Behold*, he is come out to fight againſt thee: and when he heard it, he ſent *other* meſſengers to Hezekiah, ſaying,

10 Thus ſhall yee ſpeake to Hezekiah king of Judah, ſaying, Let not thy God [h] deceive thee, in whom thou truſteſt, ſaying, Jeruſalem ſhall not be given into the hand of the King of Aſhur.

11 Behold, thou haſt heard what the kings of Aſhur have done to all lands in deſtroy-

[n] Not that they did not ſhew by evident ſignes, that they did deteſt his blaſphemie; for they had now rent their clothes, but they knew it was in vaine to uſe long reaſoning vvith this infidel, whoſe rage they ſhould have ſo much more provoked.

* *2 King* 19.1.

[a] In ſigne of grief and repentance.

[b] To have comfort of him by the word of God; that his faith might be confirmed, and ſo his praier bee more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeeke unto God and his Miniſters.

[c] Wee are in as great ſorrow as a woman that travaileth of childe, and cannot bee delivered.

[d] That is, vvill declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſin, or heareth not the cauſe.

[e] Declaring that the miniſters office doth not only ſtand in comforting by the word; but alſo in praying for the people.

[f] Of the Egyptians and Ethiopians, that ſhall come and fight againſt him.

[g] Which was a citie toward Egypt, thinking thereby to have ſtaied the force of his enemies.

[h] Thus God would have him to utter a moſt horrible blaſphemie before his deſtruction: as to call the authour of all truth, a deceiver: ſome gather hereby, that Shebna had diſcloſed unto Saneherib the anſwere that Iſaiah ſent to the king.

deſtroying them, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them, which my fathers have deſtroied? *as* [i] Gozam, and [k] Haram, and Rezeph, and the children of Eden, which were at Telaſſar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharvaim, Hena, and Juah?

14 ¶ So Hezekiah received the letter of the hand of the meſſengers and read it, and hee went up into the houſe of the Lord, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed unto the Lord, ſaying,

16 O Lord of hoſtes, God of Iſrael, which [l] dwelleſt betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou haſt made the heaven and the earth.

17 Encline thine eare, O Lord, and heare: open thine eies, O Lord, and ſee: and heare all the words of Saneherib, who hath ſent to blaſpheme the living God.

18 Truth it is, O Lord, that the kings of Aſhur have deſtroied all lands, and [m] their countrey.

19 And have caſt their gods in the fire: for they were no gods but the worke of mens hands, *even* wood or ſtone: therefore they deſtroied them.

20 Now therefore, O Lord our God, ſave thou us out of his hand, that [n] all the kingdomes of the earth may know that thou onely art the Lord.

21 ¶ Then Iſaiah the ſonne of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Becauſe thou haſt praied unto me, concerning Saneherib king of Aſhur,

22 This is the word that the Lord hath ſpoken againſt him, The [o] virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorne: the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou railed on and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eies on high? *even* againſt the [p] holy One of Iſrael.

24 By thy ſervants haſt thou railed on the Lord, and ſaid, By the multitude of my charets I am come up to the top of the mountaines to the ſides of Lebanon, and will cut downe the high cedars thereof, *and* the faire firre-trees thereof, *and* I will goe up to the heights of his top, *and* to the foreſt of his fruitfull places.

25 I have digged [q] and drunke the waters, and with the plant of my feet have I dried all the rivers cloſed in.

26 Haſt thou not heard how I have of old time made it, [r] and have formed it long agoe? and ſhould I now bring it, that it ſhould bee deſtroied, *and laid* on ruinous heapes, *as* cities defenced,

27 Whoſe inhabitants ‡ have ſmall power, *and* are afraid and confounded? they are like the graſſe of the field and greene herbe, *or* graſſe on the houſe tops, or corne blaſted [s] afore it bee growne.

28 But I know thy dwelling, and thy going [t] out, and thy comming in, and thy furie againſt me.

29 Becauſe thou rageſt againſt me, and thy tumult is come up unto mine eares, therefore will I put my [u] hooke in thy noſthrils, and my bridle in thy lips, and will bring thee backe againe the ſame way thou [x] cameſt.

30 And this ſhall bee a [y] ſigne unto thee, *O Hezekiah*, Thou ſhalt eate this yeere ſuch as groweth of it ſelfe: and the [z] ſecond yeere, ſuch things as grow without ſowing: and in the third yeere, ſow ye and reape, and plant vineyards, and eat the fruit thereof.

31 And the [a] remnant that is eſcaped of the houſe of Judah, ſhall againe take root downeward, and beare fruit upward.

32 For out of Jeruſalem ſhall goe a remnant, and they that eſcape out of mount Zion: the zeale of the Lord of hoſtes ſhall doe this.

33 Therefore thus ſaith the Lord, concerning the King of Aſhur, He ſhall not enter into this citie, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a mount againſt it.

34 By the ſame way that he came, he ſhall returne, and not come into this citie, ſaith the Lord.

35 For I will defend this citie to ſave it, for mine owne ſake, and for my ſervant [b] Davids ſake.

36 ¶ * Then the Angel of the Lord went out, and ſmote in the campe of Aſſhur, an hundreth, fourescore, and five thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

37 So Saneherib king of Aſhur departed and went away, and returned and dwelt at [c] Nineveh.

38 And as he was in the Temple worſhipping of Niſroch his god, Adramelech and Sharezer his ſonnes * ſlew him with the ſword, and they eſcaped into the land of ‡ Arrat: and [d] Eſarhaddon his ſonne reigned in his ſtead.

Chap.

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[i] Which was a citie of the Medes.

[k] Called alſo Charre, a citie in Meſopotamia, whence Abraham came after his fathers death.

[l] Hee groundeth his praier on Gods promiſe, vvho promiſed to heare thē from between the Cherubims.

[m] Meaning, of the ten tribes.

[n] Hee declareth for what cauſe he praied, that they might be delivered: to wit, that God might bee glorified thereby, through all the world.

[o] whom God had choſen to himſelf as a chaſte virgin, and over whom hee had care to preſerve her from the luſtes of the tyrant, as a father would have over his daughter.

[p] Declaring hereby, that they that are enemies to Gods Church, fight againſt him, whoſe quarell his Church onely maintaineth.

[q] He boaſteth of his policy, in that that he can finde means to nouriſh his armie: and of his power, in that that his armie is ſo great, that it is able to drie up whole rivers, and to deſtroy the waters, which the Jewes had cloſed in.

[r] Signifying, that God made not his Church to deſtroy it, but to preſerve it: and therefore he ſaith, that he formed it of old even in his eternall counſell, which cannot be changed.

‡ *Ebr. art ſhort in hand.*

[s] Hee ſheweth, that the ſtate and power of moſt flouriſhing cities, endureth but a moment, in reſpect of the Church, which ſhall remaine for ever, becauſe God is the maintainer thereof.

[t] Meaning, his counſels and enterpriſes.

[u] Becauſe Saneherib ſhewed himſelfe as a devouring fiſh and furious beaſt, he uſeth theſe ſimilitudes to teach how he wil take him and guide him.

[x] Thou ſhalt loſe thy labour.

[y] God giveth ſignes after two ſorts: ſome goe before the thing, as the ſignes that Moſes wrought in Egypt, vvhich were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice, which they were commanded to make three daies after their departure: and theſe latter, are to keep the benefits of God in our remembrance, of the which ſort this here is.

[z] He promiſeth, that for two yeers the ground of it ſelfe ſhould feed them.

[a] They, whom God hath delivered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church.

[b] For my promiſe ſake made to David.

* 2 *Kin.* 19.35 2 *Chron.* 32.21 *Tob.* 1. 18. *Ecclus* 48. 22. 1 M*ac.* 7. 41. 2 *Mac* 8.19.

[c] Which was the chiefeſt citie of the Aſſyrians.

* T*ob.* 1. 21.

‡ *Or. Armenia.*

[d] Who was alſo called Sardanapalus, in whoſe daies, ten yeeres after Saneheribs death, the Caldeans overcame the Aſſyrians by Merodach the King.

CHAP. XXXVIII.

1 Hezekiah is ſicke. 3 He is reſtored to health by the Lord, and liveth fifteene yeares after. 10 Hee giveth thanks for his benefit.

About that * [a] time was Hezekiah ſicke unto the death, and the Prophet Iſaiah, ſonne of Amoz, came unto him, and ſaid unto him, Thus ſaith the Lord, Put thine houſe in an order, for thou ſhalt die, and not live.

2 Then Hezekiah [b] turned his face to the wall, and praied to the Lord,

3 And ſaid, I beſeech thee, Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Goe, and ſay unto Hezekiah, Thus ſaith the Lord God of David thy Father, I have heard thy praier, *and* ſeene thy teares: behold, I will adde unto thy daies fifteene yeares.

6 And I will deliver thee [c] out of the hand of the King of Aſhur, and this citie: for I will defend this citie.

7 And [d] this ſigne ſhalt thou have of the Lord, and the Lord will doe this thing that he hath ſpoken.

8 Behold, I will bring againe the ſhadow of the degrees, (whereby it is gone down in the diall of Ahaz by the [e] Sunne) ten degrees backward: ſo the Sunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah King of Iudah, when he had beene ſicke, and was recovered of his ſickneſſe.

10 I ſaid in the [g] cutting off of my daies, I ſhall goe to the gates of the grave: I am deprived of the reſidue of my yeares.

11 I ſaid, [h] I ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhal ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from me, like a ſhepheards tent: I [i] have cut off like a weaver my life: hee will cut mee off from the height: from day [k] to night thou wilt make an end of me.

13 I reckoned [l] to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane, *or* a ſwallow, ſo did I [m] chatter: I did mourne as a dove: mine eies were lift up on high: O Lord, [n] it hath oppreſſed me, comfort me.

15 What ſhall I ſay? [o] for he hath ſaid it to me, and he hath done it, I ſhall walk [p] weakly all my yeares in the bitterneſſe of my ſoule.

16 O Lord, [q] *to them* that overlive them, and to all *that are* in them, the life of my ſpirit, *ſhall bee knowne*, that thou cauſeſt me to [r] ſleep, and haſt given life to me.

17 Behold, for [ſ] felicity I had better griefe, but it was thy pleaſure *to deliver* my ſoule from the pit of corruption: for thou haſt caſt all my ſins [t] behinde thy back.

18 For [u] the grave cannot confeſſe thee: death cannot praiſe thee: they that go down into the pit, cannot hope of thy truth.

19 *But* the living, the living, he ſhall confeſſe thee, as I *do* this day: the father to the [x] children ſhall declare thy truth.

20 The Lord *was ready* to ſave mee: therefore wee will ſing my ſong all the daies of [y] our life in the houſe of the Lord.

21 Then ſaid Iſaiah, Take a lump of dry figs, and [z] lay it upon the boyle, and he ſhall recover.

22 Alſo Hezekiah [a] had ſaid, What is the ſigne, and I ſhall go up into the Houſe of the Lord?

* 2 King. 20. 1. 2 Chro. 32. 24.

[a] Soone after that the Aſſyrians were ſlaine: ſo that God wil have the exerciſe of his children continuall: that they may learne onely to depend upon God, and aſpire to the heavens.

[b] For his heart was touched with feare of Gods judgement, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, & alſo foreſeeing the great chãge, that ſhould come in the Church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not borne: and when he reigned, we ſee what a tyrant he was.

[c] Hee doth not onely promiſe to prolong his life, but to give him reſt and quietnes from the Aſſyrians, who might have renued their army to revenge their former diſcomfiture.

[d] For Hezekiah had asked for the confirmation of his faith, a ſigne, as verſe 22. and 2 King. 20. 8. whereunto hee was moved by the ſingular motion of Gods Spirit.

[e] Reade 2 King. 20. 10.

[f] He left this ſong of his lamentatiõ and thankſgiving to all poſterity, as a monument o his own infirmitie and thankefull heart for Gods benefits, as David did, Pſalm. 51.

[g] At what time it was told mee, that I ſhould die.

[h] I ſhal no more praiſe the Lord here in this Temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feele their owne weakneſſe.

[i] By my ſinne I have provoked God to take my life from me.

[k] That is, in one day, or ſhortly.

[l] Over night I thought that I ſhould live till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horror that the faithfull have, when they apprehend Gods judgements againſt their ſinne.

[m] I was ſo oppreſt with ſorrow, that I was not able to utter my words, but onely to grone and ſigh.

[n] To wit, ſorrow and griefe both of body and minde.

[o] God hath declared by his Prophet that I ſhall die, and therefore I will yeeld unto him.

[p] I ſhall have no releaſe, but continuall ſorrowes while I live.

[q] They that ſhall overlive the men that are now alive, and all they that are in theſe years ſhal acknowledge this benefit.

[r] That after that thou hadſt condemned me to death, thou reſtoredſt me to life.

[ſ] wheras I thoght to have lived in reſt and eaſe, being deliverd from mine enemy; I had griefe upon griefe.

[t] Hee eſteemeth more the remiſſion of his ſins, and Gods favour, then a thouſand lives.

[u] Foraſmuch as God hath placed man in this world to glorifie him, the godly take it as a ſigne of his wrath, when their daies were ſhortned, either becauſe that they ſeemed unworthy for their ſinnes to live longer in his ſervice: or for their zeal to Gods glory, ſeeing that there are ſo few in earth that doe regard it, Pſal. 6. 5. and 115. 17.

[x] All poſterity ſhall acknowledge, and the fathers according to their dutie toward the children ſhall inſtruct them in thy graces and mercies toward me.

[y] He ſheweth what is the uſe of the Congregation and Church, to wit, to give the Lord thanks for his benefits.

[z] Read 2 King. 20. 7.

[a] As verſe 9.

CHAP. XXXIX.

Hezekiah is reproved, becauſe he ſheweth his treaſures unto the Ambaſſadours of Babylon.

At * the ſame time, [a] Merodach-Baladan, the ſon of Baladan, King of Babel, ſent [b] letters, and a preſent to Hezekiah: for he had heard that hee had been ſick, and was recovered.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of the treaſures, the ſilver, and the gold, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his kingdom that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet unto King Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They are come from a farre countrey unto me, from Babel.

4 Then ſaid he, What have [d] they ſeen in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 And Iſaiah ſaid to Hezekiah, Heare the word of the Lord of hoſts:

6 Behold, the dayes come, that all

* 2 King. 20. 12.

[a] This was the firſt King of Babylon, which overcame the Aſſyrians in the tenth year of his raigne.

[b] Partly moved with the greatneſſe of the miracle, partly becauſe he ſhewed himſelfe enemy to his enemies, but chiefly, becauſe he would joyn with them whom God favoured, and have their helpe if occaſion ſerved.

[c] Read 2 King. 20. 13. & 2 Chron. 32. 25, 31.

[d] He asketh him of the particulars to make him underſtand the craft of the wicked, which he, before being overcome with their flattery, and blinded with ambition could not ſee.

that is in thine houſe, and which thy fathers have laid up in ſtore untill this day, ſhall be [e] carried to Babel: nothing ſhal be left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceed out of thee, *and* which thou ſhalt beget, ſhall they take away, and they ſhall be [f] eunuches in the palace of the King of Babel.

8 [g] Then ſaid Hezekiah to Iſaiah, The Word of the Lord is good, which thou haſt ſpoken: and he ſaid, Yet let there be peace, and truth in my dayes.

CHAP. XL.

2 Remiſſion of ſinnes by Chriſt. 3 The comming of Iohn Baptiſt. 18 The Prophet reproveth the idolaters and them that truſt not in the Lord.

Comfort [a] ye, comfort ye my people, will your God ſay.

2 Speake comfortably to Jeruſalem, and cry unto her, that her [b] warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lords hand [c] double for all her ſins.

3 A [d] voice crieth in the [e] wilderneſſe, [f] Prepare ye the way of the Lord: make ſtraight in the deſert a path for our God.

4 Every valley ſhall be exalted, and every [g] mountaine and hill ſhall bee made low: and the crooked ſhall bee ſtraight, and the rough places plaine.

5 And the glory of the Lord ſhall bee revealed, and all [h] fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

6 A [i] voice ſaid, Crie. And hee ſaid, What ſhall I cry? All fleſh is graſſe, and all the [k] grace thereof *is* as the flowre of the field.

7 The graſſe withereth, the flower fadeth, becauſe [l] the Spirit of the Lord bloweth upon it: ſurely the people is graſſe.

8 The graſſe withereth, the flower fadeth: but the [m] Word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high [n] mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voyce with ſtrength: lift it up, be not afraid: ſay unto the Cities of Judah, Behold [o] your God.

10 Behold, the Lord God will come with power; and [p] his arme ſhall rule for him, behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flocke like a ſhepheard: he ſhall gather the lambs with his arme, and carry them in his boſome, *and* ſhall guide them with [q] young.

12 Who hath meaſured the waters in his [r] fiſt? and counted heaven with a ſpan, and comprehended the duſt of the earth in a meaſure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath inſtructed the ſpirit of the Lord? or *was* [ſ] his counſeller, *or* taught him?

14 Of whom tooke hee counſell, and *who* inſtructed him, and taught him in the way of judgement? or taught him knowledge, and ſhewed unto him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the duſt of the balance: behold, he taketh away the Iſles as a litle duſt.

16 And Lebanon *is* not ſufficient for fire, nor the beaſts thereof ſufficient for a burnt offering.

17 All nations before him *are* as [t] nothing, and they are counted to him, leſſe then nothing, and vanitie.

18 To whom then [u] will yee liken God? or what ſimilitude will yee ſet unto him?

19 The workeman melteth an image, or the goldſmith beateth it out in gold, or the goldſmith *maketh* ſilver plates.

20 Doth not the [x] poore chuſe out a tree that will not rot, for an oblation? he ſeeketh alſo unto him a cunning workeman, to prepare an image, that ſhall not be moved.

21 Know yee nothing? have yee not heard [y] it? hath it not been told you from the beginning? have ye not underſtood it by the [z] foundation of the earth?

22 Hee ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſſehoppers, hee ſtretcheth out the heavens, as a curtaine, and ſpreadeth them as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the judges of the earth, as vanitie,

24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no root in the earth: for hee did even [a] blow upon them, and they withered, and the whirlewind will take them away as ſtubble.

25 To whom now wil ye liken me, that I ſhould bee like *him*, ſaith the Holy one?

26 Lift up your eyes on high, and behold, who hath created theſe things, and bringeth [b] out their armies by number, and calleth them all by Names: by the greatnes of *his* power & mighty ſtrength nothing faileth.

27 Why ſaieſt thou, O Jaakob, and ſpeakeſt, O Iſrael, [c] My way is hid from the

[e] By the grievouſneſſe of the puniſhment is declared how greatly God deteſteth ambition and vaine glory.

[f] That is, officers and ſervants.

[g] Reade 2 King. 20.19.

[a] That is, a conſolation for the Church, aſſuring them that they ſhall be never deſtitute of Prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliverance both of body and ſoule.

[b] The time of the affliction.

[c] Meaning, ſufficient, as Chap. 61.7. and full correctiõ, or double grace, whereas ſhe deſerved double puniſhment.

[d] To wit, of the Prophets.

[e] That is, in Babylon, and other places, where they were kept in captivity and miſery.

[f] Meaning, Cyrus and Darius, which ſhould deliver Gods people out of captivity, and make them a ready way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptiſt broght tidings of Ieſus Chriſts comming, who was the true deliverer of his Church from ſin & Satan, Mat. 3, 3.

[g] Whatſoever may let or hinder this deliverance, ſhal be removed.

[h] This miracle ſhall bee ſo great, that it ſhall bee knowne through all the world.

[i] The voice of God, which ſpake to the Prophet Iſaiah.

[k] Meaning, al mans wiſdom and naturall powers, Iam. 1.10, 1 Pet. 1.24.

[l] The Spirit of God ſhal diſcover the vanity in all that ſeem to have any excellency of themſelves.

[m] Though conſidering the frailty of mans nature, many of the Iews ſhould periſh, and ſo not be partakers of this deliverance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feele the fruit thereof.

[n] To publiſh this benefit through all the vvorld.

[o] He ſheweth at one word the perfection of all mans felicity, vvhich is to have Gods preſence.

[p] His power ſhall be ſufficient vvithout help of any other, and ſhall have all means in himſelfe to bring his vvill to paſſe.

[q] He ſhall ſhevv his care and favour over them that are vveak & tender.

[r] Declaring, that as God only hath al power, ſo doth hee uſe the ſame for the defenſe & maintenance of his Church.

[ſ] Hee ſheweth Gods infinite wiſdome for the ſame end & purpoſe.

[t] He ſpeaketh all this to the entent that they ſhould neither feare man, nor put their truſt in any, ſave onely in God.

[u] Hereby hee armeth thẽ againſt the idolatry, wherewith they ſhould bee tẽpted in Babylon.

[x] He ſheweth the rage of the idolaters, ſeeing that the poore that have not to ſuffice their own neceſſities, will defraude themſelves to ſerve their Idoles.

[y] Have yee not the word of God, which plainely condemneth idolatry?

[z] Can you not learne by the viſible creatures, whom God hath made to ſerve your uſe, that you ſhould not ſerve them, nor worſhip them?

[a] So that his power appeareth in every place wherſoever wee turne our eies.

[b] Who hath ſet in order the infinite number of the ſtarres.

[c] He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

the Lord, and my judgement is paſſed over of my God?

28 Knoweſt thou not, *or* haſt thou not heard, that the everlaſting God, the Lord hath created the [d] ends of the earth? hee neither fainteth, nor is weary: there *is* no ſearching of his [e] underſtanding.

29 *But* hee giveth ſtrength unto him that fainteth, and unto him that hath no ſtrength, he increaſeth power.

30 [f] Even the young men ſhall faint, and be weary, and the young men ſhall ſtumble and fall.

31 But they that waite upon the Lord, ſhall renew *their* ſtrength: they ſhall lift up their wings as the Eagles: they ſhall runne, and not bee weary, and they ſhall walke, and not faint.

Chap. XLI.

2 Gods mercie in chuſing his people. 6 Their Idolatrie. 27 Deliverance promiſed to Zion.

Keepe [a] ſilence before me, O Iſlands, and let the people [b] renew *their* ſtrength: let them come neere, and let them ſpeake: let us come together into judgement.

2 Who raiſed up [c] juſtice from the Eaſt, *and* called him to his foot? *and* gave the nations before him, and ſubdued the Kings? he gave them as duſt to the ſword, *and* as ſcattered ſtubble unto his bow.

3 He purſued them, and paſſed ſafely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the [d] generations from the beginning. I the Lord *am* the [e] firſt, and with the laſt I am the ſame.

5 The Iſles ſaw it, and did [f] feare, *and* the ends of the earth were abaſhed, drew neere, and [g] came.

6 Every man helped his neighbour, and ſaid to his brother, [h] Be ſtrong.

7 So the workemen comforted the founder, *and* hee that ſmote with the hammer, him that ſmote by courſe, ſaying, It is ready for the ſodring, and he faſtned it with nailes, that it ſhould not be moved.

8 ¶ But thou, Iſrael, art my [i] ſervant, *and* thou Jaakob, whom I have choſen, the ſeed of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chiefe thereof, and ſaid unto thee, Thou art my ſervant, I have choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and help thee, and will ſuſtaine thee with the [k] right hand of my juſtice.

11 Behold, all they that provoke thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee, ſhall periſh.

12 Thou ſhalt ſeeke them and ſhalt not [l] finde them: *to wit*, the men of ſtrife, *for* they ſhall bee as nothing, and the men that warre againſt thee as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying unto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Jaakob, *and* yee men of Iſrael: I will helpe thee, ſaith the Lord, and thy Redeemer the holy One of Iſrael.

15 Behold, I will make thee a roler, and a new threſhing inſtrument having teeth: thou ſhalt threſh the [n] mountaines, and bring them to powder, and ſhalt make the hils as chaffe.

16 Thou ſhalt fanne them, and the winde ſhal carry them away, and the whirlewind ſhall ſcatter them: and thou ſhalt rejoice in the Lord, *and* ſhalt glory in the holy One of Iſrael.

17 *When* [o] the poore and the needy ſeek water, and there *is* none (their tongue faileth for thirſt: I the Lord will heare them: I the God of Iſrael will not forſake them.)

18 I will open rivers in the tops of the hils, and fountaines in the mids of the valleies. I wil make the wilderneſſe as a poole of water, and the waſt [p] land as ſprings of water.

19 I will ſet in the wildernes the Cedar, the Shittah tree, and the Myrrhe tree, and the Pine tree, *and* I will ſet in the wilderneſſe the Firre tree, the Elme, and the Boxe tree together.

20 Therefore let them ſee and know, and let them conſider and underſtand together that the hand of the Lord hath done this, and the holy One of Iſrael [q] hath created it.

21 [r] Stand to your cauſe, ſaith the Lord: bring forth your ſtrong reaſons, ſaith the King of Jaakob.

22 Let them bring them forth, and let them tell us what ſhall come: let them ſhew the former things what they be, that we may conſider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that wee may know that yee are gods: yea, doe good or doe evill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: *man* hath [ſ] choſen an abomination by them.

25 ¶ I have raiſed up [t] from the North,

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[d] And therefore all power is in his hand, to deliver when his time commeth.

[e] Shewing, that men muſt patiently abide, and not curiouſly ſeek out the cauſe of Gods delay in our afflictions.

[f] They that truſt in their own vertue, and doe not acknowledge that all commeth of God.

[a] God, as though hee pleaded his cauſe with all nations, requireth ſilence, that hee may be heard in his right.

[b] That is, gather all their power and ſupports.

[c] Who called Abraham (who was the paterne of Gods juſtice in delivering his Church) from the idolatry of the Caldeans, to goe to and fro at his commandement, and placed him in the land of Canaan.

[d] Who hath created man and maintained his ſucceſſion.

[e] Though the world ſet up never ſo many gods, yet they diminiſh nothing of my glory: for I am all one, unchãgeable, which have ever beene, and ſhall bee for ever.

[f] Conſidering mine excellent workes among my people.

[g] They aſſembled themſelves, and conſpired againſt me to maintaine their Idolatry.

[h] He noteth the obſtinacie of the Idolaters to maintaine their ſuperſtition.

[i] And therefore oughteſt not to pollute thy ſelfe with the ſuperſtition of the Gentiles.

[k] That is, by the force of my promiſe, in the performance whereof I will ſhew my ſelfe faithfull and juſt.

[l] Becauſe they ſhall be deſtroied.

[m] Thus hee calleth them, becauſe they were cõtemned of all the world, and that they, conſidering their owne poore eſtate, ſhould ſeek unto him for helpe.

[n] I will make thee able to deſtroy all thine enemies, be they never ſo mighty: and this chiefely is referred to the kingdome of Chriſt.

[o] That is, they that ſhall be afflicted in the captivity of Babylon.

[p] God will rather change the order of nature, then they ſhould want any thing, that cry to him by true faith in their miſeries: declaring to them heereby, that they ſhal lack nothing by the way, when they returne from Babylon.

[q] That is, hath appointed, and determined, that it ſhall ſo come to paſſe.

[r] He biddeth the idolaters to prove their religion, & to bring forth their idoles, that they may be tried whether they know all things, and can doe all things, which if they cannot doe, hee concludeth, that they are no gods, but vile idoles.

[ſ] So that a man cannot make an idole, but he muſt doe that, which God deteſteth & abhorreth: for he chuſeth his owne deviſes, and forſaketh the Lords.

[t] Meaning, the Caldeans.

and hee ſhall come: from the Eaſt ſunne ſhall [u] he call upon my Name, and ſhall come upon [x] princes as upon clay, and as the potter treadeth myre under the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may ſay, He is righteous? Surely there is none that ſheweth: ſurely there is none that declareth: ſurely there is none that heareth [y] your words.

27 *I am* the firſt *that ſaith* to Zion, Behold, behold [z] them: and I will give to Jeruſalem [a] one that ſhall bring good tidings.

28 But when [b] I beheld, there was none, and when I inquired of them, there *was* no counſeller, and when I demanded of them they anſwered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confuſion.

CHAP. XLII.

1 The obedience and humilitie of Chriſt. 6 Why hee was ſent into the world. 11 The vocation of the Gentiles.

Behold, [a] my ſervant: [b] I will ſtay upon him: mine elect, *in whom* my ſoule [c] delighteth: I have put my Spirit upon him: hee ſhall bring forth [d] judgement to the Gentiles.

2 He ſhall not [e] crie, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A [f] bruiſed reed ſhall he not break, and the ſmoking [g] flaxe ſhall hee not quench: he ſhall bring forth judgements in [h] truth.

4 He ſhall not faile nor be diſcouraged till hee have [i] ſet judgement in the earth: and the [k] Iſles ſhall waite for his law.

5 Thus ſaith God the Lord (he that created the heavens and ſpread them abroad: he that ſtretched forth the earth, and the buds thereof: hee that giveth breath unto the people upon it, and ſpirit to them that walke therein)

6 I the Lord have called thee in [l] righteouſneſſe, and will [m] hold thine hand, and I will keepe thee, and give thee for a [n] covenant of the people, *and* for a light of the Gentiles,

7 That thou maiſt open the eies of the blinde, *and* bring out the priſoners from the priſon: and them that ſit in darkneſſe out of the priſon houſe.

8 I am the Lord, this is my Name, and my [o] glorie will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are [p] come to paſſe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new ſong, *and* his praiſe from the end of the earth: yee that goe downe to the Sea, and all that is therein: the Iſles and the inhabitants thereof.

11 Let the wilderneſſe and the cities thereof lift up *their voice*, the townes that [q] Kedar doth inhabit: let the inhabitants of the rocks ſing, let them ſhout from the top of the mountaines.

12 Let them give glory unto the Lord, and declare his praiſe in the Iſlands.

13 The Lord ſhall goe forth as a [r] gyant: hee ſhall ſtirre up *his* courage like a man of warre: he ſhall ſhout and crie, *and* ſhall prevaile againſt his enemies.

14 I have a long time holden my peace: I have beene ſtill, *and* refrained my ſelfe: *now* will I cry like a [ſ] travelling woman: I will deſtroy and devoure at once.

15 I will make waſte mountaines and hils, and drie up all the herbes, and I will make the floods Iſlands, and I will drie up the pooles.

16 ¶ And I will bring the [t] blind by a way that they knew not, *and* leade them by paths that they have not known: I will make darkeneſſe light before them, and crooked things ſtreight. Theſe things will I doe unto them, and not forſake them.

17 They ſhall be turned backe: they ſhall be greatly aſhamed that truſt in graven images, and ſay to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind, regard, that ye may ſee.

19 Who is blinde but my [u] ſervant? or deafe as my [x] meſſenger, that I ſent? who is blind as the [y] perfect, and blind as the Lords ſervant.?

20 Seeing many things, but thou keepeſt them not? opening the eares, but he heareth not.

21 The Lord is willing for his righteouſneſſe ſake, *that* hee may magnifie the Law, and exalt it.

22 But this people is [z] robbed and ſpoiled, and ſhall bee all ſnared in dungeons, and they ſhal be hid in priſon houſes: they ſhall be for a prey, and none ſhall deliver: a ſpoile, and none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, *and* take heed, and heare for [b] afterwards?

24 Who gave Jaakob for a ſpoile, and Iſrael to the robbers? Did not the Lord,

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[u] That is, Cyrus who ſhall doe all things in my Name, & by my direction: whereby hee meaneth, that both their captivity, and deliverance ſhall be ordered by Gods providence & appointment.

[x] Both of the Chaldeans and others.

[y] Meaning, that none of the Gentiles gods can worke any of theſe things.

[z] That is, the Iſraeltes: which returne from the captivity.

[a] To wit, a continuall ſucceſſion of Prophets and Miniſters.

[b] When I looked whether the idoles could doe theſe things, I found that they had neither wiſdome nor power to doe any thing: therefore he concludeth, that all are wicked that truſt in ſuch vanitie.

[a] That is, Chriſt, who in reſpect of his manhood is called here, ſervant. The Prophets uſe to make mention of Chriſt after they have declared any great promiſe, becauſe hee is the foundation wherupon all the promiſes are made, & ratified.

[b] For I have cōmitted all my power to him, as to a moſt faithfull ſteward. Some read, I will eſtabliſh him: to wit, in his office, by giving him the fulneſſe of my Spirit.

[c] He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation Matth 12.18. Epheſ. 1. 4.

[d] Hee ſhall declare himſelfe governour over the Gentiles, and call them by his word, and rule them by his Spirit.

[e] His comming ſhall not be with pompe and noiſe, as earthly princes.

[f] Hee will not hurt the weak & feeble, but ſupport and comfort them.

[g] Meaning, the wieke of a lampe or candle, which is almoſt out, but he will cheriſh it and ſnuffe it, that it may ſhine brighter.

[h] Although he favour the weake, yet will he not ſpare the wicked, but will judge them according to truth and equity.

[i] Till hee have ſet all things in good order.

[k] The Gentiles ſhall be deſirous to receive his doctrine.

[l] Meaning, unto a lawfull and juſt vocation.

[m] To aſſiſt and guide thee.

[n] As him, by whom the promiſe made to all nations in Abraham, ſhall bee fulfilled.

[o] I will not ſuffer my glory to be diminiſhed: which I ſhould doe, if I were not faithfull in performing the ſame, and the idolaters thereby would extoll their idoles a.

[p] As in time paſt I have beene true in my promiſes, ſo will I be in time.

[q] Meaning, the Arabians, under whom hee comprehendeth all the people of the Eaſt.

[r] He ſheweth the zeale of the Lord, and his power in the conſervation of his Church,

[ſ] I will haſt to execute my vengeance, which I have ſo long deferred, as a woman that deſireth to bee delivered when ſhee is in travell.

[t] That is, my poore people, which are in perplexity and care.

[u] To wit, Iſrael which ſhould have moſt light becauſe of my law.

[x] The Prieſt to whom my word is committed, which ſhould not only heare it himſelfe, but cauſe others to heare it.

[y] As the Prieſts & Prophets that ſhould bee lights to others,

[z] Becauſe they will not ackowledge this benefit of the Lord, who is ready to deliver them, he ſuffereth thē to be ſpoiled of their enemies through their owne faults and incredulitie.

[a] There ſhall be none to ſuccour them, or to will the enemie to reſtore that which he hath ſpoiled.

[b] Meaning Gods wrath.

becauſe we have ſinned againſt him? for they would not walke in his waies, neither be obedient unto his Law.

25 Therefore hee hath powred upon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire round about, and he knew not, and it burned him up, yet he conſidered not.

CHAP. XLIII.

2 The Lord comforteth his people. He promiſeth deliverance to the Iewes. 11 There is no God but one alone.

BUt now thus ſaith the Lord [a] that created thee, O Jaakob: and hee that formed thee, O Iſrael, [b] feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou paſſeſt through the [c] waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkeſt thorow the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle upon thee.

3 For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave [d] Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, *and* thou waſt honourable, and I loved thee, therefore will I give [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeed from the [f] Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Give: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Every one ſhall bee called by my [g] Name: for I created him for my glorie, formed him, and made him.

8 I will bring forth the blinde people, and they ſhall have eies, and the deafe, and they ſhall have eares.

9 Let all the nations be gathered [h] together, and let the people bee aſſembled: who among them can declare this, and ſhew us former things? let them bring forth [i] witneſſes, that they may bee juſtified: but let them [k] heare, and ſay, it *is* truth.

10 You [l] are my witneſſes, ſaith the Lord, and my [m] ſervant, whom I have choſen: therefore ye ſhall know and beleeve me, and yee ſhall underſtand that I am: before mee there was no God formed, neither ſhall there be after me.

11 I, *even* I am the Lord, and beſide me there is no Saviour.

12 I have declared, and I have ſaved, and I have ſhewed, when there was no ſtrange *god* among you: therefore you are my witneſſes, ſaith the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliver out of mine hand: I will doe it, and who ſhall let it?

14 Thus ſaith the Lord your redeemer, the holy One of Iſrael, For your ſake I have ſent to Babel, & [n] brought it down: they are all fugitives, and the Caldeans crie in [o] the ſhips.

15 I am the Lord your holy One, the creator of Iſrael, your King.

16 Thus ſaith the Lord which maketh a way in [p] the ſea, and a path in the mightie [q] waters.

17 When he [r] bringeth out the [ſ] charet and horſe, the armie and the power lie together, *and* ſhall not riſe, they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard yee the things of old.

19 Behold, I doe a new thing: now ſhall it come forth: ſhall you not know it? I will even make a way in the [t] deſert, *and* floods in the wilderneſſe.

20 The wilde [u] beaſts ſhall honour me, the dragons and the oſtriches, becauſe I gave water in the deſert, *and* floods in the wilderneſſe to give drinke to my people, even to mine elect.

21 This people have I formed for my ſelfe: they ſhall ſhew forth my praiſe.

22 And thou haſt not [x] called upon me, O Jaakob, but thou haſt [y] wearied me, O Iſrael.

23 Thou haſt [z] not brought mee the ſheepe of thy burnt offerings, neither haſt thou honoured me with thy ſacrifice. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweet [a] ſavour with money, neither haſt thou made me drunke with the fat of thy ſacrifices, but thou haſt made mee to [b] ſerve with thy ſinnes, and wearied mee with thine iniquities.

25 I, *even* I am he, that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.

26 Put me in [c] remembrance: let us be judged together: count thou that thou maiſt be juſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers have tranſgreſſed againſt mee.

28 Therefore I have [f] prophaned the rulers of the Sanctuarie, and have made Jaakob a curſe, and Iſrael a reproach.

CHAP. XLIV.

5 The Lord promiſeth comfort, and that he will aſſemble his Church of divers nations. 9 The vanitie of idoles. 17 The beaſtlineſſe of idolaters.

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[a] After theſe threatnings, hee promiſeth deliverance to his Church, becauſe hee hath regenerate them, adopted them, and called them.

[b] Whē thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit & the love of thy God, and it ſhall encourage thee.

[c] By water and fire, he meaneth all kinde of troubles and perils.

[d] I turned Saneheribs power againſt theſe countries, and made them to ſuffer that affliction which thou ſhouldeſt have done, and ſo were as the paiment of thy ranſome, cap. 37. 9.

[e] I will not ſpare any man, rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all the wicked in the world.

[f] He propheſieth of their deliverance from the captivitie of Babylon, and ſo of the calling of the univerſal Church, alluding to that which is written, Deut. 30. 3.

[g] Meaning, that hee could not bee unmindefull of them, except hee would neglect his owne Name and glorie

[h] Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap. 41. 22.

[i] To prove that the things which are ſpoken of thē, are true.

[k] Shewing, that the malice of the wicked hindereth them in the knowledg of the truth, becauſe they will not heare when God ſpeaketh by his word.

[l] The Prophets & people to whom I have givē my law.

[m] Meaning, ſpecially Chriſt, and by him all the faithfull.

[n] By Darius and Cyrus.

[o] They ſhall crie when they would eſcape by vvater, ſeeing that the courſe of Euphrates is turned another way by the enemie.

[p] When hee delivered thee from Pharaoh, Exod. 14. 22.

[q] When the Iſraelites paſſed thorow Jorden, Joſh. 3. 17.

[r] When he delivered his people out of Egypt.

[ſ] Pharaoh and his mightie armie.

[t] Meaning, that their deliverance out of Babylon ſhould bee more famous, then that from Egypt was, Jer. 23. 7. Hag. 2. 10. 2 Cor. 5. 17. Revel. 21. 5.

[u] They ſhall have ſuch abundance of all things, as they returne home even in the drie and barren places, that the very beaſts ſhall feele my benefits, and ſhall acknowledg thē: much more men ought to be thankfull for the ſame.

[x] Thou haſt not worſhipped me as thou oughteſt to have done.

[y] Becauſe thou haſt not willingly received that which I cōmand thee, thou diddeſt grieve me. Whereby hee ſheweth, that his mercies were the onely cauſe of their deliverance, foraſmuch as they had deſerved the contrary.

[z] Meaning, in true faith and obedience.

[a] Either for the compoſition of the ſweet ointment, Exod. 30. 34. or for the ſweet incenſe, Exod. 30. 7.

[b] Thou haſt made mee to beare an heavie burthen by thy ſinnes.

[c] If I forget any thing that may make for thy juſtification, put mee in remembrance, and ſpeak for thy ſelfe.

[d] Thine anceſtors.

[e] Thy Prieſts and thy Prophets.

[f] That is, rejected, abhorred, and deſtroied them in the wilderneſſe, & at other times.

YEt now heare, O Jaakob my ſervant, and Iſrael whom I have choſen.

2 Thus ſaith the Lord that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Jaakob my ſervant, and thou righteous, [b] whom I have choſen.

3 For I will powre water upon the [c] thirſtie, and floods upon the dry ground: I will powre my Spirit upon thy ſeed, and my bleſſing upon the buds.

4 And they [d] ſhall grow as among the graſſe, *and* as the willowes by the rivers of waters.

5 One ſhall ſay, I am the Lords: another [e] ſhall be called by the name of Jaakob: and another ſhall ſubſcribe with his hand unto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſaith the Lord the king of Iſrael, and his redeemer the Lord of hoſtes, [f] I am the firſt, and I am the laſt, and without me *is* there no God.

7 And who is like me, that ſhall [g] call and ſhall declare it, and ſet [h] it in order before me, ſince I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them ſhew unto them.

8 Feare ye not, neither bee afraid: have not I told thee of old, and have declared it? [l] you are even my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things ſhall nothing profit: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowſhip thereof ſhall be confounded: for the workemen themſelves are men: let them all be gathered together, and [r] ſtand up, *yet* they ſhall feare and be confounded together.

12 The ſmith *taketh* an inſtrument, and worketh in the coales, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an [ſ] hungred, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red threed, hee planeth it, and he purtrayeth it with the compaſſe, and maketh it after the faſhion of a man, *and* according to the beautie of a man, that it may remaine in [t] an houſe.

14 Hee will hew him downe cedars, and take the pine tree and the oake, and taketh courage among the trees of the foreſt: he planteth a firre-tree, and the raine doth nouriſh it.

15 And man burneth thereof: for hee will take thereof, and [u] warme himſelfe: he alſo kindleth it and baketh bread, yet he maketh a god, and worſhippeth it: he maketh it an idole and boweth unto it.

16 He burneth the halfe thereof even in the fire, *and* upon the halfe thereof he [x] eateth fleſh, he roſteth the roſte and is ſatisfied: alſo hee warmeth himſelfe, and ſaith, Aha, I am warme, I have beene at the fire.

17 And the reſidue thereof he maketh a god, *even* his idole: he boweth unto it, and worſhippeth and praieth unto it, and ſaith, Deliver me: for thou art my God.

18 They have not knowne, nor underſtood: [y] for *God* hath ſhut their eies that they cannot ſee, *and* their hearts, that they cannot underſtand.

19 And none ‡ conſidereth in his heart, neither *is* there knowledge nor underſtanding to ſay, I have burnt halfe of it, even in the fire, and have baked bread alſo upon the coles thereof: I have roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bow to the ſtocke of a tree?

20 He feedeth [z] of aſhes: a ſeduced heart hath deceived him, that he cannot deliver his ſoule, nor ſay, Is there not a lie in my right hand?

21 [a] Remember theſe (O Jaakob and Iſrael) for thou art my ſervant: I have formed thee: thou art my ſervant: O Iſrael forget me not.

22 I have put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt: turne unto me, for I have redeemed thee.

23 [b] Rejoice, ye heavens: for the Lord hath done it: ſhoute yee lower parts of the earth: braſt forth into praiſes yee mountains, O foreſt and every tree therein: for the Lord hath redeemed Jaakob and will be glorified in Iſrael.

24 Thus ſaith the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that ſpread out the heavens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the [c] tokens of the ſoothſaiers, and make them that conjecture, fooles, and turne the wiſe men backward, and make their knowledge fooliſhneſſe.

26 ¶ He confirmeth the word of his [d] ſervant, and performeth the counſell of his meſſengers, ſaying to Jeruſalem, thou

ſhalt

[a] He created and choſe thee from the beginning of his owne mercie, and before thou couldeſt merit any thing.

[b] Whom God accepteth as righteous: or, which haddeſt occaſion thereunto becauſe of the Law, and of thine holy vocation.

[c] Becauſe man of himſelfe is as the drie and barren land, he promiſeth to moiſten him with the waters of his holy Spirit, Joel 2.28. Joh.7.38. Acts 2.17.

[d] That is, thy children and poſteritie ſhall increaſe wonderfully after their deliverance from Babylon.

[e] By this diverſitie of ſpeech hee meaneth one thing: that is, that the people ſhall be holy, and receive the true religion of God, as Pſal. 87. 5.

[f] I am alwaies like my ſelfe, that is, mercifull toward my Church and moſt able to maintaine it, as Chap. 41. 4. and 48.12. Rev.1 17. and 22. 13.

[g] And appoint them that ſhal deliver the Church.

[h] That is, declare unto mee how I ought to proceed herein.

[i] God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternall election.

[k] Meaning, their idoles.

[l] Reade Chapt. 43. 10.

[m] Whatſoever they beſtow upon their idoles, to make thẽ to ſeem glorious.

[n] That is, the idolaters, ſeeing their idols blinde, muſt needs be witneſſes of their owne blindneſſe, and feeling that they are not able to helpe them, muſt confeſſe that they have no power.

[o] Meaning, that whatſoever is made by the hand of man, if it bee eſteemed as God, is moſt deteſtable.

[p] Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not onely here called unprofitable, but chap. 41. 24 abominable: and Jeremie calleth them the worke of errours, Jerem. 10. 15. Habakkuk, a lying teacher, 2. 18.

[q] That is, which by any way conſent either to the making or worſhipping.

[r] Signifying, that the multitude ſhould not then ſave the idolaters, when God will take vengeance, although they excuſe themſelves thereby among men.

[ſ] He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet forth their devotions toward their idoles.

[t] To place it in ſome Temple.

[u] He ſetteth forth the obſtinacie and malice of the idolaters, which, though they ſee by daily experience that their idols are no better then the reſt of the matter whereof they are made, yet they refuſe the one part, & make a god of the other, as the Papiſts make their cake-god, and the reſt of their idoles.

[x] That is, he either maketh a table or trenchers.

[y] The Prophet giveth here an anſwere to all them that wonder how it is poſſible that any ſhould bee ſo blinde to commit ſuch abomination ſaying, that God that blinded their eies, and hardened their hearts.

‡ *Ebr. turneth.*

[z] He is abuſed as one that would eat aſhes, thinking to ſatisfie his hũger.

[a] Shewing, that mans heart is inclined to idolatry, and therefore hee warneth his people by theſe examples, that they ſhould not cleave to any, but to the living God, when they ſhould bee among the idolaters.

[b] He ſheweth, that the worke of the Lord toward his people ſhall be ſo great that the inſenſible creatures ſhall bee moved therewith.

[c] He armeth them againſt the ſoothſaiers of Babylon, which would have borne them in hand, that they knew by the ſtars that God would not deliver them, and that Babylon ſhould ſtand.

[d] Of Iſaiah, and the reſt of his Prophets, which did aſſure the Church of Gods favour and deliverance.

ſhalt be inhabited: and to the cities of Judah, Ye ſhall be built up, and I will repaire the decaied places thereof.

27 He ſaith to the [e] deepe, Be drie, and I will drie up thy floods.

28 He ſaith to [f] Cyrus, *Thou art* my ſhepheard: and he ſhall performe all my deſire, ſaying alſo to Jeruſalem, Thou ſhalt be built: and to the Temple, Thy foundation ſhall be ſurely laid.

CHAP. XLV.

1 The deliverance of the people of Cyrus. 9 God is juſt in all his workes. 20 The calling of the Gentiles.

Thus ſaith the Lord unto [a] Cyrus his [b] anointed, whoſe right hand I have holden to [c] ſubdue nations before him: therefore will I weaken the loines of kings, and open the doores before him, and the gates ſhall not be ſhut.

2 I will goe before thee, and make the [d] crooked ſtraight: I will breake the braſen doores, and burſt the iron barres.

3 And I will give thee the treaſures of darkneſſe, and the things hid in ſecret places, that thou maiſt [e] know that I am the Lord, which call thee by thy name, even the God of Iſrael.

4 For Jaakob my ſervants [f] ſake, and Iſrael mine elect, I will even call *thee* by thy name *and* name thee, though thou haſt not knowne me:

5 I am the Lord, and there is none other: there is no God beſide mee: I [g] girded thee, though thou haſt not knowne me,

6 That they may know from the riſing of the Sunne, and from the Weſt, that there is none beſides me: I am the Lord, and there is none other.

7 I forme the [h] light, and create darkneſſe: I make peace, and create evill: I the Lord doe all theſe things.

8 Yee heavens, ſend the dew from above, and let the clouds drop downe [i] righteouſneſſe: let the earth open, and let ſalvation and juſtice grow forth: let it bring them forth together: I the Lord have [k] created him.

9 [l] Woe bee unto him that ſtriveth with his maker, the potſheard with the potſheards of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, [m] It hath none hands?

10 Woe unto him that ſaith to *his* father, What haſt thou begotten? or to *his* mother, what haſt thou brought forth?

11 Thus ſaith the Lord, the holy One of Iſrael, & his maker, Aske me [n] of things to come concerning my ſonnes, and concerning the workes of mine hands: command you me.

12 I have made the earth, and created man upon it: I, whoſe hands have ſpread out the heavens: I have even commanded all their [o] armie.

13 I have raiſed [p] him in righteouſnes, and I will direct all his waies: hee ſhall build my citie, and hee ſhall let goe my captives, not for [q] price nor reward, ſaith the Lord of hoſtes.

14 Thus ſaith the Lord, The labour of [r] Egypt, and the merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come unto thee, and they ſhall bee [ſ] thine: they ſhall follow thee, *and* ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication unto thee, *ſaying*, Surely God is in thee, and there *is* none other God beſides.

15 Verely, thou, O God, [t] hideſt thy ſelfe, O God the Saviour of Iſrael.

16 All they ſhall bee aſhamed, and alſo confounded: they ſhall goe to confuſion together, that are the makers of images.

17 *But* Iſrael ſhalbe ſaved in the Lord, with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the Lord (that created heaven, God himſelfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited.) I am the Lord, and there *is* none other.

19 I have not ſpoken in ſecret, *neither* [x] in a place of darkneſſe in the earth: I ſaid not in vaine unto the ſeed of Jaakob, Seeke you mee, I the Lord doe ſpeake righteouſneſſe, and declare righteous things.

20 Aſſemble your ſelves, and come: draw neare together, [y] ye abject of the Gentiles: they have no knowledge, that ſet up the wood of their idole, and pray unto a god that cannot ſave them.

21 Tell yee and bring them, and let them take counſell together, who hath declared this from the beginning? *or* hath told it of old? Have not I the Lord? and there *is* none other God beſide me, a juſt God, and a Saviour: there *is* none beſide mee.

22 Looke unto me, and ye ſhall be ſaved: all the [z] ends of the earth ſhall bee ſaved: for I am God: and there *is* none other.

23 I have ſworne by my ſelfe: the word is gone out of my mouth in [a] righteouſneſſe, and ſhall not returne, That every knee [b] ſhall bow unto me, *and* everie

[e] He ſheweth, that Gods work ſhould be no leſſe notable in this their deliverance, then when he brought them out of Egypt through the ſea.

[f] To aſſure them of their deliverance, he nameth the perſon by whom it ſhould be, more then an hundred yeere before he was born,

[a] To aſſure the Jewes of their deliverance againſt the great tentatiens that they ſhould abide, hee nameth the perſon & the means.

[b] Becauſe Cyrus ſhould execute the office of a deliverer, God called him his anointed for a time, but after another ſort, then hee called David.

[c] To guide him in the deliverance of my people.

[d] I will take away all impediments and lets.

[e] Not that Cyrus did know God to worſhip him aright, but he had a certain particular knowledge, as profane men may have of his power, and ſo was compelled to deliver Gods people.

[f] Not for any thing that is in thee, or for thy worthineſſe.

[g] I have given thee ſtrength, power, and authoritie.

[h] I ſend peace & warre, proſperitie and adverſity, as Amos 3. 6.

[i] He comforteth the Jewes, as if hee would ſay, Though when yee looke to the heavens and earth for ſuccour, yee ſee nothing now but ſignes of Gods wrath, yet I will cauſe them to bring forth moſt certaine tokens of your deliverance, and of the performance of my promiſe, which is meant by righteouſneſſe.

[k] I have appointed Cyrus to this uſe and purpoſe.

[l] Hereby he brideleth their impatiencie, which in adverſitie and trouble murmure againſt God, and will not tarie his pleaſure: willing that man ſhould match with his like, and not contend againſt God.

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[m] That is, it is not perfectly made. [n] In ſtead of murmuring, humble your ſelves, and aske what you wil for the conſolation of my children, and you ſhall be ſure of it, as yee are of theſe things which are at your commandement. Some reade it with an interrogation, and make it the application of the ſimilitude.

[o] That is, the ſtarres.

[p] To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in delivering my people.

[q] Meaning freely and without ranſome or any grievous condition.

[r] Theſe people were tributaries to the Perſians, & ſo King Artahſhaſhte gave this money toward the building of the Temple, Ezra 7. 21.

[ſ] Whereas before they were thine enemies, they ſhal now honor thee, and thou ſhalt rule them; which was accompliſhed in the time of Chriſt.

[t] Hereby hee exhorteth the Jewes to patience, though their deliverance bee deferred for a time: ſhewing, that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroied.

[u] To wit, of man, but chiefly of his Church.

[x] As doe the falſe gods, which give uncertain anſwers.

[y] All ye idolaters, which, though you ſeem to have never ſo much worldly dignitie, yet in Gods ſight you are vile and abject.

[z] Hee calleth the idolaters to repentance, willing them to looke unto him with the eye of faith.

[a] That is, that the thing, which I have promiſed, ſhall be faithfully performed.

[b] The knowledge of God and the true worſhipping ſhall be through all the world, Rom. 14. 11. Phil 2, 10. whereby he ſignifieth, that we muſt not onely ſerve God in heart, but declare the ſame alſo by outward profeſſion.

rie tongue ſhall ſweare *by mee*.

24 Surely [c] he ſhall ſay, In the Lord have I righteouſneſſe and ſtrength: hee ſhall come unto him, and all that [d] provoke him, ſhall be aſhamed.

25 The whole ſeed of Iſrael ſhall bee juſtified and glorie in the Lord.

CHAP. XLVI.

1 *The deſtruction of Babylon, and of their idoles.* 3 *Hee calleth the Iewes to the conſideration of his workes.*

BEl is bowed down: [a] Nebo is falne: their idoles were upon the [b] beaſts, and upon the cattel: they which did beare you, *were* laden with a wearie burthen.

2 [c] They are bowed downe, *and* falne together: for they could not rid them of the burthen, and their [d] ſoule is gone into captivitie.

3 Heare ye me, O houſe of Jaakob, and all that remaine of the houſe of Iſrael, which are [e] borne of mee *from* the wombe, and brought up of me *from* the birth.

4 Therefore unto old age, I the ſame, even I wil beare *you* until the hoare haires: I have made *you*: I will alſo beare *you*, and I will carie *you*, [f] and I wil deliver *you*.

5 ¶ To whom will ye make me like, or make me equall, or [g] compare me, that I ſhould be like him?

6 They draw gold out of the bagge, and weigh ſilver in the ballance, *and* hire a goldſmith to make a god of it, *and* they bow downe and worſhip it.

7 They beare it upon the ſhoulders: they carie him and ſet him in his place: ſo doth he ſtand, *and* cannot remove from his place. Though one crie unto him, yet can he not anſwer nor deliver him out of his tribulation.

8 Remember this, and be aſhamed: bring it againe [h] to minde, O you tranſgreſſers.

9 Remember the former things of old: for I am God and there *is* none other God, and there *is* nothing like me,

10 Which declare the laſt thing from the beginning: and from of old, the things that were not done, ſaying, My counſell ſhall ſtand, and I will doe whatſoever I will.

11 I call a [i] bird from the Eaſt, *and* the man of my [k] counſell from farre: as I have ſpoken, ſo will I bring it to paſſe: I have purpoſed it, and I will doe it.

12 Heare me, ye ſtubborne hearted, that are farre from [l] juſtice.

13 I bring [m] neere my juſtice: it ſhall not be farre off, and my ſalvation ſhall not tarie: for I will give ſalvation in Zion, *and* my glorie unto Iſrael.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

COme downe and ſit in the duſt: O [a] virgin, daughter of Babel, ſit on the ground: there is no [b] throne, O daughter of the Caldeans: for thou ſhalt no more be called tender and delicate.

2 Take the mill ſtones, and [c] grinde meale: loſe thy lockes: [d] make bare thy feet: uncover the leg, *and* paſſe through the floods.

3 Thy filthineſſe ſhall be diſcovered, and thy ſhame ſhall be ſeene: I will take vengeance, and I will not meet *thee as* a [e] man.

4 [f] Our Redeemer, the Lord of hoſts *is* his Name, the holy One of Iſrael.

5 [g] Sit ſtill, and get thee into darkneſſe, O daughter of the Caldeans: for thou ſhalt no more be called, The ladie of kingdomes.

6 I was wroth with my people: I have poluted mine inheritance, and given them into thine hand: thou didſt ſhew them no [h] mercie, but thou diddeſt lay thy very heavie yoke upon the ancient.

7 And thou ſaideſt, I ſhall bee a ladie for ever, ſo that thou diddeſt not let thy minde to theſe things, neither diddeſt thou remember the latter end thereof.

8 Therefore now heare, thou that art given to pleaſures, and dwelleſt careleſſe, She ſaith in her heart, I am, and none elſe: I ſhall not ſit *as* a widow, neither ſhall know the loſſe of children.

9 But theſe two things ſhall come to thee ſuddenly on one day, the loſſe of children and widowhood: they ſhall come upon thee in their [i] perfection, for the multitude of thy divinations, and for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wickednes, thou haſt ſaid, None ſeeth me. Thy [k] wiſdome and thy knowledge, they have cauſed thee to rebell, and thou haſt ſaid in thine heart, I am, and none elſe.

11 Therefore ſhall evill come upon thee, and thou ſhalt not know the morning thereof: deſtruction ſhall fall upon thee, which thou ſhalt not bee able to put away: deſtruction ſhall come upon thee ſuddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy ſoothſaiers (with whom thou haſt [l] wearied thy ſelfe from thy youth) if ſo be thou maieſt have profit, *or* if ſo be thou maieſt have ſtrength.

13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtarre-gazers, and prognoſticators ſtand up, and ſave thee from theſe things, that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burne them: they ſhall not

deliver

[c] Meaning, the faithfull ſhal feele and confeſſe this.

[d] All the contemners of God.

[a] Theſe were the chiefe idoles of Babylon.

[b] Becauſe they were of gold and ſilver, the Medes and Perſians caried them away.

[c] The beaſts that caried the idoles fell downe under their burthen.

[d] Hee derideth the idoles, which had neither ſoule nor ſenſe.

[e] He ſheweth the difference between the idoles and the true God: for they muſt bee caried of others, but God himſelfe carieth his, as Deut. 32. 11.

[f] Seeing I have begotten you, I will nouriſh and preſerve you for ever.

[g] The people of God, ſeeing their owne calamitie, and the flouriſhing eſtate of the Babylonians, ſhould be tempted to think that their God was not ſo mightie as the idoles of their enemies: therefore he deſcribeth the originall of all the idoles, to make them to bee abhorred of all men: ſhewing, that the moſt that can bee ſpoken in their commendation, is but to prove them vile, Baruc, 6. 25.

[h] Become vviſe, meaning, that all idolaters are without wit or ſenſe, like mad men.

[i] That is, Cyrus, which ſhall come as ſwift as a bird, and fight againſt Babylon.

[k] Him, by whom I have appointed to execute that, which I have determined.

[l] Which by your incredulity would let the performance of my promiſe.

[m] He ſheweth that mans incredulitie cannot aboliſh the promiſe of God, Rom. 3. 3.

[a] Which haſt lived in wealth and wantonneſſe, and haſt not yet beene overcome by any enemie.

[b] Thy governement ſhall be taken from thee.

[c] Thou ſhalt bee brought to moſt vile ſervitude: for to turne the mill was the office of ſlaves.

[d] The things wherein ſhee ſetteth her greateſt pride, ſhalbe made vile, even from the head to the foot.

[e] I wil uſe no humanitie nor pitie toward thee.

[f] The Iſraelites ſhall confeſſe, that the Lord doth this for his Churches ſake.

[g] For very ſhame, and hide thy ſelfe.

[h] They abuſed Gods judgments, thinking that hee puniſhed the Iſraelites, becauſe he would utterly caſt them off, and therefore in ſtead of pitying their miſerie, thou diddeſt increaſe it.

[i] So that thy puniſhment ſhall be ſo great, as it is poſſible to bee imagined.

[k] Thou diddeſt thinke that thine own wiſdome & policie would have ſaved thee.

[l] Hee derideth their vaine confidence, that put their truſt in any thing but in God, condemning alſo ſuch vaine ſciences, which ſerve to no uſe, but to delude the people, and to bring them from depending onely on God.

deliver their owne lives from the power of the flame: there *ſhall be* no coles [m] to warme at, *nor* light to ſit by.

15 Thus ſhall they ſerve thee, with whom thou haſt wearied thee, *even* thy merchants from thy youth: every one ſhall wander to his owne [n] quarter, none ſhall ſave thee.

CHAP. XLVIII.

1 The hypocriſie of the Iewes is reproved. 11 The Lord alone will bee worſhipped. 20 Of their deliverance out of Babylon.

HEare yee this, O houſe of Jaakob, which are [a] called by the name of Iſrael, and are come out of [b] the waters of Judah: which ſweare by the Name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſſe.

2 For they are called of the holy citie, and ſtay themſelves [c] upon the god of Iſrael, whoſe Name *is* the Lord of hoſtes.

3 I have declared the former things of old, and they went out of my mouth, and I ſhewed [d] them: I did them ſuddenly, and they came to paſſe.

4 Becauſe I knew that [e] thou art obſtinate, and thy necke *is* an iron ſinew, and thy brow braſſe,

5 Therefore I have declared it to thee of old: before it came to paſſe, I ſhewed [f] it thee, leſt thou ſhouldeſt ſay, Mine idole hath done them, and my carved image, and my molten image hath commanded them.

6 Thou haſt heard, behold all this, and will not ye [g] declare it? I have ſhewed thee new things, even now, and hid things which thou kneweſt not.

7 They are created now, and not of old, and even before this thou heardeſt them not, leſt thou ſhouldeſt ſay, Behold, I [h] knew them.

8 Yet thou heardeſt them not, neither diddeſt know them, neither yet was thine eare opened of old: for I knew that thou wouldeſt grievouſly tranſgreſſe: therefore have I called thee a tranſgreſſor from the [i] wombe.

9 For my Names ſake will I deferre my wrath, and for my praiſe will I refraine it from thee, [k] that I cut thee not off.

10 Behold, I have fined thee, but [l] not as ſilver: I have [m] choſen thee in the fornace of affliction.

11 For mine owne ſake, for mine own ſake will I doe it: for how ſhould *my Name* [n] be poluted? [o] ſurely, I will not give my glorie unto another.

12 Heare me, O Jaakob and Iſrael, my called, [p] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: when I call them, [q] they ſtand up together.

14 All you aſſemble your ſelves, and heare: which among them hath declared theſe things? the Lord hath [r] loved him: he will doe his will in Babel, and his arme *ſhall be* againſt the Caldeans.

15 I, *even* I have ſpoken it, and I have called him: I have brought him, and his way ſhall proſper.

16 Come neere unto me: heare yee this: I have not ſpoken it in ſecret from the [ſ] beginning: from the time that the thing was, I was there, and now the Lord God and his ſpirit hath [t] ſent me.

17 Thus ſaith the Lord thy redeemer, the holy One of Iſrael, I am the Lord thy God, which teach thee [u] to profit, and leade thee by the way that thou ſhouldeſt goe.

18 Oh that thou haddeſt hearkened to my commandements! then had thy proſperitie beene as the flood, and thy righteouſneſſe as the waves of the ſea.

19 Thy ſeed alſo had been as the ſand, and the fruit of thy bodie like the gravell thereof: his [x] name ſhould not have been cut off nor deſtroied before me.

20 [y] Goe yee out of Babel: flee yee from the Caldeans, with a voice of joy: tell and declare this: ſhew it forth to the end of the earth: ſay yee, The Lord hath redeemed his ſervant Jaakob.

21 And they [z] were not thirſtie: hee led them through the wilderneſſe: he cauſed the waters to flow out of the rocke for them: for he clave the rocke, and the waters guſhed out.

22 There is no [a] peace, ſaith the Lord, unto the wicked.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeve his promiſes. 6 Christ is the ſalvation of all that beleeve, and will deliver them from the tyrannie of their enemies.

HEare ye me, O Iſles, and hearken, ye people from farre. The Lord hath called [a] me from [b] the wombe, and made mention of my name from my mothers bellie.

2 And he hath made my mouth like a ſharpe [c] ſword: under the ſhadow of his hand hath he [d] hid me, and made me a choſen ſhaft, *and* hid me in his quiver.

3 And ſaid unto me, thou art my ſervant [e] Iſrael, for I will bee glorious in thee.

4 And I ſaid, I have [f] laboured in

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[m] They ſhall utterly periſh, and no part of them remaine.

[n] They ſhall flee everie one to that place, which hee thought by his ſpeculation to be moſt ſure: but that ſhall deceive thẽ.

[a] Hee detecteth their hypocriſie, which vaunted themſelves to bee Iſraelites, & were not ſo in deed.

[b] Meaning, the fountaine and ſtocke.

[c] They make ſhew as though they would have none other God.

[d] He ſheweth, that they could not accuſe him in any thing, for as much as he had performed whatſoever he had promiſed.

[e] I have done for thee, more then I promiſed, that thy ſtubbornneſſe and impudency might have beene overcome.

[f] How thou ſhouldeſt be delivered out of Babylon.

[g] Will ye not acknowledge this my benefit, and declare it unto others?

[h] Shewing, that mans arrogancie is the cauſe why God doth not declare all things at once, leſt they ſhould attribute this knowledge to their owne wiſedome.

[i] From the time that I brought thee out of Egypt: for that deliverance was at the birth of the Church.

[k] As it was my free mercie that I did chuſe thee, ſo it is my free mercie that muſt ſave thee.

[l] For I had reſpect to thy weakneſſe and infirmitie: for in ſilver there is ſome purenes, but in us there is nothing but droſſe.

[m] I tooke thee out of the fornace where thou ſhouldeſt have beene conſumed.

[n] God joineth the ſalvation of his, with his own honour: ſo that they cannot periſh, but his glorie ſhould be diminiſhed, as Deut. 32. 27.

[o] Reade Chapt. 42. 8.

[p] Reade Chapt. 41. 4.

[q] To obey mee, and to doe whatſoever I command them.

[r] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[ſ] Since the time that I declared my ſelfe to your fathers.

[t] Thus the Prophet ſpeaketh for himſelfe, and to aſſure them of theſe things.

[u] What things ſhall doe thee good.

[x] That is, the proſperous eſtate of Iſrael.

[y] After that hee had forewarned them of their captivitie, and of the cauſe thereof, hee ſheweth them the great joy that ſhal come of their deliverance.

[z] He ſheweth, that it ſhall be as eaſie to deliver them, as hee did their fathers out of Egypt.

[a] Thus he ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom was neither faith nor repentance, as Chapt. 57. 21.

[a] This is ſpoken in the perſon of Chriſt, to aſſure the faithfull, that theſe promiſes ſhould come to paſſe, for they were all made in him, and in him ſhould be performed.

[b] This is meant of the time that Chriſt ſhould bee manifeſted to the world, as Pſal. 2. 7.

[c] By the ſword and ſhaft, he ſignifieth the vertue and efficacie of Chriſts doctrine.

[d] God hath taken me to his protection and defence: this chiefly is meant of Chriſt, and may alſo be applied to the miniſters of his word.

[e] By Iſrael is meant Chriſt, and all the bodie of the faithfull, as the members and their head.

[f] Thus Chriſt in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.

vaine: I have ſpent my ſtrength in vaine and for nothing: but my judgement *is* with the Lord, and my worke with my God.

5 And now ſaith the Lord, that formed me from the womb to be his ſervant, that I may bring Jaakob againe to him (though Iſrael be not gathered, [g] yet ſhall I be glorious in the ſight of the Lord: and my God ſhall be my ſtrength.)

6 And he ſaid, it is a ſmall thing that thou ſhouldeſt be my ſervant, to raiſe up the tribes of Jaakob, and to reſtore the deſolations of Iſrael: I will alſo give [h] thee for a light of the Gentiles, that thou maiſt bee my ſalvation unto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, *and* his holy One, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a [i] ſervant of rulers, Kings ſhall ſee, and [k] ariſe, and princes ſhall worſhip, becauſe of the Lord, that is faithfull: and the holy One of Iſrael which hath choſen thee.

8 Thus ſaith the Lord, [l] in an acceptable time I have heard thee: and in a day of ſalvation have I helped thee: and I will preſerve thee, and will [m] give thee for a covenant of the people, that thou maieſt raiſe up the [n] earth, and obtaine the inheritance of the deſolate heritages:

9 That thou maieſt ſay to the [o] priſoners, Goe forth: and to them that are in darkneſſe, Shew your ſelves: they ſhall feed in the waies, and their [p] paſtures ſhall bee in all the tops of the hilles.

10 They ſhall not be hungrie, neither ſhall they be thirſtie, neither ſhall the heat ſmite them, nor the ſunne: for hee that hath compaſſion [q] on them, ſhall lead them: even to the ſprings of waters ſhall he drive them.

11 And I will make all my mountains, as a way, and my paths ſhall be exalted.

12 Behold, theſe ſhall come from farre: and loe, theſe from the North and from the Weſt, and theſe from the land of [r] Sinim.

13 Rejoice, O [ſ] heavens, and be joyfull, O earth: braſt forth into praiſe, O mountaines: for God hath comforted his people, and will have mercie on his afflicted.

14 But Zion ſaid, The Lord [t] hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palme of *mine* [u] hands: thy [x] walles *are* ever in my ſight.

17 Thy builders make [y] haſte: thy deſtroiers and they that made thee waſté, are departed from thee.

18 Lift up thine eies round about and behold: all theſe gather themſelves together, *and* come to thee: as I live, ſaith the Lord, thou ſhalt ſurely [z] put them all upon thee as a garment, and girde thy ſelfe with them like a bride.

19 For thy deſolations, and thy waſte places, and thy land deſtroied, ſhall ſurely be now narrow for them that ſhall dwell in it, and they that did devoure thee, ſhall be farre away.

20 The children of thy barrenneſſe ſhall ſay again in thine eares, The place is ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I am barren, and deſolate, a captive and a wanderer to and fro? and who hath nouriſhed them? behold, I was left alone: whence are theſe?

22 Thus ſaith the Lord God, Behold, I will lift up mine hand to the [a] Gentiles, and ſet up my ſtandart to the people: and they ſhall bring thy ſonnes *in their* armes: and thy daughters ſhall bee carried upon *their* ſhoulders.

23 And Kings [b] ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes: they ſhall worſhip thee with *their* faces toward the earth, and licke up the [c] duſt of thy feet: and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for mee.

24 Shall the prey be [d] taken from the mightie? or the juſt captivitie delivered?

25 But thus ſaith the Lord, [e] Even the captivitie of the mightie ſhall bee taken away, and the prey of the tyrant ſhall be delivered: for I will contend with him that contendeth with thee, and I will ſave thy children.

26 And will feed them that ſpoile thee, with [f] their own fleſh, and they ſhall bee drunken with their owne blood, as with ſweet wine: and all fleſh ſhall know that I the Lord am thy Saviour and thy redeemer, the mightie one of Jaakob.

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed. 3 Chriſts obedience and victorie.

THus ſaith the Lord, Where is that [a] bill of your mothers divorcement,

[b] whom

[g] Though the Jewes refuſe my doctrine, yet God will approve my miniſterie.

[h] To declare my Goſpell to the Gentiles, Chapt. 42 6 Acts 13.47. Luke 2.32.

[i] Meaning, the Jewes, whom tyrants keepe in bondage.

[k] The benefit of their deliverance ſhalbe ſo great, that great & ſmall ſhall acknowledge it, and reverence God for it.

[l] Thus he ſpeaketh of his Church, when hee would ſhew his mercie toward it, 2 Cor. 6.2.

[m] Meaning, Chriſt alone.

[n] Signifying, that before Chriſt renue the earth by his word, there is nothing but confuſion and diſorder.

[o] To them that are in the priſon of ſin and death.

[p] Being in Chriſts protection, they ſhalbe ſafe againſt all dangers, and free from the fear of their enemies.

[q] Meaning, that there ſhould bee nothing in their way from Babylon, that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

[r] Meaning, the South countrey, ſo that Chriſt ſhall deliver his from all the parts of the world.

[ſ] Reade Chapt. 44.23.

[t] Hee objecteth what the faithfull might ſay in their long affliction, and anſwereth thereunto to comfort them, with a moſt proper ſimilitude, and full of conſolation.

[u] Becauſe I would not forget thee.

[x] Meaning, the good order of policie and diſcipline.

[y] I have a continuall care to build thee up againe, and to deſtroy thine enemies.

[z] Hee ſheweth, what are the ornaments of the Church: to have many children, which are aſſembled by the word of God, and governed by his ſpirit.

[a] He ſhweth that Chriſt will not onely gather this great number of the Jews, but alſo of the Gentiles.

[b] Meaning, the Kings ſhall bee converted to the Goſpel, and beſtow their power and authority for the preſervation of the Church.

[c] Beeing joined with the Church, they ſhall humble themſelves to Chriſt their head, and give him all honour.

[d] He maketh this as an objection, as though the Caldeans were ſtrong, and had them in juſt poſſeſſion.

[e] This is the anſwere to their objection, that none is ſtronger then the Lord, neither hath a more juſt title unto them.

[f] I will cauſe them to deſtroy one another, as Judg. 7 22. 2 Chron. 20,22. Chapt. 19.2.

[a] Meaning, that hee had not forſaken her, but through her owne occaſion, as Hoſ. 2,2.

[b] whom I have caſt off? or who is the creditour [c] to whom I ſold you? Behold, for your iniquities are yee ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherefore [d] came I, and there was no man? I called, and none anſwered: is mine hand ſo [e] ſhortned, that it cannot helpe? or have I no power to deliver? Behold, at my rebuke I drie up the Sea: I make the floods deſert: their fiſh rotteth for want of water, and dieth for thirſt.

3 I clothe the heavens with darknes, and make a [f] ſacke their covering.

4 The Lord God hath [g] given me a tongue of the learned, that I ſhould know *to miniſter* a word in time to him that is [h] wearie: he will raiſe me up in the morning: in the morning he will waken mine eare to heare, [i] as the learner.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gave my backe unto the [k] ſmiters, and my cheekes to the nippers: I hid not my face from ſhame and ſpitting.

7 For the Lord God will helpe me, therefore ſhall I not bee confounded: therefore have I ſet my face like a flint, and I know that I ſhall not bee aſhamed.

8 He is neere that juſtifieth me: who will contend with me? Let us ſtand together: who *is* mine adverſarie? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne mee? loe, they ſhall waxe old as a garment: the mothe ſhall eate them up.

10 [l] Who is among you that feareth the Lord? let him heare the voice of his ſervant: he that walketh in darkneſſe, and hath no light, let him truſt in the Name of the Lord, and ſtay upon his God.

11 Behold, all you kindle [m] a fire, and are compaſſed about with ſparkes: walke in the light of your fire, and in the ſparkes that ye have kindled. This ſhall ye have of mine hand: yee ſhall lie downe in ſorrow.

[b] Which ſhould declare that I have cut her off: meaning that they could ſhew none.

[c] Signifying, that he ſold them not for any debt or povertie, but that they ſold themſelves to ſinnes, to buy their owne luſts & pleaſures.

[d] He came by his Prophets and miniſters, but they would not beleeve their doctrine and convert.

[e] Am I not as able to helpe you as I have holpen your fathers of old, when I dried up the red ſea, and killed the fiſh in the rivers, and alſo afterward in Jorden?

[f] As I did in Egypt in token of my diſpleaſure, Exod. 10. 21.

[g] The Prophet doth repreſent here the perſon & charge of them that are juſtly called to the miniſterie of Gods word.

[h] To him that is oppreſſed by affliction and miſerie.

[i] As they that are taught and made meet by him.

[k] I did not ſhrink from God for any perſecution or calamitie: Whereby hee ſheweth, that the true miniſters of God can looke for none other recõpence of the wicked, but after this ſort, and alſo what is their comfort.

[l] Shewing, that it is a rare thing, that any ſhould obey aright Gods true miniſters, though they labor to bring them from hell to heaven.

[m] You have ſought conſolation by your owne deviſes, and have refuſed the light and conſolation, which God hath offered: therefore ye ſhall remain in ſorrow, and not be comforted.

CHAP. LI.

1 To truſt in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ieruſalem, 22 And her deliverance.

HEare me, yee [a] that follow after righteouſneſſe, *and* yee that ſeeke the Lord: looke unto the [b] rocke, *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Conſider Abraham your father, and Sarah that bare you: for I called him alone, and bleſſed him, and increaſed him.

3 Surely the Lord ſhall comfort Zion: hee ſhall comfort all her deſolations, and hee ſhall make her deſert [c] like Eden, and her wilderneſſe like the garden of the Lord: joy and gladneſſe ſhall bee found therein: praiſe, and the voice of ſinging.

4 Hearken yee unto me my people, give eare unto me, O my people: for a [d] law ſhall proceed from me, and I will bring forth my judgement for the light of the people.

5 My [e] righteouſneſſe is neere: my ſalvation goeth forth, and mine [f] armes ſhall judge the people: the Iſles ſhall wait for me, and ſhall truſt unto mine arme.

6 Lift up your eies to the heavens, and look upon the earth beneath: for the [g] heavens ſhall vaniſh away like ſmoke, and the earth ſhall waxe old like a garment, and they that dwell therein ſhall periſh in like manner, but my ſalvation ſhall be for ever, and my righteouſneſſe ſhall not be aboliſhed.

7 Hearken unto me, yee that know righteouſneſſe, thy people in whoſe heart *is* my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the mothe ſhall eate them up like a garment, and the worme ſhall eate them like wooll: but my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation.

9 Riſe up, riſe up, and put on ſtrength, O arme of the Lord: riſe up as [h] in the old time in the generations of the world. Art not thou the ſame, that hath [i] cut Rahab, and wounded the [k] dragon?

10 Art not thou the ſame which hath dried the Sea, *even* the waters of the great deepe, making the depth of the Sea a way for the redeemed to paſſe over?

11 Therefore the redeemed of the Lord, ſhall [l] returne, and come with joy unto Zion, and everlaſting joy ſhall bee upon their head: they ſhall obtaine joy and gladneſſe: *and* ſorrow and mourning ſhall flee away.

12 I, *even* I am he, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhall be made as glaſſe?

13 And forgetteſt the Lord thy maker, that hath ſpread out the heavens, and laid the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is readie to deſtroy? Where is now the rage of the oppreſſour?

14 The captive [m] haſteneth to be looſed, and that he ſhould not die in the pit, nor

[a] He comforteth the Church, that they ſhould not bee diſcouraged for their ſmall number.

[b] That is, to Abraham: of whom yee were begotten, and to Sarah, of whom ye were borne.

[c] As plentifull as Paradiſe, Gen. 2. 3.

[d] I will rule and govern my Church by my word, and doctrine.

[e] The time that I will accompliſh my promiſe.

[f] My power and ſtrength.

[g] He forewarneth them of the horrible changes and mutations of all things, and how hee will preſerve his Church in the mids of all theſe dangers.

[h] He putteth the in remembrance of his great bnefit for their deliverance out of Egypt, that thereby they might learne to truſt in him conſtantly.

[i] Meaning Egypt, Pſal. 87. 4.

[k] To wit, Pharaoh, Ezek. 29. 3.

[l] From Babylon.

[m] He comforteth them by the ſhort time of their baniſhment: for in ſeventie yeeres they were reſtored, and the greateſt empire of the world deſtroied.

nor that his bread ſhould faile.

15 And I am the Lord thy God that divided the ſea, when his waves roared: the Lord of hoſtes *is* his Name.

16 And I have put my words in thy [n] mouth, and have defended thee in the ſhadow of mine hand, that I may plant the [o] heavens, and lay the foundation of the earth, and ſay unto Zion, Thou art my people.

17 Awake, awake, and ſtand up, O Jeruſalem, which haſt drunke at the hand of the Lord the [p] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the ſons, whom ſhe hath brought forth: there *is* none that taketh her by the hand of all the ſons that ſhe hath brought up.

19 Theſe two [q] things are come unto thee: who will lament thee? deſolation and deſtruction & famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes have fainted, and lie at the head of all the ſtreets as a wilde bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miſerable and drunken, but [r] not with wine.

22 Thus ſaith the Lord thy God, even God that pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my wrath: thou ſhalt drink it no more.

23 But I will put it into their hand that ſpoile thee: which have ſaid to thy ſoule, Bow downe, that we may goe over, and thou haſt laid thy bodie as the ground, and as the ſtreet to them that went over.

Chap. LII.

1 *A conſolation to the people of God.* 7 *Of the meſſengers thereof.*

ARiſe, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beautie, O Jeruſalem, the holy citie: for henceforth there ſhall no [a] more come into thee the uncircumciſed & the unclean.

2 Shake thy ſelfe from the [b] duſt: ariſe, and ſit downe, O Jeruſalem: looſe the bands of thy necke, O thou captive daughter, Zion.

3 For thus ſaith the Lord, Ye were ſold for [c] nought: therefore ſhall yee be redeemed without money.

4 For thus ſaith the Lord God, my people went [d] downe afore time into Egypt to ſojourne there, and Aſhur [e] oppreſſed them without cauſe.

5 Now therefore what have I heere ſaith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, ſaith the Lord? and my Name all the day continually is [f] blaſphemed.

6 Therefore my people ſhall know my Name: therefore *they ſhall know* in that day, that I am hee that doth ſpeake: behold, it is I.

7 How [g] beautifull upon the mountaines are the feet of him, that declareth *and* publiſheth peace! that declareth good tidings, *and* publiſheth ſalvation, ſaying unto Zion, Thy God reigneth!

8. [h] The voice of thy watchmen *ſhall be heard:* they ſhall lift up their voice, and ſhoute together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O yee deſolate places of Jeruſalem, be glad and rejoice together: the Lord hath comforted his people: he hath redeemed Jeruſalem.

10 The Lord hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 [k] Depart, depart ye: goe out from thence and touch no uncleane thing: goe out of the mids of her: be ye cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhall not goe out [m] with haſte, nor depart by fleeing away: but the Lord will goe before you, and the God of Iſrael will gather you together.

13 Behold, my [n] ſervant ſhall proſper: he ſhall be exalted and extolled, and bee very high.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men) ſo [p] ſhall he ſprinkle many nations: the kings ſhall ſhut their [q] mouthes at him: for that which had not been told them, ſhall they ſee, and that which they had not heard, ſhall they [r] underſtand.

Chap. LIII.

1 *Of Chriſt and his kingdome, whoſe Word few will beleeve.* 6 *All men are ſinners.* 11 *Chriſt is our righteouſneſſe,* 12 *And is dead for our ſinnes.*

WHo [a] will beleeve our report? and to whom is the [b] arme of the Lord revealed?

2 But he ſhall grow up before him as a branch, and as a [c] roote out of a drie [d] ground: hee hath neither forme nor beautie when wee ſhall ſee him, there ſhall bee no forme that wee ſhould deſire him.

3 He is deſpiſed and rejected of men: hee is a man full of ſorrowes and hath

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[n] Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

[o] That all things may be reſtored in heaven and earth, Eph. 1.10.

[p] Thou haſt been juſtly puniſhed, and ſufficiently, as Chapt. 40. 2. and this puniſhment in the elect is by meaſure, and according as God giveth grace to beare it: but in the reprobate it is the juſt vengeance of God, to drive them to an inſenſiblenes and madneſſe, Jer. 25. 15, 16.

[q] Wherof the one is outward, as of the things that come to the bodie: as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort, therefore he ſaith, how ſhalt thou be comforted?

[r] But with trouble and feare.

[a] No wicked tyrant which ſhall ſubvert Gods true religion, and oppreſſe the conſciences.

[b] Put off the garments of ſorrow and heavines, and put on the apparell of joy and gladneſſe.

[c] The Babylonians paid nothing to mee for you: therefore I will take you againe without ranſome.

[d] When Jaakob went thither in time of famine.

[e] The Egyptians might pretend ſome cauſe to oppreſſe my people, becauſe they went thither, and remained among them, but the Aſſyrians have no title to excuſe their tyrannie by: and therefore will I puniſh them more then I did the Egyptians.

[f] To wit, by the wicked, which think that I have no power to deliver them.

[g] Signifying, that the joy and good tidings of their deliverāce ſhould make their affliction in the mean time more eaſie: but this is chiefly meant of the ſpirituall joy, as Nahum. 1.15. Rom. 10.15.

[h] The Prophets which are thy watchmen, ſhall publiſh this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accompliſhed under Chriſt.

[i] As readie to ſmite his enemies, and to deliver his people.

[k] He warneth the faithfull not to polute themſelves with the ſuperſtitions of the Babylonians, as Chap. 48. 20. 2 Cor. 6. 17.

[l] For the time is at hand that the Prieſts and Levits chiefly (and ſo by them all the people, which ſhalbe as Levites in this office) ſhall carie home the veſſels of the Temple which Nebuchad-nezzar had taken away.

[m] As your fathers did out of Egypt.

[n] Meaning Chriſt, by whom our ſpirituall deliverance ſhould bee wrought, whereof this was a figure.

[o] In the corrupt judgment of man, Chriſt in his perſon was not eſteemed.

[p] He ſhall ſpread his word through many nations.

[q] In ſigne of reverence, and as being aſtonied at his excellencie.

[r] By the preaching of the Goſpell.

[a] The Prophet ſheweth that very few ſhall receive this their preaching of Chriſt, and of their deliverance by him. John 12.38. Rom. 10. 16.

[b] Meaning, that none can beleeve but whoſe hearts God toucheth with the vertue of his holy Spirit.

[c] The beginning of Chriſts kingdome ſhalbe ſmall and contemptible in the ſight of men, but it ſhall grow wonderfully and flouriſh before God.

[d] Reade Chap. 11. 1.

experience of [e] infirmities: we hid, as it were, our faces from him: he was deſpiſed, and we eſteemed him not.

4 Surely hee hath borne our infirmities, and caried [f] our ſorrowes: yet we did judge him as [g] plagued, and ſmitten of God, and humbled.

5 But he was wounded for our tranſgreſſions, he was broken for our iniquities: the [h] chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray: wee have turned every one to his owne way, and the Lord harh laid vpon him the [i] iniquitie of us all.

7 He was oppreſſed and he was afflicted, yet did not [k] open his mouth: hee is brought as a ſheepe to the ſlaughter, and as a ſheepe before his ſhearer is dumbe, ſo he openeth not his mouth.

8 Hee was taken out from [l] priſon, and from judgement: [m] and who ſhall declare his age? for hee was cut out of the land of the living: for the tranſgreſſion of my people was he plagued.

9 [n] And hee made his grave with the wicked, and with the rich in his death, though hee had done no wickedneſſe, neither *was* any deceit in his mouth.

10 Yet the Lord would breake him, and make him ſubject to infirmities: when [o] hee ſhall make his ſoule an offering for ſinne, hee ſhall ſee *his* ſeed *and* ſhall prolong *his* daies, and the will of the Lord ſhall proſper in his hand.

11 Hee ſhall ſee of the [p] travell of his ſoule, *and* ſhall bee ſatisfied: by his knowledge ſhall my [q] righteous ſervant juſtifie many: for hee ſhall beare their iniquities.

12 Therefore will I give him a portion with the great, and he ſhall divide the ſpoile with the ſtrong, becauſe hee [r] hath powred out his ſoule unto death: and hee was counted with the tranſgreſſers, and he bare the ſinne [ſ] of many, and praied for the treſpaſſers.

Chap. LIV.

1 *Moe of the Gentiles ſhall beleeve the Goſpell then of the Iewes.* 7 *God leaveth his for a time, to whom afterward he ſheweth mercy.*

REjoice, O [a] barren, that doſt not beare: breake forth into joy and rejoice, thou that diddeſt not travaile with child: for the [b] deſolate hath more children then the maried wife, ſaith the Lord.

2 [c] Enlarge the place of thy tents, and let them ſpread out the curtains of thine habitations: ſpare not: ſtretch out thy cords, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeed ſhall poſſeſſe the Gentiles, and dwell in the deſolate places.

4 Feare not, for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproach of thy [e] widowhood any more.

5 For hee that [f] made thee, *is* thine husband, (whoſe name *is* the Lord of hoſts) and thy redeemer the holy one of Iſrael, ſhall bee called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and *as* a [h] young wife when thou waſt refuſed, ſaith thy God.

7 For a little while have I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment in *mine* anger, I hid my face from thee for a little ſeaſon, but with everlaſting mercy have I had compaſſion on thee, ſaith the Lord thy Redeemer.

9 For this is unto me *as* the [i] waters of Noah: for as I have ſworne that the waters of Noah ſhould no more goe over the earth, ſo have I ſworne that I would not bee angry with thee, nor rebuke thee.

10 For the mountaines ſhall remove, and the hils ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhall the covenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with [k] the carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of ‡ emerauds, and thy gates ſhining ſtones, and all thy border of pleaſant ſtones.

13 And all thy children *ſhall be* [l] taught of the Lord, and much peace ſhall be to thy children.

14 In [m] righteouſneſſe ſhalt thou bee eſtabliſhed, *and* be farre from oppreſſion: for thou ſhalt not feare it, and from feare: for it ſhall not come neere thee.

15 Behold, *the enemie* ſhall gather himſelfe, but without [n] me: whoſoever ſhal gather himſelfe in thee, [o] againſt thee, ſhall fall.

16 Behold, I have created the [p] ſmith

[e] Which was by Gods ſingular providēce for the comfort of ſinners, Heb. 4. 15.

[f] That is, the puniſhment due to our ſins: for the which hee hath both ſuffered and made ſatisfaction, Matth. 8. 17. 1 Pet. 2. 24.

[g] We judged evill, thinking that hee was puniſhed for his owne ſins, and not for ours.

[h] He was chaſtiſed for our reconciliation, 1 Cor. 15. 3.

[i] Meaning, the puniſhment of our iniquitie, and not the fault it ſelfe.

[k] But willingly and patiently obeyed his fathers appointment, Matth 26. 63. Acts 8. 32.

[l] Frō the croſſe and grave, after that hee was condemned.

[m] Though hee died for ſinne, yet after his reſurrection he ſhall live for ever: and this his death is to reſtore life to his members. Rom. 6. 9.

[n] God the Father delivered him into the hands of the wicked, and to the power of the world, to doe with him what they would.

[o] Chriſt by offering up himſelfe ſhall give life to the Church, & ſo cauſe thē to live with him for ever

[p] That is, the fruit and effect of his labour, which is the ſalvation of his Church.

[q] Chriſt ſhall juſtifie by faith, throgh his word, whereas Moſes could not juſtifie by the Law.

[r] Becauſe he hūbled himſelf, therfore he ſhalbe exalted to glory, Phil. 2. 7 8.

[ſ] That is, of all that beleeve in him.

[a] After that hee hath declared the death of Chriſt, hee ſpeaketh to the Church, becauſe it ſhould feele the fruit of the ſame, & calleth her barren, becauſe that in the captivitie ſhe was a widow without hope to have any children.

[b] The Church in this her affliction and captivity ſhall bring forth moe children, then when ſhe was at liberty: or this may bee ſpoken by admiration, conſidering the great number that ſhou'd come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accompliſhed when ſhe came to her age, which was under the Goſpel.

[c] Signifying, that for the great number of children that God ſhould give her, ſhe ſhould ſeeme to want roome to lodge them.

[d] The afflictions which thou ſufferedſt at the beginning.

[e] When as thou waſt refuſed for thy ſinnes. Chap. 50. 1.

[f] That did regenerate thee by his holy Spirit.

[g] His glory ſhall ſhine through the whole world, which ſeemed before to be ſhut up in Judea.

[h] As a wife which waſt forſaken in thy youth.

[i] As ſure as the promiſe that I made to Noah, that the waters ſhould no more overflow the earth.

[k] Hereby hee declareth the excellent eſtate of the Church under Chriſt.

‡ Or, *jaſper or pearle.*

[l] By the hearing of his word and inward moving of his Spirit.

[m] In ſtability & ſureneſſe, ſo that it ſhall ſtand for ever.

[n] And therefore ſhall not prevaile.

[o] Meaning, the domeſticall enemies of the Church, as are the hypocrites.

[p] Signifying hereby, that man can doe nothing but ſo farre as God giveth power: for ſeeing that all are his creatures, he muſt needes governe and guide them.

that bloweth the coales in the fire, and him that bringeth forth an inſtrument for his work, and I have created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and every tongue that ſhal riſe againſt thee in judgement, thou ſhalt condemne. This is the heritage of the Lords ſervants, and their righteouſneſſe *is* of me, ſaith the Lord.

Chap. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The joy of the faithfull.

HO, every one that [a] thirſteth, come ye to the waters, and yee that have [b] no ſilver, come, buy and eate: come, I ſay, buy [c] wine and milke without ſilver and without money.

2 Wherefore doe ye lay out ſilver *and* not for bread? [d] and your labour without being ſatisfied? hearken diligently unto me, and eate that which is good, and let your ſoule delight in [e] fatneſſe.

3 Encline your eares and come unto me: heare and your ſoule ſhall live, and I will make an everlaſting Covenant with you, *even* the [f] ſure mercies of David.

4 Behold, I gave [g] him for a witneſſe to the people, for a prince and a maſter unto the people.

5 Behold, thou ſhalt call a nation that thou knoweſt not, [h] and a nation that knew not thee, ſhall runne unto thee, becauſe of the Lord thy God, and the holy one of Iſrael: for he hath glorified thee.

6 Seeke yee the Lord while hee may [i] be found: call ye upon him while he is neare.

7 Let the wicked [k] forſake his waies, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him: and to our God, for he is very ready to forgive.

8 For my [l] thoughts *are* not your thoughts, neither *are* your waies my waies, ſaith the Lord.

9 For as the heavens are higher then the earth, ſo are my waies higher then your waies, and my thoughts above your thoughts.

10 Surely as the raine commeth down and the ſnow from heaven, and returneth not thither but watereth the earth and maketh it to bring forth and bud, that it may give ſeed to the ſower, and bread unto him that eateth,

11 So ſhall my [m] word be, that goeth out of my mouth: it ſhall not returne unto me voide, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore yee ſhall goe out with joy, and bee led forth with peace: the [n] mountaines and the hils ſhall breake forth before you into joy, and all the trees of the field ſhall clap *their* hands:

13 For thornes there ſhall grow firre trees: for nettles ſhall grow the mirrhe tree, and it ſhall be to the Lord [o] for a name, *and* for an everlaſting [p] ſigne that ſhall not be taken away.

[a] Chriſt by propoſing his graces and gifts to his church, exempteth the hypocrites vvhich are full vvith their imagined vvorkes, and the Epicures which are full vvith their worldly luſts, and ſo thirſt not after theſe vvaters.

[b] Signifying, that Gods benefits cannot be bought for money.

[c] By waters, wine, milke and bread, hee meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to this corporall life.

[d] Hee reproveth their ingratitude which refuſe thoſe things that God offreth vvillingly, and in the meane time ſpare neither coſt nor labour to obtaine thoſe vvhich are nothing profitable

[e] You ſhall be fed abundantly.

[f] The ſame covenant, which through my mercy, I ratified and confirmed to David, that it ſhould be eternal, 2 Sam. 7.13. Act. 13.34.

[g] Meaning, Chriſt, of vvhom David vvas a figure.

[h] To wit, the Gentiles, vvhich before thou didſt not receive to be thy people.

[i] When he offereth himſelfe by the preaching of his vvord.

[k] Hereby he ſheweth that repētance muſt bee joyned vvith faith, and hovv vve cannot call upon God aright, except the fruits of our faith appeare.

[l] Although you are not ſoone reconciled one to another & judge me by your ſelves, yet I am moſt eaſie to be reconciled, yea, I offer my mercies to you.

[m] If theſe ſmall things have their effect, as daily experience ſhevveth, much more ſhall my promiſe which I have made and confirmed, bring to paſſe the things vvhich I have ſpoken for your deliverance.

[n] Read Chap.44.23.and 13.49.

[o] To ſet forth his glory.

[p] Of Gods deliverance, and that he will never forſake his Church.

Chap. LVI.

1 An exhortation to judgement and juſtice. 10 Againſt ſhepheards that devoure their flock.

THus ſaith the Lord, [a] Keep judgement and do juſtice: for my ſalvation is at hand to come, and my [b] righteouſneſſe to be revealed:

2 Bleſſed *is* the man that doth this, and the ſon of man which layeth hold on it: he that keepeth the [c] Sabbath and poluteth it not, and keepeth his hand from doing any evill.

3 And let not the ſon of the ſtranger, which [d] is joyned to the Lord, ſpeak and ſay, The Lord hath ſurely ſeparated me from his people: neither let the Eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord unto the Eunuches, that keepe my Sabbaths, and chuſe the thing that pleaſeth me, and take hold of my covenant.

5 Even unto them will I give in mine [e] Houſe, and within my walls, a place and a [f] name better then of the ſons and of the daughters: I will give them an everlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleave unto the Lord, to ſerve him, and to love the Name of the Lord, and to be his ſervants: every one that keepeth the Sabbath, and poluteth it not, and imbraceth my covenant,

7 Them will I bring alſo to mine holy Mountaine, and make them joyfull in mine Houſe of prayer: their burnt [g] offerings and their ſacrifices *ſhall be* accepted upon mine altar: for mine houſe ſhall bee called an houſe of prayer for [h] all people.

8 The Lord God ſaith, which gathereth the ſcattered of Iſrael, yet will I gather to them thoſe that are to be gathered to them.

9 All ye [i] beaſts of the field, come to devoure, *even* all the beaſts of the foreſt.

10 Their [k] watchmen are all blind: they have no knowledge: they are all dumbe dogs: they cannot bark: they lie and ſleep, and delight in ſleeping.

11 And theſe greedy dogs can never

[a] God ſhevveth what he requireth of them after that he hath delivered them: to vvit, the vvorkes of charity vvherby true faith is declared.

[b] Which I vvill declare tovvard you, and povvre into your hearts by my Spirit.

[c] Vnder the Sabbath hee comprehendeth the whole ſervice of God and true religion.

[d] Let none think himſelfe unmeete to receive the graces of the Lord: for the Lord vvill take away all impediments, and vvill forſake none vvhich vvill keep his true religion, and beleeve in him.

[e] Meaning, in his Church.

[f] They ſhall bee called after my people, and be of the ſame religion: yea, under Chriſt the dignity of the faithfull ſhall bee greater then the Iews vvere at that time.

[g] Hereby he meaneth the ſpiritual ſervice of God, to vvhom the faithfull offer continuall thankſgiving, yea themſelves, and all that they have is a lively and acceptable ſacrifice.

[h] Not onely for the Iews, but for all others, Mat. 21. 13.

[i] Meaning, the enemies of the Church, as the Babylonians, Aſſyrians, &c. thus he ſpeaketh to feare the hypocrites, and to aſſure the faithful, that when this commeth, they may knovv it vvas told them before.

[k] He ſhevveth that this affliction ſhal come through the fault of the governours, Prophets and Paſtours, whoſe ignorance, negligence, avarice and obſtinacy, provoked Gods vvrath againſt them.

have enough : and theſe ſhepheards cannot underſtand : *for* they all look to their own way, every one for his advantage, *and* for his own purpoſe.

12 Come, I will bring wine, and we will fill our ſelves with ſtrong drink, and to [l] morrow ſhall be as this day, *and* much more abundant.

[l] We are wel yet, and to morrovv ſhall bee better: therefore let us not feare th plagues before they come: thus the vvicked contemned the admonitions and exhortations, vvhich vvere made them in the Name of God.

CHAP. LVII.

1 *God taketh away the good, that he ſhould not ſee the horrible plagues to come* 3 *Of the wicked idolaters,* 9 *And their vaine confidence.*

THe righteous periſheth, and no man conſidereth it in heart : and mercifull men are taken away, and no man underſtandeth that the righteous is taken away [a] from the evill *to come*.

2 [b] Peace ſhal come: they ſhal reſt in their beds, *every one* that walketh before him.

3 But you [c] witches children, come hither, the ſeed of the adulterer and of the whore.

4 On whom have yee jeſted ? upon whom have you gaped and thruſt out your tongue ? are not ye rebellious children, *and* a falſe ſeed ?

5 Inflamed with idols under every greene tree ? and ſacrifycing the [d] children in the valleys under the tops of the rocks ?

6 Thy portion *is* in the ſmooth ſtones [e] of the river : they, they are thy lot : even to them haſt thou powred a drink-offering : thou haſt offered a ſacrifice. Should I delight in [f] theſe ?

7 Thou haſt made thy [g] bed upon a very high mountaine : thou wenteſt up thither, even thither wenteſt thou to offer ſacrifice.

8 Behind the [h] doores alſo and poſts haſt thou ſet up thy remembrance : for thou haſt diſcovered thy ſelfe *to another* then me, and wenteſt up, *and* didſt [i] enlarge thy bed, and make a covenant betweenthee and them, and lovedſt their bed in *every* place where thou ſaweſt it.

9 Thou wenteſt [k] to the Kings with oyle, and didſt increaſe thine oyntments, *and* ſend thy meſſengers far off, and didſt humble thy ſelfe unto hell.

10 Thou weariedſt thy ſelf in thy manifold journeys, *yet* ſaidſt thou not, [l] There is no hope : thou [m] haſt found life by thine hand, therefore thou waſt not grieved.

11 And whom didſt thou reverence or feare, ſeeing thou haſt [n] lied on me, and haſt not remembred me, neither ſet thy minde thereon ? is it n[illegible]old my p[illegible] : [illegible]g [o] time ? therefore thou [illegible].

12 I will declare thy [p] righteouſneſſe, and thy workes, and they ſhall not profit thee.

13 When thou crieſt, let them that thou haſt gathered together, deliver thee: but the winde ſhall [q] take them all away: vanitie ſhall pull them away, but he that truſteth in mee, ſhall inherit the land, and ſhall poſſeſſe mine holy mountaine.

14 [r] And hee ſhall ſay, Caſt up, caſt up : prepare the way : take up the ſtumbling blockes out of the way of my people.

15 For thus ſaith hee that is high and excellent, he that inhabiteth the eternity, whoſe Name is the holy One, I dwel in the high and holy place : with him alſo that is of a contrite and humble ſpirit, to renue the ſpirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I be alwaies wroth, [ſ] for the ſpirit ſhould faile before me : and I have made the breach.

17 For his wicked [t] covetouſneſſe, I am angry with him, and have ſinitten him : I hid me, and was angry, yet hee went away, and turned after the way of his owne heart.

18 I have ſeene his waies, and will [u] heale him : I will leade him alſo, and reſtore comfort unto him, and to thoſe that lament him.

19 I create the [x] fruit of the lips, *to be* peace : peace unto them that are [y] farre off, and to them that are neere, ſaith the Lord : for I will heale him.

20 But the wicked *are* like the raging ſea, that can [z] not reſt, whoſe waters caſt up mire and dirt.

21 There is no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *The office of Gods Miniſters.* 2 *The workes of the hypocrites.* 6 *The feaſt of the faithfull.* 13 *Of the true Sabbath.*

CRie [a] aloud, ſpare not : lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and to the houſe of Jaakob their ſinnes.

2 Yet they [b] ſeeke me daily, and will know my waies, even as a nation that did righteouſly, and had not forſaken the ſtatutes of their God : they aske of me the ordinances of juſtice : they will draw neere unto God, *ſaying*,

3 [c] Wherefore have wee faſted, and thou ſeeſt it not ? we have puniſhed our ſelves

[a] From the plague that is at hand, and alſo becauſe God will puniſh the vvicked.

[b] The ſoule of the righteous ſhall be in joy, and their body ſhall reſt in the grave unto the time of the reſurrection, becauſe they vvalked before the Lord.

[c] Hee threatneth the wicked hypocrites, vvho under the pretence of the name of Gods people, derided Gods Word and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, hee calleth them baſtards, and the children of ſorcerers which forſook God, and fled to wicked means for ſuccor.

[d] Read Levit. 18. 21. 2 King 23. 10.

[e] Meaning, every place was polluted with their idolatry: or every faire ſtone that they found, they made an Idol of it.

[f] In the ſacrifices which you, offering before theſe Idols, thought you did ſerve God.

[g] To wit, thine altars in an open place like an impudent harlot, that careth not for the ſight of her huſband.

[h] In ſtead of ſetting up the word of God in the open places on the poſts and doores to have it in remembrance, Deu. 6. 9. & 27. 1. thou haſt ſet up ſignes and markes of thine idolatry in every place.

[i] That is, didſt increaſe thine idolatry more & more.

[k] Thou didſt ſeek the favour of the Aſſyrians by gifts and preſents, to help thee againſt the Egyptians : and when they failed, thou ſoughteſt to the Babylonians, and more and more didſt torment thy ſelfe.

[l] Although thou ſaweſt all thy labours to be in vaine, yet wouldeſt thou never acknowledge thy fault, and leave off.

[m] He derideth their unprofitable diligence which thought to have made all ſure, and yet were deceived.

[n] Broken promiſe vvith me.

[o] Meaning, that the wicked abuſe Gods lenitie, and grow to further wickedneſſe.

[p] That is, thy naughtineſſe, idolatries, & impieties which the wicked call Gods ſervice : thus hee derideth their obſtinacie.

[q] Meaning, the Aſſyrians and other, whoſe helpe they looked for.

[r] God ſhall ſay to Darius and Cyrus.

[ſ] I will not uſe my power againſt fraile man, whoſe life is but a blaſt.

[t] That is, for the vices and faults of the people, which is meant here by covetouſneſſe.

[u] Though they were obſtinate, yet I did not withdraw my mercy frō them.

[x] That is, I frame the ſpeech and words of my meſſengers which ſhal bring peace.

[y] As well to him that is in captivitie, as to him that remaineth at home.

[x] Their evil conſcience doth ever torment them, & therefore they can never have reſt, read Cha. 48. 22.

[a] The Lord thus ſpeaketh to the Prophet, willing him to uſe all diligence and ſeveritie to rebuke the hypocrites.

[b] They wil ſeeme to worſhip mee, & have outward holineſſe.

[c] He ſetteth forth the malice and diſdain of the hypocrites, which grudge againſt God, if their workes bee not accepted.

ſelves, and thou regardeſt [illegible] not. Behold, [illegible] your faſt you will ſeeke [illegible] you[illegible].

4 [illegible] and debate, and [illegible] fiſt of wickedneſſe : yee ſhall not faſt as *yee doe* to day, to make your voice to be [e] heard above.

5 [illegible] it ſuch a faſt that I have choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head, as a bulruſh, and lie downe in ſackcloth and aſhes ? wilt thou call this a faſting, or an acceptable day to the Lord ?

6 Is not this the faſting, that I have choſen, to looſe the bands of wickednes, to take off the heavie burdens, and to let the oppreſſed goe free, and that ye break every [f] yoke ?

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, unto thine houſe ? when thou ſeeſt the naked, that thou cover him, and hide not thy ſelfe from [g] thine owne fleſh?

8 Then ſhall thy [h] light breake forth as the morning, and thine health ſhall grow ſpeedily : thy [i] righteouſneſſe ſhall goe before thee, *and* the glory of the Lord ſhall imbrace thee.

9 Then ſhalt thou call, and the Lord ſhall anſwere : thou ſhalt cry, and he ſhall ſay, Here I am : if thou take away from the mids of thee the yoke, the putting forth of the [k] finger, and wicked ſpeaking :

10 If thou [l] powre out thy ſoule to the hungrie, and refreſh the troubled ſoule : then ſhall thy light ſpring out in the [m] darkeneſſe, and thy darkeneſſe *ſhall be* as the noone day.

11 And the Lord ſhall guide thee continually, and ſatisfie thy ſoule in drought, and make fat thy bones : and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faile not.

12 And they ſhall bee of thee, that ſhall build the old [n] waſte places : thou ſhalt raiſe up the foundations for many generations, and thou ſhalt be called the repairer of the breach, *and* the reſtorer of the pathes to dwell in.

13 If thou [o] turne away thy foot from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight, to conſecrate it, *as* glorious to the Lord, and ſhalt honour him, not doing thine owne waies, nor ſeeking thine own will, nor ſpeaking a vaine word,

14 Then ſhalt thou delight in the Lord, and I will cauſe thee to mount upon the high places of the earth, and feed thee with the heritage of Jaakob thy father: for the mouth of the Lord hath ſpoken it.

[d] Th[illegible] vince[illegible] pocrit[illegible] cond table, and by their dutie toward their neighbour, that they have neither faith nor religion.

[e] So long as you uſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

[f] That you leave off all your extortions.

[g] For in him thou ſeeſt thy ſelfe as in a glaſſe.

[h] That is, the proſperous eſtate wherewith God will bleſſe thee.

[i] The teſtimony of thy goodneſſe ſhall appeare before God and man.

[k] Whereby is meant all manner of injury.

[l] That is, have compaſſion on their miſeries.

[m] Thine adverſitie ſhall be turned into proſperitie.

[n] Signifying, that of the Jewes ſhould come ſuch as ſhould build againe the ruines of Jeruſalem and Judea: but chiefly this is meant of the ſpirituall Jeruſalem, whoſe builders were the Apoſtles.

[o] If thou refrain thy ſelfe from thy wicked workes.

CHAP. LIX.

2 The wicked periſh through their owne iniquities. 12 The confeſſion of ſinnes. 16 God alone will preſerve his Church, though all men faile.

BEhold, * the Lords hand is not ſhortned, that it cannot ſave : neither is his eare heavie, that it cannot heare.

2 But * your iniquities hath ſeparated betweene you and your God, and your ſins have hid *his* face from you, that hee will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquity : your lips have ſpoken lies, & your tongue hath murmured iniquitie.

4 No man calleth for juſtice : no man [b] contendeth for truth, they truſt in vanitie, and ſpeake vaine things : they conceive miſchiefe, and [c] bring forth iniquitie.

5 They hatch cockatrice [d] egges, and weave the ſpiders [e] web : hee that eateth of their egges, dieth, and that which is trod upon, breaketh out into a ſerpent.

6 Their webs ſhall bee no garment, neither ſhall they cover themſelves with their labours : *for* their works *are* workes of iniquitie, and the worke of crueltie *is* in their hands.

7 Their feet runne to evill, and they make haſte to ſhed innocent blood : their thoughts are wicked thoughts : deſolation and deſtruction *is* in their pathes.

8 The way of peace they know not, and there *is* none equitie in their goings : they have made them crooked paths: whoſoever goeth therein, ſhal not know peace.

9 Therefore is [f] judgement far from us, neither doth [g] juſtice come neere unto us, wee waite for light, but loe it *is* darkeneſſe : for brightneſſe, *but* we walke in darkeneſſe.

10 Wee grope for the wall like the [h] blind, and we grope as one without eies : we ſtumble at the noone day as in the twilight: *we are* in ſolitary places, as dead men.

11 Wee roare all like [i] beares, and mourne like doves : we looke for equitie, but there *is* none : for health, *but* it is farre from us.

12 For our treſpaſſes are many before thee, and our [k] ſinnes teſtifie againſt us : for our treſpaſſes *are* with us, and wee know our iniquities.

13 In treſpaſſing and lying againſt the Lord, and we have departed away from our God, *and* have ſpoken of cruelty and rebellion, conceiving and uttering out of the heart falſe [l] matters.

14 Therefore [m] judgement is turned backward, and juſtice ſtandeth farre off: for truth is fallen in the ſtreet, and equitie cannot enter.

* Num. 11.23. Chap. 50.2.

* Iere. 5.25.

[a] Read Chap. 1. 15.

[b] All men winke at the Injuries & oppreſſions, and none go about to remedy them.

[c] According to their wicked devices, they hurt their neighbours.

[d] Whatſoever commeth from them, is poyſon, and bringeth death.

[e] They are profitable to no purpoſe.

[f] That is, Gods vengeance to puniſh our enemies.

[g] Gods protection to defend us.

[h] We are altogether deſtitute of counſell, and can finde no end of our miſeries.

[i] We expreſſe our ſorrowes by outward ſignes, ſome more, ſome leſſe.

[k] This cōfeſſion is generall to the Church, to obtaine remiſſion of ſinnes, and the Prophets did not exempt thēſelves from the ſame.

[l] To wit, againſt our neighbours.

[m] There is neither juſtice nor uprightneſſe among men.

15 Yea, truth faileth, and he that refraineth from evill, make himſelfe [n] a pray: and when the Lord ſaw it, it diſpleaſed him, that there *was* no judgement.

16 And when he ſaw that there *was* no man, he wondred that none would offer himſelfe. [o] Therefore his arme did [p] ſave it, and his righteouſneſſe it ſelfe did ſuſtaine it.

17 For he put on righteouſneſſe, as an habergion, and an [q] helmet of ſalvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloake.

18 As *to make* recompence, as to requite the furie of the adverſares *with* a recompenſe to his enemies: hee will fully repay the [r] Iſlands.

19 So ſhall they feare the Name of the Lod from the Weſt, and his glory from the riſing of the Sun: for the enemy ſhall [ſ] come like a floud: *but* the Spirit of the Lord ſhall chaſe him away.

20 And the Redeemer ſhall come unto Zion, and unto [t] them that turne from iniquity in Jaakob, ſaith the Lord.

21 And I will *make* this my covenant with them, ſaith the Lord, My ſpirit that is upon thee, and my words, which I have put in thy mouth, [u] ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of the ſeed of thy ſeed, ſaith the Lord, from henceforth even for ever.

Chap. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpell 8 They ſhall come to the Church in abundance. 16 They ſhall have abundance, though they ſuffer for a time.

Ariſe, *O Ieruſalem:* be bright, for thy [a] light is come, and the glory of the Lord is riſen upon thee.

2 For behold, darkneſſe ſhall cover the [b] earth, and groſſe darkneſſe the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall walke in [c] thy light, and Kings at the brightneſſe of thy riſing up.

4 Lift up thine eyes round about, and behold: all [d] theſe are gathered, *and* come to thee, thy ſons ſhall come from far, and thy daughters ſhall be nouriſhed at *thy* ſide.

5 Then thou ſhalt ſee and ſhine: thine heart ſhall be aſtoniſhed [e] and enlarged, becauſe the multitude of the ſea ſhall be converted unto thee, and the riches of the Gentiles ſhall come unto thee.

6 The [f] multitude of camels ſhall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring gold and incenſe, and ſhew forth the praiſes of the Lord.

7 All the ſheep of [g] Keder ſhall be gathered unto thee: the rams of Nebaioth ſhall ſerve thee: they ſhall come to be accepted upon mine [h] altar: and I wil beautifie the houſe of my glory.

8 Who are theſe [i] that flee like a cloud, and as the doves to their windows?

9 Surely the Iſles ſhall waite for mee, and the ſhips [k] of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from far, *and* their ſilver, and their gold with them, unto the name of the Lord thy God, and to the Holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhal build up the walls, and their [l] Kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they bee ſhut, that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [m] kingdom, that will not ſerve thee, ſhall periſh: and thoſe nations ſhall be utterly deſtroyed.

13 The [n] glory of Lebanon ſhal come unto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feet.

14 The ſons alſo of them that afflicted thee, ſhall come and bow unto thee: and all they that deſpiſed thee, ſhal [p] fal down at the ſoles of thy feet: and they ſhal call thee, The citie of the Lord, Zion of the holy one of Iſrael.

15 Whereas thou haſt beene forſaken and hated, ſo that no man went *by thee*, I will make thee an eternall glory, and a joy from generation to generation.

16 Thou ſhalt alſo ſuck the milke of the Gentiles, and ſhalt ſuck the [q] breaſts of kings: and thou ſhalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jaakob.

17 For braſſe will I bring gold, and for iron will I bring ſilver, and for wood braſſe, and for ſtones iron. I will alſo make thy Government [r] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtructiõ within thy borders: but thou ſhalt [ſ] cal Salvation, thy wals, and Praiſe, thy gates.

19 Thou ſhalt have no more ſun to ſhine by day, neither ſhall the brightnes of the [t] moon ſhine unto thee: for the Lord ſhall be thine everlaſting light, and thy God, thy glory.

The wicked wil eſtroy him.

Meaning, to doe uſtice, and to remedy the things hat were ſo farre out of order.

That is, his Church, or his rme did helpe it elfe, and did not ſeeke ayde of any other.

Signifying, that God hath al meanes at hand to deliver his Church and to puniſh their enemies.

[r] To wit, your enemies which dwel in divers places, and beyond the ſea.

[ſ] He ſheweth that there ſhal be great affliction in the Church, but God will ever deliver his.

[t] Whereby he declareth that the true deliverance from ſin and Satan belongeth to none but to the children of God, whom he ſuſtaineth.

[u] Becauſe the doctrine is made profitable by the vertue of the Spirit, he joineth the one with the other, and promiſeth to give them both to his Church for ever.

[a] The time of thy proſperity and felicity: vvhereas ſpeaking of Babylon, he commanded her to goe down, chap. 47. 1.

[b] Signifying, that al men are in darkneſſe, till God give them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his Church.

[c] Meaning, that Iudea ſhould be as the morning ſtar, and that the Gentiles ſhould receive light of her.

[d] An infinite number from all countries, as chap. 49. 18.

[e] For joy: as the heart is drawn in for ſorrow.

[f] Meaning, that every one ſhall honour the Lord vvith that vvherewith hee is able. Signifying, that it is no true ſerving of God, except vve offer our ſelves to ſerve his glory, and all that vvee have.

[g] That is, the Arabians, that have great abundance of cattell.

[h] Becauſe the altar was a figure of Chriſt, Heb. 13. 10. He ſheweth that nothing can bee acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it ſelfe.

[i] Shewing what great number ſhal come to the Church, and with what great diligence and zeale.

[k] The Gentiles that are now enemies, ſhall become friends and ſetters forth of the Church.

[l] Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerve Chriſt, being converted by his Goſpel.

[m] He ſheweth that God hath given al power and authority here in earth for the uſe of his Church, and that they which will not ſerve and profit the ſame, ſhall be deſtroyed.

[n] There is nothing ſo excellent which ſhall not ſerve the neceſſity of the Church.

[o] Signifying, that Gods Majeſtie is not included in the Temple, which is but the place for his feet, that we may learne to riſe up to the heavens.

[p] To worſhip their head Chriſt, by obeying his doctrine.

[q] Both high and low ſhall be ready to help and ſuccor thee.

[r] Thy governours ſhall love thee and ſeeke thy wealth and proſperity.

[ſ] Meaning, not a temperall felicity, but a ſpirituall, which is fulfilled in Chriſts kingdome.

[t] Signifying, that all worldly means ſhall ceaſe, and that Chriſt ſhall be all in all, as Rev. 21. 22. & 22. 5.

20 Thy ſunne ſhall never goe downe, neither ſhall thy moone bee hid: for the Lord ſhall be thine everlaſting light, and the daies of thy ſorrow ſhall be ended.

21 Thy people alſo ſhall be all righteous: they ſhall poſſeſſe the land for ever, the [u] graffe of my planting ſhall bee the worke of mine hands, that I may bee glorified.

22 A litle one ſhal become as a [x] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

Chap. LXI.

1 He propheſieth that Chriſt ſhall be annointed, and ſent to preach. 10 The joy of the faithfull.

THe * ſpirit of the Lord God *is* [a] upon me, therefore hath the Lord annointed me: hee hath ſent me to preach good tidings unto the poore, to binde up the [b] broken hearted, to preach liberty to the [c] captives, and to them that are bound, the opening of the priſon,

2 To preach the [d] acceptable yeare of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoint unto them that mourne in Zion, *and* to give unto them beauty for [f] aſhes, the oyle of joy for mourning, the garment of gladneſſe for the ſpirit of heavineſſe, that they might be called [g] trees of righteouſneſſe, the planting of the Lord, that he might be glorified.

4 And they ſhall build the old waſte places, *and* raiſe up the former deſolations, and they ſhall repaire the cities that were deſolate and waſte through many [h] generations.

5 And the ſtranger ſhall [i] ſtand and feede your ſheepe, and the ſonnes of the ſtrangers ſhall bee your plow-men, and dreſſers of your vines.

6 But ye ſhall be named [k] the Prieſts of the Lord, and men ſhall ſay unto you, The miniſters of our God: Ye ſhall eat the [l] riches of the Gentiles, and ſhall bee exalted with their glory.

7 For your ſhame *you ſhall receive* [m] double, and for confuſion [n] they ſhall rejoice in [o] their portion: for in their land they ſhall poſſeſſe the [p] double: everlaſting joy ſhall be unto them.

8 For I the Lord love judgement, *and* hate [q] robbery for burnt offering, and I wil direct their worke in truth, and will make an everlaſting covenant with them.

9 And [r] their ſeed ſhall bee knowne among the Gentiles, and their buds among the people. All that ſee them, ſhall know them, that they are the ſeed which the Lord hath bleſſed.

10 [s] I will greatly rejoice in the Lord, *and* my ſoule ſhall be joyfull in my God: for he hath clothed me with the garments of ſalvation, and covered mee with the robe of righteouſneſſe: hee hath decked me like a bridegrome, and as a bride tireth her ſelfe with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth to grow that which is ſowen in it: ſo the Lord God will cauſe righteouſneſſe to grow, and praiſe before all the heathen.

Chap. LXII.

1 The great deſire that the Prophets have had for Chriſts comming. 6 The diligence of the Paſtors to preach.

FOr Zions ſake I will not [a] hold my tongue, and for Jeruſalems ſake I will not reſt, untill the righteouſneſſe thereof breake forth as the [b] light, and ſalvation thereof as a burning lampe.

2 And the Gentiles ſhal ſee thy righteouſneſſe, and all Kings thy glory: and thou ſhalt bee called by [c] a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a [d] crowne of glory in the hand of the Lord, and a royall diademne in the hand of thy God.

4 It ſhall no more bee ſaid unto thee, [e] Forſaken, neither ſhal it be ſaid any more to thy land, Deſolate, but thou ſhalt bee called ‡ Hephzi-bah, and thy land ‡ Beulah: for the Lord delighteth in thee, and thy land ſhall have an [f] huſband.

5 For *as* a yong man marrieth a virgine, *ſo* ſhall thy ſonnes [g] marrie thee: and *as* a bridegrome is glad of the bride, *ſo* ſhal thy God rejoice over thee.

6 I have ſet [h] watchmen upon thy walles, O Jeruſalem, which all the day and all the night continually ſhall not ceaſe: [i] ye that are mindfull of the Lord, keepe not ſilence.

7 And give him no reſt, till he repaire, and untill he ſet up Jeruſalem the [k] praiſe of the world.

8 The Lord hath ſworne by his right hand, and by his ſtrong arme, Surely I will no more give thy corne to bee meat for thine enemies, and ſurely the ſonnes of the ſtrangers ſhall not drinke thy wine, for the which thou haſt laboured.

9 But they that have gathered it, ſhall eate it, and praiſe the Lord, and the gatherers thereof ſhall drinke it in the courts of my ſanctuarie.

10 [l] Goe through, goe through the gates: prepare you the way for the people: caſt up, caſt up the way, and gather out the ſtones, *and* ſet up a ſtandard for the people.

11 Behold, the Lord hath proclaimed unto the ends of the world: [m] tell the daughter Zion, Behold thy Saviour commeth: behold, his wages *is* with him, and [n] his worke *is* before him.

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[u] The children of the Church.

[x] Meaning, that the church ſhould bee miraculouſly multiplied.

* *Luke* 4. 18.

[a] This appertaineth to all the Prophets and miniſters of God, but chiefely to Chriſt, of whoſe abundant graces every one receiveth according as it pleaſeth him to diſtribute.

[b] To them that are lively touched with the feeling of their ſins.

[c] Which are in the bondage of ſinne.

[d] The time whē it pleaſed God to ſhew his good favour to man, which S. Paul calleth the fulnes of time, Gal. 4. 4.

[e] For when God delivereth his Church, hee puniſheth his enemies.

[f] Which was the ſigne of mourning.

[g] Trees that bring forth good fruits, as Matth. 3. 8.

[h] That is, for a long time.

[i] They ſhall bee ready to ſerve you in all your neceſſities.

[k] This is accompliſhed in the time of Chriſt, by whom all the faithfull are made Prieſts & Kings, 1 Pet. 2. 9. Revel. 1. 6. and 5. 10.

[l] Reade Chap. 60. 11. 16.

[m] Abundant recompence, as this word is uſed, Chap. 40. 2.

[n] That is the Jewes.

[o] To wit, of the Gentiles.

[p] Whereas the Gentiles had dominion over the Jewes in times paſt, now they ſhall have double authoritie ouer them, & poſſeſſe twice ſo much.

[q] I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

[r] That is, of thy Church.

[s] Hee ſheweth what ſhall be the affection, when they feele this their deliverance.

[a] The Prophet ſaith, that he will never ceaſe to declare unto the people, the good tidings of their deliverance.

[b] Till they have full deliverance: and this the Prophet ſpeaketh to encourage all other Miniſters to the ſetting forth of Gods mercies towards his Church.

[c] Thou ſhalt have a more excellent fame then thou haſt had hitherto.

[d] He ſhall eſteem thee as deare and precious, as a king doth his crowne.

[e] Thou ſhalt no more be contemned as a woman forſaken of her husband.

‡ *Or, my delight in her.*

‡ Or, *married.*

[f] That it may be repleniſhed with children.

[h] Foraſmuch as they confeſſe one faith & religion with thee, they are in the ſame bond of marriage with thee, and they are called the children of the Church, inaſmuch as Chriſt maketh her plentifull to bring forth children unto him.

[h] Prophets, Paſtors, and Miniſters.

[i] Hee exhorteth the Miniſters never to ceaſe to call upon God by praier for the deliverance of his Church, and to teach others to doe the ſame.

[k] For the reſtauration whereof al the world ſhall praiſe him.

[l] Signifying the great number that ſhould come to the Church, and what meanes he would prepare for the reſtitution of the ſame, as Chap. 57. 14.

[m] Yee Prophets & miniſters ſhew the people of this their deliverance: which was chiefly meant of our ſalvation by Chriſt, Zech. 9. 9 Matth 21. 5.

[n] Hee ſhall have all power to bring his purpoſe to paſſe, as Chap. 40. 10

12 And they ſhall call them, The holy people, the redeemed of the Lord, and thou ſhalt be named, A [o] citie ſought out *and* not forſaken.

Chap. LXIII.

1 *God ſhall deſtroy his enemies for his Churches ſake.* 7 *Gods benefit towards his Church.*

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great ſtrength. [b] I ſpeake in righteouſneſſe, *and* am mighty to ſave.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the winepreſſe?

3 I have troden the winepreſſe alone, and of all people there *was* none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their bloud ſhall be ſprinkled upon my garments, and I will ſtaine all my raiment.

4 For the day of vengeance *is* in mine heart, and the [d] yeare of my redeemed is come.

5 And I looked, and there is none to helpe, and I wondred that there was none to uphold: therefore mine owne [e] arme helped me, and my wrath it ſelfe ſuſtained me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring down their ſtrength to the earth.

7 I will remember the mercies of the Lord, *and* the praiſes of the Lord according unto all that the Lord hath given us, and for the great goodneſſe toward the houſe of Iſrael, which he hath given them according to his tender love, and according to his great mercies.

8 For hee ſaid, Surely they are my [h] people, children that will not lie: ſo he was their Saviour.

9 In all their troubles hee was [i] troubled, and the Angel [k] of his preſence ſaved them: in his love and in his mercy he redeemed them, and he bare them, and carried them alwaies continually.

10 But they rebelled and vexed his holy ſpirit: therefore was hee turned to be their enemie, *and* hee fought againſt them.

11 Then he [l] remembred the old time of Moſes and his people, ſaying, Where is he that brought them up out of the Sea, with the [m] ſhepheard of his ſheepe? Where is he that put his holy ſpirit within [n] him?

[o] That is, one, over whom God hath had a ſingular care to recover her, when ſhe was loſt.

[a] This prophecy is againſt the Idumeans, and enemies which perſecuted the Church, on whom God will take vengeance, and is here ſet forth all bloody after that he hath deſtroyed them in Bozrah, the chiefe city of the Idumeans: for theſe were the greateſt enemies, and under the title of circumciſion, and the kinred of Abraham, claimed to themſelves the chiefe religion, and hated the true worſhippers, Pſal. 137.7.

[b] God anſwereth them that asked this queſtion, Who is this? &c. and ſaith, Ye ſee now performed in deed the vengeance which my Prophets threatned,

[c] Another queſtion to the which the Lord anſwereth.

[d] Shewing, that when God puniſheth his enemies, it is for the profit and deliverance of his Church.

[e] God ſheweth, that hee hath no need of mans help for the deliverance of his, and though men refuſe to doe their duty through negligence, and ingratitude, yet he himſelfe will deliver his Church, and puniſh the enemies, Read cha. 59. 16.

[f] I will ſo aſtoniſh them, and make them ſo giddy, that they ſhall not know which way to goe.

[g] The Prophet ſpeaketh this to move the people to remember Gods benefits in times paſt, that they may bee confirmed in their troubles.

[h] For I did chuſe them to be mine, that they ſhould be holy, and not deceive mine expectation.

[i] He bare their afflictions & griefs, as though they had been his owne.

[k] Which was a witneſſe of Gods preſence: and this may be referred to Chriſt, to whom belongeth the office of ſalvation.

[l] That is, the people of Iſrael, being afflicted, called to remembrance Gods benefits, which he had beſtowed upon their Fathers in times paſt.

[m] Meaning, Moſes.

[n] That is, in Moſes, that he might well governe the people: ſome referre this giving of the ſpirit to the people.

12 Hee led *them* by the right hand of Moſes: with his owne glorious arme, deviding the water before them, to make himſelfe an everlaſting Name.

13 He led them through the deepe, as an [o] horſe in the wilderneſſe, that they ſhould not ſtumble.

14 As the beaſt goeth downe into the valley, the Spirit of the Lord gave them reſt: ſo diddeſt thou leade thy people, to make thy ſelfe a glorious Name.

15 [p] Looke downe from heaven, and behold from the dwelling place of thine holineſſe, and of thy glory. Where is thy [q] zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? they are reſtrained from [r] me.

16 Doubtleſſe thou art our Father: though [ſ] Abraham be ignorant of us, and Iſrael know us not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for ever.

17 O Lord, why haſt [t] thou made us to erre from thy waies? *and* hardened our heart from thy feare? Returne for thy [u] ſervants ſake, *and* for the tribes of thine inheritance.

18 The people of thine holineſſe have poſſeſſed it, but a litle [x] while: for our adverſaries have troden downe thy Sanctuary.

19 We have beene *as they* over whom thou never bareſt rule, and upon whom thy Name was not called.

[o] Peaceably, and gently, as an horſe is led to his paſture.

[p] Having declared Gods benefits ſhewed to their forefathers, hee turneth himſelfe to God by prayer, deſiring him to continue the ſame graces toward them.

[q] Thy great affection which thou bareſt towards us.

[r] Meaning, from the whole body of the Church.

[ſ] Though Abraham would refuſe us to bee his children, yet thou wilt not refuſe to be our Father.

[t] By taking away thy holy Spirit from us, by whō we were governed, and ſo for our ingratitude didſt deliver us up to our owne concupiſcence, & didſt puniſh ſin by ſinne, according to thy juſt judgement.

[u] Meaning, for the Covenants ſake made to Abraham, Izhak and Jaakob his ſervants.

[x] That is, in reſpect of the promiſe, which is perpetuall: albeit they had now poſſeſſed the land of Canaan, a thouſand & foure hundred yeares: and thus they lament, to move God rather to remember his Covenant, then to puniſh their ſinnes.

Chap. LXIV.

1 *The Prophet praieth for the ſinnes of the people.* 6 *Mans righteouſneſſe is like a filthy cloth.*

OH, that thou wouldeſt [a] breake the heavens, *and* come downe, *and* that the mountaines might melt at thy preſence!

2 As the melting fire burned, *as* the fire cauſed [b] the waters to boile, (that thou mighteſt declare thy Name to thy adverſaries) the people did tremble at thy preſence.

3 When thou diddeſt terrible things, which wee looked not for, thou cameſt downe, *and* the mountaines melted at thy preſence.

4 For ſince the beginning of the world they have not [c] heard, nor underſtand with the eare, neither hath the eye ſeene *another* God beſide thee, which doth *ſo* to him that waiteth for him.

5 Thou didſt meet him, [d] that reioyced in *thee*, and did juſtly: they remembred thee in thy [e] waies: behold, thou art angry, for we have ſinned: *yet* in [f] them *is* continuance, and we [g] ſhall be ſaved.

[a] The Prophet continueth his praier, deſiring God to declare his love towards his Church, by miracles & mighty power, as hee did in mount Sinai.

[b] Meaning, the raine, haile, fire, thunder, & lightnings.

[c] S. Paul uſeth the ſame kind of admiration, 1 Cor. 2. 9. marvelling at Gods great benefits ſhewed to his Church by the preaching of the Goſpel.

[d] Thou ſhewedſt favor toward our fathers when they truſted in thee, & walked after thy commandements.

[e] They conſidered thy great mercies.

[f] That is, in thy mercies, which he calleth, the waies of the Lord.

[g] Thou wilt have pitie upon us.

6 But we have all been as an uncleane thing, and all our [h] righteouſneſſe *is* as filthy clouts, and we all do fade like a leafe, and our iniquities like the winde have taken us away.

7 And there *is* none that calleth upon thy Name, neither that ſtirreth up himſelfe to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.

8 But now, O Lord, thou art our Father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, [k] above meaſure, neither remember iniquity for ever: loe, we beſeech thee, behold, we are all thy people.

10 [l] Thine holy Cities be waſte: Zion is a wilderneſſe, *and* Jeruſalem a deſert.

11 The houſe of our Sanctuary and of our glory, [m] where our fathers praiſed thee, is burnt up with fire, and all our pleaſant things are waſted.

12 Wilt thou hold thy ſelfe ſtill [n] at theſe things, O Lord? wilt thou hold thy peace and afflict us above meaſure?

CHAP. LXV.

1 *The vocation of the Gentiles, and the rejection of the Iews.* 13 *The joy of the elect, and the puniſhment of the wicked.*

I Have been ſought of them that [a] asked not: I was found of them that ſought me not: I ſaid, Behold me, behold me, unto a nation that called not upon my Name.

2 I have ſpread [b] out mine hands all the day unto a rebellious people, which walked in a way that was not good, *even* after their own [c] imaginations.

3 A people that provoked me ever unto my face: that ſacrificeth in [d] gardens, and burneth incenſe upon [e] bricks.

4 Which remaine among the [f] graves, and lodge in the deſerts, which eate [g] Swines fleſh, and the broth of things poluted *are* in their veſſels.

5 Which ſay, [h] Stand apart, come not neare to me: for I am holier then thou: theſe are a ſmoke in my wrath, *and* a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I will not keep ſilence, but will render it and recompence it unto their boſome.

7 Your iniquities and the iniquities of your fathers *ſhall be* [l] together (ſaith the Lord) which have burnt incenſe upon the mountaines, and blaſphemed me upon the hils: therefore will I meaſure their old worke into their boſome.

8 Thus ſaith the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [m] bleſſing *is* in it, ſo will I doe for my ſervants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeed out of Jaakob, and out of Judah, that ſhall inherite my mountaine: and mine Elect ſhall inherite it, and my ſervants ſhall dwell there.

10 And [n] Sharon ſhall be a ſheepfold, and the valley of Achor ſhall be a reſting place for the cattell of thy people, that have ſought me.

11 But ye are they that have forſaken the Lord, and forgotten mine holy mountaine, and have prepared a table for the [o] multitude, and furniſh the drinke offerings unto the number.

12 Therefore will I [p] number you to the ſword, and all you ſhall bow down to the ſlaughter, becauſe I called, and yee did not anſwer: I [q] ſpake, and yee heard not, but did evil in my ſight, and did chuſe the thing which I would not.

13 Therefore thus ſaith the Lord God, behold, my ſervants ſhall [r] eate, and ye ſhall bee hungrie: behold, my ſervants ſhall drinke, and ye ſhall be thirſtie: behold, my ſervants ſhall rejoyce, and yee ſhall be aſhamed.

14 Behold, my ſervants ſhall ſing for joy of heart, and ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of minde.

15 And ye ſhall leave your name as a curſe unto my [ſ] choſen: for the Lord God ſhall ſlay you, and call his ſervants by [t] another name.

16 He that ſhall bleſſe me in the [u] earth, ſhall bleſſe himſelfe in the true God, and he that ſweareth in earth, ſhall ſweare by the true God: for the former [x] troubles are forgotten, and ſhall ſurely hide themſelves from mine eyes.

17 For loe, I wil create [y] new heavens and a new earth: and the former ſhall not be remembred nor come into minde.

18 But bee you glad and rejoyce for ever in the things that I ſhall create: for behold, I will create Jeruſalem, *as* a rejoycing, and her people, *as* a joy.

19 And I will rejoyce in Jeruſalem, and joy in my people, and the voice of weeping ſhall bee no more heard in her, nor the voice of crying.

20 There ſhall bee no more there a childe of years, nor an old man that hath [z] not filled his daies: for he that ſhall be an hundred years old ſhall die *as* a yong man: but the ſinner being [a] an hundred years old ſhall be accurſed.

[h] We are juſtly puinſhed and brought into captivity, becauſe we have provoked thee to anger, and though vve vvould excuſe our ſelves, yet our righteouſneſſe and beſt vertues are before thee as vile clouts, or, (as ſome read) like the menſtruous clothes of a vvoman.

[i] Albeit, O Lord, by thy juſt judgement thou maieſt utterly deſtroy us, as the potter may his pot, yet vve appeale to thy mercies, vvhereby it hath pleaſed thee to adopt us to be thy children.

[k] For ſo the fleſh judgeth, vvhen God doth not immediatly ſend ſuccour.

[l] Which vvere dedicated to thy ſervice, and to call upon thy name.

[m] Wherein vvee rejoyced and worſhipped thee.

[n] That is, at the contempt of thine own glory? though our ſins have deſerved this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

[a] Meaning, the Gentiles, which knew not God, ſhould ſeeke after him when he had moved their hearts with his holy ſpirit, Rom. 10.20.

[b] He ſheweth the cauſe of the rejection of the Iews, becauſe they would not obey him for any admonition of his Prophets, by whō hee called them continually, and ſtretched out his hands to dravv them.

[c] He ſheweth that to delight in our own fantaſies, is the declining from God, and the beginning of all ſuperſtition and idolatry.

[d] Which were dedicate to Idols.

[e] Meaning, their altars, which hee thus nameth by contempt.

[f] To conſult with ſpirits, and to conjure devils, which was forbidden, Deut. 18.11.

[g] Which was contrary to Gods commandement, Lev. 11.7. Deut. 14.8.

[h] He ſheweth that hypocriſie is ever joyned with pride and contempt of others.

[i] Their puniſhment ſhall never have end.

[k] So that the remembrance thereof cannot be forgotten.

[l] Shall be both puniſhed together: and this declareth how the children are puniſhed for their fathers faults, to wit, when the ſame faults or like are found in them.

[m] That is, it is profitable: meaning, that God will not deſtroy the faithful branches of his vineyard, when he deſtroieth the rotten ſtocks, that is, the hypocrites.

[n] Which was a plentifull place in Judea to feede ſheepe, as Achor was for cattell.

[o] By the multitude and number, he meaneth their innumerable Idoles, of whom they thought they could never have enough.

[p] Seeing you cannot number your gods, I wil number you with the ſword.

[q] By my Prophets, whom yee would not obey.

[r] By theſe words, eate and drinke, hee meaneth the bleſſed life of the faithfull, which have alwaies conſolatiō, and full contentment of all things in their God, though ſomtimes they lacke theſe corporall things.

[ſ] Meaning, that he would call the Gentiles, who ſhould abhorre even the very name of the Jewes, for their infidelities ſake.

[t] Then by the name of the Jews.

[u] By bleſſing & by ſwearing, is meant the praiſing of God for his benefits, and the true worſhiping of him, which ſhal not be onely in Judea, but thorow all the world.

[x] I will no more ſuffer my Church to be deſolate as in times paſt.

[y] I will ſo alter & change the ſtate of my Church, that it ſhall ſeeme to dwell in a new world.

[z] Meaning, in this wonderfull reſtauration of the Church, there ſhould bee no weakneſ of youth, nor infirmities of age, but all ſhould be freſh, and flouriſhing, and this is accompliſhed in the heavenly Ieruſalem, when all ſins ſhall ceaſe, and the teares ſhall be wiped away.

[a] Whereby hee ſheweth that the infidels and unrepentant ſinners have no part of this benediction.

21 And they ſhall [b] build houſes and inhabite them, and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eat: for as the daies of the tree are the daies of my people, and mine elect ſhall enjoy in old age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeed of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwer, and whiles they ſpeake, I will heare.

25 The [c] wolfe and the lambe ſhall feed together, and the lion ſhall eat ſtraw like the bullocke: and to the ſerpent duſt *ſhall be* his meate. They ſhall no more hurt nor deſtroy in all mine holy mountaine, ſaith the Lord.

b He propoſeth to the faithfull the bleſſings vvhich are conteined in the Law, and ſo under temporall things comprehendeth the ſpirituall promiſes.

c Reade Chapt. 11. 6.

Chap. LXVI.

1 God dwelleth not in Temples made with hands. 3 Hee deſpiſeth ſacrifices done without mercie and faith. 4 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is everlaſting.

THus ſaith the Lord. * The [a] heaven *is* my throne, and the earth *is* my foot-ſtoole: where is that houſe that ye will build unto mee? and where is that place of my reſt?

2 For all theſe things hath mine hand made, [b] and all theſe things have beene, ſaith the Lord: and to him will I looke, even to him that is poore, and of a [c] contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he [d] ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: hee that offereth an oblation, *as* if hee offered ſwines blood: he that remembreth incenſe, *as* if he bleſſed an idole: yea, they have choſen their owne waies, and their ſoule delighteth in their abominations.

4 Therefore will I [e] chuſe out their deluſions, and I will bring their feare upon them: becauſe I called them, and none would anſwer: I ſpake, and they would not heare: but they did evill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his [f] word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but he ſhall appeare to your joy, and they ſhall be aſhamed.

6 [g] A voice ſoundeth from the citie, *even* a voice from the Temple, the voice of the Lord, that recompenſeth his enemies fully.

* Acts 7. 48. 49.

a My majeſtie is ſo great, that it filleth both heaven and earth, and therefore cannot bee included in a temple like an idole, condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.

b Seeing that both the Temple, and the things therein, with the ſacrifices, vvere made and done by his appointment, he ſheweth that hee hath no need thereof, and that hee can bee without them, Pſal. 50. 10.

c To him that is humble and pure in heart, which receiveth my doctrine with reverence and feare.

d Becauſe the Jewes thought themſelves holy by offering of their ſacrifices, & in the meane ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies, then he doth the ſacrifices of the heathen, who offered men, dogs, and ſwine, to their idoles, which things were expreſly forbidden in the law.

e I will diſcover their wickedneſſe and hypocriſie, wherewith they think to blinde mine eies, to all the world. f He incourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God. g The enemies ſhall ſhortly heare a more terrible voice, even fire and ſlaughter, ſeeing they would not heare the gentle voice of the Prophets, which called them to repentance.

7 Before [h] ſhe travelled, ſhe brought forth, and before her paine came, ſhe was delivered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one [i] day? or ſhall a nation bee borne at once? for aſſoone as Zion travelled, ſhee brought forth her children.

9 Shall I [k] cauſe to travell, and not bring forth? ſhall I cauſe to bring forth, and ſhall be barren, ſaith thy God?

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourne for her.

11 That ye may ſucke [l] and be ſatiſfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glorie.

12 For thus ſaith the Lord, Behold, I will extend [m] peace over her like a flood, and the glorie of the [n] Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be [o] borne upon *her* ſides, and bee joyfull upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee this, your hearts ſhall rejoice, and your [p] bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowne among his ſervants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlewinde, that he may [q] recompenſe his anger with wrath, and his indignation with the flame of fire:

16 For the Lord will judge with fire and with his ſword all fleſh, and the ſlaine of the Lord ſhall be many.

17 They that ſanctifie [r] themſelves, and purifie themſelves in the gardens behinde one *tree* in the mids eating [ſ] ſwines fleſh, and ſuch abomination, even the mouſe, ſhall be conſumed together, ſaith the Lord.

18 For I *will viſit* their workes, and their imaginations: *for* it ſhall come that I will gather all nations, and tongues, and they ſhall come and ſee my [t] glorie.

19 And I will ſet a [u] ſigne among them, and will ſend thoſe that [x] eſcape of them, unto the nations of [y] Tarſhiſh, [z] Pul, and [a] Lud, *and* to them that draw the [b] bow, to [c] Tubal and [d] Javan, Iſles a farre off, that have not heard my fame, neither have ſeene my glorie, and [e] they ſhall declare my glorie among the Gentiles.

h Meaning, that the reſtauration of the Church, ſhould be ſo ſudden and contrary to all mens opinion: as when a woman is delivered before ſhee looke for it, and that without pain in travell.

i This ſhall paſſe the capacitie of man, to ſee ſuch a multitude, that ſhall come up at once: meaning, under the preaching of the Goſpel, whereof they that came up out of Babylon were a figure.

k Declaring hereby, that as by his power and providence woman travelleth and is delivered ſo hath he power to bring forth his Church at his appointed time.

l That yee may rejoice for all the benefits that God beſtoweth upon his Church.

m I will give her felicitie and proſperitie in great abundance.

n Reade Chapt. 60. 16.

o Ye ſhalbe cheriſhed as her deerly beloved children.

p Yee ſhall have new ſtrength and new beautie.

q This vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhalbe the accompliſhment therof.

r Meaning, the hypocrites.

ſ Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden even to the mouſe which nature abhorreth.

t The Gentiles ſhall be partakers of that glorie, which before I ſhewed to the Jewes.

u I will marke theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſts of his people, who hee preſerved, Exod. 12. 7.

x I will ſcatter the reſt of the Jewes, which eſcape deſtruction, into divers nations. y That is, Cylicia. z Meaning, Africa. a To wit, Lydia, or Aſia minor. b Signifying, the Parthians. c Italy. d Grecia. e Meaning, the Apoſtles, diſciples, and others, which he did firſt chuſe of the Jewes to preach unto the Gentiles.

20 And they ſhall bring all your [f] brethren for an offering unto the Lord out of all nations, upon [g] horſes, and in charets, and in horſe litters, and upon mules, and ſwift beaſts, to Jeruſalem mine holy mountaine, ſaith the Lord, as the children of Iſrael offer in a clean veſſell in the houſe of the Lord.

21 And I will take of them for [h] Prieſts, *and* for Levites, ſaith the Lord.

22 For as the new [i] heavens, and the new earth which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath ſhall all fleſh come to worſhip before mee, ſaith the Lord.

24 And they ſhall goe forth, and looke upon the [k] carkeiſes of the men that have tranſgreſſed againſt me: for their [l] worme ſhall not die, neither ſhall their fire bee quenched, and they ſhall be an abhorring [m] unto all fleſh.

[f] That is, the Gentiles, which by faith ſhall bee made the children of Abraham, as you are.

[g] Whereby hee meaneth that no neceſſary meanes ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpel.

[h] To wit, of the Gentiles, as he did Luke, Timothy and Titus firſt, & others after to preach his word.

[i] Hereby he ſignifieth the kingdome of Chriſt, wherein his Church ſhall be renewed, and whereas before there were appointed ſeaſons to ſacrifice: in this there ſhall be one continuall Sabbath, ſo that all times and ſeaſons ſhall be meet.

[k] As he hath declared the felicity that ſhal be within the Church for the comfort of the godly, ſo doth he ſhew what horrible calamitie ſhall come to the wicked, that are out of the Church.

[l] Meaning, a continuall torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt. Marke 9. 44.

[m] This is the juſt recompence for the wicked, which, contemning God and his word, ſhall be by Gods juſt judgement abhorred of all his creatures.

* * *

JEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Benjamin, was the ſonne of Hilkiah, whom ſome thinke to be he that found out the booke of the Law, and gave it to Ioſiah. This Prophet had excellent gifts of God, and moſt evident revelations of propheſie, ſo that by the commandement of the Lord he began very young to propheſie, that is, in the thirteenth yeere of Ioſiah, and continued 18. *yeere under the ſaid King, and three moneths under Iehoahaz, and under Iohojakim eleven yeeres, and three moneths under Iehojachin, and under Zedekiah eleven yeeres, unto the time that they were caried away into Babylon. So that this time amounteth to above fortie yeeres, beſides the time that he propheſied after the captivitie. In this booke he declareth with teares and lamentation, the deſtruction of Ieruſalem, and the captivitie of the people for their idolatrie, covetouſneſſe, ſubtiltie, crueltie, exceſſe, rebellion and contempt of Gods word, and for the conſolation of the Church, revealeth the juſt time of their deliverance. And here chiefly are to be conſidered three things. Firſt, the rebellion of the wicked, which waxe more ſtubborne and obſtinate, when the Prophets doe admoniſh them moſt plainly of their deſtruction. Next, how the Prophets & miniſters of God, ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhew his juſt judgement againſt the wicked, yet will he ever ſhew himſelfe a preſerver of his Church, and when all meanes ſeeme to mans judgement to be aboliſhed, then will he declare himſelfe victorious in preſerving his.*

CHAP. I.

1 In what time Ieremiah propheſied. 6 He acknowledgeth his imperfection, and is ſtrengthened of the Lord. 11 The Lord ſheweth him the deſtruction of Ieruſalem. 17 He commandeth him to preach his word without feare.

THe [a] words of Jeremiah the ſonne of [b] Hilkiah *one* of the Prieſts that were at [c] Anathoth in the land of Benjamin.

2 To whom [d] the word of the Lord came in the daies of Joſiah the ſonne of Amon King of Judah, in the thirteenth yeere of his reigne:

3 And alſo in the daies of Jehojakim the [e] ſonne of Joſiah King of Judah unto the end of the eleventh yeere of Zedekiah the ſonne of Joſiah King of Judah, *even* unto the carying away of Jeruſalem captive, in the fifth [f] moneth.

4 Then the word of the Lord came unto me, ſaying,

5 Before I [g] formed thee in the womb, I knew thee, and before thou cameſt out of the wombe I ſanctified thee, *and* ordained thee to be a Prophet unto the [h] nations.

6 Then ſaid I, [i] Oh, Lord God, be-

[a] That is, the ſermons and propheſies.

[b] Which is thought to be he that found the booke of the law under King Joſiah. 2 King. 22. 8.

[c] This was a citie about three miles diſtant from Jeruſalem, and belonged to the Prieſts, the ſonnes of Aaron, Joſh. 21. 18.

[d] This is ſpoken to confirme his vocation and office: for as much as he did not preſume of himſelfe to preach and propheſie, but was called thereunto by God.

[e] Meaning, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three months, and therefore is not mentioned, no more is Joachin that reigned no longer.

[f] Of the eleventh yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Jewes were caried away into Babylon by Nebuchadnezzar.

[g] The Scripture uſeth this maner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were borne, as Iſa. 49. 1. Gal. 1. 15.

[h] For Jeremiah did not onely propheſie againſt the Jewes, but alſo againſt the Egyptians, Babylonians, Moabites, and other nations.

[i] Conſidering, the great judgements of God which according to his threatnings ſhould come upon the world, he was moved with a certaine compaſſion on the one ſide to pitie them that ſhould thus periſh, and on the other ſide by the infirmitie of mans nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as Iſa. 6. 11. Exod. 3. 11. and 4. 1.

hold, I cannot ſpeake, for I am a childe.

7 But the Lord ſaid unto me, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſend thee, and whatſoever I command thee, ſhalt thou ſpeake.

8 Be not afraid of their faces: for I am with thee to deliver thee, ſaith the Lord.

9 Then the Lord ſtretched out his hand, and [k] touched my mouth, and the Lord ſaid unto me, Behold, I have put my words in thy mouth.

10 Behold, this day have I ſet thee over the [l] nations, and over the kingdomes to plucke up, and to root out, and to deſtroy and throw downe, to build and to plant.

11 After this, the word of the Lord came unto mee, ſaying, Jeremiah what ſeeſt thou? And I ſaid, I ſee a rod of an [m] almond tree.

12 Then the Lord ſaid unto me, Thou haſt ſeene aright: for I will haſten my word to performe it.

13 Againe, the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething [n] pot ~~looke~~ out of the North.

14 Then ſaid the Lord unto me, out of the [o] North ſhall a plague bee ſpread upon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, ſaith the Lord, and they ſhall come, and everie one ſhall ſet his throne in the entring in of the gates of Jeruſalem, and on the walles thereof round about, and in all the cities of Judah.

16 And I will declare unto them my [p] judgements touching all the wickednes of them that have forſaken me, and have burnt incenſe unto other gods, and worſhipped the workes of their own hands.

17 Thou therefore truſſe up thy loines, and ariſe and ſpeake unto them all that I command thee: be not afraid of their faces, leſt I [q] deſtroy thee before them.

18 For I, behold, I this day have made thee a defenced citie, and an [r] iron piller and wals of braſſe againſt the whole land, againſt the Kings of Judah, *and* againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not prevaile againſt thee: for I am with thee to deliver thee, ſaith the Lord.

Chap. II.

2 God rehearſeth his benefits done unto the Iewes. 8 Againſt the Prieſts and falſe Prophets 12 The Iewes are deſtroied becauſe they forſake God.

Moreover, the word of the Lord came unto me, ſaying,

2 Goe, and crie in the eares of Jeruſalem, ſaying, Thus ſaith the Lord, I remember thee with the [a] kindneſſe of thy youth, *and* the love of thy mariage, when thou wenteſt after me to the wilderneſſe, [b] in a land that was not ſowne.

3 Iſrael *was as* a thing [b] hallowed unto the Lord, *and* his firſt fruits: all they [d] that eate it, ſhall offend: evill ſhall come upon them, ſaith the Lord.

4 Heare yee the word of the Lord, O houſe of Jaakob, and all the families of the houſe of Iſrael.

5 Thus ſaith the Lord, What iniquitie have your fathers found in me, that they are gone [e] farre from me, and have walked after vanitie, and are become [f] vain?

6 For they ſaid not, Where is the Lord that brought us up out of the land of Egypt? that led us thorow the wilderneſſe, thorow a deſert, and waſte land, thorow a drie land, and [g] by the ſhadow of death, by a land that no man paſſed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the ſame: but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, [i] Where is the Lord? and they that ſhould miniſter the [k] Law, knew me not: the [l] Paſtors alſo offended againſt me, and the Prophets propheſied in [m] Baal, and went after *things* that did not profit.

9 Wherefore I will yet [n] plead with you, ſaith the Lord, and I will pleade with your childrens children.

10 For go ye to the Iſles of [o] Chittim, and behold, and ſend unto [p] Kedar, and take diligent heed, and ſee whether there be ſuch things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people have changed their [q] glorie, for that which doth not [r] profit.

12 O ye [ſ] heavens, be aſtonied at this: bee afraid and utterly confounded, ſaith the Lord.

13 For my people have commited two evils: they have forſaken mee, the fountaine [t] of living waters, to dig them pits, *even* broken pits that can hold no water.

[k] Which declareth, that God maketh thē meet and aſſureth thē, whom he calleth to ſet forth his glorie, giving them all meanes neceſſarie for the ſame, Exod. 4. 12. Iſa. 6. 7.

[l] Hee ſheweth, what is the authoritie of Gods true miniſters, which by his word have power to beate downe whatſoever lifteth it ſelfe up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of Gods word, 2 Cor. 10. 4. Heb. 4. 12. and theſe are the keyes which Chriſt hath left to looſe and bind, Matth. 18. 18.

[m] Hee joineth the ſigne with the word for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt buddeth, the haſtie comming of the Babylonians againſt the Jews.

[n] Signifying, that the Caldeans, and Aſſyrians, ſhould bee as a pot to ſeethe the Jewes, which boiled in their pleaſures and luſtes.

[o] Syria and Aſſyria were Northward, in reſpect of Jeruſalem, which were the Caldeans dominion.

[p] I will give thē charge and power to execute my vengeance againſt the idolaters, which have forſaken mee for their idoles.

[q] Which declareth that Gods vengeance is prepared againſt thē, which dare not execute their dutie faithfully, either for feare of man, or for any other cauſe, 1 Cor. 9. 16.

[r] Signifying, on the one part, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will hee bee to helpe them, Joſh. 1. 5. Heb. 13. 5. and on the other part, that they are utterly unmeet to ſerve God, and his Church, which are afraid, and doe not reſiſt wickedneſſe, whatſoever danger depend thereon, Iſa. 50. 7. Ezek. 3. 8.

[a] According to that grace and favour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and maried thee to my ſelfe, Ezek. 16. 8.

[b] When I had delivered thee out of Egypt.

[c] Choſen above all other to ſerve the Lord onely, and the firſt that offred to the Lord of all other nations.

[d] Whoſoever did chalenge this people, or elſe did annoy them, was puniſhed.

[e] That is, falne to moſt vile idolatrie.

[f] Altogether given to vanitie, & are become blind and inſenſible as the idoles that they ſerve.

[g] Where for lack of all things neceſſarie for life, ye could look for nothing everie houre but preſent death.

[h] By your idolatrie and wicked manners, Pſal. 78. 58. & 106. 38.

[i] They taught not the people to ſeeke after God.

[k] As the Scribes, which ſhould have expounded the Law to the people.

[l] Meaning, the princes and miniſters: ſignifying, that all eſtates were corrupt.

[m] That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerve idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

[n] Signifying, that he would not as he might, ſtraight way cōdemn thē, but ſheweth them by evident examples, their great ingratitude, that they might bee aſhamed, and repent.

[o] Meaning, the Grecians and Italians.

[p] Unto Arabia.

[q] That is, God which is their glorie, and who maketh them glorious above all other people: reproving the Jewes, that they were leſſe diligent to ſerve the true God, then were the idolaters to honour their vanities.

[r] Meaning, the idoles, which were their deſtruction, Pſal. 106. 36.

[ſ] He ſheweth, that the inſenſible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great judgements againſt the ſame.

[t] Signifying, that when men forſake Gods word, which is the fountaine of life, they reject God himſelfe, and ſo fall to their owne inventions, and vaine confidence, and procure themſelves deſtruction, Jonah 2. 8. Zech. 10. 2.

14 Is Iſrael a [u] ſervant, or is he borne in the houſe? why *then* is he ſpoiled?

15 The [x] lions roared upon him, *and* yelled, and they have made his land waſt: his cities are burnt [y] without an inhabitant.

16 Alſo the children of [z] Noph and Tahapanes have [a] broken thine head.

17 Haſt thou not procured this unto thy ſelfe, becauſe thou haſt forſaken the Lord thy God, when he [b] led thee by the way?

18 And what haſt thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſhur? to drinke the water of the [d] River?

19 Thine own wickedneſſe ſhall [e] correct thee, and thy turnings backe ſhall reprove thee: know therefore and behold, that it is an evill thing, and bitter, that thou haſt forſaken the Lord thy God, and that my feare *is* not in thee, ſaith the Lord God of hoſtes.

20 For of old time I have broken thy yoke, *and* burſt thy bonds, and thou ſaidſt, [f] I will no more tranſgreſſe, but *like* an harlot thou runneſt about upon all high hilles, and under all greene trees.

21 Yet I had planted thee, a noble vine, whoſe ‡ plants were all naturall: how then art thou turned unto mee into the plants of a ſtrange vine?

22 Though thou waſh thee with [g] nitre, and take thee much ſope, *yet* thine iniquitie is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not poluted, neither have I [h] followed Baalim? behold thy waies in the valley, and know what thou haſt done: *thou art like* a ſwift [i] dromedarie, that runneth by his waies:

24 *And as* a wilde [k] aſſe, uſed to the wilderneſſe, that ſnuffeth up the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie themſelves, *but* will finde her in her [l] moneth.

25 Keepe thou thy feet from [m] barrenneſſe, and thy throat from thirſt: but thou ſaideſt deſperately, No, for I have loved ſtrangers, and them will I follow.

26 As the [n] thiefe is aſhamed, when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a ſtone, Thou haſt begotten me: for they have turned their backe unto me, and not their face: but in the time of their trouble they will ſay, Ariſe, and helpe us.

28 But where are thy gods that thou haſt made thee? let them ariſe, if they can helpe thee in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Judah.

29 Wherefore will yee [q] pleade with me: ye all have rebelled againſt me, ſaith the Lord.

30 I have ſmitten your children in vaine, they received no correction: your [r] owne ſword hath devoured your Prophets like a deſtroying lion.

31 O generation, take heed to the word of the Lord: have I beene *as* [ſ] a wilderneſſe unto Iſrael? or a land of darkneſſe? Wherefore ſaith my people *then*, We are lords, [t] wee will come no more unto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people have forgotten me, daies without number.

33 Why doeſt thou prepare thy way, to [u] ſeeke amitie? even therefore will I teach *thee*, that thy waies *are* wickedneſſe.

34 Alſo in thy [x] wings is found the blood of the ſoules of the poore innocents: I have not found it in holes, but upon all theſe *places*.

35 Yet thou ſaieſt, Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: behold, I will enter with thee into judgement, becauſe thou ſaieſt, I have not ſinned.

36 Why runneſt thou about ſo much to change thy waies? for thou ſhalt bee confounded of Egypt, [y] as thou art confounded of Aſhur.

37 For thou ſhalt goe forth from thence, and thine hands upon [z] thine head, becauſe the Lord hath rejected thy confidence, and thou ſhalt not proſper thereby.

Chap. III.

God calleth his people unto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reproveth Iudah and Iſrael, comparing them to a woman diſobedient to her husband.

THey [a] ſay, If a man put away his wife, and ſhe goe from him, and become another mans, ſhall hee returne againe unto her? ſhall not this land [b] bee poluted? but thou haſt plaied the harlot with many [c] lovers: yet [d] turne againe to me, ſaith the Lord.

2 Lift up thine eies unto the high places, and behold, where thou haſt not plaied the harlot: thou haſt ſit *waiting* for

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[u] Have I ordered them like ſervants, and not like deerly beloved children? Exod. 4. 22. therefore it is their fault onely, if the enemie ſpoil them.

[x] The Babylonians, Caldeans, and Aſſyrians.

[y] Not one ſhall bee left to dwell there.

[z] That is, the Egyptians: for theſe were two great cities in Egypt.

[a] Have grievouſly vexed thee at ſundrie times.

[b] Shewing, that God would have ſtill led them aright if they would have followed him.

[c] To ſeeke the helpe of man, as though God were not able enough to defend thee, which is to drink of the puddles, & to leave the fountaine, reade Iſa. 31. 1.

[d] To wit, Euphrates.

[e] Meaning, that the wicked are inſenſible, till the puniſhment of their ſins waken them, as verſ. 26. Iſa. 3. 9.

[f] When I delivered thee out of Egypt, Exo. 19. 8. Deut. 5. 27. Joſh. 24. 16. Ezra 10. 12. Nehem 8. 6.

‡ *Ebr. ſeed was all true.*

[g] Though thou uſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment, except thou turne to me by faith and repentance.

[h] Meaning, that hypocrites denie that they worſhip the idoles: but that they honour God in them, and therefore they call their doings Gods ſervice.

[i] He compareth the idolaters to theſe beaſts, becauſe they never ceaſe running to and fro: for both valleies and hilles are full of their idolatrie.

[k] He compareth the idolaters to a wilde aſſe: for ſhe can never bee tamed, nor yet wearied: for as ſhee turneth, ſhee can take her winde at every occaſion.

[l] That is, when ſhe is with foale: and therefore the hunters wait their time: ſo though thou canſt not be turned backe now from thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meet with thee.

[m] Hereby he warneth them, that they ſhould not goe into ſtrange countries to ſeeke helpe: for they ſhould but ſpend their labour and hurt themſelves, which is heere meant by the bare foot and thirſt, Iſa. 57. 10.

[n] As a thiefe will not acknowledge his fault, till hee bee taken with the deed, and readie to be puniſhed, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light upon them.

[o] Meaning, that idolaters ſpoile God of his honour: and whereas he hath taught to call him the father of all fleſh, they attribute this title to their idoles.

[p] Thou thoughteſt that thy gods of blockes and ſtones could have holpen thee, becauſe they were many in number, and preſent in everie place: but now let mee ſee whether either the multitude, or their preſence can deliver thee from my plague, Chap. 11. 13.

[q] As though I did you injurie in puniſhing you, ſeeing that your faults are ſo evident.

[r] That is, you have killed your Prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c.

[ſ] Have I not given them abundance of al things?

[t] But will truſt in our own power and policie.

[u] With ſtrangers.

[x] The Prophets and the faithfull are ſlaine in every corner of your countrey.

[y] For the Aſſyrians had taken away the tenne tribes out of Iſrael and deſtroied Judah, even unto Jeruſalem: and the Egyptians ſlew Joſiah, and vexed the Jewes in ſundry ſorts.

[z] In ſigne of lamentation, as 2 Sa[illegible]13. 19.

[a] According as it is written, Deut. 24. 4.

[b] If he take ſuch one to wife again.

[c] That is, with idoles, and with them, whom thou haſt put thy confidence in.

[d] And I will not caſt thee off, but receive thee according to my mercie.

them in the waies, as the [e] Arabian in the wilderneſſe: and thou haſt poluted the land with thy whoredomes, and with thy malice.

3 Therefore the ſhowres have been reſtrained, and the [f] latter raine came not, and thou hadſt a [g] whores forehead: thou wouldeſt not be aſhamed.

4 Didſt thou not ſtill cry [h] unto me, Thou art my father, *and* the guide of my youth?

5 Will he keepe *his anger* for ever? will hee reſerve it to the end? thus haſt thou ſpoken, but thou doſt evill, even more and more.

6 The Lord alſo ſaid unto mee, in the daies of Joſiah the King, Haſt thou ſeen what this [i] rebell Iſrael hath done? *for* ſhee hath gone up upon every high mountaine, and under every green tree, and there plaied the harlot.

7 And I ſaid, when ſhe had done all this, Turne thou unto me: but ſhe turned not, as her rebellious ſiſter Judah ſaw.

8 When I ſaw, how that by all occaſions rebellious Iſrael had played the harlot, I caſt [k] her away, and gave her a bill of divorcement: yet her rebellious ſiſter Judah was not afraid, but ſhe went alſo, and plaied the harlot.

9 So that for the [l] lightneſſe of her whoredome, ſhe hath even defiled the land: for ſhe hath committed fornication with ſtones and ſtocks.

10 Nevertheleſſe for all this, her rebellious ſiſter Judah hath not returned unto mee with [m] her whole heart, but fainedly, ſaith the Lord.

11 And the Lord ſaid unto me, The rebellious Iſrael hath [n] juſtified her ſelfe more then the rebellious Judah.

12 Goe and cry theſe words toward [o] the North, and ſay, Thou diſobedient Iſrael, returne, ſaith the Lord, *and* I will not let my wrath fall upon you: for I am mercifull, ſaith the Lord, and I will not alway keep *mine anger*.

13 But know thine iniquity: for thou haſt rebelled againſt the Lord thy God, and haſt [p] ſcattered thy waies to the ſtrange *gods* under every green tree, but ye would not obey my voice, ſaith the Lord.

14 O ye diſobedient children, turne againe, ſaith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion,

15 And I will give you paſtours according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 Moreover, when ye be increaſed and multiplied in the land, in thoſe daies, ſaith the Lord, they ſhall ſay no more, The [q] Arke of the covenant of the Lord: for it ſhall come no more to minde, neither ſhall they remember it, neither ſhall they viſit it, for that ſhalbe no more done.

17 At that time they ſhal cal Jeruſalem, [r] The throne of the Lord, and all the nations ſhall be gathered unto it, *even* to the Name of the Lord in Jeruſalem: & thenceforth they ſhall follow no more the hardneſſe of their wicked heart.

18 In thoſe daies the houſe of Judah ſhall walke with the houſe of Iſrael, and they ſhall come together out of the land of the [ſ] North, into the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How did I take thee for children, and give thee a pleaſant land, *even* the glorious heritage of the armies of the heathen, and ſaid, Thou ſhalt call me, *ſaying*, My father, and ſhalt not turne from mee?

20 But *as* a woman rebelleth againſt her [t] huſband: ſo have yee rebelled againſt mee, O houſe of Iſrael, ſaith the Lord.

21 [u] A voice was heard upon the hie places, weeping and ſupplications of the children of Iſrael: for they have perverted their way, *and* forgotten the Lord their God.

22 O yee diſobedient children, returne *and* I will heale your rebellions. [x] Behold, we come unto thee, for thou art the Lord our God.

23 Truely, *the hope* of the hils *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Iſrael.

24 For confuſion hath devoured our [y] fathers labour from our youth, their ſheepe and their bullocks, their ſons and their daughters.

25 Wee lie downe in our confuſion, and our ſhame covereth us: [z] for wee have ſinned againſt the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

1 *True repentance.* 4 *He exhorteth to the circumciſion of the hearts.* 6 *The deſtruction of Iudah is prophecied, for the malice of their hearts.* 19 *The Prophet lamenteth it.*

O Iſrael, if thou returne, [a] returne unto me, ſaith the Lord: if thou put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt [b] ſweare, The Lord liveth, in truth, in judgement, and in righteouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſaith the Lord to the men

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[e] Which dwelleth in tents, and vvaiteth for them that paſſe by, to ſpoile them.

[f] As God threatned by his Law, Deut. 28.24.

[g] Thou wouldeſt never be aſhamed of thine acts and repent: and this impudency is common to idolaters, vvhich vvill not give off, though they bee never ſo manifeſtly convicted.

[h] He ſheweth that the wicked in their miſeries wil cry unto God, and uſe outward praier as the godly doe: but becauſe they turne not from their evil, they are not heard, Iſa.58.3.4.

[i] Meaning, the ten tribes.

[k] And gave her unto the hands of the Aſſyrians.

[l] The Hebrew word may either ſignifie lightneſſe and vvantonneſſe, or noiſe and bruit.

[m] Iudah fained for a time that ſhe did returne, as under Ioſiah, and other good Kings, but ſhe was never truly touched, or vvholly reformed, as appeared when occaſion vvas offered by any wicked Prince.

[n] Iſrael hath not declared her ſelfe ſo wicked as Iudah, vvhich yet hath had more admonitions and examples to call her to repentance.

[o] Whereas now the Iſraelites were kept in captivity by the Aſſyrians, to vvhom he promiſeth mercy, if they vvill repent.

[p] There vvas no vvay, vvhich thou didſt not haunt to ſeeke after the Idols and to trot a pilgrimage.

[q] This is to bee underſtood of the cōming of Chriſt: for then they ſhal not ſeek the Lord by ceremonies, and all figures ſhall ceaſe.

[r] Meaning, the Church, where the Lord will be preſent to the worlds end, Mat. 28.20.

[ſ] Where they are now in captivity.

[t] The Ebrew word ſignifieth, a friend or companion, and heere may be taken for a huſband, as it is uſed alſo, Hoſea 3.1.

[u] Signifying, that God whom they had forſaken, would bring their enemies upon them, who ſhould lead them captive, and make thē to cry & lament.

[x] This is ſpoken in the perſon of Iſrael to the ſhame of Iudah, which ſtayed ſo long to turne unto God.

[y] For their idolatry Gods vengeance hath light upon them and theirs.

[z] They juſtifie not themſelves, or ſay that they would follow their fathers, but condemne their wicked doings, & deſire forgivenes of the ſame, as Ezra 9.7. Pſal. 106.6. Iſa.64.6.

[a] This is wholly and without hypocriſie, Ioel 2.12. not diſſembling to turne and ſerve God, as they doe which ſerve him by halves, as Hoſ.7.16.

[b] Thou ſhalt deteſt the name of idols, Pſal. 16.4. and ſhalt with reverence ſweare by the living God, when thine oath may advāce Gods glory, and profit others: and here by ſwearing, he meaneth the true religion of God.

of Judah, and to Jeruſalem:

4 Breake up your [c] fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the fore-skinnes of your hearts, ye men of Judah, and inhabitants of Jeruſalem, leſt my wrath come forth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inventions.

5 [d] Declare in Judah, and ſhew forth in Jeruſalem, and ſay, Blow the trumpet in the land, cry and gather together, and ſay, Aſſemble your ſelves, and let us goe into ſtrong cities.

6 Set up the ſtandard in Zion: [e] prepare to flee, *and* ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f] lion is come up from his den, and the deſtroier of the Gentiles is departed, *and* gone forth of his place to lay the land waſte, *and* thy cities ſhall bee deſtroied without an inhabitant.

8 Wherfore gird you with ſackcloth: lament and howle, for the fierce wrath of the Lord is turned backe from us.

9 And in that day, ſaith the Lord, the heart of the King ſhall periſh, and the heart of the Princes and the Prieſts ſhall be aſtoniſhed, and the [g] Prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt [h] deceived this people, and Jeruſalem, ſaying, Ye ſhal have peace, and the ſword pearceth unto the heart.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry [i] winde in the high places of the wilderneſſe *commeth* toward the daughter of my people, *but* neither [k] to fanne nor to cleanſe.

12 A mightie winde ſhall come unto me from thoſe *places, and* now will I alſo give ſentence upon them.

13 Behold, hee ſhall come up as the [l] clouds, and his charets *ſhall be* as a tempeſt: his horſes are lighter then eagles: [m] Woe unto us, for we are deſtroied.

14 O Jeruſalem, waſh thine heart from wickedneſſe, that thou maieſt bee ſaved: how long ſhall thy wicked thoughts remaine within thee?

15 For a voice declareth from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, *and* publiſh in Jeruſalem, Behold, the ſcouts come from a farre countrie, and crie out againſt the cities of Judah.

17 They have compaſſed her about as the [p] watchmen of the field, becauſe it hath provoked me unto wrath, ſaith the Lord.

18 Thy waies and thine inventions have procured thee theſe things, ſuch is thy wickedneſſe: therefore it ſhalbe bitter, therefore it ſhall pierce unto thine heart.

19 My belly, [q] my belly, I am pained, even at the very heart: mine heart is troubled within me: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, *and* the alarme of the battell.

20 Deſtruction upon deſtruction is cried, for the whole land is waſted: ſuddenly are my tents [r] deſtroied, *and* my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, *and* heare the ſound of the trumpet?

22 For my people is fooliſh, they have not knowne me: they are fooliſh children, and have none underſtanding: [ſ] they are wiſe to doe evill, but to doe well, they have no knowledge.

23 I have looked upon the earth, and loe, it was without forme and [t] void: and to the heavens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hils ſhooke.

25 I beheld, and loe, there was no man, and all the birds of the heaven were departed.

26 I beheld, and loe, the fruitfull place *was* a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſaid, The whole land ſhall be deſolate: yet will I not [u] make a full end.

28 Therefore ſhall the earth mourne, and the heavens above ſhalbe darkened, becauſe I have pronounced it: I have thought it, and will not repent, neither will I turne backe from it.

29 The whole citie ſhall flee, for the noiſe of the horſemen and bowmen: they ſhall goe into thickets, and climbe up upon the rockes: every citie ſhall be forſaken, and not a man dwell therein.

30 And when thou ſhalt be deſtroied, what wilt thou doe? Though thou [x] clotheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of gold, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: *for* thy lovers will abhorre thee, *and* ſeeke thy life.

31 For I have heard a noiſe as of a woman travelling, or as one labouring of her firſt childe, *even* the voice of the daughter Zion that ſigheth and ſtretcheth out her hands: [y] woe is me now: for my ſoul fainteth becauſe of the murtherers.

Chap. V.

1 In Judah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Judah is deſtroied of the Caldeans.

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[c] He willeth thẽ to plucke up the impietie and wicked affection, and worldly reſpects out of their heart, that the true ſeed of Gods word may bee ſowne therein, Hoſe.10.12. and this is the true circumciſion of the heart, Deut.10.16. Rom.2.29. Col.2.11.

[d] Hee warneth them of the great dangers that ſhall come upon them by the Caldeans, except they repent and turne to the Lord.

[e] He ſpeaketh this to admoniſh them of the great danger, when everie man ſhall prepare to ſave himſelfe, but it ſhalbe too late, 2 Kin.25.4.

[f] Meaning, Nebuchad-nezzar, King of Babylon, 2 Kin.24.1.

[g] That is, the falſe Prophets, which ſtill propheſied peace and ſecuritie.

[h] By the falſe Prophets, which promiſed peace and tranquilitie: and thus thou haſt puniſhed their rebellious ſtubbernneſſe by cauſing them to hearken unto lies, which would not beleeve thy truth, 1 Kin.22.23. Ezek.4.9 2 Theſſ.2.11.

[i] The North winde, whereby he meaneth Nebuchadnezzar.

[k] But to cary away both corne and chaffe.

[l] Meaning, that Nebuchadnezzar ſhould come as ſuddenly, as a cloud that is caried with the winde.

[m] This is ſpoken in the perſon of all the people, who in their affliction ſhould crie thus.

[n] Which was a citie in the utmoſt border of Iſrael Northward toward Babylon.

[o] Which was in the midway betweene Dan and Jeruſalem.

[p] Which keepe the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Judah.

[q] He ſheweth that the true miniſters are lively touched with the calamities of the Church ſo that al the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory, to pronounce his judgements againſt the people.

[r] Meaning, the cities, which were as eaſily caſt downe as a tent.

[ſ] Their wiſdome and policie tend to their owne deſtruction, and pulleth them from God.

[t] By theſe manner of ſpeeches, hee ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moved therewith, as if the order of nature ſhould bee changed, Iſa.13.10. and 24.23. Ezek.32.7. Joel 2.31. and 3.15.

[u] But for his mercies ſake, he will reſerve himſelfe a reſidue to bee his Church, and to praiſe him in earth, Iſa.1.9.

[x] Neither thy ceremonies nor rich gifts ſhall deliver thee.

[y] As the Prophets were moved to pitie the deſtruction of their people, ſo they declared it to the people to move them to repentance, Iſa.22.4. chap.9.1.

RUnne to and fro by the ſtreetes of Jeruſalem, and behold now, and know, and inquire in the open places thereof, if ye can finde a man, *or* if there be any that executeth judgement, and ſeeketh the truth, and I wil ſpare [a] it.

2 For though they ſay, The [b] Lord liveth, yet doe they ſweare falſly.

3 O Lord, are not thine eies upon the [c] truth? thou haſt [d] ſtricken them, but they have not ſorrowed, thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder then a ſtone, *and* have refuſed to returne.

4 Therefore I ſaid, Surely they are poore, they are fooliſh, for they know not the way of the Lord, *nor* the judgement of their God.

5 I will get me unto the [e] great men, and will ſpeake unto them: for they have knowne the way of the Lord, *and* the judgement of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore [f] a lion out of the foreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leopard ſhal watch over their cities: every one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, *and* their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children have forſaken me, and [g] ſworn by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelves by companies in the harlots houſes.

8 They roſe up in the morning *like* fed horſes: *for* everie man * neyed after his neighbours wife.

9 Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoule bee avenged on ſuch a nation as this?

10 [h] Climbe up upon their wals, and deſtroy them, but make not a full end: [i] take away their battlements, for they are not the Lords.

11 For the houſe of Iſrael, and the houſe of Judah have grievouſly treſpaſſed againſt me, ſaith the Lord.

12 They have [k] denied the Lord, and ſaid, It is not he, neither ſhall the plague come upon us, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhalbe *as* [l] winde, and the word is not [m] in them: thus ſhall it come unto them.

14 Wherefore thus ſaith the Lord God of hoſtes, Becauſe ye ſpeake ſuch words, behold, I will put my words into [n] thy mouth, like a fire, and this people ſhall be *as* wood, and it ſhall devoure them.

15 Lo, I will bring a nation upon you [o] from farre, O houſe of Iſrael, ſaith the Lord, which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Whoſe quiver is as an [p] open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harveſt and thy bread: they ſhall devoure thy ſons and thy daughters: they ſhall eate up thy ſheepe and thy bullockes, they ſhall eate thy vines and thy figge-trees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou didſt truſt.

18 Neverthelesse, at thoſe daies, ſaith the Lord, I will not make a full end of [q] you.

19 And when * ye ſhall ſay, Wherefore doth the Lord our God doe theſe things unto us? then ſhalt [r] thou anſwer them, Like as ye have forſaken me and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land, that is not yours.

20 Declare this in the houſe of Jaakob, and publiſh it in Judah, ſaying,

21 Heare now this, O fooliſh people, and ‡ without underſtanding, which have * eies and ſee not, which have eares and heare not.

22 Feare ye not me, ſaith the Lord? or wil ye not be afraid at my preſence, which have placed the ſand for the * bounds of the ſea by the perpetuall decree that it cannot paſſe it, and though the waves thereof rage, yet can they not prevaile, though they roare, *yet* can they not paſſe over it.

23 But this people hath an unfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let us now feare the Lord our God, that giveth raine both early and late in due ſeaſon: he reſerveth unto us the appointed weekes of the harveſt.

25 *Yet* your [ſ] iniquities have turned away theſe things, and your ſinnes have hindred good things from you.

26 For among my people are found wicked perſons, that lay waite as he that ſetteth ſnares: they have made a pit to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat *and* ſhining: they doe overpaſſe the deeds of the wicked: * they execute no judgement, no not the judgement of the fatherleſſe: yet they [t] proſper, though they execute no judgement for the poore,

[a] That is, the citie.

[b] Though they pretend religion and holineſſe, yet all is but hypocriſie: for under this kinde of ſwearing is contained the true religion.

[c] Doeſt not thou love uprightneſſe and faithfull dealing?

[d] Thou haſt oft times puniſhed them, but all is in vaine, Iſa. 9. 13.

[e] He ſpeaketh this to the reproch of them, which ſhould governe & teach others, and yet are farther out of the way then the ſimple people.

[f] Meaning, Nebuchadnezzar and his armie.

[g] Hee ſheweth, that to ſweare by any thing, then by God, is to forſake him.

* Ezek. 22. 11.

[h] He commandeth the Babylonians and enemies to deſtroy them.

[i] Reade Chapt. 4. 27.

[k] Becauſe they gave no credit to the words of his Prophets, as Iſa. 28. 15.

[l] Their words ſhalbe of none effect, but vaine.

[m] They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them.

[n] Meaning, Jeremiah.

[o] To wit, the Babylonians and Caldeans.

[p] Who ſhall kill many with their arrowes.

[q] Here the Lord declareth his unſpeakable favour toward his Church, as Chapt. 4. 27.

* *Chap.* 16. 10.

[r] Meaning, the Prophet Jeremiah.

‡ *Ebr. without heart.*

* *Iſa.* 6. 9. *Matth.* 13. 14. *Acts* 28. 27. *Rom.* 11. 8.

* *Iob.* 26. 10.

[ſ] If there be any ſtay, that we receive not Gods bleſſings in abundance, wee muſt conſider that it is for our owne iniquities. Iſa 59. 1, 2.

* *Iſa.* 1. 23. *Zach.* 7. 9.

[t] They feele not the plague of God for it.

29 Shall I not viſite for theſe things, ſaith the Lord? or ſhall not my ſoule bee avenged on ſuch a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The [u] prophets propheſie lies, and the Prieſts ‡ receive *gifts* in their hands, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

1 The comming of the Aſſyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of [a] Benjamin, prepare to flee out of the mids of Jeruſalem, and blow the trumpet in [b] Tekoa: ſet up a ſtandard upon [c] Bethhaccerem: for a plague appeareth out of the North, and great deſtruction.

2 I have compared the daughter of Zion to [d] a beautifull and dainty woman.

3 The Paſtors with their [e] flockes ſhall come unto her: they ſhall pitch *their* tents round about by her, *and* everie one ſhall feed in his place.

4 [f] Prepare warre againſt her: ariſe, and let us goe toward the South: woe unto us: for the day declineth, and the ſhadowes of the evening are ſtretched out.

5 Ariſe, and let us goe up by night, and deſtroy her palaces.

6 For thus hath the Lord of hoſtes ſaid, Hew downe wood, and caſt a mount againſt Jeruſalem: this citie muſt be viſited: all oppreſſion is in the mids of it.

7 As the fountain caſteth out her waters, ſo ſhe caſteth out her malice: [g] crueltie and ſpoile is continually heard in her before me *with* ſorrow and ſtrokes.

8 Be thou inſtructed, O [h] Jeruſalem, leſt my ſoule depart from thee, leſt I make thee deſolate *as* a land that none inhabiteth.

9 Thus ſaith the Lord of hoſts, They ſhall gather as a vine, the reſidue of Iſrael: turne [i] backe thine hand as the grape gatherer into the basket.

10 Unto whom ſhall I ſpeake, and admoniſh that they may heare? behold, their eares *are* [k] uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: [l] I wil powre it out upon the [m] children in the ſtreet, and likewiſe upon the aſſembly of the yong men: for the huſband ſhall even be taken with the wife, *and* the aged with him that is full of daies.

12 And their houſes *with* their lands, and wives alſo ſhall be turned unto ſtrangers: for I will ſtretch out mine hand upon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them, even unto the greateſt of them, every one is given unto covetouſneſſe, and from the Prophet even unto the Prieſt, they all deale falſly.

14 They have healed alſo the hurt of the daughter of my people with ſweet words, ſaying, [n] Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no, neither could they have any ſhame: therfore they ſhall fall among the ‡ ſlaine: when I ſhall viſite them, they ſhall be caſt downe, ſaith the Lord.

16 Thus ſaith the Lord, Stand in the waies and behold, and aske for the [o] old way, which is the good way, and walke therein, and ye ſhall finde reſt for your ſoules: but they ſaid, We will not walke *therein.*

17 Alſo I ſet [p] watchmen over you, *which ſaid,* Take heed to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Heare therefore yee [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, and behold, I will cauſe a plague to come upon this people, *even* the fruit of their owne imaginations: becauſe they have not taken heed unto my words, nor to my Law, but caſt it off.

20 To what purpoſe bringeſt thou me [r] incenſe from Sheba, and ſweet calamus from a farre countrey? Your burnt offerings are not pleaſant, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blockes before this people, and the fathers and the ſonnes together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people commeth from the [ſ] North countrey, and a great nation ſhall ariſe from the ſides of the earth.

23 With bow and ſhield ſhall they bee weaponed: they are cruell and will have no compaſſion: their voice roareth like the ſea, and they ride upon horſes, well appointed, like men of warre againſt thee, O daughter Zion.

24 We have heard their fame, *and* our hands waxe [t] feeble: ſorrow is come upon us, as the ſorrow of a woman in travell.

25 Goe not forth into the field, nor walke by the way: for the ſword of the enemie, *and* feare *is* on everie ſide.

26 O daughter of my people, gird

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[u] Meaning, that there could bee nothing but diſorder, where the miniſters were wicked perſons, and corrupt.

‡ *Or, beare rule.*

[a] He ſpeaketh to them chiefly, becauſe they ſhould take heed by the example of their brethren, the other halfe of their tribe which were now caried away priſoners.

[b] Which was a citie in Judah, ſixe miles from Bethlehem, 2 Chron. 11. 6.

[c] Reade Nehem. 3. 14.

[d] I have intreated her greatly, and given her abundance of all things.

[e] She ſhall bee ſo deſtroied, that the ſheepe may be fed in her.

[f] He ſpeaketh this in the perſon of the Babylonians, which complaine that the time faileth them before they have brought their enterpriſes to paſſe.

[g] He ſheweth the cauſe why it ſhould bee deſtroied, and how it commeth of themſelves.

[h] Hee warneth them to amend by his corrections, and to turne to him by repentance.

[i] Hee exhorteth the Babylonians to be diligent to ſearch out all and to leave none.

[k] They delight to heare vain things, and to ſhut up their eares to true doctrine.

[l] As the Lord had given him his word to bee as a fire of his indignation to burne the wicked, Chap. 5. 14. ſo he kindleth it now when he ſeeth that all remedies are paſt.

[m] None ſhall be ſpared.

[n] When the people began to feare Gods judgements, the falſe Prophets comforted them by flatterings, ſhewing that God would ſend peace and not warre.

‡ *Ebr. them that fall.*

[o] Wherein the Patriarches and Prophets walked, directed by the word of God: ſignifying, that there is no true way, but that which God preſcribeth.

[p] Prophets which ſhould warn you of the dangers that were at hand.

[q] God taketh all the world to witneſſe and the inſenſible creatures, of the ingratitude of the Jewes.

[r] Reade Iſa. 1. 11. and Amos 5. 21.

[ſ] From Babylon by Dan, which was North from Jeruſalem.

[t] For feare of the enemie: he ſpeaketh this in the perſon of the Jewes.

thee with ſackcloth, and wallow thy ſelfe in the aſhes: make lamentation, and bitter mourning *as* for thine onely ſonne: for the deſtroier ſhall ſuddenly come upon us.

27 I have ſet [u] thee for a defence *and* fortreſſe among my people, that thou maieſt know and trie their waies.

28 They are all rebellious traitours, walking craftily: *they are* braſſe, and yron, they all are deſtroiers.

29 The [x] bellowes are burnt: the leade is conſumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They ſhall call them rebrobate ſilver, becauſe the Lord hath rejected them.

Chap. VII.

2 Ieremiah is commanded to ſhew unto the people the word of God, which truſteth in the outward ſervice of the Temple. 13 The evils that ſhall come to the Iewes, for the deſpiſing of their Prophets. 21 Sacrifices doth not the Lord chiefely require of the Iewes, but that they ſhould obey his word.

THe words that came to Jeremiah from the Lord, ſaying,

2 Stand in the gate of the Lords houſe, and cry this word there, and ſay, Heare the word of the Lord, all ye of Judah that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of Hoſts, the God of Iſrael, * Amend your waies and your workes, and I will let you dwell in this place.

4 Truſt not in [a] lying words, ſaying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend *and* redreſſe your waies and your works: if you execute judgement betweene a man and his neighbour,

6 *And* oppreſſe not the ſtranger, the fatherleſſe and the widow, and ſhed no innocent blood in this place, neither walke after other gods to your deſtruction,

7 Then [b] will I let you dwell in this place, in the land that I gave your fathers, for ever and ever.

8 Behold, you truſt in lying words, that cannot profit.

9 Will you ſteale, murther, and commit adultery, and ſweare falſly, and burne incenſe unto Baal, and walke after other gods whom yee know not?

10 And come and ſtand before me in this Houſe, whereupon my Name is called, and ſay, Wee are delivered, though we have done all theſe abominations?

11 Is this Houſe become [c] a denne of theeves, whereupon my Name is called before your eies? Behold, even I ſee it, ſaith the Lord.

12 But goe yee now into my place which was in Shilo, [d] where I ſet my Name at the beginning, and behold what I did to it for the wickedneſſe of my people Iſrael.

13 Therefore now becauſe yee have done all theſe works, ſaith the Lord, (and I [e] roſe up earely, and ſpake unto you: but when I ſpake, yee would not heare mee, neither when I called, would [f] yee anſwere.)

14 Therefore will I doe unto this Houſe, whereupon my Name is called, wherein alſo yee truſt, even unto the place that I gave to you, and to your fathers, as I have done unto Shilo.

15 And I will caſt [g] you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeede of Ephraim.

16 Therefore thou ſhalt not [h] pray for this people, neither lift up cry or praier for them, neither intreat mee, for I will not heare thee.

17 Seeſt thou not what they doe in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heaven, and to powre out drinke-offerings unto other gods, that they may provoke me unto anger.

19 Doe they provoke mee to anger, ſaith the Lord, and not themſelves to the confuſion of their owne faces?

20 Therefore thus ſaith the Lord God, Behold, mine anger and my wrath ſhall bee powred upon this place, upon man and upon beaſt, and upon the tree of the field, and upon the fruit of the ground, and it ſhall burne and not be quenched.

21 Thus ſaith the Lord of hoſtes, the God of Iſrael, put your burnt offerings unto your ſacrifices, and eate the fleſh.

22 For [k] I ſpake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, and I will bee your God, and ye ſhalbe my people: and walke yee in all the waies which I have commanded you, that it may bee well unto you.

24 But they would not obey, nor incline their eare, but went after the counſels *and* the ſtubborneſſe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto

[u] Meaning, Jeremiah, who God had appointed to try out the godly from the wicked, as a founder doth the pure mettall from the droſſe.

[x] All the paine and labour that hath beene taken with them, is loſt.

* Chap. 26. 13

[a] Beleeve not the falſe Prophets, which ſay, that for the Temples ſake, and the ſacrifices there, the Lord will preſerve you, and to nouriſh you in your ſinne, and vaine confidence.

[b] God ſheweth on what condition hee made his promiſe to this temple: that they ſhould be an holy people unto him, as hee would be a faithful God to them.

[c] As theeves hid in holes and dens think themſelves ſafe, ſo when you are in my Temple, you thinke to be covered with the holines thereof, and that I cannot ſee your wickedneſſe, Mat. 21. 13.

[d] Becauſe they depēded ſo much on the Temple, which was for his promiſe, that he would be preſent, and defend them where the Arke was, he ſendeth thē to Gods judgements againſt Shilo, whee the Arke had remained about 300. yeares, and after was taken, the Prieſts ſlaine, & the people miſerably diſcomfited, 1 Sam. 4. 11. Chap. 26. 6.

[e] That is, I never ceaſed to warne you, as Iſa. 65. 2. Prov. 1. 28.

[f] He ſheweth what is the onely remedy to redreſſe our faults: to ſuffer God to lead us into the way, and to obey his calling, Iſa. 66. 4.

[g] I will ſend you into captivity as I have done Ephraim, that is, the ten tribes.

[h] To aſſure them that God had determined with himſelf to puniſh their wickednes, hee ſheweth that the praier of the godly can nothing availe them, whiles they remain in their obſtinacie againſt God, and wil not uſe the meanes that he uſeth to call them to repentance, chap. 11. 14. and 14. 11.

[i] That is, they ſacrifice to the ſun, moone & ſtarres, which they called the queene of heaven, Chap. 44. 17. 2 King. 17. 5

[k] Shewing, that it was not his chiefe purpoſe & intent, that they ſhould offer ſacrifices: but that they ſhould regard, wherefore they were ordained: to wit, to be joyned to the Word as ſeales & confirmations of remiſſion of ſins in Chriſt: for without the Word they were vaine and unprofitable.

[l] this day, I have even ſent unto you all my ſervants the Prophets, [m] riſing up early every day, and ſending them.

26 Yet would they not heare me, nor encline their eare, but hardned their necke *and* did worſe then their fathers.

27 Therefore ſhalt thou ſpeak all theſe words unto them, but they [n] wil not heare thee: thou ſhalt alſo cry unto them, but they will not anſwere thee.

28 Thou ſhalt ſay unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth diſcipline: truth is periſhed, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Jeruſalem, and caſt it away, & take up a complaint on the high places: for the Lord hath rejected and forſaken the generation of his [p] wrath.

30 For the children of Judah have done evill in my ſight, ſaith the Lord: they have ſet their abominations in the Houſe, whereupon my Name is called, to polute it.

31 And they have built the high place of [q] Topheth, which is in the valley of Ben-hinnom to burne their ſonnes and their daughters in the fire, which I [r] commanded them not, neither came it in my heart.

32 Therefore behold, the daies come, ſaith the Lord, that it ſhall no more bee called Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter, for they ſhall bury in Topheth till there be no place.

33 And the carkeiſes of this people ſhal be meat for the fowles of the heaven and for the beaſts of the earth, and none ſhall fray them away.

34 * Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem the voice of mirth, and the voice of gladneſſe, the voice of the bridegroome, and the voice of the bride, for the land ſhall be deſolate.

CHAP. VIII.

1 *The deſtruction of the Iewes.* 4 *The Lord moveth the people to amendment.* 10 *Hee reprehendeth the lying doctrine, and the covetouſnes of the Prophets and Prieſts.*

AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of their Princes, and the bones of the Prieſts, and the bones of the Prophets, and the bones of the inhabitants of Jeruſalem out of their [a] graves.

2 And they ſhall ſpread them before the ſunne and the moone, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and whom they have followed, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered nor be buried, *but* ſhall be as doung upon the earth.

3 And death ſhall be deſired [b] rather then life of all the reſidue that remaineth of this wicked family, which remaine in al the places where I have ſcattered them, ſaith the Lord of hoſtes.

4 Thou ſhalt ſay unto them alſo, Thus ſaith the Lord, Shall they [c] fall and not ariſe? ſhall he turne away and not turne againe?

5 Wherefore is this people of Jeruſalem turned backe by a perpetuall rebellion? they gave themſelves to deceit, *and* would not returne.

6 I hearkened and heard, *but* none ſpake aright: no man repented him of his wickedneſſe, ſaying, What have I done? every [d] one turned to their race, as the horſe ruſheth into the battell.

7 Even the Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their comming, but my people knoweth not the [e] judgement of the Lord.

8 How doe yee ſay, Wee are wiſe, and the Law [f] of the Lord *is* with us? Loe, certainely in vaine made he it, the pen of the ſcribes is in vaine.

9 The [g] wiſe men are aſhamed: they are afraid and taken: loe, they have rejected the word of the Lord, and what wiſdome is in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall poſſeſſe them: * for every one from the leaſt even unto the greateſt is given to covetouſneſſe, *and* from the Prophet even unto the Prieſt, every one dealeth falſely.

11 For they have healed the hurt of the daughter of my people with ſweet words, ſaying, [h] Peace, peace, when there is no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they have any ſhame: therefore ſhall they fall among the ſlaine: when I ſhall viſit them, they ſhall be caſt downe, ſaith the Lord.

13 I wil ſurely conſume them, ſaith the Lord: there ſhal be no grapes on the vine, nor figs on the figtree, and the leafe ſhall fade, and the things that I have given them, ſhall depart from them.

14 Why doe we ſtay? [i] aſſemble your ſelves, and let us enter into the ſtrong cities, and let us bee quiet there: for the Lord our God hath put us to ſilence, and given us water with [k] gall to drinke, becauſe we have ſinned againſt the Lord.

15 * We

[l] Which was about fourteene hundred yeares.

[m] Read verſ. 13.

[n] Whereby hee ſheweth, that the Paſtours ought not to leave their flockes in their obſtinacie: for the Lord will uſe the meanes of his ſervants to make the wicked more faulty, and to prove his.

[o] In ſigne of murmuring, as Job 1. 10. Micah. 1. 16.

[p] Againſt whom he had juſt occaſion to powre out his wrath.

[q] Of Topheth, reade 2 King. 23. 10.

[r] But commanded the contrary, as Levit. 18. 21. and 20. 3. Deut. 18. 10.

* *Ezeck.* 26. 13

[a] The emeny for greedines of gaine ſhall rifle your graves, and lay you before thoſe idoles, which in your life you worſhipped, to ſee if they can helpe you.

[b] Becauſe of the afflictions that they ſhall feele through Gods judgements.

[c] Is there no hope that they will returne?

[d] They are ful of hypocriſie & every one followeth his owne fantaſie without any conſideration.

[e] Hee accuſeth them, in that that they are more ignorant of Gods judgements, then theſe birds are of their appointed ſeaſons to diſcerne the cold and heate, as Iſa. 1. 3.

[f] The Law doth not profit you, neither needed it to have bin written, for ought that you have learned by it.

[g] They that ſeem wiſe, may bee aſhamed of their ignorance: for all wiſdome conſiſteth in Gods word.

* *Iſa.* 56. 11. *Chap.* 5. 51. & 6. 13.

[h] Reade Chap. 6. 14.

[i] He ſpeaketh in the perſon of the people, who whẽ the enemy commeth will runne about to hide thẽſelves, & acknowledge that it is Gods hand.

[k] That is, hath brought us unto extreame affliction, & thus they ſhall not attribute this plague to fortune, but Gods juſt judgement, Chap. 9. 15. and 23. 15.

15 *We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horſes was heard from [l] Dan, the whole land trembled at the noiſe of the neying of his ſtrong *horſes*: for they are come, and have devoured the land with all that is in it, the city, and thoſe that dwell therein.

17 For behold, I will [m] ſend ſerpents *and* cockatrices among you, which will not be charmed, and they ſhall ſting you, ſaith the Lord.

18 I would have [n] comforted my ſelfe againſt ſorrow, *but* mine heart is heavie in me.

19 Behold, the voice of the cry of the daughter of my people *for feare of them* of a far countrey, Is not the Lord in Zion? is not her King in her? Why [o] have they provoked me to anger with their graven images, and with their vanities of a ſtrange *god*?

20 The [p] harveſt is paſt, the ſummer is ended, and we are not holpen.

21 I am [q] ſore vexed for the hurt of the daughter of my people: I am heavie, *and* aſtoniſhment hath taken me.

22 Is there no balme [r] at Giliad: Is there no Phyſician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to rejoyce. 26 The uncircumciſion of the heart.

OH, that mine head were *full* of [a] water, and mine eyes a fountaine of teares, that I might weep day and night for the ſlaine of the daughter of my people.

2 Oh, that I had in the wilderneſſe a [b] cottage of wayfaring men, that I might leave my people, and go from them: for they be all [c] adulterers, and an aſſembly of rebels.

3 And they bend their tongues *like* their bows for [d] lies: but they have no courage for the truth upon the earth: for they proceed from evill to worſe, and they have not knowne mee, ſaith the Lord.

4 Let every one take heed of his neighbour, and truſt you not in any [e] brother: for every brother will uſe deceit, and every friend will deale deceitfully.

5 And every one will deceive his friend, and will not ſpeak the truth: *for* they [f] have taught their tongues to ſpeak lies, and take great paines to doe wickedly.

6 Thine habitation is in the midſt of deceivers: [g] becauſe of *their* deceit they refuſe to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſts, Behold, I will [h] melt them, and try them: for what ſhould I *elſe* doe for the daughter of my people?

8 Their tongue * *is* as an arrow ſhot out, *and* ſpeaketh deceit: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not viſite them for theſe things, ſaith the Lord? or ſhall not my ſoule bee avenged on ſuch a nation as this?

10 Upon the [i] mountaines will I take up a weeping and a lamentation, and upon the faire places of the wilderneſſe a mourning, becauſe they are burnt up, ſo that none can paſſe thorow them, neither can men heare the voice of the flocke: both the fowle of the aire, and the beaſt are fled away *and* gone.

11 And I will make Jeruſalem an heap, *and* a den of dragons: and I will make the cities of Judah waſte without an inhabitant.

12 Who is [k] wiſe to underſtand this? and to whom the mouth of the Lord hath ſpoken, even he ſhall declare it. Why doth the land periſh, *and* is burnt up like a wilderneſſe, that none paſſeth thorow?

13 And the Lord ſaith, Becauſe they have forſaken my Law, which I ſet before them, and have not obeyed my voice, neither walked thereafter,

14 But have walked after the ſtubborneſſe of their own heart, and after Baalims, which [l] their fathers taught them,

15 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will feed their people with wormewood, and give them waters of gall [m] to drinke:

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have knowne, and I will ſend a ſword after them, till I have conſumed them.

17 Thus ſaith the Lord of hoſts, Take heed, and call for [n] mourning women, that they may come, and ſend for skilful women, that they may come.

18 And let them make haſte, and let them take up a lamentation for us, that our eyes may caſt out teares, and our eyelids guſh out of water.

19 For a lamentable noiſe is heard out of Zion, How are we deſtroyed, *and* utterly confounded, for we have forſaken the land, and our dwellings [o] have caſt us out.

20 There-

*Chap. 14. 19.

[l] Read Chap. 4. 15.

[m] God threatneth to ſend the Babylonians among them, who ſhall utterly deſtroy them in ſuch ſort, as by no meanes they ſhall eſcape.

[n] Read Chap. 5. 19.

[o] Thus the Lord ſpeaketh.

[p] The people wonder that they have ſo long time looked for ſuccour in vaine.

[q] The Prophet ſpeaketh this.

[r] Meaning that no mans helpe or meanes could ſave them: for in Giliad was precious balme, Chap. 46. 11, or elſe deriding the vaine confidence of the people, who looked for helpe at their Prieſts, who ſhould have beene the Phyſicians of their ſoules, and dwelt at Giliad, Hoſ. 6. 8.

[a] The Prophet ſheweth the great compaſſion that he had toward this people, ſeeing that hee could never ſufficiently lament the deſtruction that he ſaw to hang over them. Which is a ſpeciall note to diſcerne the true paſtours from the hirelings, Read Chap. 4. 19.

[b] Hee ſheweth that this were more quietneſſe and greater ſafety for him to dwell among the wilde beaſts, then among this wicked people, ſave that God hath injoyned him this charge.

[c] Utterly turned from God.

[d] To belie and ſlander their neighbours.

[e] Meaning, that al were corrupt, and none could finde an honeſt man.

[f] They have ſo practiſed deceit, that they cannot forſake it.

[g] They had rather forſake God, then leave their wicked trade.

[h] With the fire of affliction.

* *Pſal.* 28. 3. *and* 120. 4.

[i] Signifying, that all the places about Jeruſalem ſhould be deſtroyed.

[k] Meaning that they are all without ſenſe and underſtanding, and that God hath taken his ſpirit from them.

[l] He ſheweth that the children cannot excuſe themſelves by their fathers: for both father and child, if they be wicked, ſhall periſh.

[m] Read Chap. 8. 14.

[n] Seeing you cannot lament your own ſins, call for thoſe fooliſh women, whom of a ſuperſtition you have to lament for the dead, that they by their fained teares may provoke you to ſome ſorrow.

[o] As though they were weary of us, becauſe of our iniquities, Levit. 18. 28. and 20. 22.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and every one her neighbour to lament.

21 For death is come up into our [q] windows, *and* is entred into our palaces, to deſtroy the children without, and the young men in the ſtreets.

22 Speake, Thus ſaith the Lord, The carkeiſes of men ſhall lie, even as the doung upon the field, and as the handfull after the mower, and none ſhall gather *them*.

23 Thus ſaith the Lord, Let not the [r] wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that hee underſtandeth, and knoweth me: for I am the Lord, which [ſ] ſhew mercie, judgement and righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the daies come, ſaith the Lord, that I will viſite all them, which are [t] circumciſed with the uncircumciſed:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all the utmoſt corners of them that dwell in the wilderneſſe: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 The conſtellation of the ſtars are to be feared. 5 The weakneſſe of idols. 6 Of the power of God. 31 Their Paſtours are become bruit beaſts.

HEare ye the word of the Lord that he ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learne not the way of the heathen, and bee not afraid for the [a] ſignes of heaven, though the heathen be afraid of ſuch.

3 For the [b] cuſtomes of the people are vaine: for one cutteth a tree out of the forreſt (which is the worke of the hands of the carpenter) with the axe.

4 And *another* decketh it [c] with ſilver, and with gold: they faſten it with nailes, and hammers, that it fall not.

5 The *idols* ſtand up as the palme tree, but ſpeak not, they are borne becauſe they cannot goe: feare them not, for they cannot do evill, neither can they doe good.

6 There is none like unto thee, O Lord: [d] thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth *the dominion*: for among all the wiſe men of the Gentiles, and in all their Kingdomes there is none like thee.

8 But altogether they dote, and are fooliſh: *for* the ſtock is a [e] doctrine of vanitie.

9 Silver plates are brought from Tarſhiſh, and gold from [f] Uphaz, *for* the worke of the workman, and the hands of the founder: the blue ſilke, and the purple *is* their clothing: all theſe things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlaſting King: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay unto them, The gods [g] that have not made the heavens and the earth, ſhall periſh from the earth, and from under theſe heavens)

12 Hee hath made the earth by his power, and eſtabliſhed the world by his wiſdome, and hath ſtretched out the heaven by his diſcretion.

13 He giveth by *his* voice the multitude of waters in the heaven, and hee cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treaſures.

14 Every man is a [h] beaſt by *his owne* knowledge: every founder is confounded by the graven image: for his melting is but falſehood, and there is no breath therein.

15 They are vanitie, *and* the worke of errours: in the time of their viſitation they ſhall periſh.

16 The [i] portion of Jaakob *is* not like them: for he is the maker of all things, and Iſrael *is* the rod of his inheritance: the Lord of hoſts *is* his Name.

17 ¶ [k] Gather up thy wares out of the land, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lord, Behold, at this time I will throw as with a ſling the inhabitants of the land, and will trouble them, and they ſhall finde it *ſo*.

19 Wo is me for my deſtruction, *and* my grievous plague: but I thought, Yet it [l] is my ſorrow, and I will beare it.

20 [m] My tabernacle is deſtroyed, and all my coards are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet up my curtaines:

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[p] He derideth the ſuperſtition of the women which made an art of mourning, and taught to weepe with fained tears.

[q] Signifying, that there is no means to deliver the wicked from Gods judgement, but when they thinke to be moſt ſure and moſt far off, then are they ſooneſt taken.

[r] For as much as none can ſave himſelfe by his owne labour, or any worldly means, he ſheweth that it is in vaine to put our truſt therein, but that wee truſt in the Lord, and rejoyce in him, who onely can deliver us, 1 Cor. 1. 31. 2 Cor. 10.17.

[ſ] Theſe three points are neceſſary to know aright: his mercy, wherein conſiſteth our ſalvation: his judgement, which he executeth continually againſt the wicked: and his juſtice, whereby hee defendeth and maintaineth the faithfull.

[t] Meaning, both Iews & Gentiles, as in the next verſe he ſheweth the cauſe. Read Chap. 4.4.

[a] God forbiddeth his people to give credite or feare the conſtellations and conjunctions of ſtars & planets, which have no power of themſelves, but are governed by him, and their ſecret motions, and influences are not knowne to man, and therfore there can be no certaine judgement thereof, Deut. 18.9.

[b] Meaning, not onely in the obſervation of the ſtars, but their Laws and ceremonies vvhereby they confirme their idolatry, vvhich is forbidden, Deut. 12.30.

[c] The Prophets uſe thus plainely and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learne to be aſhamed of that vvhereunto their corrupt nature is moſt ſubject, Read Iſa. 44. 12.

[d] He teacheth the people to lift up their eyes to God vvho hath all power, and therefore ought onely to be feared, and herein hee ſheweth them not onely the evill that they ought to eſchew, but the good vvhich they ought to follow, Rev. 15.4.

[e] Becauſe the people thought that to have images, vvas a meane to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therfore he calleth them, the doctrine of vanity, the vvorke of errours, verſe 15. and Hab. 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the books of the lay people.

[f] Whereas they found the beſt gold: ſhewing that they thought nothing too deare for their idols: ſome read Ophir, as 1 King. 9. 28.

[g] This declareth that all that hath been in this chapter ſpoken of idols vvas to arme the Jews vvhen they ſhould be in Caldea among the idolaters, and now vvith one ſentence hee inſtructeth them both how to proteſt their own religion againſt the idolaters, and how to anſwere them to their ſhame, vvhich ſhould exhort them to idolatry, and therefore hee vvriteth this ſentence in the Caldeans tongue for a memoriall, vvhereas all the reſt of his vvriting is Hebrew.

[h] The more that man thinketh to do any thing vvell by his own vviſedome, and not as God inſtructeth him, the more doth he prove himſelfe to be a vile beaſt.

[i] By theſe vvords, Portion and Rod, he ſignifieth their inheritance: meaning, that God ſhould be Al-ſufficient for them: and that their felicity conſiſteth in him alone, and therefore they ought to renounce all other helps and ſuccors, as of idols, &c. Deut. 32. 9. pſal. 10.15.

[k] The Prophet willeth the Iews to prepare themſelves to this captivity, ſhewing that it vvas novv at hand that they ſhould feele the things whereof he had told them.

[l] It is my juſt plague, and therefore I vvill take it patiently, vvhereby hee teacheth the people hovv to behave themſelves tovvard God.

[m] He ſhevveth hovv Ieruſalem ſhall lament.

21 For the paſtours [n] are become beaſts, and have not ſought the Lord: therefore have they none underſtanding: and all the *flocks* of their paſtures are ſcattered.

22 Behold the noiſe of the brute is come, and a great commotion out of the [o] North countrey to make the cities of Judah deſolate, *and* a den of dragons.

23 O Lord, I know that [p] the way of man is not in himſelfe, neither *is it* in man to walke and to direct his ſteps.

24 O Lord, correct mee, but with [q] judgement, not in thine anger, leſt thou bring me to nothing.

25 Powre out thy [r] wrath upon the heathen that know thee not, and upon the families that call not on thy Name: for they have eaten up Jaakob and devoured him and conſumed him, and have made his habitation deſolate.

CHAP. XI.

3 A curſe of them that obey not the word of Gods covenant. 10 The people of Iudah, following the ſteps of their fathers, worſhip ſtrange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, ſaying,

2 Heare yee the words of this covenant, and ſpeake unto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And ſay thou unto them, Thus ſaith the Lord God of Iſrael, [a] Curſed be the man that obeyeth not the words of this covenant.

4 Which I commanded unto your fathers, when I brought them out of the land of Egypt from the iron fornace, ſaying, Obey my voice, and do according to all theſe things, which I commanded you: ſo ſhall yee be my people, and I will bee your God.

5 That I may confirme the oath that I have ſworne unto your fathers, to give them a land which floweth with milke and hony, as *appeareth* this day. Then anſwered [b] I, and ſaid, So bee it, O Lord.

6 Then the Lord ſaid unto me, Cry all theſe words in the cities of Iudah, and in the ſtreets of Ieruſalem, ſaying, Heare ye the words of this covenant, and doe them.

7 For I have proteſted unto your fathers, when I brought them up out of the land of Egypt unto this day, [c] riſing early, and proteſting, ſaying, Obey my voice.

8 Nevertheleſſe they would not obey, nor incline their eare: but every one walked in the ſtubbornneſſe of his wicked [d] heart: therefore I will bring upon them all the [e] words of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord ſaid unto mee, A [f] conſpiracie is found among the men of Iudah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my words: and they went after other gods to ſerve them: *thus* the houſe of Iſrael, and the houſe of Iudah have broken my covenant, which I made with their fathers.

11 Therefore thus ſaith the Lord, Behold, I will bring a plague upon them, which they ſhall not bee able to eſcape, and though they cry unto mee, [g] I will not heare them.

12 Then ſhall the cities of Judah, and the inhabitants of Jeruſalem, go, and cry unto the gods unto whom they offer incenſe, but they ſhall not be able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the ſtreets of Ieruſalem have ye ſet up altars of confuſion, *even* altars to burne incenſe unto Baal.

14 Therefore thou ſhalt not pray [i] for this people, neither lift up a cry or prayer for them: for when they cry unto me in their trouble, I will not heare them.

15 What ſhould my [k] beloved *tarry* in mine houſe, ſeeing they have committed abomination with many? and the holy fleſh [l] goeth away from thee: yet when thou doſt evill, thou rejoiceſt.

16 The Lord called my name, A green olive tree, faire, *and* of goodly fruit: *but* with [m] noiſe and great tumult he hath ſet fire upon it, and the branches of it are broken.

17 For the Lord of hoſts that planted thee, hath pronounced a plague againſt thee, for the wickednes of the houſe of Iſrael, and of the houſe of Iudah, which they have done againſt themſelves to provoke me to anger in offering incenſe unto Baal.

18 And the Lord hath taught me, and I know it, *even* then thou ſhewedſt mee [n] their practiſes.

19 But I was like a lamb, *or* a bullock, that is brought to the ſlaughter, and I knew not that they had deviſed thus againſt me, *ſaying*, Let us [o] deſtroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

20 But O Lord of hoſts, that judgeſt righteouſly, and trieſt the reines and the heart, let me ſee thy [p] vengeance on them: for unto thee have I opened my cauſe.

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[n] The governours and miniſters.

[o] Read Cha.4.15.

[p] He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to have made warre againſt the Moabites & Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to go againſt Ieruſalem, Ezek. 21.31. therefore the Prophet ſaith, that this was the Lords direction.

[q] Conſidering that God had revealed unto him the certitude of their captivity, cha.7.16. he onely praieth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, chap.27.8. meaſuring his rods by their infirmity, 1 Cor. 10,13. for here by judgments is meant not only the puniſhment, but alſo the mercifull moderation of the ſame, as cha.30.11.

[r] Foraſmuch as God cannot only be known and glorified by his mercy that he uſeth toward his Church, but alſo by his juſtice in puniſhing his enemies, he praieth that his glory may fully appear both in the one & the other. Pſ.79.6.

[a] Hee calleth the Jews to the conſideration of Gods mercies, who freely choſe them, made a covenant of eternall felicity with them, and how he ever performed it on his behalfe, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubject to the curſe of the law, Deut. 27,26.

[b] Thus he ſpeaketh in the perſon of the people, which agreed to the covenant.

[c] Read Chap.7.13.

[d] According to his owne fantaſie, and not as my word appointed him.

[e] Meaning, the menaces and curſes contained in the Law, Levit.26,14. Deut. 28.16.

[f] That is, a generall conſent to rebell againſt me.

[g] Becauſe they will not pray with true faith and repentance, but for the ſmart and grief which they feele, Prov.1,28.

[h] Read Chap.2.28.

[i] Read Chap.7.16. & 14.11.

[k] My people of Iſrael whom I have hitherto ſo greatly loved.

[l] Meaning, that they offer not in the Temple to God, but upon the altar of Baal and the idols, and ſo rejoyced in their wickedneſſe.

[m] Of the Babylonians and Caldeans.

[n] Which went about privily to conſpire my death.

[o] Let us deſtroy the Prophet and his doctrine. Some read, Let us corrupt his meat with wood, meaning, poiſon.

[p] Thus hee ſpake not for hatred, but being moved with the Spirit of God, hee deſireth the advancement of Gods glory, and the verifying of his word, which is by the deſtruction of his enemies.

21 The Lord therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeek thy life,& ſay, [r] Propheſie not in the Name of the Lord,that thou die not by our hands)

22 Thus therefore ſaith the Lord of hoſts,Behold,I will viſite them : the yong men ſhall die by the ſword : their ſons and their daughters ſhall die by famine.

23 And none of them ſhal remaine,for I wil bring a plague upon the men of Anathoth,*even* the yeare of their viſitation.

Chap. XII.

1 *The Prophet marvaileth at the proſperity of the wicked, although he confeſſeth God to be righteous.* 7 *The Iews are forſaken of the Lord.* 10 *He ſpeaketh againſt Paſtours and Preachers , that ſeduce the people.* 14 *The Lord threatneth deſtruction unto the nations,that troubled Iudah.*

O Lord, if I diſpute with thee, thou art [a] righteous : yet let me talke with thee of *thy* judgements : wherefore doth the way of the wicked [b] proſper? *why* are all they in wealth that rebelliouſly tranſgreſſe?

2 Thou haſt planted them , and they have taken root : they grow, and bring forth fruit : thou art neare in their mouth, and far from their [c] reines.

3 But thou Lord, knoweſt mee : thou haſt ſeen me, and tried mine heart toward thee : pull them out like ſheepe for the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the hearbs of every field wither, for the wickedneſſe of them that dwell therein? the beaſts are conſumed,and the birds, becauſe they ſaid , [e] He will not ſee our laſt end.

5 If thou haſt run with [f] footmen, and they have wearied thee , then how canſt thou match thy ſelfe with horſes? and if thou thoughteſt thy ſelfe in a peaceable land, what wilt thou do in the ſwelling of Iordan?

6 For even thy brethren , and the houſe of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee : *but* beleeve them not,though they ſpeak faire to thee.

7 I have forſaken [g] mine houſe : I have left mine heritage : I have given the dearely beloved of my ſoule into the hands of her enemies.

8 Mine heritage is unto me, as a [h] lion in the foreſt : it crieth out againſt mee, therefore have I hated it.

9 Shall mine heritage be unto me , as a bird [i] of divers colours? are not the birds about her, *ſaying*, Come, aſſemble all the beaſts of the field,come to eate her?

10 Many paſtours have deſtroied my [k] vineyard , and trodden my portion under foot: of my pleaſant portion they have made a deſolate wilderneſſe.

11 They have laid it waſte,and it,being waſte,mourneth unto me : *and* the whole land lyeth waſte, becauſe no man ſetteth *his* minde on [l] it.

12 The deſtroiers are come upon all the high places in the wilderneſſe : for the ſword of the Lord ſhall devoure from the one end of the land,even to the *other* end of the land : no fleſh ſhall have peace.

13 [m] They have ſown wheat,and reaped thorns:they were [n] ſick,*and* had no profit : and they were aſhamed of [o] your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all mine evill [p] neighbours , that touch the inheritance , which I have cauſed my people Iſrael to inherite, Behold, I will pluck them out of their land,and pluck out the houſe of Iudah from among them.

15 And after that I have plucked them out, I [q] will returne, and have compaſſion on them , and will bring again every man to his heritage, and every man to his land.

16 And if they will learne the [r] waies of my people , to ſweare by my Name, ([ſ] The Lord liveth,as they taught my people to ſweare by Baal) then ſhall they be built [t] in the midſt of my people.

17 But if they will not obey, then will I utterly pluck up, and deſtroy that nation, ſaith the Lord.

Chap. XIII.

The deſtruction of the Iews is prefigured. 11 *Why Iſrael was received to be the people of God, and why they were forſaken.* 15 *He exhorteth them to repentance.*

THus ſaith the Lord unto me, Goe, and buy thee a linnen girdle, and put it upon thy loines,and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it upon my loines.

3 And the word of the Lord came unto me the ſecond time , ſaying ,

4 Take the girdle that thou haſt bought, which is upon thy loines, and ariſe, goe toward [a] Perath , and hide it there in the cleft of the rock.

5 So I went, and hid it by Perath,as the Lord had commanded me.

6 And after many daies the Lord ſaid unto me, Ariſe, go toward Perath , and take the girdle from thence,which I commanded thee to hide there.

7 Then went I to Perath,and digged, and took the girdle from the place where I had hid it, and behold, the girdle was

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[q] To wit , both the Prieſts and the reſt of the people: for this tovvne vvas the Prieſts , and they dvvelt in it,read Chap.1.1.

[r] Not that they could not abide to heare God named: (for herein they vvould ſhevv themſelves moſt holy) but becauſe they could not abide to be ſharply reproved , and therefore deſired to bee flattered, Iſa. 30. 10. and to be maintained in their pleaſures , Mich. 2.11. and not to heare vice condemned, Amos 7. 12.

[a] The Prophet confeſſeth God to bee juſt in all his doing,although man be not able to give a reaſon of all his acts.

[b] This queſtion hath beene alway a great tentation to the godly, to ſee the wicked enemies of God in proſperity,and his deare children in adverſitie , as Iob 21.7. Pſal. 37. 1. & 73.3. Hab. 1.3.

[c] They profeſſe God in mouth,but deny him in heart, vvhich is here meant by the reines, Iſa, 29.13. Math. 15. 8

[d] The Hebrew word is, Sanctifie them , meaning , that God would be ſanctified in the deſtruction of the vvicked, to whom God for a while giveth proſperity, that afterward they ſhould the more feele his heavie judgement vvhen they lacke their riches , vvhich vvere a ſigne of his mercy.

[e] Abuſing Gods lenity and his promiſes , they flattered themſelves as though God would ever be mercifull, and not utterly deſtroy them : therefore they hardned themſelves in ſin, till at length the beaſts and inſenſible creatures felt the puniſhment of their ſtubborne rebellion againſt God.

[f] Some think that God reproveth Ieremiah,in that that hee vvould reaſon vvith him, ſaying, that if he were not able to match with men, that he vvere far unable to diſpute vvith God. Others by the footmen , meane them of Anathoth: and by the horſemen,them of Ieruſalem, vvhich ſhould trouble the Prophet vvorſe then his ovvn countreymen did.

[g] God vvilleth the Prophet to denounce his judgements againſt Ieruſalem, notvvithſtanding that they ſhall both by threatnings and flatteries labour to put him to ſilence.

[h] Ever ramping and raging againſt me and my Prophets.

[i] In ſtead of bearing my livery , and vvearing onely my colours they have change and diverſitie of colours of their idols and ſuperſtitions : therefore their enemies, as thick as the fovvles of the ayre ſhall come about them to deſtroy them.

[k] Hee propheſieth of the deſtruction of Jeruſalem by the captaines of Nebuchadnezzar, whom he calleth paſtours.

[l] Becauſe no man regardeth my word , or the plagues that I have ſent upon the land.

[m] To wit, the Prophets.

[n] They lamented the ſins of the people.

[o] For in ſtead of amendment , you grow worſe and worſe , as Gods plagues teſtified.

[p] Meaning , the wicked enemies of his Church which blaſphemed his name , and whom hee would puniſh after that he hath delivered his people.

[q] After that I have puniſhed the Gentiles , I vvill have mercy upon them.

[r] The true doctrine and maner to ſerve God.

[ſ] Read chap. 4.2.

[t] They ſhall be of the number of the faithfull , and have a place in my Church.

[a] Becauſe this river Perath, or Euphrates vvas farr from Jeruſalem, i is evident , tha this vvas a viſion whereby was ſignified that the Iew ſhould paſſe ove Euphrates to be captives in Babylon, and there, fo length of time ſhould ſeem to b rotten , althoug they were joyne to the Lord before, as a girdle about a man.

corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came unto me, ſaying,

9 Thus ſaith the Lord, After this manner will I deſtroy the pride of Judah, and the great pride of Jeruſalem.

10 This wicked people have refuſed to heare my word, and walke after the ſtubborneſſe of their owne heart, and walke after other gods to ſerve them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaveth to the loines of a man, ſo have I tied to me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord, that they may be my people: that they might have a name and praiſe, and glory, but they would not heare.

12 Therefore thou ſhalt ſay unto them this word, Thus ſaith the Lord God of Iſrael, Every [b] bottell ſhall bee filled with wine, and they ſhall ſay unto thee, Doe we not know that every bottell ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the Lord, Behold, I will fill all the inhabitants of this land, even the Kings that ſit upon the throne of David, and the Prieſts and the Prophets, and all the Inhabitants of Jeruſalem with drunkenneſſe.

14 And I [c] will daſh them one againſt another, even the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitty, nor have compaſſion, but deſtroy them.

15 Heare and give eare, be not proud: for the Lord hath ſpoken it.

16 Give glory to the Lord your God, before he bring [d] darkeneſſe, and or ever your feet ſtumble in the darke mountaines, and whiles you looke for [e] light, he turne it into the ſhadow of death, *and* make it as darkeneſſe.

17 But if ye will not heare this, my ſoule ſhall [f] weepe in ſecret for *your* pride, and mine eye ſhall weepe and drop downe teares, becauſe the Lords flocke is caried away captive.

18 Say unto the [g] King, and to the Queene, Humble your ſelves, ſit downe, for the crowne of your glory ſhall come downe from your heads.

19 The cities of [h] the South ſhall bee ſhut up, and no man ſhall open them: all Judah ſhall be carried away captive: it ſhall be wholly caried away captive.

20 Lift up your eies and behold them that come from the North: where is the [i] flocke that was given thee, *even* the beautifull flocke?

21 What wilt thou ſay, when he ſhall viſit thee? (for thou haſt [k] taught them to bee captaines *and* as chiefe over thee) ſhall not ſorrow take thee as a woman in travell?

22 And if thou ſay in thine heart, Wherefore come theſe things upon me? For the multitude of thine iniquities are thy ſkirts [l] diſcovered, *and* thy heeles made bare.

23 Can the blacke-Moore change his skin? or the Leopard his ſpots? *then* may yee alſo doe good, that are accuſtomed to doe evill.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South winde.

25 This is my portion, *and* the part of thy meaſures from me, ſaith the Lord, becauſe thou haſt forgotten me and truſted in lies.

26 Therefore I have alſo diſcovered thy skirts upon thy face, [m] that thy ſhame may appeare.

27 I have ſeene thine adulteries, and thy [n] neyings, the filthines of thy whoredome on the hils in [o] the fields, *and* thine abominations. Woe unto thee, O Jeruſalem: wilt thou not bee made cleane? when ſhall it once be?

CHAP. XIV.

1 *Of the dearth that ſhould come.* 7 *The praier of the people asking mercy of the Lord.* 10 *The unfaithfull people are not heard.* 12 *Of praier, faſting, and of falſe prophets that ſeduce the people.*

THe word of the Lord that came unto Jeremiah, concerning the [a] ‡ dearth.

2 Judah hath mourned, and the gates thereof are deſolate, they have beene [b] brought to heavineſſe unto the ground, and the crie of Jeruſalem goeth up.

3 And their nobles have ſent their inferiours to the water, who came to the welles *and* found no water: they returned with their veſſels empty: they were aſhamed and confounded, and [c] covered their heads.

4 For the ground was deſtroied, becauſe there was no raine in the earth: the plowmen were aſhamed, *and* covered their heads.

5 Yea, the hinde alſo calved in the field, and forſooke [d] it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drew in their winde like [e] dragons, their eies did faile becauſe there was no graſſe.

7 [f] O Lord, though our iniquities teſtifie againſt us, deale *with us* according to thy Name: for our rebellions are many, we ſinned againſt thee.

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[b] Every one of you ſhall be filled with ſpirituall drunkenneſſe, and bee without all knowledge to ſeek how to help your ſelves.

[c] It ſhalbe as eaſie for mee to deſtroy the greateſt and the ſtrongeſt, as it is for a man to breake earthen bottels.

[d] That is, affliction and miſery by the Babylonians, Iſa. 8. 22.

[e] Meaning, for helpe and ſupport of the Egyptians.

[f] You ſhal ſurely be led away captive, and I, according to mine affection toward you, ſhall weepe and lament for your ſtubborneſſe.

[g] For Jehojachin and his mother rendred thẽſelves by Jeremiahs counſel to the king of Babylon, 2 King. 24. 12.

[h] That is, of Judah, which lyeth Southward from Babylon.

[i] Hee asketh the King, where his people is become.

[k] By ſeeking to ſtrangers for help, thou haſt made them skilfull to fight againſt thee.

[l] Thy cloke of hypocriſie ſhalbe pulled off, & thy ſhame ſeene.

[m] As thine iniquities have been manifeſted to all the world: ſo ſhal thy ſhame and puniſhment.

[n] Hee compareth idolaters to horſes inflamed after mares.

[o] There is no place ſo high nor low, whereas the markes and ſignes of thine idolatrie appeare not.

[a] Which came for lacke of raine, as verſ. 4.

‡ Or, *reſtraint.*

[b] The word ſignifieth to bee made blacke, and ſo is here taken for extreme ſorrow.

[c] To wit, with aſhes, in token of ſorrow.

[d] Meaning, that the bruit beaſts for drought were compelled to forſake their yong, contrary to nature, and to goe ſeek water which they could not finde.

[e] Which are ſo hotte of nature, that they cannot be cooled with drinking of water, but ſtill gape for the ayre to refreſh them.

[f] He ſheweth the onely way to remedy Gods plagues, which is by unfained confeſſion of our ſins, & returning to him by repentance.

8 O the hope of Iſrael, the Saviour thereof in the time of trouble, why art thou as a [g] ſtranger in the land, as one that paſſeth by to tarry for a night?

9 Why art thou as a man aſtonied, and as [h] a ſtrong man that cannot helpe? yet thou, O Lord, art in the mids of us, and thy Name is called upon us: forſake us not.

10 Thus ſaith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: *but* he will now remember their iniquitie, and viſit their ſinnes.

11 Then ſaid the Lord unto mee, [i] Thou ſhalt not pray to doe this people good.

12 When they faſt, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lord God, Behold, the [k] Prophets ſay unto them, Ye ſhal not ſee the ſword, neither ſhall famine come upon you, but I will give you aſſured peace in this place.

14 Then the Lord ſaid unto me, The Prophets prophecie lies in my Name: * I have not ſent them, neither did I command them, neither ſpake I unto them, *but* they prophecie unto you a falſe viſion, and divination, and vanitie, and deceitfulneſſe of their owne heart.

15 Therefore thus ſaith the Lord, Concerning the Prophets that prophecie in my Name, whom I have not ſent, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe Prophets be conſumed.

16 And the people to whom theſe Prophets doe prophecie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and there ſhall be none to bury them, *both* they and their wives, and their ſonnes, and their daughters: for I will powre their wickedneſſe upon them.

17 Therefore thou ſhalt ſay this word unto them, Let mine eies drop downe [l] teares night and day without ceaſing: for the virgine daughter of my people is deſtroied with a great deſtruction, *and* with a ſore grievous plague.

18 For if I goe into the field, behold the ſlaine with the ſword: and if I enter into the citie, behold them that are ſicke for hunger alſo: moreover, the Prophet alſo and the Prieſt goe a wandring [m] into a land that they know not.

19 Haſt thou utterly rejected [n] Judah, or hath thy ſoule abhorred Zion? why haſt thon ſmitten us, that we cannot bee healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lord, our wickedneſſe, *and* the iniquitie of our fathers: for we have ſinned againſt thee.

21 Doe not abhorre *us*: for thy Names ſake caſt not downe the throne of thy glory: remember *and* breake not thy covenant with us.

22 Are there any among the [p] vanities of the Gentiles, that can give raine? or can the heavens give ſhowres? is it not thou, O Lord our God? therefore wee will waite upon thee: for thou haſt made all theſe things.

Chap. XV.

1 The Lord would heare no praier for the Iewes. 3 But threatneth to deſtroy them with foure plagues.

THen ſaid the Lord unto me, [a] Though Moſes and Samuel ſtood before mee, *yet* mine affection could not bee toward this people: caſt *them* out of my ſight, and let them depart.

2 And if they ſay unto thee, Whither ſhall wee depart? then tell them, Thus ſaith the Lord, * Such as are *appointed* to death, unto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captivitie, to the captivitie.

3 And I will appoint over them foure kindes, ſaith the Lord, the ſword to ſlay, and the [b] dogges to teare in pieces, and the fowles of the heaven, and the beaſts of the earth to devoure and to deſtroy.

4 I will [c] ſcatter them alſo in all kingdomes of the earth, [d] becauſe of Manaſſeh the ſonne of Hezekiah King of Judah, for that which he did in Jeruſalem.

5 Who then ſhall have pittie upon thee, O Jeruſalem? or who ſhall bee ſorry for thee? or who ſhall goe to pray for thy peace?

6 Thou haſt forſaken mee, ſaith the Lord, *and* gone backeward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: *for* I am [e] weary with repenting.

7 And I will ſcatter them with the fanne [f] in the gates of the earth: I have waſted, *and* deſtroied my people, *yet* they would not returne from their waies.

8 Their widowes are [g] increaſed by me above the ſand of the Sea: I have brought upon them, *and* againſt the ‡ aſſembly of the young men a deſtroier at noone day: I have cauſed *him* to fall

upon

[g] That taketh no care for us.

[h] As one that hath ſtrength to helpe, and yet is afraid to put to his hand.

[i] Read Chap. 7. 16. and 11. 14.

[k] He pittieth the people, and accuſeth the falſe Prophets which deceived them: but the Lord anſwered, that both the Prophets which deceived, and the people which ſuffered themſelves to be ſeduced ſhal periſh, Chap. 23. 15. and 27. 8. 9. and 29. 8.

* *Chap.* 23. 21 *and* 27. 10. 15 *and* 29. 9.

[l] The falſe Prophets promiſed peace & aſſurāce, but Jeremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9. 1. Lament. 1. 16, and 2. 18.

[m] Both high & low ſhall bee led captives into Babylon.

[n] Though the Prophet knew that God had caſt off the multitude which were hypocrites, and baſtard children, yet hee was aſſured that for his promiſe ſake, he would have ſtil a Church, for the which he praieth.

[o] Hee teacheth the Church a forme of praier, to humble themſelves to God by true repentance, which is the onely meanes to avoid this famine, which was the beginning of Gods plagues.

[p] Meaning, their idoles, Reade Chap. 10. 15.

[a] Meaning, that if there were any man living moved with ſo great zeale toward the people, as were theſe two, yet that hee would not grant this requeſt, foraſmuch as hee had determined the contrarie. Eze. 14 14.

* *Zech.* 11. 9.

[b] The dogs, birds and beaſts ſhould devoure thē that were ſlaine.

[c] The word ſignifieth to runne too and fro for feare and unquietnes of conſcience, as did Kaine.

[d] Not that the people was puniſhed for the Kings ſinne only, but for their own ſins alſo, becauſe they conſented to his wickedneſſe, 2 Kings 21. 9.

[e] That is, I will not call back my plagues, or ſpare thee any more.

[f] Meaning, the cities.

[g] Becauſe I had ſlaine their huſbands.

‡ *Or, mother.*

upon them, *and* the citie ſuddenly, and ‡ ſpeedily.

9 She that hath borne [h] ſeven hath been made weake: her heart hath failed: the ſunne hath failed [i] her, whiles it was day, ſhe hath been confounded, and aſhamed, and the reſidue of them wil I deliver unto the ſword before their enemies, ſaith the Lord.

10 ¶ [k] Woe is me, my mother, that thou haſt borne me, a contentious man, and a man that ſtriveth with the whole earth: I have neither [l] lent on uſurie, nor men have lent unto me on uſurie: *yet* everie one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhall have wealth: ſurely I will cauſe thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] iron breake the iron, and the braſſe *that commeth* from the North?

13 Thy ſubſtance and thy treaſures will I give to be ſpoiled without ‡ gaine, and that for all thy ſinnes, even in all thy borders.

14 And I will make thee to goe with thine enemies, into a land that thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſit me, and revenge me of my [o] perſecuters: take me not away in the continuance of thine anger: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found *by me*, and I did [p] eate them, and thy word was unto me the joy and rejoycing of mine heart: for thy Name is called upon me, O Lord God of hoſtes.

17 I ſate not in the aſſemblie of the mockers, neither did I rejoice, but ſate alone [q] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heavineſſe continuall? and my plague deſperate *and* cannot be healed? *why* art thou unto [r] me as a liar, *and as* waters that faile?

19 Therefore thus ſaith the Lord, If thou [ſ] returne, then will I bring thee againe, *and* thou ſhalt ſtand before mee: and if thou take away the [t] precious from the vile, thou ſhalt be [u] according to my word: let them returne [x] unto thee, but returne not thou unto them.

20 And I will make thee unto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not [y] prevaile againſt thee: for I am with thee to ſave thee and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, ſheweth him what ſhould bee the afflictions upon Iudah 13 The captivitie of Babylon. 15 Their deliverance. 19 The calling of the Gentiles.

THe word of the Lord came alſo unto me, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor have ſonnes nor daughters in this place.

3 For thus ſaith the Lord, concerning the ſonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They ſhall die of deaths *and* diſeaſes: they ſhall not be lamented, neither ſhall they be buried, *but* they ſhall bee as doung upon the earth, and they ſhall be conſumed by the ſword, and by famine, and their carkeiſes ſhall be meate for the fowles of the heaven, and for the beaſts of the earth.

5 For thus ſaith the Lord, [b] enter not into the houſe of mourning, neither goe to lament, nor be moved for them: for I have taken my peace from this people, ſaith the Lord, *even* mercie and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, [c] nor cut themſelves, nor make themſelves bald for them.

7 They ſhall not ſtretch out *the hands* for them in the morning to comfort them for the dead, neither ſhall they give them the [d] cup of conſolation to drinke for their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting to ſit with them to eate and to drinke.

9 For thus ſaith the Lord of hoſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eies, even in your daies the voice of mirth, and the voice of gladneſſe, the voice of the bridegrome, and the voice of the bride.

10 And when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, * Wherefore hath the Lord pronounced all this great plague againſt us? or what is [e] our iniquitie? and what is our ſinne that wee have committed againſt the Lord our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the

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‡ *Or, fearfully.*

[h] She that had many, loſt all her children.

[i] Shee was deſtroied in the midſt of her proſperitie.

[k] Theſe are the Prophets words, complaining of the obſtinacie of the people, and that he was reſerved to ſo wicked a time: wherein alſo he ſheweth, what is the condition of Gods miniſters, to wit, to have all the world againſt them, though they give none occaſion.

[l] Which is an occaſion of contention and hatred.

[m] In this perplexitie, the Lord comforted mee, and ſaid that my laſt daies ſhould be quiet: and by the enemie, hee meaneth heere Nebuzar-dan the captaine of Nebuchad-nezzar, who gave Jeremiah the choiſe, either to remaine in his countrey, or to goe whither he would: or by the enemie, hee meaneth the Jews which ſhould afterward know Jeremiahs fidelitie, and therefore favour him.

[n] As for the people, though they ſeemed ſtrong as iron, yet ſhould they not bee able to reſiſt the hard iron of Babylon, but ſhould be led captives.

‡ *Or, ranſome.*

[o] Hee ſpeaketh not this for deſire of revengeance, but wiſhing that God would deliver his Church of them whom hee knew to bee hardened and incorrigible.

[p] I received them with as great joy, as he that is affamiſhed eateth meat.

[q] I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould doe when they ſeek tokens of Gods anger.

[r] And haſt not aſſiſted mee according to thy promiſe? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times aſſailed, as Chapt. 20. 7.

[ſ] If thou forget theſe carnall conſiderations, and faithfully execute thy charge.

[t] That is, ſeeke to win the good from the bad.

[u] To wit, as my mouth hath pronounced. Chapt. 1. 18. and as here followeth verſe 20.

[x] Conforme not thy ſelfe to their wickedneſſe, but let them follow thy godly example.

[y] I will arme thee with an invincible ſtrength and conſtancie, ſo that all the powers of the world ſhall not overcome thee.

[a] Meaning, that the affliction ſhould be ſo horrible in Jeruſalem, that wife & children ſhould but increaſe his ſorrow.

[b] Signifying, that the affliction ſhould bee ſo great, that one ſhould not have leiſure to comfort another.

[c] That is, ſhould not rent their clothes in ſigne of mourning.

[d] For in theſe great extremities, all conſolation & comfort ſhall bee in vaine.

* Chap. 5. 19.

[e] Becauſe the wicked are alwaies rebellious, and diſſemble their own ſinnes, and murmure againſt Gods judgments, as though he had no juſt cauſe to puniſh them, he ſheweth him what to anſwer.

the Lord, and have walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my Law,

* Chap. 7. 26. 12 (* And ye have done worſe then your fathers: for behold, you walke everie one after the ſtubbornneſſe of his wicked heart, and will not heare me.)

13 Therefore will I drive you out of this land, into a land that ye know not, *neither* you, nor your fathers, and there ſhall ye ſerve other gods day and night: for I will ſhew you no grace.

* Chap. 23. 7. 14 * Behold therefore, ſaith the Lord, the daies come that it ſhall no more bee ſaid, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt,

15 But, the Lord liveth, that brought up the children of Iſrael [f] from the land of the North, and from all the lands where he had ſcattered them, and I will bring them again into the land that I gave unto their fathers.

16 Behold, ſaith the Lord, I will ſend out many [g] fiſhers, and they ſhall fiſh them, and after, will I ſend out many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the caves of the rockes.

17 For mine eyes *are* upon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eies.

18 And firſt I will recompenſe their iniquitie and their ſinne double, becauſe they have defiled my land, *and* have filled mine inheritance with their [h] filthie carions, and their abominations.

19 O Lord, *thou art* my [i] force, and my ſtrength, and my refuge, in the day of affliction: the Gentiles ſhall come unto thee from the ends of the world, and ſhall ſay, Surely our fathers have [k] inherited lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods unto himſelfe, and they are no gods?

21 Behold, therefore I will this once [l] teach them: I will ſhew them mine hand and my power, and they ſhall know that my Name is the Lord.

Chap. XVII.

1 *The frowardneſſe of the Iewes.* 5 *Curſed be thoſe that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the ſearcher of the heart.* 13 *The living waters are forſaken.* 21 *The right keeping of the Sabbath commanded.*

THe ſinne of Judah is [a] written with a pen of iron, *and* with the point of a diamond, *and* graven upon the [b] table of their heart, and upon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groves by the greene trees upon the high hilles.

3 [e] O my mountaine in the field, I wil give thy ſubſtance, *and* all thy treaſures to bee ſpoiled, for the ſinne of thy high places throughout all thy borders.

4 And thou ſhalt reſt, [f] and in thee *ſhall be a reſt* from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land, which thou knoweſt not: for yee have kindled a fire in mine anger, *which* ſhall burne for ever.

5 ¶ Thus ſaith the Lord, [g] Curſed *be* the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

6 For he ſhall be like the heath in the wilderneſſe, and ſhall not ſee when *any* good commeth, but ſhall inhabite the parched places in the wilderneſſe, in a ſalt land and not inhabited.

7 Bleſſed *be* the man that truſteth in the Lord, and whoſe hope the Lord is.

8 [h] For hee ſhall be as a tree that is planted by the water, which ſpreadeth out her rootes by the river, and ſhall not feele when the heat commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruit.

9 The [i] heart is deceitfull, and wicked above all things, who can know it?

10 I the Lord ſearch the heart, *and* trie the reines, even to give everie man according to his waies, *and* according to the fruit of his workes.

11 [k] *As* the Partrich gathereth the yong which ſhee hath not brought forth: *ſo* he that getteth riches and not by right, ſhall leave them in the mids of his daies, and at his end ſhall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *ſo is* the place of our Sanctuarie.

13 O Lord, the hope of Iſrael, all that forſake thee, ſhall be confounded: they that depart from thee, ſhall bee written [m] in the earth, becauſe they have forſaken the Lord, the fountaine of living waters.

14 Heale me, O Lord, and I ſhall be whole: [n] ſave me, and I ſhall be ſaved: for thou art my praiſe.

15 Behold, [o] they ſay unto me, where is the word of the Lord? let it come now.

16 But [p] I have not thruſt in my ſelfe for a paſtour after thee, neither have I deſired the day of miſerie, thou knoweſt: that which came out of my lips was *right* before thee.

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[f] Signifying, the benefit of their deliverance out of Babylon ſhould be ſo great, that it ſhould aboliſh the remembrance of their deliverance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliverance under Chriſt.

[g] By the fiſhers and hunters are meant the Babylonians and Caldeans: who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

[h] That is their ſons and daughters, which they offred to Molech.

[i] Hee wondreth at the great mercie of God in this deliverance, which ſhall not onely extend to the Jews but alſo to the Gentiles.

[k] Our fathers were moſt vile idolaters: therefore it commeth onely of Gods mercie, that hee performeth his promiſe, and hath not utterly caſt us off.

[l] They ſhall once againe feele my power and mercie for their deliverance, that they may learne to worſhip me.

[a] The remembrance of their contempt of God cannot paſſe, albeit for a time, he deferre the puniſhment: for it ſhall bee manifeſt to men and Angels.

[b] In ſtead of the Law of God, they have written idolatrie and all abominations in their heart.

[c] Your ſinnes appeare in all the altars that you have erected to idoles.

[d] Some reade ſo, that their children remember their altars, that is, follow their fathers wickedneſſe.

[e] Zion that was my mountaine, ſhall now bee left as a waſte field.

[f] Becauſe thou wouldeſt not give the land reſt at ſuch times, daies and yeeres as I appointed, thou ſhalt hereafter bee caried away, and it ſhall reſt for lack of labourers.

[g] The Jews were given to wordly policies, and thought to make themſelves ſtrong by the friendſhip of the Egyptians, Iſa. 31. 3. and ſtrangers, and in the meane ſeaſon did not depend on God, and therefore hee denounceth Gods plagues againſt thē, ſhewing that they preferre corruptible man to God which is immortall, Iſa. 2. 22. Chap. 48. 6, 7.

[h] Read Pſal. 1. 3.

[i] Becauſe the wicked have ever ſome excuſe to defend their doings, he ſheweth, that their owne lewd imaginations deceive them, and bring them to theſe inconveniences: but God will examine their deede by the malice of their hearts, 1 Sã. 16. 7. 1 Chron. 28. 9. Pſalm 7. 10. Chapt. 11. 20. and 20. 12. Revel. 2. 23.

[k] As the Partrich by calling, gathereth others which forſake her, when they ſee that ſhee is not their dam: ſo the covetous man is forſaken of his riches, becauſe he commeth by them falſly.

[l] Shewing, that the godly ought to glorie in nothing, but in God: who doth exalt his, and hath left a ſigne of his favour in his Temple.

[m] Their names ſhall not bee regiſtred in the book of life.

[n] Hee deſireth God to preſerve him, that he fall not into tentation, conſidering the great cōtempt of Gods Word, and the multitude that fall from God.

[o] The wicked ſay that my propheſie ſhall not come to paſſe becauſe thou deferreſt the time of the vengeance.

[p] I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſſe, and that I ſpeak not of any worldly affection.

17 Be not [q] terrible unto mee: thou art mine hope in the day of adverſitie.

18 Let them be confounded that perſecute me, but let not me be confounded: let them bee afraid, but let not mee bee afraid: bring upon them the day of adverſitie, [r] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid unto me, Goe and ſtand in the [ſ] gate of the children of the people, whereby the Kings of Judah come in, and by the which they goe out, and in all the gates of Jeruſalem,

20 And ſay unto them, Heare the word of the Lord, ye Kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heed to your ſoules, and beare no burthen in the Sabbath [t] day, nor bring it in by the gates of Jeruſalem.

22 Neither carrie forth burthens out of your houſes in the Sabbath day: neither doe ye any worke, but ſanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiffe, and would not heare, nor receive correction.

24 Neverthelesse, if ye will heare me, ſaith the Lord, and beare no burthen through the gates of the citie, in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye doe no worke therein,

25 Then ſhall the Kings and the Princes enter in at the gates of this citie, and ſhall ſit * upon the throne of David, and ſhall ride upon charets, and upon horſes, *both* they and their princes, the men of Judah, and the inhabitants of Jeruſalem: and this citie ſhall remaine for ever.

26 And they ſhall come from the cities of Judah, and from about Jeruſalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which ſhall bring burnt offerings, and ſacrifices, and meate offerings, and incenſe, *and* ſhall bring ſacrifice of praiſe into the houſe of the Lord.

27 But if ye will not heare me to ſanctifie the Sabbath day, and not to beare a burthen, nor to goe through the gates of Jeruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall devoure the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his word. 18 The conſpiracie of the Iewes againſt Ieremiah. 19 His praier againſt his adverſaries.

1 THe word which came to Jeremiah from the Lord, ſaying,

2 Ariſe, and goe downe into the potters houſe, and there ſhall I ſhew thee my words.

3 Then I went downe to the potters houſe, and behold, he wrought a worke on the wheeles.

4 And the veſſell that he made [a] of clay, was broken in the hand of the potter, ſo hee returned, and made it another veſſell, as ſeemed good to the potter to make it.

5 Then the word of the Lord came unto me, ſaying,

6 O houſe of Iſrael, cannot I doe with you as this potter, ſaith the Lord? behold, as the clay *is* in the potters hand, ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeake ſuddenly againſt a nation or againſt a kingdome to plucke it up, and to roote it out, and to deſtroy it.

8 But if this nation, againſt whom I have pronounced, turne from their wickedneſſe, I will [b] repent of the plague that I thought to bring upon them.

9 And I will ſpeak ſuddenly concerning a nation, and concerning a kingdome to build it, and to plant it.

10 But if it doe evill in my ſight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore unto the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore everie one from his evill way, and make your waies and your workes good.

12 But they ſaid [c] deſperately, Surely we will walke after our owne imaginations, and doe everie man *after* the ſtubbornneſſe of his wicked heart.

13 Therefore thus ſaith the Lord, Aske now among the heathen, who hath heard ſuch things? the virgine of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, *which commeth* from the rocke of the field? [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people have forgotten mee, *and* have burnt incenſe to vanitie, and *their Prophets* have cauſed them to ſtumble in their waies *from* the [e] ancient waies, to walke in the pathes *and* way that is not troden,

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[q] Howſoever the wicked deale rigorouily vvith mee, yet let mee finde comfort in thee.

[r] Reade Chapt. 11. 20.

[ſ] whereas thy doctrine may bee beſt underſtood both of high and low.

[t] By naming the Sabbath day, hee comprehendeth the thing, that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, reade Exod. 20. 8. and by the breaking of this commandement, hee maketh them tranſgreſſours of the whole Law, foraſmuch as the firſt and ſecond table are contained herein.

* Chap. 22. 4.

[a] As the potter hath power over the clay to make what pot he will, or to break them, when hee hath made them: ſo have I power over you, to doe with you as ſeemeth good to mee, Iſa. 45 9. Wiſd. 15. 7. Rom. 9. 20, 21.

[b] When the Scripture attributeth repentance unto God, it is not that he doth contrary to that which hee hath ordained in his ſecret counſell: but when hee threatneth, it is a calling to repentance, and when hee giveth man grace to repent, the threatning (which ever containeth a condition in it) taketh no place and this the Scripture calleth repentance in God, becauſe it ſo appeareth to mans judgement.

[c] As men that had no remorſe, but were altogether bent to rebellion, and to their owne ſelfe will.

[d] As no man that hath thirſt refuſeth freſh conduit waters, which hee hath at home, to goe and ſeeke waters abroad to quench his thirſt? ſo they ought not to ſeeke for helpe and ſuccour at ſtrangers, & leave God which was preſent with thē.

[e] That is, the way of truth, which God had taught by his law, read, Chap. 6, 16.

16 To make their land deſolate, *and* a perpetuall deriſion, *ſo that* everie one that paſſeth thereby, ſhall be aſtoniſhed, and wagge his head.

17 I will ſcatter them with an Eaſt wind before the enemie: I will ſhew them the backe and [f] not the face in the day of their deſtruction.

18 Then ſaid they, Come, and let us imagine ſome deviſe againſt Jeremiah: for the Law [g] ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: come, and let us ſmite him with the [h] tongue, and let us not give heed to any of his words.

19 Hearken unto me, O Lord, and heare the voice of them that contend with me.

20 Shall evill bee recompenſed for good? for they have digged a pit for my ſoule: remember that I ſtood before thee, to ſpeake good for them, *and* to turne away thy wrath from them.

21 Therefore, [i] deliver up their children to famine, and let them drop away by the force of the ſword, and let their wives be robbed of their children, and be widowes: and let their huſbands bee put to death, *and* let their yong men be ſlaine by the ſword in the battell.

22 Let the crie bee heard from their houſes, when thou ſhalt bring an hoſte ſuddenly upon them: for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet Lord, thou knoweſt all their counſell againſt me *tendeth* to death: forgive not their iniquitie, neither put out their ſinne from thy ſight, but let them be overthrowne before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus ſaith the Lord, Goe, and buy an earthen bottle of a potter, *and take* of the ancients of the people, and of the ancients of the Prieſts,

2 And goe forth into the valley of Benhinnom, which is by the entrie of the ‡ Eaſt gate: and thou ſhalt preach there the words that I ſhall tell thee,

3 And ſhalt ſay, Heare ye the word of the Lord, O [a] Kings of Judah, and inhabitants of Ieruſalem, Thus ſaith the Lord of hoſtes, the God of Iſrael, Behold, I will bring a plague upon this place, the which, whoſoever heareth, his eares ſhall [b] tingle.

4 Becauſe they have forſaken me, and prophaned this place, and have burnt incenſe in it unto other gods, whom *neither* they nor their fathers have knowne, nor the Kings of Iudah (they have filled this place alſo with the blood of innocents,

5 And they have built the high places of Baal, to burne their ſonnes with fire for burnt offerings unto Baal, which [c] I commanded not nor ſpake it, neither came it into my minde.)

6 Therefore behold, the daies come, ſaith the Lord, that this place ſhall no more be called [d] Topheth, nor the valley of Benhinnom, but the valley of ſlaughter.

7 And I will bring the counſell of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hand of them that ſeeke their lives: and their carkeiſes will I give to be meate for the fowles of the heaven, and to the beaſts of the field.

8 * And I will make this citie deſolate and an hiſſing, *ſo that* everie one that paſſeth thereby, ſhall be aſtoniſhed and hiſſe becauſe of all the plagues thereof.

9 * And I will feed them with the fleſh of their ſonnes, and with the fleſh of their daughters, and everie one ſhall eate the fleſh of his friend in the ſiege and ſtraightnes, wherewith their enemies that ſeeke their lives, ſhall hold them ſtrait.

10 Then ſhalt thou break the bottle in the ſight of the men that goe with thee,

11 And ſhalt ſay unto them, thus ſaith the Lord of hoſtes, Even ſo will I breake this people and this citie, as one breaketh a [e] potters veſſell, that cannot bee made whole againe, and they ſhall burie *them* in Topheth, till there be no place to burie.

12 Thus will I doe unto this place, ſaith the Lord, and to the inhabitants thereof, and I wil make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes of the Kings of Iudah ſhall be defiled as the place of Topheth, becauſe of all the [f] houſes upon whoſe [g] roofes they have burnt incenſe unto all the hoſte of heaven, and have powred out drinke offerings unto other gods.

14 Then came Ieremiah from Topheth, where the Lord had ſent him to propheſie, and he ſtood in the court of the Lords houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſtes, the God of Iſrael, Behold, I will bring upon this citie, and upon all her townes, all the plagues that I have pronounced againſt it, becauſe they have hardened their necks, and would not heare my words.

CHAP. XX.

2 Ieremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He propheſieth the captivitie of Babylon. 7 He complaineth that he was a mocking ſtock for the word of God. 9 He is compelled by the Spirit to preach the Word.

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[f] I will ſhew mine anger, and not my favour toward them.

[g] This argument the wicked have ever uſed againſt the ſervants of God, The Church cannot erre: wee are the Church, and therfore whoſoever ſpeaketh againſt us, they ought to die, 1 Kings 22. 24. chap. 7. 4. and 20. 2. Mal. 2. 4. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghoſt.

[h] Let us ſlander him, and accuſe him: for we ſhall be beleeved.

[i] Seeing the obſtinate malice of the adverſaries, which grew daily more and more: the Prophet being moved with Gods Spirit, without any carnall affection, praieth for their deſtruction, becauſe hee knew that it ſhould tend to Gods glorie, and profit of his Church.

‡ *Or, gate of the ſunne.*

[a] By the Kings, here and in other places, are meant counſellers and governours of the people: which he called the Ancients, verſ. 1.

[b] Reade of this phraſe, 1 Sam. 3. 11.

[c] Whereby is declared, that whatſoever is not cōmanded by Gods word, touching his ſervice is againſt his word.

[d] Read Chap. 7. 31. and 2 Kings 23. 10. Iſa. 30. 33.

* *Chap.* 18. 16 *and* 49. 13. *and* 50. 13.

* *Deut.* 28. 53 *Lament.* 4. 10.

[e] This viſible ſigne was to cōfirm them touching the aſſurance of this plague, which the Lord threatned by his Prophet.

[f] He noteth the great rage of the idolaters, which left no place free from their abominations, in ſo much as they poluted their owne houſes therewith, as we ſee yet among the Papiſts.

[g] Reade Deut. 22. 8.

WHen Paſhur, ſonne of Immer, the Prieſt, which was appointed governour in the Houſe of the Lord, heard that Jeremiah propheſied theſe things,

2 Then Paſhur ſmote Jeremiah the Prophet, and put him in the [a] ſtockes that were in the high gate of Benjamin, which was by the Houſe of the Lord.

3 And on the morning, Paſhur brought Jeremiah out of the ſtockes. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but ‡ Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee to be a terrour to thy ſelfe, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eies ſhall behold it, and I will give all Iudah into the hand of the King of Babel, and he ſhall carie them captive into Babel, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſubſtance of this citie, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Iudah, will I give into the hands of their enemies, which ſhall ſpoile them, and take them away, and carie them to Babel.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall goe into captivitie, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt be buried there, thou and all thy [b] friends, to whom thou haſt propheſied lies.

7 O Lord, thou haſt deceived me, and I am [c] deceived: thou art ſtronger then I, and haſt [d] prevailed: I am in deriſion daily: everie one mocketh me.

8 For ſince I ſpake, I cried out of wrong, and proclaimed [e] deſolation: therefore the word of the Lord was made a reproach unto me, and in deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeake any more in his Name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was wearie with forbearing, and I could not *ſtay*.

10 For I had heard the railing of many, *and* feare on everie ſide. [f] Declare, *ſaid they*, and we will declare it: all my familiars watched for my halting, *ſaying*, It may be that he is deceived: ſo wee ſhall prevaile againſt him, and we ſhall execute our vengeance upon him.

11 [g] But the Lord is with mee like a mightie gyant: therefore my perſecuters ſhall be overthrowne, and ſhall not prevaile, *and* ſhall be greatly confounded: for they have done unwiſely, *and their* everlaſting ſhame ſhall never be forgotten.

12 * But, O Lord of hoſtes, that trieſt the righteous, and ſeeſt the reines and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the Lord, praiſe yee the Lord: for he hath delivered the ſoule of the poore from the hand of the wicked.

14 ¶ [h] Curſed *bee* the day wherein I was borne: and let not the day wherein my mother bare me, be bleſſed.

15 Curſed *be* the man, that ſhewed my father, ſaying, A man childe is borne unto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath overturned and repented not: and let him hear the crie in the morning, and the ſhouting at noone tide,

17 Becauſe he hath not ſlaine me, *even* from the wombe, or that my mother might have beene my grave, or her womb a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to ſee labour and ſorrow, that my daies ſhould be conſumed with ſhame?

CHAP. XXI.

He propheſieth that Zedekiah ſhall be taken, and the citie burned.

THe word which came unto Ieremiah from the Lord, when king Zedekiah ſent unto him Paſhur, the ſonne of Malchiah, and Zephaniah the ſonne of Maaſejah the Prieſt, ſaying,

2 [a] Inquire, I pray thee, of the Lord for us, (for Nebuchad-nezzar king of Babel maketh warre againſt us) if ſo be that the Lord will deale with us according to all his wonderous workes, that hee may returne up from us.

3 Then ſaid Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lord God of Iſrael, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight againſt the king of Babel, and againſt the Caldeans, which beſiege you without the walles, and I will aſſemble them in the mids of this citie.

5 And I my ſelfe will fight againſt you with an out-ſtretched hand, and with a mightie arme even in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will deliver Zedekiah the king of Iudah, and his ſervants, and the people, and ſuch as are left in this citie from the peſtilence, from the ſword, and from the famine into the hand of Nebuchadnezzar King of Babel, and into the hand of their enemies, and into the hand of thoſe that

[a] Thus wee ſee that the thing which neither the King, nor the Princes, nor the people, durſt enterpriſe againſt the Prophet of God, this Prieſt as a chiefe inſtrument of Satan, firſt attempted, read Chap. 18. 18.

‡ *Or, feare round about.*

[b] Which have ſuffered themſelves to bee abuſed by thy falſe propheſies.

[c] Herein appeareth the impatiencie which oftentimes overcommeth the ſervants of God, when they ſee not their labours to profit, and alſo feele their owne weakneſſe, reade chap 15. 18.

[d] Thou diddeſt thruſt mee forth to this worke againſt my will.

[e] Hee ſheweth, that hee did his office in that hee reproved the people of their vices, and threatned thē with Gods judgements: but becauſe he was derided and perſecuted for this, hee was diſcouraged and thought to have ceaſed to preach, ſave that Gods ſpirit did force him thereunto.

[f] Thus the enemies conferred together, to know what they had heard him ſay, that they might accuſe him thereof, reade Iſa. 29. 21.

[g] Here hee ſheweth how his faith did thrive againſt tentation, and ſought to the Lord for ſtrength.

* *1 Sam.* 16. 7. *1 Chron.* 28. 9. *Pſal* 7. 9. *Chap* 11. 20. *and* 17. 10.

[h] How the children of God are overcome in this battel of the fleſh and the ſpirit, and into what inconveniences they fal till God raiſe thē up againe, reade Job 3. 1. and chap. 15. 10.

[i] Alluding to the deſtruction of Sodom and Gomorah, Gen. 19. 25.

[k] Meaning, that the fruit thereof might never come to profit.

[a] Not that the King was touched with repentance of his ſins, and ſo ſought to God, as did Hezekiah, when hee ſent to Iſaiah, 2 Kings 19. 1. Iſa. 37. 2. but becauſe the Prophet might pray unto God to take this preſent plague away, as Pharaoh, ſought unto Moſes, Exod. 9. 28.

[b] To wit, from your enemies to deſtroy your ſelves.

ſeeke their lives, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pitie nor compaſſion.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this citie, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a [e] prey.

10 For I have ſet my face againſt this citie, for evill and not for good, ſaith the Lord: it ſhall be given into the hand of the King of Babel, and hee ſhall burne it with fire.

11 ¶ And *ſay* unto the houſe of the King of Judah, Heare ye the word of the Lord.

12 O houſe of David, thus ſaith the Lord, * Execute judgement [f] in the morning, and deliver the oppreſſed out of the hand of the oppreſſor, leſt my wrath goe out like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your workes.

13 Behold, I *come* againſt thee, [g] O inhabitant of the valley, *and* rock of the plaine, ſaith the Lord, which ſay, Who ſhall come downe againſt us? or, who ſhall enter into our habitations?

14 But I will viſite you according to the fruit of your workes, ſaith the Lord, and I will kindle a fire [h] in the foreſt thereof, and it ſhall devoure round about.

Chap. XXII.

2 He exhorteth the King to judgement and righteouſneſſe. 9 Why Ieruſalem is brought into captivitie. 11 The death of Shallum the ſonne of Ioſiah is propheſied.

THus ſaid the Lord, Goe downe to the houſe of the king of Judah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lord, O King of Judah, that ſitteſt upon the throne of David, thou and thy ſervants, and thy people that enter in by theſe gates.

3 Thus ſaith the Lord, * Execute yee judgement and [a] righteouſneſſe, and deliver the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherles, nor the widow: do no violence, nor ſhed innocent blood in this place.

4 For if ye doe this thing, then ſhall the Kings ſitting upon the throne of David enter in by the gates of this Houſe, and * ride upon the charets, and upon horſes, *both* he and his ſervants and his people.

5 But if ye will not heare theſe words,

[c] By yeelding your ſelves to Nebuchad-nezzar.

[d] By reſiſting him.

* Chap. 38. 2.

[e] As a thing recovered from extreme danger, Chap. 37. 2. and 39. 18. & 45. 5.

* Chap. 22. 3.

[f] Bee diligent to doe juſtice.

[g] Meaning, Jeruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountaines.

[h] That is, in the houſes thereof, which ſtood as thicke as trees in the foreſt.

* Chap. 21. 12

[a] This was his ordinarie manner of preaching before the Kings from Joſiah unto Zedekiah, which was about fortie yeeres.

* Chap. 17. 25

I [b] ſweare by my ſelfe, ſaith the Lord, that this Houſe ſhall be waſte.

6 For thus hath the Lord ſpoken upon the Kings houſe of Judah, Thou art [c] Gilead unto me, *and* the head of Lebanon, *yet* ſurely I will make thee a wilderneſſe, *and* as cities not inhabited,

7 And I will [d] prepare deſtroiers againſt thee, every one with his weapons, and they ſhall cut downe thy chiefe [e] cedar trees, and caſt them in the fire.

8 [f] And many nations ſhall paſſe by this citie, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great citie?

9 Then ſhall they anſwere, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weepe not for the dead, and be not moved for them, *but* weepe for him [g] that goeth out: for hee ſhall returne no more, nor ſee his native countrey.

11 For thus ſaith the Lord, As touching [h] Shallum the ſonne of Joſiah King of Judah, which reigned for Joſiah his father, which went out of this place, hee ſhall not returne thither,

12 But he ſhal die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Woe unto him that buildeth his houſe by [i] unrighteouſneſſe, and his chambers without equitie: he uſeth his neighbour without wages, and giveth him not for his worke.

14 He ſaith, I will builde mee a wide houſe, and large chambers: ſo hee will make himſelfe large windowes, and ſieling with cedar, and paint them with vermillion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in cedar? did not thy [k] father eate and drinke and proſper, when he executed judgement and juſtice?

16 When he judged the cauſe of the afflicted and the poore, he proſpered: was not this becauſe hee knew me, ſaith the Lord?

17 But thine eies and thine heart are but onely for thy covetouſneſſe, and for to ſhed innocent blood, and for oppreſſion, and for deſtruction, *even* to doe this.

18 Therefore thus ſaith the Lord againſt Jehojakim, the ſonne of Joſiah king of Judah, They ſhall [l] not lament him, *ſaying*, Ah, my brother, or ah, ſiſter: neither ſhall they mourne for him, *ſaying*, Ah lord, or ah, his glorie.

19 He ſhall be buried, as an aſſe [m] is buried, *even* drawne and caſt forth without the gates of Jeruſalem.

20 ¶ Goe up to [n] Lebanon, and crie: ſhout

[b] Shewing, that there is none greater then hee is, Heb. 6. 13. and that hee will moſt certainely perform his othe.

[c] Hee compareth Jeruſalem to Gilead, which was beyond Jorden, and the beautie of Judea to Lebanon.

[d] The Ebrew word ſignifieth, to ſanctifie, becauſe the Lord doth dedicate to his uſe and purpoſe, ſuch as hee prepareth to execute his worke, Iſa. 13. 3. Chap. 6. 4. and 12. 3.

[e] Thy buildings made of cedar trees.

[f] As they that wonder at a thing which they thought would never have come ſo to paſſe, Deut. 29. 24. 1 King. 9. 8.

[g] Signifying, that they ſhould loſe their king: for Jehojachin went forth to meet Nebuchadnezzar, and yeelded himſelfe, and was caried into Babylon, 2 King. 24. 12.

[h] Whom ſome thinke to bee Jehojachin, and that Joſiah was his grandfather: but as it ſeemeth this was Jehojakim, as verſ. 18.

[i] By bribes and extortion.

[k] Meaning, Joſiah, who was not given to ambition and ſuperfluitie, but was content with mediocritie, and did onely delight in ſetting forth Gods glorie and to do juſtice to all.

[l] For everie one ſhall have enough to lament for himſelfe.

[m] Not honourably among hi fathers, but as carions are caſt in hole becauſe thei ſtincke ſhould no infect, Reade 2 King. 24. 9. Joſephus Anti 10. 8. writeth that the enemi ſlew him in th citie, and commanded him t be caſt before th walles unburied look chap. 36. 3

[n] To call to th Aſſyrians for helpe.

ſhout in [o] Baſhan, and crie by the paſſages: for all thy lovers are deſtroied.

21 I ſpake unto thee when thou waſt in proſperitie: *but* thou ſaidest, I will not heare: this hath beene thy manner from thy youth, that thou wouldeſt not obey my voice.

22 The winde ſhall feed all thy paſtours, [p] and thy lovers ſhall go into captivitie: and then ſhalt thou be aſhamed and confounded of all thy wickedneſſe.

23 Thou that dwelleſt in Lebanon, *and* makeſt thy neſt in the [q] cedars, how beautifull ſhalt thou be when ſorrowes come upon thee, as the ſorrow of a woman in travaile?

24 As I live, ſaith the Lord, though [r] Coniah the ſonne of Jehojakim King of Judah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I will give thee into the hand of them that ſeeke thy life, and into the hand of them, whoſe face thou feareſt, even into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cauſe them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there ſhall yee die.

27 But to the land whereunto they deſire to returne, they ſhall not returne thither.

28 Is not this man Coniah *as* a deſpiſed *and* broken idol? or *as* a veſſell, wherein is no pleaſure? wherefore are they caried away, he and his ſeed, and caſt out into a land that they know not?

29 O [ſ] earth, earth, earth, heare the word of the Lord.

30 Thus ſaith the Lord, Write this man [t] deſtitute of *children*, a man that ſhall not proſper in his daies: for there ſhall be no man of his ſeed that ſhall proſper and ſit upon the throne of David, or beare rule any more in Judah.

CHAP. XXIII.

Againſt falſe Paſtours. 5 *A propheſie of the great Paſtour Ieſus Chriſt.*

Woe *be* unto [a] the paſtors that deſtroy and ſcatter [b] the ſheepe of my paſture, ſaith the Lord.

2 Therefore thus ſaith the Lord God of Iſrael unto the paſtours that [c] feed my people, Yee have ſcattered my flocke and thruſt them out, and have not viſited them: behold, I will viſit you for the wickednes of your workes, ſaith the Lord.

3 And I will gather the [d] remnant of my ſheepe out of all countries, whither I had driven them, and will bring them againe to their folds, and they ſhall grow and increaſe.

4 And I will ſet up ſhepheards over them, which ſhall feed them: and they ſhall dread no more nor be afraid, neither ſhall any of them bee lacking, ſaith the Lord.

5 Behold, the daies come, ſaith the Lord, that I will raiſe unto David a righteous [e] branch, and a King ſhall reigne, and proſper, and ſhall execute judgement, and juſtice in the earth.

6 In his daies Judah ſhall bee ſaved, and * Iſrael ſhall dwell ſafely, and this is the name whereby they ſhall call him, * The Lord our righteouſneſſe.

7 Therefore behold, the daies come, ſaith the Lord, that they ſhall no more ſay, The [f] Lord liveth, which brought up the children of Iſrael out of the land of Egypt,

8 But, the Lord liveth, which brought up and led the ſeed of the houſe of Iſrael out of the North countrey, and from all countries where I had ſcattered them, and they ſhall dwell in their owne land.

9 Mine heart breaketh within me, becauſe of the [g] Prophets: all my bones ſhake: I am like a drunken man (and like a man whom wine hath ‡ overcome) for the preſence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* becauſe of oathes the land mourneth, the pleaſant places of the wilderneſſe are dried up, and their [h] courſe is evill, and their force is not right.

11 For both the Prophet and the Prieſt ‡ do wickedly: and their wickednes have I found in mine [i] Houſe, ſaith the Lord.

12 Wherefore their way ſhall be unto them as ſlipperie *waies* in the darkneſſe: they ſhall be driven forth, and fall therein: for I will bring a plague upon them, *even* the yeere of their viſitation, ſaith the Lord.

13 And I have ſeene fooliſhnes in the prophets of Samaria, that propheſied in Baal, and cauſed my people Iſrael to erre.

14 I have ſeene alſo in the prophets of Jeruſalem [k] filthineſſe: they commit adulterie and walke in lies: they ſtrengthen alſo the hands of the wicked, that none can returne from his wickedneſſe: they are all unto [l] me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus ſaith the Lord of hoſtes concerning the prophets, Behold, I will feed them with [m] wormewood: and make them drinke the water of gall: for from the prophets of Jeruſalem is ‡ wickedneſſe gone forth into all the land.

16 Thus ſaith the Lord of hoſts, Heare not the words of the prophets that propheſie unto you, and teach you vanitie: they ſpeak the viſion of their own [n] heart,

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[o] For this was the way out of Judea to Aſſyria: whereby is meant, that all helpes ſhould faile: for the Caldeans have ſubdued both thẽ and the Egyptians.

[p] Both the governours and they that ſhould helpe thee, ſhall vaniſh away as winde.

[q] Thou that art built of the faire Cedar trees of Lebanon.

[r] Who was called Jehojachin, or Jeconiah, whom he calleth here Coniah in contẽpt, who thought his kingdome could never depart from him becauſe hee came of the ſtocke of David, and therefore, for the promiſe ſake could not be taken from his houſe: but he abuſed Gods promiſe, and therefore was juſtly deprived of the kingdome.

[ſ] Hee ſheweth, that all poſteritie ſhall be witneſſes of this juſt plague, as though it were regiſtred for perpetuall memory.

[t] Not that hee had no children, (for after that hee begate Salathiel in the captivitie, Matth. 1. 12.) but that none ſhould reigne after him as King.

[a] Meaning, the princes, governors & falſe prophets, as Ezek. 34. 2.

[b] For the which I have ſpecial care and have prepared good paſtures for them.

[c] Whoſe charge is to feed the flock, but they eate the fruit thereof, Ezek. 34 3.

[d] Thus the Prophets ever uſe to mixe the promiſes with the threatnings, leſt the godly ſhould bee too much beatẽ down, and therefore hee ſheweth how God will gather his Church after this diſperſion.

[e] This propheſie is of the reſtitution of the Church in the time of Jeſus Chriſt, who is the true branch, reade Iſa. 11. 1. and 45. 8. Chap. 33. 15. Dan. 9. 24.

* *Deut.* 33. 28.

* *Chap.* 33. 10

[f] Reade Chapt. 16. 14.

[g] Meaning, the falſe prophets, which deceive the people: wherein appeareth his great love toward his nation, readẽ Chap. 14. 13.

‡ *Ebr. paſſed over, or troubled.*

[h] They run headlong to wickednes and ſeeke vaine helpe.

‡ *Or, are hypocrites.*

[i] My Temple is full of their idolatrie and ſuperſtitions.

[k] They which ſhould have profited by my rods againſt Samaria; are become worſe then they.

[l] Though to the world they ſeeme holy fathers, yet I deteſt them as I did theſe abominable cities.

[m] Reade Chap. 8. 14.

‡ *Or, hypocriſie.*

[n] Which they have invented of their own braine.

and not out of the mouth of the Lord.

17 They ſay ſtil unto them that deſpiſe me, The Lord hath ſaid, Yee [o] ſhall have peace: and they ſay unto every one that walketh after the ſtubbornnes of his own heart, No evill ſhall come upon you.

18 For [p] who hath ſtood in the counſell of the Lord, that hee hath perceived and heard his word? Who hath marked his word, and heard it?

19 Behold, the Tempeſt of the Lord goeth forth in *his* wrath, and a violent whirlewinde ſhall fall downe upon the head of the wicked.

20 The anger of the Lord ſhall not returne untill he have executed, and till hee have performed the thoughts of his heart: in the latter daies yee [q] ſhall underſtand it plainely.

21 * I have not ſent theſe Prophets, ſaith the Lord, yet they ranne: I have not ſpoken to them, and yet they propheſied.

22 But if they had ſtood in my counſell, and [r] had declared my words to my people, then they ſhould have turned them from their evill way, and from the wickedneſſe of their inventions.

23 Am I a God *at hand*, ſaith the Lord, and not a God [ſ] farre off?

24 Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heaven and earth, ſaith the Lord?

25 I have heard what the Prophets ſaid, that propheſie lies in my Name, ſaying, I [t] have dreamed, I have dreamed.

26 How long? ‡ Doe the Prophets delight to propheſie lies, even Propheciing the deceit of their owne heart?

27 Thinke they to cauſe [u] my people to forget my Name by their dreames, which they tell every man to his neighbour, as their forefathers have forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [x] tell a dreame, and he that hath my word, let him ſpeake my word faithfully: [y] what is the chaffe to the wheate, ſaith the Lord?

29 Is not my word even like a fire, ſaith the Lord? and like an hammer, that breaketh the ſtone?

30 Therefore behold, I *will come* againſt the Prophets, ſaith the Lord, that [z] ſteale my word every one from his neighbour.

31 Behold, I *will come* againſt the Prophets, ſaith the Lord, which have ſweet tongues, and ſay, [a] He ſaith.

32 Behold, I *will come* againſt them that propheſie falſe dreames, ſaith the Lord, and doe tell them, and cauſe my people to erre by their lies, and by their flatteries, and I ſent them not, nor commanded them: therefore they bring no profit unto this people, ſaith the Lord.

[o] Reade Chap. 6.14. and 8.11.

[p] Thus they did deride Jeremiah, as though the word of God were not revealed unto him: ſo alſo ſpake Zedekiah to Michah, 1 King. 22.24.

[q] Both that God hath ſent me, and that my words ſhall be true.

* *Chap.* 14.13. 14 & 27.15. *and* 29.8.9.

[r] He ſheweth the differẽce betweene the true Prophets and the falſe, betweene the hireling and the true miniſter.

[ſ] Doe not I ſee your falſehood, howſoever you cloke it, & whereſoever you commit it?

[t] I have a Propheſie revealed unto me, as Num. 12.16.

‡ *Ebr. Is it in the heart of the Prophets?*

[u] Hee ſheweth that Satan raiſeth up falſe Prophets to bring the people from God.

[x] Let the falſe prophet declare that it is his own fantaſie, and not ſlander my word, as though it were a cloke to cover his lies.

[y] Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake the word of God: but that there be judgmẽt in alledging it, & that it may appeare to be applied to the ſame purpoſe that it was ſpoken, Eze. 3.17, 1 Cor. 2. 13. and 4. 2. 2 Tim. 2. 15. 1 Pet. 4.10. 11.

[z] Which ſet forth in my name that which I have not commanded.

[a] To wit, the Lord.

33 And when this people, or the Prophet, or a Prieſt ſhall aske thee, ſaying, What is the [b] burden of the Lord? thou ſhalt then ſay unto them, what burden? I will even forſake you, ſaith the Lord.

34 And the Prophet, or the Prieſt, or the people that ſhall ſay, the [c] burden of the Lord, I will even viſit ſuch one, and his houſe.

35 Thus ſhall yee ſay every one to his neighbour, and every one to his brother, What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burthen of the Lord ſhall ye mention no more, : for every mans [d] word ſhall be his burthen: for ye have perverted the words of the living God, the Lord of hoſtes our God.

37 Thus ſhalt thou ſay to the Prophet, What hath the Lord anſwered thee? and what hath the Lord ſpoken?

38 And if you ſay, The burthen of the Lord, Then thus ſaith the Lord, Becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord,

39 Therefore behold, I, even I, will utterly ‡ forget you, and I will forſake you, and the citie that I gave you and your fathers, *and caſt you* out of my preſence.

40 And will bring * an everlaſting reproch upon you, and a perpetuall ſhame, which ſhall never be forgotten.

[b] The Prophets called their thretnings, Gods burden, which the ſinners were not able to ſuſtaine: therfore the wicked in deriding the word, would aske of the Prophets, what was the burden, as thogh they would ſay, You ſeek nothing elſe, but to lay burdẽs on our ſhoulders: & thus they rejected the word of God, as a grievous burden.

[c] Becauſe this word was broght to contempt and deriſion, hee will teach them another manner of ſpeach, and will cauſe this word Burden to ceaſe, and teach them to aske with reverence, What ſaith the Lord?

[d] The thing which they mock and contemne, ſhall come upon them.

‡ *Or, take you away.*

* *Chap.* 20.11

Chap. XXIV.

1 The viſion of the basket of figs, 5 Signifieth that part of the people ſhould bee brought againe from captivitie, 8 And that Zedekiah, and the reſt of the people ſhould be caried away.

THe Lord ſhewed me, and behold, two [a] baskets of figs were ſet before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captive Jeconiah the ſonne of Jehojakim King of Judah, and the princes of Judah, with the workemen, and the cunning men of Jeruſalem, and had brought them to Babel.

2 One basket *had* very good figges, *even* like the figges that are firſt ripe: and the other basket *had* very naughty figges, which could not bee eaten, they were ſo evill.

3 Then ſaid the Lord unto me, What ſeeſt thou, Ieremiah? And I ſaid, Figs: the good figs very good, and the naughty very naughty, which cannot bee eaten, they are ſo evill.

4 Againe, the word of the Lord came unto me, ſaying,

5 Thus ſaith the Lord, the God of Iſrael, Like theſe good figs, ſo will I know them

[a] The good fig ſignified them, that were gon into captivity, & ſo saved their life as Chap. 21. 8 and the naught figges them tha remained, whic were yet ſubje to the ſword, famine and peſtilence.

them that are carried away captive of Judah to be good, whom I have ſent out of this [b] place, into the land of the Caldeans.

6 For I will ſet mine eies upon them for good, and I will bring them againe to this land, and I will build them, and not deſtroy them, and I will plant them, and not root them out.

7 And I will give them [c] an heart to know me, that I am the Lord, and they ſhall be my * people, and I will be their God: for they ſhall returne unto me with their whole heart.

8 * And as the naughty figs which cannot be eaten, they are ſo evill (ſurely thus ſaith the Lord) ſo will I give Zedekiah the King of Judah, and his princes, and the reſidue of Jeruſalem that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will even give them for a terrible plague to all the kingdomes of the earth, *and* for a reproch, and for a proverbe, for a common talke, and for a curſe, in all places where I ſhall caſt them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land, that I gave unto them, and to their fathers.

CHAP. XXV.

1 He prophecieth that they ſhall bee in captivitie ſeventie yeares, 12 And that after the ſeventie yeares the Babylonians ſhould be deſtroied. 15 The deſtruction of all nations is prophecied.

THE word that came to Jeremiah, concerning all the people of Judah, in the [a] fourth yeare of Iehojakim the ſonne of Ioſiah king of Iudah, that was in the firſt yeare of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet ſpake unto all the people of Iudah, and to all the inhabitants of Ieruſalem, ſaying,

3 From the thirteenth yeare of Ioſiah, the ſonne of Amon king of Iudah, even unto [b] this day (that is the three and twentieth yeare) the word of the Lord hath come unto me, and I have ſpoken unto you [c] riſing early, and ſpeaking, but ye would not heare.

4 And the Lord hath ſent unto you al his ſervants the Prophets, riſing early, and ſending *them*, but ye would not heare, nor incline your eares to obey.

5 They [d] ſaid, Turne againe now everie one from his evill way, and from the wickedneſſe of your inventions, and yee ſhall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And goe not after other gods to ſerve them and to worſhip them, and provoke me not to anger with the workes of your hands, and I will not puniſh you.

7 Neverthelesse ye would not heare me, ſaith the Lord, but have provoked me to anger with the workes of your hands to your owne hurt.

8 Therfore thus ſaith the Lord of hoſts: Becauſe ye have not heard my words,

9 Behold, I will ſend and take *to me* al the [e] families of the North, ſaith the Lord, and Nebuchad-nezzar the king of Babel, my [f] ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all the nations [g] round about, and will deſtroy them, and make them an aſtoniſhment, and an hiſſing, and a continuall deſolation.

10 * Moreover, I wil ‡ take from them the voice of mirth, and the voice of gladneſſe, the voice of the bridegrome, and the voice of the bride, the noiſe of the [h] milſtones, and the light of the candle.

11 And this whole land ſhall bee deſolate, and an aſtoniſhment, *and* theſe Nations ſhall ſerve the king of Babel ſeventy yeares,

12 And when the [i] ſeventy yeares are accompliſhed, I will viſite [k] the king of Babel, and that Nation, ſaith the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetuall deſolation.

13 And I will bring upon that land al my words which I have pronounced againſt it, *even* all that is written in this booke, which Ieremiah hath propheſied againſt all Nations.

14 For many nations, and great kings ſhall even [l] ſerve themſelves of them: thus will I recompence them according to their deeds, and according to the works of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken unto me, [m] Take the cup of wine of this *mine* indignation at mine hand, and cauſe all the Nations to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, unto whom the Lord had ſent me:

18 *Even* Ieruſalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, [n] as *appeareth* this day:

19 Pharaoh *alſo* King of Egypt, and his ſervants, and his Princes, and all his people:

20 And all ſorts of people, and all the Kings of the land of [o] Vz: and al the kings of

[b] Whereby hee approoveth the yeelding of Ieconiah, & his company, becauſe they obeyed the Prophet, who exhorted them thereunto.

[c] Which declareth that man of himſelf can know nothing, till God give the heart an underſtanding.

*Chap 31.33 Hebr. 8. 10.

*Chap. 29.17

[d] Which fledde thither for ſuccour.

[a] That is, in the third yeare accompliſhed, and in the beginning of the fourth: for though Nebuchad nezzar began to reigne in the ende of the third yeare of Iehojakims reigne, yet that yeare is not here counted, becauſe it was almoſt expired, Dan. 1. 1.

[b] Which was the fift yeare, and the ninth moneth of Jehojakims reigne.

[c] That is, I have ſpared no diligence or labour, Chap. 7. 13.

[d] He ſheweth that the Prophets wholy with one conſent did labour to pull the people from thoſe vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for under theſe two all other were contained, 2 Kings 17. 13. chap. 18. 11. and 35. 15. Jonah, 3. 8.

[e] The Caldeans, and all their power.

[f] So the wicked and Satan himſelfe are Gods ſervants, becauſe hee maketh them to ſerve him by cōſtraint, & turneth that which they doe of malice, to his honour and glory.

[g] As the Philiſtims, Ammonites, Egyptians, and others.

* Chap 16. 9.

‡ *Or deſtroy.*

[h] Meaning, that bread & al things that ſhould ſerve unto their feaſts, ſhould bee taken away.

[i] This revelation was for the confirmation of his prophecie, becauſe he told them of the time that they ſhould enter and remaine in captivity, 2 Chron. 36. 22. Ezra 1. 1. Chap. 29. 10. Dan. 9. 2.

[k] For ſeeing the judgement began at his own houſe, the enemies muſt needs be puniſhed moſt grievouſly, Ezek. 9. 6. 1 Pet. 4. 17.

[l] That is, of the Babylonians, as Chap. 27, 7.

[m] Signifying, the extreme afflictiōs that God had appointed for every one, as Pſal. 75. 8. Iſai. 51. 17. and this cup which the wicked drink, is more bitter thē that which hee giveth to his children, for he meaſureth the one by mercy, and the other by juſtice.

[n] For now it beginneth, and ſo ſhall continue till it bee accompliſhed.

[o] Reade Iob 1. 1.

of the land of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammonites.

22 And all the Kings of Tyrus, and all the Kings of Zidon, and the Kings of the [r] Iſles that are beyond the ſea,

23 And [ſ] Dedan, and Tema, and Buz, and all that dwell in the uttermoſt corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the [t] deſert,

25 And all the Kings of Zimri, and all the kings of ‡ Elam, and all the kings of the Medes,

26 And all the kings of the North, far and neare one to another, and all the kingdomes of the world, which are upon the earth, and the king of [u] Sheſhach ſhall drinke after them.

27 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, the God of Iſrael, Drink and be drunken, and ſpew and fall, and riſe no more becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drink, then tell them, Thus ſaith the Lord of hoſts, Ye ſhall certainely drinke.

29 For lo, I begin to plague the [x] city, where my Name is called upon, and ſhould you go free? Ye ſhall not go quite: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therefore propheſie thou againſt them all theſe words, and ſay unto them, * The Lord ſhall roare from above, and thruſt out his voice from his holy habitation: he ſhall roare upon his habitation: and crie aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhall come to the ends of the earth: for the Lord hath a controverſie with the nations, and will enter into judgement with all fleſh, *and* he will give them that are wicked, to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoſts, Behold, a plague ſhall go forth from nation to nation, and a * great whirlewinde ſhall be raiſed up from the coaſts of the earth,

33 And [y] the ſlaine of the Lord ſhall be at that day, from *one* end of the earth, even unto the *other* end of the earth: they ſhall not bee mourned neither gathered nor buried, *but* ſhall be as the doung upon the ground.

34 Howle, [z] ye ſhepheards, and crie, and wallow your ſelves in the aſhes, ye principall of the flock: for your daies of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like [a] precious veſſels.

35 And the [b] flight ſhall faile from the ſhepheards, and the eſcaping from the principall of the flock.

36 A voice of the crie of the ſhepheards, and an howling of the principall of the flock *ſhall be heard:* for the Lord hath deſtroied their paſture.

37 And the ‡ beſt paſtures are deſtroied becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his covert, as the Lion: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moveth the people to repentance. 7 He is taken of the falſe Prophets and Prieſts, and brought to judgement. 23 Vrijah the Prophet is killed of Iehojakim contrary to the will of God.

IN the beginning of the reigne of Jehojakim the ſon of Joſiah King of Judah, came this word from the Lord, ſaying,

2 Thus ſaith the Lord, Stand in the [a] court of the Lords houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lords Houſe, all the words that I command thee to ſpeak unto them: keep not [b] a word back,

3 If ſo bee they will hearken, and turne every man from his evill way, that I may [c] repent me of the plague, which I have determined to bring upon them, becauſe of the wickedneſſe of their works.

4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not heare me to walke in my Laws, which I have ſet before you,

5 And to heare the words of my ſervants the Prophets, whom I ſent unto you, both riſing up early, and ſending *them*, and will not obey *them.*

6 Then will I make this Houſe like [d] Shiloh, and will make this citie [e] a curſe to all the nations of the earth.

7 So the Prieſts, and the Prophets, and all the people heard Jeremiah ſpeaking theſe words in the Houſe of the Lord.

8 Now when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeake unto all the people, then the Prieſts and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou propheſied in the Name of the Lord, ſaying, This

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[p] Which were cities of the Philiſtims.

[q] Edom is here taken for the whole countrey, and Vz for a part thereof.

[r] As Grecia, Italy, and the reſt of hoſe countries.

[ſ] Theſe were people of Arabia which came of Dedan the ſon of Abraham and Keturah.

[t] For there vvere two countries ſo named, the one called plentifull, and the other barren or deſert.

‡ *Or, Perſia.*

[u] That is, of Babylon, as chap. 51. 41.

[x] That is, Ieruſalem, read verſe 11.

* *Ioel* 3. 16. *Amos* 1. 2.

* *Chap.* 30. 23.

[y] They which are ſlaine at the Lords appointment.

[z] Ye that are chieſe rulers and governours.

[a] Which are moſt eaſily broken.

[b] It ſhall not help them to ſeeke to flee.

‡ *Ebr. peaceable.*

[a] That is, in tha place of the Temple, whereunto th people reſort ou of all Iudah to ſacrifice.

[b] To the inten that they ſhoul pretend no ignorance, as Acts 20. 27.

[c] Read Chap. 18 8.

[d] Read Chap. 7 12.

[e] So that vvhe they vvould cur any, they ſhall ſa God do to thee to Ieruſalem.

[f] houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came up from the Kings houſe into the Houſe of the Lord, and ſate down in the entry of the [g] new gate of the Lords *Houſe*.

11 Then ſpake the Prieſts and the Prophets unto the Princes, and to all the people, ſaying, ‡ This man is worthy to die: for hee hath propheſied againſt this citie, as ye have heard with your eares.

12 Then ſpake Ieremiah unto all the Princes, and to all the people, ſaying, The Lord hath [h] ſent me to propheſie againſt this houſe, and againſt this citie all the things that ye have heard.

13 Therefore now amend your waies, and your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague that hee hath pronounced againſt you.

14 As for me, behold, I am in your hands: do with me as ye think good and right.

15 But know ye for certaine, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this citie, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your eares.

16 Then ſaid the Princes and all the people unto the Prieſts, and to the Prophets, This man is not worthy to die: for he hath ſpoken unto us in the Name of the Lord our God.

17 ¶ Then roſe up certaine of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſhite * propheſied in the daies of Hezekiah King of Iudah, and ſpake to all the people of Iudah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be plowed *like* a field, and Ieruſalem ſhall bee an heap, and the mountaine of the [i] houſe *ſhall be* as the high places of the forreſt.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and praied befor the Lord, and the Lord repented him of the [k] plague, that hee had pronounced againſt them? Thus might we procure great evill againſt our ſoules.

20 And there was alſo a man that propheſied in the Name of the Lord, *one* Vrijah the ſon of Shemajah, of Kiriath-jarem, who propheſied againſt this citie, and againſt this land, according to all the words of Ieremiah.

21 Now when Iehojakim the King with all his men of power, and all the Princes heard his words, the King ſought to ſlay him. But whem Vrijah heard it, he was afraid, and fled, and went into Egypt.

22 Then Iehojakim the King [l] ſent men into Egypt, *even* Elnathan the ſon of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him unto Iehojakim the King, who ſlew him with the ſword, and [m] caſt his dead body into the graves of the children of the people.

24 But the hand of Ahikam [n] the ſonne of Shaphan was with Ieremiah, that they ſhould not give him into the hand of the people to put him to death.

Chap. XXVII.

1 Ieremiah at the commandement of the Lord, ſendeth bonds to the king of Iudah, and to the other Kings that were neare, whereby they are moniſhed to be ſubjects unto Nebuchadnezzar. 9 Hee warneth the people and the kings and rulers, that they beleeve not falſe Prophets.

IN the beginning of the reign of [a] Iehojakim the ſon of Ioſiah king of Iudah came this word unto Ieremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee [b] bonds, and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which came to Ieruſalem unto Zedekiah the king of Iudah,

4 And command them to ſay unto their maſters, Thus ſaith the Lord of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters,

5 I have made the earth, the man, and the beaſts that are upon the ground, by my great power, and by my outſtretched arme, and have given it unto whom it pleaſed me.

6 But now I have given all theſe lands into the hand of Nebuchadnezzar the king of Babel my [c] ſervant, and the beaſts of the field have I alſo given him to ſerve him.

7 And all nations ſhall ſerve him, and his [d] ſon, and his ſons ſon, untill the very time of his land come alſo: then many nations and great kings ſhall [e] ſerve themſelves of him.

8 And the nation and kingdome which will not ſerve the ſame Nebuchad-

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[f] Becauſe of Gods promiſe to the Temple, Pſal. 132. 14. that he would for ever remaine there, the hypocrites thought this Temple could never periſh, and therefore thought it blaſphemy to ſpeake againſt it, Mat. 26. 61. Acts 6. 13. not conſidering that this was meant of the Church, where God will remaine for ever.

[g] So called, becauſe it was repaired by Ioatham, 2 King. 15. 35.

‡ *Ebr. judgement of death belongeth to this man.*

[h] He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing availe, though they ſhould put him to death, but heape greater vengeance upon their heads.

* *Mich.* 1. 1. *and* 3. 12.

[i] That is, of the houſe of the Lord, to wit, Zion, and theſe examples the godly alleadged to deliver Ieremiah out of the Prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.

[k] So that the citie was not deſtroied, but by miracle was delivered out of the hands of Sancherib.

[l] Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but perſecute the miniſters thereof, and yet in the end they prevaile nothing, but provoke Gods judgements ſo much the more.

[m] As in the firſt, Hezekiahs example is to bee followed, ſo in this other Iehoiakims act is to be abhorred: for Gods plague did light on him and his houſhold.

[n] Which declareth that nothing could have appeaſed their furie, if God had not moved this noble man to ſtand valiantly in his defence.

[a] As touching the diſpoſition of the propheſies, they that gathered them into a book, did not altogether obſerve the order of times, but did ſet ſome afore which ſhould bee after, and contrariwiſe: which if the reader marke well, it ſhall avoide many doubts, and make the reading much more eaſie.

[b] By ſuch ſignes the Prophets uſed ſometimes to confirme their propheſies, which notwithſtanding they could not do of themſelves, but in as much as they had a revelation for the ſame, Iſa. 20. 2. and therefore the falſe prophets to get more credit, did uſe alſo ſuch viſible ſignes, but they had no revelation, 1 King. 22. 11.

[c] Read Chap. 25. 9.

[d] Meaning, Euilmerodach, and his ſon Belſhazar.

[e] They ſhall bring him and his kingdome in ſubjection, as Cha. 25. 14.

nezzar king of Babel, and that will not put their neck under the yoke of the king of Babel, the ſame nation will I viſit, ſaith the Lord, with the ſword and with the famine, and with the peſtilence, untill I have wholly *given* them into his hands.

9 Therefore heare not your prophets, nor your ſooth-ſaiers, nor your dreamers, nor your enchanters, nor your ſorcerers, which ſay unto you thus, Yee ſhall not ſerve the king of Babel.

10 For they propheſie a lie unto you, to cauſe you to goe far from your land, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their necks under the yoke of the king of Babel, and ſerve him, thoſe will I let remaine ſtill in their own land, ſaith the Lord, and they ſhall occupie it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Iudah according to all theſe words, ſaying, Put your necks under the yoke of the king of Babel, and ſerve him and his people, that ye may live.

13 Why will yee die, thou, and thy people by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerve the king of Babel?

14 Therefore heare not the words of the prophets, that ſpeake unto you, ſaying, Ye ſhall not ſerve the king of Babel: for they propheſie a lie unto you.

15 For I have not * ſent them, ſaith the Lord, yet they propheſie a lie in my Name, that I might caſt you out, and that ye might periſh, *both* you, and the prophets that propheſie unto you.

* *Cha.* 14.14. *and* 3.21. *and* 29.9.

16 ¶ Alſo I ſpake to the Prieſts and to all this people, ſaying, Thus ſaith the Lord, Heare not the words of your prophets that propheſie unto you, ſaying, Behold, * the veſſels of the houſe of the Lord ſhall now ſhortly bee [f] brought againe from Babel, for they propheſie a lie unto you.

* *Chap.* 28.3.

[f] Which were taken vvhen Ieconiah was led captive into Babel.

17 Heare them not, *but* ſerve the king of Babel, that yee may live: wherefore ſhould this citie be deſolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them [g] intreat the Lord of hoſts, that the veſſels, which are left in the houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem, go not to Babel.

[g] For it vvas not only the Prophets office to ſhew the vvord of God, but alſo to pray for the ſins of the people. Gen. 20.7. which theſe could not doe, becauſe they had no expreſſe vvord: for God had pronounced the contrary.

19 For thus ſaith the Lord of hoſts concerning the * pillers, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

* 2 *King.* 25. 13.

20 Which Nebuchadnezzar King of Babel tooke not, when he caried * away captive Ieconiah the ſonne of Iehojakim king of Iudah from Ieruſalem to Babel, with all the nobles of Iudah and Ieruſalem.

* 2 *King.* 24. 12.15.

21 For thus ſaith the Lord of hoſts the God of Iſrael, concerning the veſſels that remaine in the Houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem,

22 They ſhall be brought to Babel, and there they ſhall be untill the day that I viſit [h] them, ſaith the Lord: then will I bring them up, and reſtore them unto this place.

[h] That is, for th ſpace of ſeventi yeares, till I hav cauſed the Mede and Perſians to o vercome the Cal deans.

Chap. XXVIII.

1 The falſe propheſie of Hananiah. 10 Ieremiah reproveth Hananiah, and propheſieth.

AND that ſame yeare in the beginning of the [a] reigne of Zedekiah king of Iudah, in the [b] fourth yeare, *and* in the fifth moneth, Hananiah the ſon of Azur the Prophet, which was of [c] Gibeon, ſpake to me in the houſe of the Lord, in the preſence of the Prieſts, and of all the people, and ſaid,

[a] When Jeremia began to bea theſe bonds a yokes.

[b] After that th land had reſted, Levit. 25.2.

[c] This was a cit in Benjamin b longing to th ſons of Aaro Joſh. 21.17.

2 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babel.

3 ‡ Within two yeares ſpace I will bring into this place all the veſſels of the Lords Houſe, that Nebuchadnezzar king of Babel tooke away from this place, and carried them into Babel.

‡ *Hebr. tw yeares of daies.*

4 And I will bring again to this place Jeconiah the ſon of Jehojakim king of Judah, with all them that were carried away captive of Judah, and went into Babel, ſaith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah ſaid unto the [d] Prophet Hananiah in the preſence of the Prieſts, and in the preſence of al the people that ſtood in the Houſe of the Lord,

[d] He vvas ſo eſt med though was a falſe p phet.

6 Even the Prophet Ieremiah ſaid, So be it: the [e] Lord ſo doe, the Lord confirme thy words which thou haſt propheſied, to reſtore the veſſels of the Lords Houſe, and all that is carried captive from Babel, into this place.

[e] That is, I wo vviſh the ſame Gods honour wealth of my ple, but hee appointed the trary.

7 But heare thou now this word that I will ſpeak in thine eares, and in the eares of all the people.

8 The Prophets that have been before me and before thee in time paſt, [f] propheſied againſt many countries, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

[f] Meaning, the Prophets did either nounce vvarre peace, vvere either true or by the ſucceſſ their propheſi Albeit God keth to com paſſe ſome that which falſe prophet keth, to trie faith of his, D 13.3.

9 *And* the Prophet which propheſieth of peace, when the word of the Prophet ſhall come to paſſe, *then* ſhall the

Prophet be known, that the Lord hath truely ſent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs neck, and [g] brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I breake the yoke of Nebuchadnezzar king of Babel, from the neck of all nations within the ſpace of two yeares: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came unto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the neck of the Prophet Ieremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of Iron.

14 For thus ſaith the Lord of hoſts the God of Iſrael, I have put a [h] yoke of iron upon the necke of all theſe nations, that they may ſerve Nebuchadnezzar king of Babel: for they ſhall ſerve him, and I have given him the [i] beaſts of the field alſo.

15 Then ſaid the Prophet Ieremiah unto the Prophet Hananiah, Heare now Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the earth: this yeare thou ſhalt die, becauſe thou haſt ſpoken rebellioully againſt the Lord.

17 So Hananiah the Prophet [k] died the ſame yeare in the ſeventh moneth.

CHAP. XXIX.

1 Ieremiah writeth unto them that were in captivitie in Babylon. 10 Hee propheſieth their returne after ſeventie yeares. 16 Hee propheſieth the deſtruction of the King and of the people that remaine in Ieruſalem. 21 Hee threatneth the prophets that ſeduce the people. 32 The death of Shemajah is propheſied.

NOw theſe are the words of the ‡ book that Ieremiah the Prophet ſent from Ieruſalem unto [a] the reſidue of the Elders, which were carried away captives, and to the Prieſts, and to the Prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Ieruſalem to Babel:

2 (After that Ieconiah the king, and the [b] Queen, and the eunuches, the* Princes of Iudah, and of Ieruſalem, and the workmen, and cunning men were departed from Ieruſalem)

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Iudah [c] ſent unto Babel to Nebuchadnezzar king of Babel) ſaying,

4 Thus hath the Lord of hoſts the God of Iſrael ſpoken unto all that are carried away captives, whom I have [d] cauſed to be carried away captives from Ieruſalem unto Babel:

5 Build you houſes to dwel in, and plant you gardens, and eat the fruits of them.

6 Take you wives, and beget ſons, and daughters, and take wives for your ſons, and give your daughters to husbands, that they may beare ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the proſperity of the citie, whether I have cauſed you to bee carried away captives: and [e] pray unto the Lord for it: for in the peace thereof ſhall yee have peace.

8 ¶ For thus ſaith the Lord of hoſts the God of Iſrael, Let not your prophets, and your ſoothſaiers that be among you, deceive you, neither give eare to your dreames, which you dreame.

9 For they propheſie you a lie in my Name, I have not ſent them, ſaith the Lord.

10 But thus ſaith the Lord, that after ſeventie yeares be accompliſhed at Babel, I will viſite you and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts, that I have thought towards you, ſaith the Lord, *even* the thoughts of peace, and not of trouble, to give you an end, and *your* hope.

12 Then ſhall you crie unto me, and ye ſhall goe and pray unto me, and I will heare you.

13 And ye ſhall ſeek me, and finde *me*, becauſe ye ſhall ſeek me with all [f] your heart.

14 And I will be found of you, ſaith the Lord, and I will turne away your captivitie, and I will gather you from all the nations, and from all the places, whither I have caſt you, ſaith the Lord, and will bring you againe unto the place, whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The Lord hath raiſed us up [g] Prophets in Babel.

16 Therefore thus ſaith the Lord of the King, that ſitteth upon the throne of David, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captivitie:

17 *Even* thus ſaith the Lord of hoſts, Behold, I will ſend upon them the [h] ſword, the famine, and the peſtilence, and will make them like vile [i] figs, that cannot be eaten, they are ſo naughty.

18 And I will perſecute them with the ſword, with the famine, and with the

[g] This declareth the impudency of the wicked hirelings, which have no zeale to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any, that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſſe not what lies they report, or how wickedly they doe, ſo that they may maintaine their eſtimation.

[h] That is, a hard and cruell ſervitude.

[i] Signifying, that all ſhould be his, as Dan. 2.38.

[k] Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word it ſelfe, except God touch the heart.

‡ Or, letter.

[a] For ſome died the way.

[b] Meaning, Ieco- s mother.

* Chap. 24. 1.

[c] To intreat of e equall con- ions.

[d] To wit, the Lord, whoſe work this was.

[e] The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietnes, that their troubles might not bee increaſed, and that they might with more patience and leſſe griefe wait for the time of their deliverance, which God had appointed moſt certaine: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould rejoyce when theſe tyrants ſhould bee deſtroyed, as Iſa. 14.4.

[f] When your oppreſſion ſhall bee great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeventy yeares of your captivity ſhal be expired, 2 Chro. 36.22. Ezra 1.1. chap. 25.12. Dan. 9.2.

[g] As Ahab, Zedekiah, and Shemajah.

[h] Whereby he aſſureth them, that there ſhall bee no hope of returning before the time appointed.

[i] According to the compariſon, chap. 24.1.2.

the peſtilence: and I will make them a terrour to all kingdomes of the earth, *and* [k] a curſe, and aſtoniſhment and an hiſſing, and a reproach among all the nations whither I have caſt them,

19 Becauſe they have not heard my words, ſaith the Lord, which I ſent unto them by my ſervants the Prophets, [l] riſing up early, and ſending *them*, but ye would not heare, ſaith the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captivitie, whom I have ſent from Jeruſalem to Babel.

21 Thus ſaith the Lord of hoſts, the God of Iſrael, of Ahab the ſon of Kolajah, and of Zedekiah the ſonne of Maaſejah, which propheſie lies unto you in my Name, Behold, I will deliver them into the hand of Nebuchadnezzar King of Babel, & he ſhall ſlay them before your eyes.

22 And all they of the captivitie of Judah, that are in Babel, ſhall take up this curſe againſt them, and ſay, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt [m] in the fire.

23 Becauſe they have committed [n] villanie in Iſrael, and have committed adulterie with their neighbours wives, and have ſpoken lying words in my Name, which I have not commanded them, even I know it, and teſtifie it, ſaith the Lord.

24 ¶ Thou ſhalt alſo ſpeak to Shemajah the ‡ Nehelamite, ſaying,

25 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people, that are at Jeruſalem, and to Zephaniah the ſonne of Maaſejah the Prieſt, and to all the Prieſts, ſaying,

26 The Lord hath made the Prieſt for [o] Jehojada the Prieſt, that ye ſhould bee officers in the Houſe of the Lord, for every man that raveth and maketh himſelfe a Prophet, to put him in priſon and in the ſtocks.

27 Now therefore why haſt not thou reproved Jeremiah of Anathoth, which propheſieth unto you?

28 For, for this cauſe he ſent unto us in Babel, ſaying, This *captivitie* is long: build houſes to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Prieſt read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord unto Ieremiah, ſaying,

31 Send to all them of the captivitie, ſaying, Thus ſaith the Lord of Shemajah the Nehelamite, Becauſe that Shemajah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie,

32 Therefore thus ſaith the Lord, Behold, I will viſite Shemajah the Nehelamite, and his ſeed: hee ſhall not have a man [p] to dwell among this people, neither ſhall he behold the good, that I will doe for my people, ſaith the Lord, becauſe he hath ſpoken rebelliouſly againſt the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 6 He menaceth the enemies, 18 And comforteth the Church.

THe word that came to Ieremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee, in a [a] book.

3 For loe, the daies come, ſaith the Lord, that I will bring againe the captivitie of my people Iſrael and Iudah, ſaith the Lord: for I will reſtore them unto the land, that I gave to their father, and they ſhall poſſeſſe it.

4 Againe, theſe are the words that the Lord ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the Lord, We have heard a [b] terrible voice, of feare and not of peace.

6 Demand now and behold, if man travell with child: wherefore doe I behold every man with his hands on his loines as a woman in travell, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none *hath been* like it: it is even the time of Iaakobs trouble, yet ſhall he be delivered from it.

8 For in that [d] day, ſaith the Lord of hoſts, I will breake [e] his yoke from off thy neck, and breake thy bonds, and ſtrangers ſhall no more ſerve themſelves [f] of him.

9 But they ſhall ſerve the Lord their God, and [g] David their King, whom I will raiſe up unto them.

10 Therefore feare not, O my ſervant Iaakob, ſaith the Lord, neither bee afraid, O Iſrael: for loe, I will deliver thee from a farre *countrie*, and thy ſeed from the land of their captivitie, and Iaakob ſhall turne againe, and ſhall be in reſt and proſperitie, and none ſhall make him afraid.

11 For I am with thee, ſaith the Lord, to ſave thee: though I utterly deſtroy all the nations where I have ſcattered thee, yet will I not utterly deſtroy thee, but I will correct thee by judgement, and not [h] utterly cut thee off.

12 For thus ſaith the Lord, Thy bruiſing is incurable, *and* [i] thy wound is dolorous.

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[k] Read Chap. 26. 6.

[l] Read Chap. 7. 13. and 25. 3. and 26. 5.

[m] Becauſe they gave the people hope of ſpeedy returning.

[n] Which was adultery, and falſifying the word of God.

‡ *Or, dreamer.*

[o] Shemajah the falſe prophet flattereth Zephaniah the chiefe Prieſt, as though God had given him the ſpirit and zeale of Iehojada to puniſh whoſoever treſpaſſed againſt the Word of God, of the which hee would have made Ieremiah one, calling him a raver, & a falſe prophet.

[p] He and his ſee ſhall be deſtroied ſo that none o them ſhould ſe the benefit of thi deliverance.

[a] Becauſe they ſhould be aſſured and their poſterity confirmed in the hope of this deliverance promiſed

[b] He ſheweth tha before that thi deliverance ſhal come, the Calde ans ſhould bee ex tremely afflicted by their enemies and that the ſhould bee in ſuc perplexity and ſorrow as a woma in her travell, Iſa. 13. 8.

[c] Meaning, that th time of their cap tivitie ſhould be grievous.

[d] When I ſhall vi ſite Babylon.

[e] Of the King o Babylon.

[f] To wit, of Iaa kob.

[g] That is, Meſſia which ſhould come of the ſtoc of David accordin to the fleſh, an ſhould be the tru Paſtour, as Ezek 34. 23. who is ſe forth, and his kingdome tha ſhould bee everl ſting, in the per ſon of David, Ho 3. 5.

[h] Read Chap. 1 24.

[i] Meaning, that n man is able to fin out a meane to d liver them, but th it muſt bee th Worke of God.

13 There is none to judge thy cauſe,
or to lay a plaiſter: there are no medicines,
nor helpe for thee.
14 All thy [k] lovers have forgotten
thee: they ſeeke thee not: for I have
ſtricken thee with the wound of an ene-
mie, *and* with a ſharpe chaſtiſement for
the multitude of thine iniquities, *becauſe*
thy ſinnes were increaſed.
15 Why crieſt thou for thine afflicti-
on? thy ſorrow is incurable, for the mul-
titude of thine iniquities: *becauſe* thy ſins
were increaſed, I have done theſe things
unto thee.
16 [l] Therefore all they that devoure
thee, ſhall bee devoured, and all thine
enemies, every one ſhall goe into capti-
vitie: and they that ſpoile thee, ſhall bee
ſpoiled, and all they that robbe thee, will
I give to be robbed.
17 For I will reſtore health unto thee,
and I will heale thee of thy wounds, ſaith
the Lord, becauſe they called thee, The
caſt away, *ſaying*, This is Zion, whom no
man ſeeketh after.
18 Thus ſaith the Lord, Behold, I
will bring againe the captivitie of Jaa-
kobs tents, and have compaſſion on his
dwelling places: and the citie ſhall be
builded upon her owne heape, [m] and the
palace ſhall remaine after the manner
thereof.
19 And out of them ſhall proceede
[n] thankeſgiving, and the voice of them
that are joious, and I will multiply them,
and they ſhall not bee few: I will alſo
glorifie them, and they ſhall not bee di-
miniſhed.
20 Their children alſo ſhall be as afore
time, and their congregation ſhall be eſta-
bliſhed before me: and I will viſit all that
vexe them.
21 And their [o] noble *ruler* ſhall bee of
themſelves, and their governour ſhall pro-
ceed from the mids of them, and I will
cauſe him to draw neere, and approch
unto mee: for who is this that direct-
eth his [p] heart to come unto mee? ſaith
the Lord.
22 And ye ſhall be my people, and I
will be your God.
23 Behold, [q] the tempeſt of the Lord
goeth forth with wrath: the whirle-wind
that hangeth over, ſhall light upon the
head of the wicked.
24 The fierce wrath of the Lord ſhall
not returne, untill he have done, and un-
till he have performed the intents of his
heart: in the [r] latter daies yee ſhall un-
derſtand it.

[k] The Aſſyrians nd Egyptians, hom thou didſt entertaine ith gifts, who ft thee in thine fliction.

[l] Herein is commended Gods great mercy toward his, who doth not deſtroy thẽ for their ſins, but correct and chaſtiſe them, till he have purged & pardoned them, and ſo burneth the rods, by the which he did puniſh them, Iſa. 33. 1.

[m] Meaning, that the citie and the Temple ſhould be reſtored to their former ſtate.

[n] Hee ſheweth, how the people ſhall with praiſe and thankſgiving acknowledge this benefit.

[o] Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.

[p] Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his Father.

[q] Left the wicked hypocrites ſhould flatter thẽſelves with theſe promiſes, the Prophet ſheweth what ſhalbe their portion.

[r] When this Meſſiah and deliverer is ſent.

Chap. XXXI.

1 *He rehearſeth Gods benefits after their returne from Ba-
bylon,* 23 *And the ſpirituall joy of the faithfull in the
Church.*

At the [a] ſame time, ſaith the Lord, will
I be the God of all the families of Iſ-
rael, and they ſhall be my people.
2 Thus ſaith the Lord, The people
which [b] eſcaped the ſword, found grace
in the wilderneſſe: [c] hee walked *before*
Iſrael to cauſe him to reſt.
3 The Lord hath appeared unto me
[d] of old, *ſay they*: [e] Yea, I have loved thee
with an everlaſting love, therefore with
mercy I have drawne thee.
4 Againe, I will build thee, and
thou ſhalt be builded, O Virgine Iſrael:
thou ſhalt ſtill [f] bee adorned with thy
timbrels, and ſhalt goe forth in the dance
of them that be joyfull.
5 Thou ſhalt yet plant vines upon the
mountaines of [g] Samaria, and the plan-
ters that plant them, [h] ſhall make them
common.
6 For the daies ſhall come that the
[i] watchmen upon the mount of Ephraim
ſhall crie, Ariſe, and let us goe up unto
[k] Zion, to the Lord our God.
7 For thus ſaith the Lord, Rejoice
with gladneſſe for Jaakob, and ſhout for
joy among the chiefe of the [l] Gentiles:
publiſh praiſe, and ſay, O Lord, ſave thy
people, the remnant of Iſrael.
8 Behold, I will bring them from
the North countrey, and gather them
from the coaſts of the world, *with* the
blind and the lame among them, *with*
the woman with childe, and her that is
delivered alſo, a great company ſhall re-
turne hither.
9 They ſhall come [m] weeping, and
with mercy will I bring them againe: I
will leade them by the rivers of [n] wa-
ter in a ſtraight way, wherein they ſhall
not ſtumble: for I am a father to Iſrael,
and Ephraim is [o] my firſt borne.
10 ¶ Heare the word of the Lord, O
ye Gentiles, and declare in the Iſles afar
off, and ſay, He that ſcattered Iſrael, will
gather him, and will keep him as a ſheep-
heard doth his flocke.
11 For the Lord hath redeemed Jaa-
kob, and ranſomed him from the hand of
[p] him, that was ſtronger then he.
12 Therefore they ſhall come, and re-
joice in the height of Zion, and ſhall run
to the bountifulneſſe of the Lord, *even*
for the [q] wheat, and for the wine, and
for the oyle, and for the increaſe of
ſheepe, and bullockes: and their ſoule
ſhall be as a watered garden, and they
ſhall have no more ſorrow.
13 Then ſhall the virgine rejoice in the
[r] dance, and the young men and the old

[a] When this noble Governor ſhal come: meaning Chriſt, not onely Judah and Iſrael, but the reſt of the world ſhal be called.

[b] Which were dilivered from the crueltie of Pharaoh.

[c] To wit, God.

[d] The people thus reaſon, as though hee were not ſo beneficiall to thẽ now, as hee had beene of old.

[e] Thus the Lord anſwereth, that his love is not changeable.

[f] Thou ſhalt have ſtill occaſion to rejoice: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exod. 15. 20. Judg. 5. 2. and Chap. 11. 34.

[g] Becauſe the Iſraelites, which were the tenne Tribes, never returned to Samaria, therefore this muſt be ſpiritually underſtood under the kingdome of Chriſt, which was the reſtauration of the true Iſrael.

[h] That is, ſhall eat the fruit therof, as Lev. 19. 23. Deut. 20. 6.

[i] The miniſters of the word.

[k] They ſhall exhort al to the embracing of the Goſpell, as Iſa. 2. 3.

[l] Hee ſheweth what ſhall bee the concord and love of all under the Goſpell, where none ſhall bee refuſed for their infirmities: and every one ſhall exhort one another to embrace it.

[m] That is, lamenting their ſinnes, which had not given eare to the Prophets, and therefore it followed that God receiveth them to mercy, Chap. 50. 4. Some take it, that they ſhould weepe for joy.

[n] Where they found no impediments, but abundance of all things.

[o] That is, my dearely beloved, as the firſt childe is to the father.

[p] That is, from the Babylonians, and other enemies.

[q] By theſe temporall benefits, he meaneth the ſpirituall graces, which are in the Church, and whereof there ſhould be ever plenty, Iſa. 58. 11. 12.

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[r] In the companie of the faithfull, which ever praiſe God for his benefits.

men together: for I will turne their mourning into joy, and will comfort them, and give them joy for their ſorrows.

14 And I will repleniſh the ſoule of the Prieſt with [f] fatneſſe, and my people ſhall be ſatisfied with my goodneſſe, ſaith the Lord.

15 Thus ſaith the Lord, A voice was heard on high, a mourning, *and* bitter weeping, [t] Rahel weeping for her children, refuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord, Refraine thy voice from weeping, and thine eies from teares: for thy worke ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemie:

17 And there is hope in thine end, ſaith the Lord, that *thy* children ſhall come againe to their owne borders.

18 I have heard [u] Ephraim lamenting, *thus*, Thou haſt corrected me, and I was chaſtiſed as an [x] untamed calfe: [y] convert thou me, and I ſhall bee converted: for thou art the Lord my God.

19 Surely after that I converted, I repented: and after that I was inſtructed, I ſmote upon my [z] thigh: I was aſhamed, yea, even confounded, becauſe I did beare the reproch of my youth.

20 Is Ephraim [a] my deare ſonne, or pleaſant childe? yet ſince I ſpake unto him, I ſtill [b] remembred him: therefore my bowels are troubled for him: I will ſurely have compaſſion upon him, ſaith the Lord.

21 Set thee up [c] ſignes: make thee heapes: ſet thine heart toward the path and way, that thou haſt walked: turne againe, O virgine of Iſrael: turne againe to theſe thy cities.

22 How long wilt thou goe aſtray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN ſhall compaſſe a man.

23 Thus ſaith the Lord of hoſtes, the God of Iſrael, Yet ſhall they ſay this thing in the land of Judah, and in the cities thereof, when I ſhall bring againe their captivitie. The Lord bleſſe thee, O habitation of juſtice, *and* holy mountaine.

24 And Judah ſhall dwell in it, and all the cities thereof together, the huſbandmen and they that goe forth with the flocke,

25 For I have ſatiate the weary ſoule, and I have repleniſhed every ſorrowfull ſoule.

26 Therefore I awaked and beheld, and my [e] ſleepe was ſweet unto me.

27 Behold, the daies come, ſaith the Lord, that I will ſowe the houſe of Iſrael, and the houſe of Judah [f] with the ſeed of man, and with the ſeed of beaſt.

28 And like as I have watched upon them, to plucke up, and to root out, and to throw downe, and to deſtroy, and to plague *them*, ſo will I watch over them, to build, and to plant *them*, ſaith the Lord.

29 In thoſe daies ſhall they ſay no more, The fathers have [g] eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquitie: every man that eateth the ſowre grape, his teeth ſhall bee ſet on edge.

31 ¶ Behold, the daies come, ſaith the Lord, that I will make a [h] new Covenant with the houſe of Iſrael, and with the houſe of Judah.

32 Not according to the Covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my Covenant they [i] brake, although I was ‡ an huſband unto them, ſaith the Lord:

33 But this ſhall bee the Covenant that I will make with the houſe of Iſrael, After [k] thoſe daies, ſaith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will bee their God, and they ſhall bee my people.

34 And they ſhall [l] teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their iniquitie, and will remember their ſinnes no more.

35 Thus ſaith the Lord, which giveth [m] the ſunne for a light to the day, *and* the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waves thereof roare: his Name *is* the Lord of hoſtes.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me for ever.

37 Thus ſaith the Lord, If the heavens can be meaſured, [n] or the foundations of the earth be ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold, the daies come, ſaith the Lord, that the [o] citie ſhall be built to the Lord from the towre of Hananeel, unto the gate of the corner.

39 And the line of the meaſure ſhall goe forth in his preſence upon the hill

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[f] Meaning, the ſpirit of wiſdom, knowledge, and zeale.

[t] To declare the greatnes of Gods mercy in delivering the Jewes, he ſheweth them that they were like to the Benjamites, or Iſraelites: that is utterly deſtroied & caried away, in ſo much that if Rahel the mother of Benjamin could have riſen againe to ſeeke for her children, ſhe ſhould have found none remaining.

[u] That is, the people that were led captive.

[x] Which was wanton, & could not bee ſubject to the yoke.

[y] Hee ſheweth how the faithfull uſe to pray: that is, deſire God to turne them, forasmuch as they cannot turne of themſelves.

[z] In ſigne of repentance, and deteſtation of my ſinne.

[a] As though hee would ſay, No: for by his iniquitie hee did what lay in him to caſt me oft.

[b] To wit, in pitying him for my promiſe ſake.

[c] Marke by what way thou didſt goe into captivitie, & thou ſhalt turne againe by the ſame.

[d] Becauſe their deliverance from Babylon was a figure of their deliverance frō ſin, he ſheweth how this ſhold be procured, to wit, by Jeſus Chriſt, whō a woman ſhould conceive, and beare in her wombe, Which is a ſtrange thing in earth: becauſe hee ſhould bee borne of a virgin without man: or, he meaneth that Jeruſalem, which was like a barren woman in her captivitie, ſhould be fruitfull as ſhe that is joyned in marriage,, and whom God bleſſeth with children.

[e] Having underſtood this viſion of the Meſſiah to come, in whō the two houſes of Iſrael and Judah ſhould bee joined, I rejoiced.

[f] I will multiply and enrich them with people and cattell.

[g] The wicked uſed this proverb, when they did murmure againſt Gods judgements pronounced by the Prophets, ſaying, That their fathers had committed the fault, & that the children were puniſhed, Ezek. 18. 3.

[h] Though the covenant of redemption made to the Fathers, and this which was given after, ſeeme divers, yet they are all one, and grounded on Jeſus Chriſt, ſave that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt given to his Church under the Goſpel.

[i] And ſo were the occaſion of their owne divorcement thorow their infidelitie, Iſa. 50. 1.

‡ *Or, maſter.*

[k] In the time o Chriſt, my Law ſhall in ſteed o tables of ſtone, b written in thei hearts by min holy ſpirit, Heb 8. 8. 10.

[l] Under the king dome of Chri there ſhalbe non blinded with ig norance, but I wil give thē faith & knowledge o God for remiſſi on of their ſins and daily increa the ſame, ſo tha it ſhall not ſeem to come ſo muc by the preachin of my miniſters as by the inſtru ction of my ho ly Spirit, Iſa. 54 13. but the fu accompliſhing hereof is referre to the kingdom of Chriſt, whe we ſhall be jo ned with ou head.

[m] If the ſunn moone, and ſta cannot but gi light accordin to my ordinan ſo long as th world laſteth, ſhall my Chur never faile, neith ſhall any thi hinder it: and ſure as I will have a people, certaine is it, th I will leave the my word for ver to gover them with.

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40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brooke of Kidron, *and* unto the corner of the horſe gate toward the Eaſt, *ſhall be* holy unto the Lord, neither ſhall it be plucked up nor deſtroied any more for ever.

Chap. XXXII.

Ieremiah is caſt into priſon, because he prophecied that the citie ſhould bee taken of the King of Babylon. 7 He ſheweth that the people ſhould come againe to their owne poſſeſsion. 38 The people of God are his ſervants, and he is their Lord.

The word that came unto Jeremiah from the Lord, in the [a] tenth yeare of Zedekiah king of Judah, which was the eighteenth yeare of Nebuchadnezzar.

2 For then the King of Babels hoſte beſiedged Jeruſalem: and Jermiah the Prophet was ſhut up in the court of the priſon, which was in the King of Judahs houſe.

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7 Behold, Hanameel, the ſonne of Shallum thine uncle, ſhall come unto thee, and ſay, [c] Buy unto thee my field, that is in Anathoth: for ‡ the title by kinred *appertaineth* unto thee [d] to buy it.

8 So Hanameel, mine uncles ſonne came to mee in the court of the priſon, according to the word of the Lord, and ſaid unto mee, Buy my [e] field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the poſſeſſion *is* thine, and the purchaſe *belongeth* unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncles ſonne, that was in Anathoth, and weighed him the ſilver, *even* [f] ſeven ſhekels, and tenne *pieces* of ſilver.

10 And I wrote it in the booke and ſigned it, and tooke witneſſes, and weighed him the ſilver in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed [g] *according* to the Law, and cuſtome, with the booke that was open,

12 And I gave the booke of the poſſeſſion unto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine uncles *ſonne*, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Jewes that ſate in the court of the priſon.

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14 Thus ſaith the Lord of hoſtes, the God of Iſrael, Take the writings, *even* this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h] veſſell, that they may continue a long time.

15 For the Lord of hoſtes, the God of Iſrael ſaith thus, Houſes, and fields, and vineyards ſhall be poſſeſſed againe in this land.

16 ¶ Now when I had delivered the booke of the poſſeſſion unto Baruch, the ſonne of Neriah, I praied unto the Lord, ſaying,

17 Ah Lord God, behold, thou haſt made the heaven and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‡ hard unto thee.

18 * Thou ſheweſt mercy unto thouſands, and recompenſeſt the iniquitie of the fathers, into the boſome of their [i] children after them: O God the great and mighty, whoſe Name *is* The Lord of hoſtes,

19 Great in counſell, and mighty in worke, (for thine eies are open upon all the waies of the ſonnes of men, to give to every one according to his waies, and according to the fruit of his works)

20 Which haſt ſet ſignes and wonders in the land of Egypt unto this [k] day, and in Iſrael, and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, and with a ſtretched out arme, and with great terrour,

22 And haſt given them this land, which thou diddeſt ſweare to their fathers to give them, *even* a land, that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeied not thy voice, neither walked in thy Law: all that thou commandeſt them to doe, they have not done:

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[a] So that Ieremiah had now propheſied from the thirteenth yeare of Ioſiah unto the laſt yeere ſave one, of Zedekiahs reigne, which was almoſt forty yeares.

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[h] And ſo to hide thē in the ground, that they might be preſerved as a token of their deliverance.

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[i] Becauſe the wicked are ſubject to the curſe of God, he ſheweth that their poſteritie, which by nature are under this malediction, ſhall be puniſhed both for their owne wickedneſſe, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo revenged on their head.

[k] Meaning, that his miracles in delivering his people, ſhould never be forgotten.

men together : for I will turne their mourning into joy, and will comfort them, and give them joy for their ſorrows.

14 And I will repleniſh the ſoule of the Prieſt with [s] fatneſſe, and my people ſhall be ſatisfied with my goodneſſe, ſaith the Lord.

15 Thus ſaith the Lord, A voice was heard on high, a mourning, *and* bitter weeping, [t] Rahel weeping for her children, refuſed to be comforted for her children, becauſe they were not.

16 Thus ſaith the Lord, Refraine thy voice from weeping, and thine eies from teares : for thy worke ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemie :

17 And there is hope in thine end, ſaith the Lord, that *thy* children ſhall come againe to their owne borders.

18 I have heard [u] Ephraim lamenting, *thus*, Thou haſt corrected me, and I was chaſtiſed as an [x] untamed calfe : [y] convert thou me, and I ſhall bee converted : for thou art the Lord my God.

19 Surely after that I converted, I repented : and after that I was inſtructed, I ſmote upon my [z] thigh : I was aſhamed, yea, even confounded, becauſe I did beare the reproch of my youth.

20 Is Ephraim [a] my deare ſonne, or pleaſant childe ? yet ſince I ſpake unto him, I ſtill [b] remembred him : therefore my bowels are troubled for him : I will ſurely have compaſſion upon him, ſaith the Lord.

21 Set thee up [c] ſignes : make thee heapes : ſet thine heart toward the path and way, that thou haſt walked : turne againe, O virgine of Iſrael : turne againe to theſe thy cities.

22 How long wilt thou goe aſtray, O thou rebellious daughter ? for the Lord hath created [d] a new thing in the earth : A WOMAN ſhall compaſſe a man.

23 Thus ſaith the Lord of hoſtes, the God of Iſrael, Yet ſhall they ſay this thing in the land of Judah, and in the cities thereof, when I ſhall bring againe their captivitie. The Lord bleſſe thee, O habitation of juſtice, *and* holy mountaine.

24 And Judah ſhall dwell in it, and all the cities thereof together, the huſbandmen and they that goe forth with the flocke,

25 For I have ſatiate the weary ſoule, and I have repleniſhed every ſorrowfull ſoule.

26 Therefore I awaked and beheld, and my [e] ſleepe was ſweet unto me.

27 Behold, the daies come, ſaith the Lord, that I will ſowe the houſe of Iſrael, and the houſe of Judah [f] with the ſeed of man, and with the ſeed of beaſt.

28 And like as I have watched upon them, to plucke up, and to root out, and to throw downe, and to deſtroy, and to plague *them*, ſo will I watch over them, to build, and to plant *them*, ſaith the Lord.

29 In thoſe daies ſhall they ſay no more, The fathers have [g] eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquitie : every man that eateth the ſowre grape, his teeth ſhall bee ſet on edge.

31 ¶ Behold, the daies come, ſaith the Lord, that I will make a [h] new Covenant with the houſe of Iſrael, and with the houſe of Judah.

32 Not according to the Covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my Covenant they [i] brake, although I was ‡ an huſband unto them, ſaith the Lord :

33 But this ſhall bee the Covenant that I will make with the houſe of Iſrael, After [k] thoſe daies, ſaith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will bee their God, and they ſhall bee my people.

34 And they ſhall [l] teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord : for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord : for I will forgive their iniquitie, and will remember their ſinnes no more.

35 Thus ſaith the Lord, which giveth [m] the ſunne for a light to the day, *and* the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waves thereof roare: his Name *is* the Lord of hoſtes.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me for ever.

37 Thus ſaith the Lord, If the heavens can be meaſured, [n] or the foundations of the earth be ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold, the daies come, ſaith the Lord, that the [o] citie ſhall be built to the Lord from the towre of Hananeel, unto the gate of the corner.

39 And the line of the meaſure ſhall goe forth in his preſence upon the hill

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[s] Meaning, the ſpirit of wiſdom, knowledge, and zeale.

[t] To declare the greatnes of Gods mercy in delivering the Jewes, he ſheweth them that they were like to the Benjamites, or Iſraelites : that is utterly deſtroied & caried away, in ſo much that if Rahel the mother of Benjamin could have riſen againe to ſeeke for her children, ſhe ſhould have found none remaining.

[u] That is, the people that were led captive.

[x] Which was wanton, & could not bee ſubject to the yoke.

[y] Hee ſheweth how the faithfull uſe to pray : that is, deſire God to turne them, foraſmuch as they cannot turne of themſelves.

[z] In ſigne of repentance, and deteſtation of my ſinne.

[a] As though hee would ſay, No : for by his iniquitie hee did what lay in him to caſt me oft.

[b] To wit, in pitying him for my promiſe ſake.

[c] Marke by what way thou didſt goe into captivitie, & thou ſhalt turne againe by the ſame.

[d] Becauſe their deliverance from Babylon was a figure of their deliverance frō ſin, he ſheweth how this ſhold be procured, to wit, by Jeſus Chriſt, whō a woman ſhould conceive, and beare in her wombe. Which is a ſtrange thing in earth : becauſe hee ſhould bee borne of a virgin without man: or, he meaneth that Jeruſalem, which was like a barren woman in her captivitie, ſhould be fruitfull as ſhe that is joyned in marriage, , and whom God bleſſeth with children.

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therefore thou haſt cauſed this whole plague to come upon them.

24 Behold, the [l] mounts, they are come into the citie to take it, and the citie is given into the hand of the Caldeans, that fight againſt it by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid unto me, O Lord God, Buy unto thee the field for ſilver, and take witneſſes: for the citie ſhall bee given into the hand of the Caldeans.

26 ¶ Then came the word of the Lord, unto Ieremiah, ſaying,

27 Behold, I am the Lord God of all [m] fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will give this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, and burne it, with the houſes, upon whoſe roofes they have offered incenſe unto Baal, and powred drinke offerings unto other gods, to provoke mee unto anger.

30 For the children of Iſrael, and the children of Iudah have ſurely done evill before me from their [n] youth: for the children of Iſrael have ſurely provoked mee to anger with the workes of their hands, ſaith the Lord.

31 Therefore this citie hath been unto me *as a provocation* of mine anger, and of my wrath, from the day that they built it, even unto this day, that I ſhould remove it out of my ſight,

32 Becauſe of all the evill of the children of Iſrael, and of the children of Iudah, which they have done to provoke me to anger, *even* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they have turned unto me the backe, and not the face: though I taught them, [o] riſing up earely, and inſtructing them, yet they were not obedient to receive doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it,

35 And they built the high [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſons and their daughters to [r] paſſe thorow *the fire* unto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now [s] therefore, thus hath the Lord God of Iſrael ſpoken, concerning this citie, whereof ye ſay, It ſhall be delivered into the hand of the King of Babel by the ſword, and by the famine, and by the peſtilence,

37 *Behold, I will gather them out of all countries wherein I have ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe unto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be * my people, and I will be their God.

39 And I will give them [t] one heart, and one way, that they may feare me for ever, for the wealth of them, and of their children after them.

40 And I will make an [u] everlaſting covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from mee.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly, with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I have brought all this great plague upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And the fields ſhall be poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhall be given into the hand of the Caldeans.

44 Men ſhall buy [x] fields for ſilver, and make writings and ſeale them, and take witneſſes in the land of Benjamin, and round about Ieruſalem, and in the cities of Iudah, and in the cities of the mountains, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captivitie to returne, ſaith the Lord.

CHAP. XXXIII.

1 The Prophet is moniſhed of the Lord to pray for the deliverance of the people, which the Lord promiſed. 8 God forgiveth ſinnes for his owne glorie. 15 Of the birth of Chriſt. 20 The kingdome of Chriſt in the Church ſhall never be ended.

MOreover, the word of the Lord came unto Ieremiah the ſecond time, (while hee was yet ſhut up in [a] the court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [b] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call unto me, and I will anſwere thee, and ſhew thee great and mightie things which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and

[l] The word ſignifieth any thing that is caſt up, as a mount or rampart, and is alſo uſed for engines of warre, which were layed on an high place, to ſhoot into a citie, before that guns were in uſe.

[m] That is, of everie creature: who, as they are his worke, ſo doth he govern and guide them, as pleaſeth him, whereby hee ſheweth, that as he is the authour of this their captivitie for their ſinne, ſo will hee for his mercies be their redeemer to reſtore thē againe to libertie.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

[o] Reade Prov. 1. 24. Iſa. 65. 2. Chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 35. 14. and 44. 4. 2 Chron. 36. 15.

[p] That is, the altars, which were made to offer ſacrifice upon to their idoles.

[q] Reade Chapt. 7. 31. 2 King. 21. 4. 6.

[r] Reade 2 King. 16. 3

[s] Reade Chapt. 30. 16.

* Deut. 30. 3.

* Chap. 30. 22.

[t] One conſent, and one religion, as Ezek. 11. 19. and 36. 27.

[u] Reade Chapt. 31. 32, 33.

[x] This is the declaration of that which was ſpoken verſ. 8.

[a] Which was in the kings houſe at Jeruſalem, as Chap. 32. 1, 2.

[b] To wit, of Jeruſalem, who as hee made it, ſo will he preſerve it, reade Iſa. 37. 26.

and concerning the houſes of the Kings of Judah, which are deſtroied by the [c] mounts, and by the ſword:

5 They come to [d] fight with the Caldeans, but it *is* to fill themſelves with the dead bodies of men, whom I have ſlaine in mine anger and in my wrath: for I have hid my [e] face from this citie, becauſe of all their wickedneſſe.

6 ¶ Behold, [f] I will give it health and amendment: for I will cure them, and will reveale unto them the abundance of peace, and truth.

7 And I will cauſe the captivitie of Judah, and the captivitie of Iſrael to returne, and will build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquitie, whereby they have ſinned againſt me: yea, I will pardon all their iniquities, whereby they have ſinned againſt me, and whereby they have rebelled againſt me.

9 And it ſhall be to me a name, a [h] joy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe unto them: and they ſhall feare and tremble for all the goodneſſe, and for all the wealth, that I ſhew unto this *citie*.

10 Thus ſaith the Lord, Againe there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem, that are deſolate without man, and without an inhabitant, and without beaſt)

11 The voice of joy, and the voice of gladneſſe, the voice of the bridegrome, and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the Lord of hoſtes, becauſe the Lord is good: for his mercie *endureth* for ever, *and* of them that offer *the ſacrifice* of praiſe in the Houſe of the Lord, for I will cauſe to returne the captivitie of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſtes, Againe in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof there ſhall be dwelling for ſhepheards to reſt their flockes.

13 In the cities of the [k] mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Jeruſalem, and in the cities of Judah ſhall the ſheepe paſſe againe, under the hand of him that telleth them, ſaith the Lord.

14 Behold, the daies come, ſaith the Lord, that I will perform that good thing, which I have promiſed unto the houſe of Iſrael, and unto the houſe of Judah.

15 In thoſe daies and at that time, will I cauſe [l] the branch of righteouſneſſe to grow up unto David, and he ſhall execute judgement and righteouſneſſe in the land.

16 In thoſe daies ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely, and hee that ſhall call [m] her, is the Lord our [n] righteouſneſſe.

17 For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the Prieſts and Levits want a man before me to offer [o] burnt offerings, and to offer meate offerings, and to doe ſacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my covenant of the [p] day, and my covenant of the night, that there ſhould not be day and night in their ſeaſon,

21 Then may my covenant be broken with David my ſervant, that he ſhould not have a ſonne to reigne upon his throne, and with the Levites and Prieſts my miniſters.

22 As the armie of heaven cannot bee numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites, that miniſter unto me.

23 ¶ Moreover, the word of the Lord came to Ieremiah, ſaying,

24 Conſidereſt thou not, what [q] this people have ſpoken, ſaying, The two families, which the Lord hath choſen, hee hath even caſt them off? thus they have deſpiſed my people, that they ſhould bee no more a nation before them.

25 Thus ſaith the Lord, if my covenant be not with day and night, *and if* I have not appointed the order of heaven and earth,

26 Then will I caſt away the ſeed of Iaakob and David my ſervant, and not take of his ſeed to be rulers over the ſeed of Abraham, Izhak, and Iaakob: for I will cauſe their captivitie to returne, and have compaſſion on them.

Chap. XXXIV.

2 He threatneth that the citie, and the King Zedekiah ſhall be given into the hands of the King of Babylon. 11 He rebuketh their crueltie toward their ſervants.

THe word which came unto Ieremiah from the Lord (when [a] Nebuchadrezzar king of Babel, and all his hoſte, and all the kingdomes of the earth, *that were* under the power of his hand, and all people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the Lord God of Iſrael, Goe, and ſpeake to Zedekiah king of Judah,

[c] Reade Chapt. 32. 24.

[d] The Jews think to overcome the Caldeans, but they ſeeke their owne deſtruction.

[e] He ſheweth, that Gods favour is cauſe of all proſperitie, as his anger is of all adverſitie.

[f] In the mids of his threatnings, God remembreth his, and comforteth them.

[g] Declaring, that there is no deliverance nor joy, but whereas wee feele remiſſion of ſinnes.

[h] Whereby hee ſheweth, that the Church wherein is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoever is enemie to it, laboureth to diſhonour God.

[i] Which was a ſong appointed for the Levites to praiſe God by, 1 Chron. 16. 8. Pſal. 105. 1. Iſa. 12. 4. Pſal. 106. 1. and 107. 1. and 118. 1. and 136. 1.

[k] Meaning, that the countrey of Judah ſhall be inhabited againe.

[l] That is, I will ſend the Meſſiah, which ſhall come of the houſe of David, of whom this propheſie is meant, as teſtifie all the Jewes, and that which is written, Chapt. 23. 5.

[m] To wit, Chriſt, that ſhall call his Church.

[n] That is, Chriſt is our Lord God, our righteouſnes, ſanctification, and redemption, 1 Cor. 1. 30.

[o] This is chiefly meant of the ſpirituall ſacrifice of thankeſgiving, which is left to the Church in the time of Chriſt, who was the everlaſting Prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the Law.

[p] Reade Chapt. 31. 35.

[q] Meaning, the Caldeans & other infidels, which thought God had utterly caſt off Judah and Iſrael or Benjamin, becauſe he did correct them for a time for their amendment.

[a] Who commonly of Jeremiah was called Nebuchad-rezzar, and of others Nebuchad nezzar.

dah, and tell him, Thus ſaith the Lord, Behold, * I will give this citie into the hand of the King of Babel, and he ſhall burne it with fire,

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eies ſhall behold the face of the King of Babel, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Judah: thus ſaith the Lord of thee, Thou ſhalt not die by the ſword,

5 *But* thou ſhalt die in [b] peace: and according to the burning of thy fathers the former Kings which were before thee, ſo ſhall they burne *odours* for thee, and they ſhall lament thee, *ſaying*, Oh [c] lord: for I have pronounced the word, ſaith the Lord.

6 Then Jeremiah the Prophet ſpake all theſe words unto Zedekiah King of Judah in Jeruſalem,

7 (When the king of Babels hoſte fought againſt Jeruſalem, and againſt all the cities of Iudah, that were left *even* againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

8 This *is* the word that came unto Ieremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Ieruſalem, [d] to proclaime libertie unto them,

9 That everie man ſhould let his [e] ſervant goe free, and everie man his handmaid, which was an Ebrew or an Ebreweſſe, and that none ſhould ſerve himſelfe of them, *to wit*, of a Iew his brother.

10 Now when all the Princes, and all the people which had agreed to the covenant, heard that everie one ſhould let his ſervant goe free, and everie one his handmaid, and that none ſhould ſerve themſelves of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented and cauſed the ſervants and the handmaids, whom they had let goe free, to returne, and held them in ſubjection as ſervants and handmaids.

12 Therefore the word of the Lord came unto Ieremiah from the Lord, ſaying,

13 Thus ſaith the Lord God of Iſrael, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ‡ ſervants, ſaying,

14 * At the terme of ſeven yeeres let ye goe everie man his brother an Ebrew which hath beene ſold unto thee: and when he hath ſerved thee ſixe yeeres, thou ſhalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my ſight in proclaiming libertie every man to his neighbour, and yee had made a covenant before mee in [f] the houſe, whereupon my Name is called.

16 But ye repented, and poluted my Name: for ye have cauſed everie man his ſervant, and everie man his hand-maid, whom ye had ſet at libertie at their pleaſure, to returne, and hold them in ſubjection to be unto you as ſervants and as handmaids.

17 Therefore thus ſaith the Lord, Yee have not obeyed me, in proclaiming freedome everie man to his brother, and everie man to his neighbour: behold, I proclaime a libertie for you, ſaith the Lord, to [g] the ſword, to the peſtilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will give thoſe men that have broken my covenant, and have not kept the words of the covenant, which they had made before me, when they [h] cut the calfe in twaine, and paſſed betweene the parts thereof.

19 The princes of Judah, and the princes of Jeruſalem, the Eunuches, and the Prieſts, and all the people of the land, which paſſed betweene the parts of the calfe,

20 I will even give them into the hand of their enemies, and into the hands of them that ſeeke their life: and their dead bodies ſhall bee for meate unto the fowles of the heaven, and to the beaſts of the earth.

21 And Zedekiah King of Judah, and his Princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babels hoſte, which [i] are gone up from you.

22 Behold, I will command, ſaith the Lord, and cauſe them to returne to this citie, and they ſhall fight againſt it, and take it, and burne it with fire: and I will make the cities of Iudah deſolate without an inhabitant.

Chap. XXXV.

He propheſieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe word which came unto Ieremiah from the Lord, in the [a] daies of Iehojakim the ſonne of Ioſiah, King of Iudah, ſaying,

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* 2 Chron. 36. 19. Chap. 29. 16, 17. and 32. 3.

[b] Not of any violent death.

[c] The Jews ſhall lament for thee their lord and King.

[d] When the enemie was at hand, and they ſaw thẽſelves in danger, they would ſeeme holy, and ſo began ſome kinde of reformation: but ſoone after they uttered their hypocriſie.

[e] According to the law, Exod. 21, 2. Deut. 15. 12.

‡ *Ebr. returned.*

‡ *Or, bondage.*

* *Deut.* 15. 1. 12.

[f] Meaning, in the Temple, to declare that it was a moſt ſolemne and ſtrait covenant, made in the Name of the Lord.

[g] That is, I give the ſword libertie to deſtroy you.

[h] As touching this manner of a ſolemne covenant which the ancient uſed by paſſing betweene the two parts of a beaſt, to ſignifie that the tranſgreſſour of the ſame covenant ſhould bee ſo divided in pieces, reade Gen. 15. 10.

[i] To fight againſt the Egyptians, as Chap. 37. 11.

[a] For the diſpoſition and order of theſe propheſies, read Chap. 27. 1.

2 Goe unto the houſe of the [b] Rechabites, and ſpeake unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drinke.

3 Then tooke I Jaazaniah, the ſonne of Ieremiah the ſonne of Habazziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,

4 And I brought them into the Houſe of the Lord, into the chamber of the ſons of Hanan, the ſonne of Igdaliah a [c] man of God, which was by the chamber of the Princes, which was above the chamber of Maaſejah the ſonne of Shallum, the keeper of the ‡ treaſure.

5 And I ſet before the ſonnes of the houſe of the Rechabites pots full of wine, and cups, and [d] ſaid unto them, Drinke wine.

6 But they ſaid, Wee will drinke no wine: for [e] Ionadab the ſon of Rechab our father commanded us, ſaying, [f] Yee ſhall drinke no wine, *neither* you nor your ſonnes for ever.

7 Neither ſhall you build houſe, nor ſow ſeed, nor plant vineyard, nor have any, but all your daies you ſhall dwell in tents, that ye may live a long time in the land where ye be ſtrangers.

8 Thus have we obeyed the voice of Ionadab the ſonne of Rechab our father, in all that he hath charged us, and we drink no wine al our daies, *neither* we, our wives, our ſons, nor our daughters.

9 Neither build we houſes for us to dwell in, neither have we vineyard, nor field, nor ſeed,

10 But we have remained in tents, and have obeyed, and done according to [g] all that Ionadab our father commanded us.

11 But when Nebuchad-nezzar King of Babel came up into the land, wee ſaid, Come, and let us goe to Ieruſalem, from the hoſte of the Caldeans, and from the hoſte of Aram: ſo we [h] dwell at Ieruſalem.

12 Then came the word of the Lord unto Ieremiah, ſaying,

13 Thus ſaith the Lord of hoſtes, the God of Iſrael, Goe, and tell the men of Iudah, and the inhabitants of Ieruſalem, Will [i] ye not receive doctrine to obey my words, ſaith the Lord?

14 The commandement of Ionadab ſon of Rechab that hee commanded his ſonnes that they ſhould drinke no wine, is ſurely kept: for unto this day they drink none, but obey their fathers commandement: notwithſtanding I have ſpoken unto you, [k] riſing early, and ſpeaking, but ye would not obey me.

15 I have ſent alſo unto you all my ſervants the Prophets, riſing up early, and ſending *them* ſaying, * Return now everie man from his evill way, and amend your workes, and goe not after other Gods to ſerve them, and ye ſhall dwell in the land which I have given unto you, and to your fathers, but you would not incline your eare, nor obey me.

16 Surely the ſons of Ionadab the ſon of Rechab have kept the commandement of their father, which he gave them, but this people hath not obeyed me.

17 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will bring upon Iudah and upon all the inhabitants of Ieruſalem, all the evill that I have pronounced againſt them, becauſe I have [l] ſpoken unto them, but they would not heare, and I have called unto them, but they would not anſwer.

18 And Ieremiah ſaid to the houſe of the Rechabites, Thus ſaith the Lord of hoſtes the God of Iſrael, Becauſe ye have obeyed the commandement of Ionadab your father, and kept all his precepts, and done according to all that he hath commanded you,

19 Therefore, thus ſaith the Lord of hoſtes, the God of Iſrael, Ionadab the ſonne of Rechab ſhall [m] not want a man, to ſtand before me for ever.

Chap. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the Booke of the curſes againſt Iudah and Iſrael. 9 He is ſent with the booke unto the people, and readeth it before them all. 14 He is called before the Rulers, and readeth it before them alſo. 32 The King caſteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehojakim the ſonne of Ioſiah King of Iudah, came this word unto Ieremiah from the Lord, ſaying,

2 Take thee a roule *or* booke, and write therein all the words that I have ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake unto thee, [b] *even* from the dayes of Ioſiah unto this day.

3 It may be that the houſe of Iudah will heare of all the evill, which I determined to doe unto them, that they may returne everie man from his evill way, that I may forgive their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had ſpoken unto him, upon a roule *or* booke.

5 And Ieremiah commanded Baruch, ſaying, I am [d] ſhut up, *and* cannot

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[b] They came of Hobab Moſes father in law, who was no Iſraelite, but after joined with them in the ſervice of God.

[c] That is, a Prophet.

‡ *Or, doore.*

[d] The Prophet ſaith not, The Lord ſaith thus: for them, they ought to have obeyed: but hee tendeth to another end, that is, to declare their obedience to mã, ſeeing the Iewes would not obey God himſelfe.

[e] Whom Jehu the king of Iſrael favoured for his zeale, 2 King. 10. 15.

[f] Teaching them hereby to flee all occaſion of intemperance, ambition, and avarice, and that they might know that they were ſtrangers in the earth, and be readie to depart at all occaſions.

[g] Which vvas now for the ſpace of three hundred yeeres from Jehu to Jehojakim.

[h] Which declareth, that they were not ſo bound to their vow, that it could not be brokẽ for any neceſſitie: for where they were commanded to dwell in tents, they dwel now at Jeruſalem for feare of the warres.

[i] Whom I have choſen to bee my children, ſeeing theſe which were the children of an heathen man, obeyed the commaundement of their father.

[k] I have moſt diligently exhorted and warned you, both by my ſelfe and my Prophets.

* *Chap. 18. 11 and 25. 5.*

[l] That is, by his Prophets and miniſters: which ſheweth that it is as much as though he ſhould ſpeake to us himſelfe, when hee ſendeth his miniſters to ſpeake in his Name.

[m] His poſteritie ſhal continue and be in my favour for ever.

[a] Reade Chapt. 25. 1.

[b] Which were twentie and three yeere, as Chap. 25. 3. counting from the thirteenth yeere of Joſiahs reigne.

[c] As he did indite.

[d] Meaning, in priſon, through the malice of the Prieſts.

goe into the Houſe of the Lord.

6 Therefore goe thou, and reade the roule, wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords Houſe upon the [e] faſting day: alſo thou ſhalt reade them in the hearing of all Judah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and everie one return from his evill way, for great is the anger and the wrath that the Lord hath declared againſt this people.

8 So Baruch, the ſonne of Neriah, did according unto all that Jeremiah the Prophet commanded him, reading in the book the words of the Lord in the Lords Houſe.

9 ¶ And in the fifth [g] yeere of Jehojakim the ſonne of Joſiah king of Judah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah unto Ieruſalem.

10 Then read Baruch in the book the words of Ieremiah in the Houſe of the Lord, in the chamber of Gemariah the ſonne of Shaphan the Secretarie, in the higher court at the entrie of the [h] new gate of the Lords houſe, in the hearing of all the people.

11 When Michajah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the Kings houſe in the Chancellours chamber, and loe, all the princes ſate there, *even* Eliſhama the Chancellour, and Delajah, the ſonne of Shemajah, and Elnathan the ſon of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michajah declared unto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Chuſhi, unto Baruch, ſaying: Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [i] afraid both one and other, and ſaid unto Baruch, We will certifie the King of all theſe words.

17 And they examined Baruch, ſaying, Tell us now, how diddeſt thou write all theſe words, at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with inke in the booke.

19 Then ſaid the Princes unto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King, to the court, but they laid up the roule in the chamber of Eliſhama the Chancellor, and told the King all the words, that hee might heare.

21 So the King ſent Jehudi to fetch the roule, and he tooke it out of Eliſhama the Chancellours chamber, and Jehudi read it in the audience of the King, and in the audience of all the princes, which ſtood beſide the King.

22 Now the king ſate in the winter houſe, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Jehudi had read three, or foure ſides, he cut it with the penknife, and caſt it into the fire that was on the hearth, untill all the roule was conſumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the King, nor any of his ſervants, that heard all theſe words.

25 Nevertheleſſe, Elnathan, and Delajah, and Gemariah had beſought the King, that he would not burne the roule: but he would not heare them.

26 But the king commanded Jerahmeel the ſonne of Hammelech, and Serajah the ſonne of Azriel, and Shelemiah the ſonne of Abdiel, to take Baruch the Scribe, and Jeremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule, and the words which Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe [o] another roule and write in it all the former words that were in the firſt roule which Iehojakim the king of Iudah hath burnt.

29 And thou ſhalt ſay to Iehojakim king of Iudah, Thus ſaith the Lord, Thou haſt burnt this roule, ſaying, [p] Why haſt thou written therein: ſaying, That the king of Babel ſhall certainly come and deſtroy this land, and ſhall take thence *both* man and beaſt?

30 Therefore thus ſaith the Lord of Iehojakim king of Iudah, He ſhall [q] have none to ſit upon the throne of David, and his [r] dead bodie ſhall be caſt out in the day to the heate, and in the night to the froſt.

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[e] Which was proclaimed for feare of the Babylonians, as their cuſtome was when they feared warre, or any great plague of God.

[f] He ſheweth, that faſting without praier and repentance availeth nothing, but is meere hypocriſie.

[g] The faſt was then proclaimed, and Baruch read this roule, which was a little before that Jeruſalem was firſt taken, and then Jehojakim and Daniel, and his companions were led away captives.

[h] Which is the Eaſt gate of the Temple.

[i] The godly were afraid, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

[k] They that were godly among the princes, gave this counſell, by whoſe meanes it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be ſuch, that they could not eſcape without danger of their lives.

[l] Which contained part of November, and part of December.

[m] Shewing, that the wicked inſtead of repenting when they heare Gods judgments, grow into further malice againſt him & his word.

[n] Thus wee ſee the continuall care, that God hath ever over his, to preſerve them from the rage of the wicked.

[o] Though the wicked thinke to have aboliſhed the word of God, when they have burnt the booke thereof: yet this declareth that God will not onely raiſe it up againe, but alſo increaſ it in greater abundance to their condemnation, as verſe 32.

[p] Theſe are Jehojakims word

[q] Though Jehojachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne

[r] Reade Chapt 22. 19.

31 And I will viſite him and his ſeed, and his ſervants for their iniquitie, and I will bring upon them and upon the inhabitants of Ieruſalem, and upon the men of Iudah all the evill that I have pronounced againſt them: but they would not heare.

32 Then took Ieremiah another roule, and gave it Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehojakim king of Iudah had burnt in the fire, and there were added beſides them many like words.

CHAP. XXXVII.

Zedekiah ſucceeded Ieconiah. 3 He ſendeth unto Ieremiah to pray for him. 12 Ieremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in priſon.

AND * King Zedekiah the ſonne of Ioſiah reigned for [a] Coniah the ſonne of Iehojakim, whom Nebuchadrezzar king of Babel [b] made King in the land of Iudah.

2 But neither he, nor his ſervants, nor the people of the land would obey the words of the Lord, which he ſpake by the ‡ miniſterie of the Prophet Ieremiah.

3 And Zedekiah the King [c] ſent Iehucal the ſonne of Shelemiah, and Zephaniah the ſonne of Maaſejah the Prieſt to the Prophet Ieremiah, ſaying, Pray now unto the Lord our God for us.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him into the priſon.

5 Then Pharaohs hoſte was [e] come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they ‡ departed from Ieruſalem)

6 Then came the word of the Lord unto the Prophet Ieremiah, ſaying,

7 Thus ſaith the Lord God of Iſrael, Thus ſhall yee ſay to the king of Iudah that ſent you unto mee to inquire of me, Behold, Pharaohs hoſte, which is come forth to helpe you, ſhall returne to Egypt into their owne land.

8 And the Caldeans ſhall come again, and fight againſt this citie, and take it and burne it with fire.

9 Thus ſaith the Lord, ‡ Deceive not your ſelves, ſaying, The Caldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though yee had ſmitten the whole hoſte of the Caldeans, that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould everie man riſe up in his tent, and burn this citie with fire.

11 ¶ When the hoſte of the Caldeans was broken up from Ieruſalem, becauſe of Pharaohs armie,

12 Then Jeremiah went out of Jeruſalem to go into the [f] land of Benjamin, ſeparating himſelfe thence from among the people.

13 And when he was in the [g] gate of Benjamin, there was a chiefe officer whoſe name was Irijah, the ſonne of Shelemiah, the ſonne of Hananiah, and he tooke Jeremiah the Prophet, ſaying, Thou ‡ fleeſt to the Caldeans.

14 Then ſaid Jeremiah, That is falſe, I flee not to the Caldeans: but he would not heare him: ſo Irijah tooke Jeremiah, and brought him to the Princes.

15 Wherefore the Princes were angrie with Jeremiah, and ſmote him, & laid him in priſon in the houſe of Jehonathan the ſcribe: for they had made that the [h] priſon.

16 When Jeremiah was entred into the dungeon, and into the priſons, and had remained there a long time,

17 Then Zedekiah the king, ſent and took him out, and the king asked him ſecretly in his houſe, and ſaid, Is there any word from the Lord? And Ieremiah ſaid, Yea: for, ſaid he: thou ſhalt be delivered into the hand of the king of Babel.

18 Moreover, Ieremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 * Where are now your prophets, which propheſied unto you, ſaying, The king of Babel ſhall not come againſt you, nor againſt this land?

20 Therefore heare now, I pray thee: O my lord the King: let my prayer ‡ be accepted before thee, and thou cauſe me not to returne to the houſe of Iehonathan the Scribe, leſt I die there.

21 Then Zedekiah the king, commanded, that they ſhould put Ieremiah in the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, untill all the [i] bread in the citie were eaten up. Thus Ieremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon 10 At the requeſt of Ebed-melech the King commandeth Ieremiah to be brough forth of the dungeon. 17 Ieremiah ſheweth the King how hee might eſcape death.

THen Shephatiah the ſon of Mattan, and Gedaliah the ſonne of Paſhur, and Jucal the ſonne of Shelemiah, and Paſhur the ſonne of [a] Malchiah, heard the words that Ieremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this citie ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Caldeans, ſhall live: for he ſhall have his life for a [b] prey, and ſhall live.

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* *2 Kin. 24. 17. 2 Chron. 36. 10. Chap. 52. 1.*

[a] Who was called Jehojachin, or Jeconiah.

[b] And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24. 17.

‡ *Ebr. hand.*

[c] Becauſe he was afraid of the Caldeans that came againſt him.

[d] That is, was out of priſon and at libertie.

[e] To helpe the Jewes.

‡ *Ebr. went up.*

‡ *Or, lift not up your mindes.*

[f] As ſome thinke to goe to Anathoth his owne towne.

[g] By the which men went into the countrey of Benjamin.

‡ *Ebr. falleſt.*

[h] Becauſe it was a vile and ſtrait priſon.

* *Chap. 28. 4.*

‡ *Ebr. fall.*

[i] That is, ſo long as there was any bread in the city: thus God provideth for his, that he will cauſe their enemies to preſerve them to that end whereunto he hath appointed them.

[a] For Zedekiah had ſent theſe to Jeremiah, to enquire at the Lord for the ſtate of the countrey now when Nebuchadnezzar came, as Chap. 21. 1.

[b] Reade Chapt. 21. 9. and 45. 5.

3 Thus ſaith the Lord, This citie ſhall ſurely be given into the hand of the king of Babels army, which ſhall take it.

4 Therefore the Princes ſaid unto the king, We beſeech you, let this man bee put to death: for thus hee ‡ weakneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King ſaid, Behold, he is in your hands, for the king can *denie* [d] you nothing.

6 Then tooke they Jeremiah, and caſt him into the dungeon of Malchiah the ſonne of Hammelech, that was in the court of the priſon: and they let downe Ieremiah with cords, and in the dungeon there was no water, but mire: ſo Ieremiah ſtucke faſt in the mire.

7 Now when Ebed-melech the ‡ black Moore, one of the Eunuches which was in the kings houſe, heard that they had put Ieremiah in the dungeon, (then the King ſate in the [e] gate of Benjamin)

8 And Ebed-melech went out of the Kings houſe, and ſpake to the King, ſaying,

9 My lord the king, [f] theſe men have done evill in all that they have done to Ieremiah the Prophet, whom they have caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the Moore, ſaying, Take from hence thirty men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the houſe of the King under the treaſurie, and tooke there old rotten *ragges*, and olde worne *cloutes*, and let them downe by cords into the dungeon to Ieremiah.

12 And Ebed-melech the black Moore ſaid unto Ieremiah, Put now theſe olde rotten *ragges* and worne, under thine arme holes, betweene the cordes. And Ieremiah did ſo.

13 So they drew up Ieremiah with cords, and tooke him up out of the dungeon, and Ieremiah remained in [g] the court of the priſon.

14 ¶ Then Zedekiah the king ſent and tooke Ieremiah the Prophet unto him, into the third entrie that is in the Houſe of the Lord, and the king ſaid unto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah ſaid to Zedekiah, If I declare it unto thee, wilt not thou ſlay me? and if I give thee counſell, thou wilt not heare me.

16 So the king ſware ſecretly unto Ieremiah, ſaying, As the Lord liveth, that made us theſe ſoules, I will not ſlay thee, nor give thee into the hands of thoſe men that ſeeke thy life.

17 Then ſaid Ieremiah unto Zedekiah, Thus ſaith the Lord God of hoſtes, the God of Iſrael, If thou wilt goe forth unto the king of Babels [h] princes, then thy ſoule ſhall live, and this citie ſhall not be burnt up with fire, and thou ſhalt live, and thine houſe.

18 But if thou wilt not goe forth to the king of Babels princes, then ſhall this citie be given into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the King, ſaid unto Ieremiah, I am careful for the Jewes that are fledde unto the Caldeans, leſt they deliver mee into their hands, and [i] they mocke me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*: hearken unto the voice of the Lord I beſeech thee, which I ſpeake unto thee: ſo ſhall it be well unto thee, and thy ſoule ſhall live.

21 But if thou wilt refuſe to goe forth, this is the word that the Lord hath ſhewed me.

22 And behold, all the women that are [k] left in the King of Judahs houſe, ſhall be brought forth to the king of Babels Princes: and thoſe *women* ſhall ſay, Thy friends have perſwaded thee, and have prevailed againſt thee: thy feet are faſtened in the mire, *and* they are turned backe.

23 So they ſhall bring out all thy wives, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this citie ſhalt thou cauſe to be burnt with fire.

24 Then ſaid Zedekiah unto Ieremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes underſtand that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now, what thou haſt ſaid unto the king, hide it not from us, and wee will not ſlay thee: alſo what the king ſaid unto thee.

26 Then ſhalt thou ſay unto them, I humbly [l] beſought the king that he would not cauſe mee to returne to Jonathans houſe, to die there.

27 Then came all the princes unto Jeremiah, and asked him. And he told them according to all theſe words that the king

‡ Or, *diſcourageth.*

[c] Thus wee ſee how the wicked when they cannot abide to heare the truth of Gods word, ſeeke to put the miniſters to death, as tranſgreſſors of policies.

[d] Wherein hee grievouſly offended in that, that not onely hee would not heare the truth ſpoken by the Prophet, but alſo gave him to the luſts of the wicked to be cruelly intreated.

‡ *Ebr. Cuſhite, or Ethiopian.*

[e] To heare matters, and give ſentence.

[f] Hereby is declared that the Prophet found more favour at this ſtrangers hands, then he did by al them of his countrey, which was to their great condemnation.

‡ *Ebr. under thine hand.*

[g] Where the king had ſet him before to be at more libertie, as Chap. 37.21.

[h] And yeeld thy ſelfe unto them.

[i] Which declareth that he more feared the reproch of men, then the threanings of God.

[k] When Jeconiah and his mother, with others, were carried away, theſe women of the kings houſe were left: which ſhall bee taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath beene ſeduced by his familiar friends, and falſe prophets, which haue left him in the mire.

[l] Herein appe reth the infirmities of the Prophet, who did diſſemble, to ſave his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived.

28 So Jeremiah abode ſtill in the court of the priſon, untill the day that Jeruſalem was taken: and hee was *there*, when Ieruſalem was taken.

Chap. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem*. 4 Zedekiah fleeing is taken of the* Caldeans*. 6 His ſonnes are ſlaine. 7 His eies are thruſt out. 11 Ieremiah is provided for. 15 Ebed-melech is delivered from captivitie.*

IN * the ninth yeare of Zedekiah king of Judah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoſte againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh yeare of Zedekiah, in the fourth moneth, the ninth *day* of the moneth, the citie was [a] broken up.

3 And all the princes of the king of Babel came in, and ſate in the middle gate, *even* Neregal, Sharezer, Shamgarnebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rab-mag, with all the reſidue of the Princes of the King of Babel.

4 And when Zedekiah the king of Iudah ſaw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, *and* by the [b] gate betweene the two walles, and he went toward the wilderneſſe.

5 But the Caldeans hoſte purſued after them, and overtooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel unto [c] Riblah in the land of Hamath, were hee gave judgement upon him.

6 Then the king of Babel ſlew the ſonnes of Zedekiah in Riblah before his eies: alſo the king of Babel ſlew all the nobles of Iudah.

7 Moreover he put out Zedekiah his eies, and bound him in chaines to carie him to Babel.

8 And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the ‡ chiefe ſteward carried away captive into Babel the remnant of the people that remained in the citie, and thoſe that were fled and fallen unto him, with the reſt of the people that remained.

10 But Nebuzar-adan the chiefe ſteward left the [d] poore that had nothing in the land of Iudah, and gave them vineyards and fields at the ſame time.

11 Now Nebuchad-rezzar king of Babel gave charge concerning Ieremiah, ‡ unto Nebuzar-adan the chiefe ſteward, ſaying,

12 Take him, and ‡ looke well to him, and doe him no harme, but doe unto him [e] even as he ſhall ſay unto thee.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhazban, Rabſaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Even they ſent and tooke Ieremiah out of the court of the priſon, and committed him unto [f] Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, that he ſhould carie him home: ſo he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Goe, and ſpeake to Ebed-melech the blacke Moore, ſaying, Thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will bring my words upon this citie for evill, and not for good, and they ſhall bee *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the Lord, and thou ſhalt not bee given into the hand of the men whom thou feareſt.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou [g] haſt put thy truſt in me, ſaith the Lord.

Chap. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe ſteward had let him goe from Ramath, when hee had taken him being bound in chaines among all that were carried away captive of Jeruſalem and Iudah, which were caried away captive unto Babel.

2 [a] And the chiefe ſteward tooke Ieremiah, and ſaid unto him, The Lord thy God hath pronounced this plague upon this place.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe yee have [b] ſinned againſt the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looſe thee this day from the chaines which were on thine hands, if it pleaſe thee to come with mee into Babel, come, and I will looke well unto thee: but if it pleaſe thee not to come with mee into Babel, ‡ tarie ſtill: behold, all the land *is* ‡ before thee: whether it ſeemeth good,

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* 1 *King.* 25.1 *Chap.* 52.4.

[a] The gates and walles were broken downe.

[b] Which was a poſterne doore, reade 2 King. 25.4.

[c] Which is called Antiochia in Syria.

‡ *Or, captaine of the guard.*

[d] For the rich & the mighty which put their truſt in their ſhifts and meanes, were by Gods juſt judgements moſt rigorouſly handled.

‡ *Ebr. by the hand of.*

‡ *Ebr. ſet thine eies upon him.*

[e] Thus God preſerved his Prophet by his meanes, whom hee made the ſcourge to puniſh the king, & them that were his enemies.

[f] Whom the king of Babel had now appointed governour over the reſt of the Jewes, that hee left behinde.

[g] Thus God recompenſeth his zeale and favour, which he ſhewed to his Prophet in his troubles.

[a] From this ſecond verſe unto Chap. 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: & there this ſtory beginneth againe, and this viſion is declared what it was.

[b] God moved this infidell to ſpeake this, to declare the great blindnes and obſtinacie of the Jewes, which could not feele that which this heathen man confeſſed.

‡ *Ebr. ceaſe.*

‡ *Or, at thy commandement.*

and convenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore *hee ſaid*, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made governour over all the cities of Iudah, and dwell with him among the people, to goe whitherſoever it pleaſeth thee to goe. So the chiefe ſteward gave him victuals, and a reward, and let him goe.

6 Then went Ieremiah unto Gedaliah the ſonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoſte, [d] which were in the fieldes, *even* they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam governour in the land, and that hee had committed unto him, men, and women, and children, and of the poore of the land, that were not carried away captive to Babel,

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Serajah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan * ſware unto them, and to their men, ſaying, Feare not to ſerve the Caldeans: dwell in the land, and ſerve the king of Babel, and it ſhall be well with you.

10 As for me, Behold, I will dwell at Mizpah, to ‡ ſerve the Caldeans, which will come unto us: but you, gather you wine, and ſummer fruits and oyle, and put them in your veſſels, and dwell in your cities, that yee have ‡ taken.

11 Likewiſe when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had ſet over them Gedaliah the ſonne of Ahikam, the ſonne of Shaphan,

12 Even all the Jewes returned out of all places where they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and ſummer fruits, very much.

13 Moreover Johanan the ſonne of Kareah, and all the captaines of the hoſt that were in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Knoweſt thou not that [g] Baalis the king of the Ammonites hath ſent to Iſhmael the ſonne of Nethaniah to ſlay thee: but Gedaliah the ſonne of Ahikam beleeved them not.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let mee goe, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould hee kill thee, that all the Iewes, which are gathered unto thee, ſhould bee ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſaid unto Iohanan the ſonne of Kareah, Thou ſhalt [h] not doe this thing: for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

1 *Iſhmael killeth Gedaliah guilefully, and many other with him.* 11 *Iohanan followeth after Iſhmael.*

BUt in the [a] ſeventh moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſeed royall, and the princes of the [b] king, and ten men with him, unto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe ten men that were with him, and ſmote Gedaliah the ſon of Ahikam, the ſonne of Shaphan with the ſword, and ſlew him whom the king of Babel had made governour over the land.

3 Iſhmael alſo ſlew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, *and* the men of warre.

4 Now the ſecond day that hee had ſlaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *even* fourescore men, having their beards ſhaven, and their clothes rent and cut, with [d] offerings, and incenſe in their hands to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah went forth from Mizpah to meet them, weeping as he went, and when he met them, he ſaid unto them, Come to [e] Gedaliah the ſonne of Ahikam.

7 And when they came into the mids of the citie, Iſhmael the ſonne of Nethaniah ſlew them, *and caſt them* into the mids of the pit, he and the men that were with him.

8 But tenne men were found among them, and ſaid unto Iſhmael, ſlay us not: for wee have treaſures in the field, of wheat, and of barley, and of oyle, and of honie: ſo hee ſtaied, and ſlew them not among their brethren.

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[c] Which was a citie of Judah.

[d] Which were ſcattered abroad for feare of the Caldeans.

[e] Who was of the Kings blood, and after ſlew him, Chap. 41. 2.

* 2 *King.* 25. 24.

‡ *Or, to receive them, or to intreat them for you.*

‡ *Or, choſen to dwell in.*

[f] Which were fled alſo for feare of the Caldeans.

[g] For under the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

[h] Thus the godly, which thinke no harme to others, are ſooneſt deceived, and never lacke ſuch as cōſpire their deſtruction.

[a] The citie was deſtroied in the fourth moneth, & in the ſeventh moneth, which contained part of September and part of October, was the governor Gedeliah ſlaine.

[b] Meaning, Zedekiah.

[c] They are together as familiar friends.

[d] For they thought that the Temple had not beene deſtroied, & therefore came up to the feaſt of Tabernacles: but hearing of the burning thereof in the way, ſhewed theſe ſignes of ſorrow.

[e] For his death was kept ſecret, & he fained that hee lamented for the deſtruction of Jeruſalem, and the Temple: but after ſlew thē when they ſeemed to favour Gedaliah.

9 Now the pit wherein Iſhmael had caſt the dead bodies of the men (whom he had ſlaine becauſe of Gedaliah) is it, which Aſa the King had [f] made becauſe of Baſha King of Iſrael, *and* Iſhmael the ſon of Nethaniah filled it with them that were ſlaine.

10 Then Iſhmael carried away captive all the reſidue of the people that were in Mizpah, *even* the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe Steward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed, to goe over to the Ammonites.

11 But when Iohanan the ſon of Kareah, and all the [g] captaines of the hoſt that were with him, heard of all the evill that Iſhmael the ſonne of Nethaniah had done,

12 Then they all took *their* men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael carried away captive, ſaw Iohanan the ſon of Kareah, and all the captaines of the hoſte that were with him, they were glad.

14 So all the people, that Iſhmael had carried away captive from Mizpah, returned and came againe, and went unto Iohanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then took Iohanan the ſonne of Kareah, and all the captaines of the hoſte that were with him all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had carried away captive from Mizpah, (after that he had ſlaine Gedaliah the ſon of Ahikam) *even* the ſtrong men of war, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon.

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſon of Nethaniah had ſlaine Gedaliah the ſon of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

1 *The captaines aske counſell of Ieremiah what they ought to doe.* 7 *He admoniſheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the hoſte, and Iohanan the ſon of Kareah, and Iezaniah the ſonne of Hoſhaajah, and all the people from the leaſt unto the moſt, came,

2 And ſaid unto Jeremiah the Prophet, ‡ Heare our praier, wee beſeech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold)

3 That the Lord thy God may ſhew us the way wherein we may walke, and the thing that we may [a] doe.

4 Then Jeremiah the Prophet ſaid unto them, I have heard *you*: behold, I will pray unto the Lord your God according to your words, and whatſoever thing the Lord ſhall anſwer you, I will declare it unto you: I will keepe nothing back from you.

5 Then they ſaid to Jeremiah, [b] The Lord be a witneſſe of truth, and faith between us, if we doe not, even according to all things for the which the Lord thy God ſhall ſend thee to us.

6 Whether it be good or evill, wee will obey the voice of the Lord God, to whom we ſend thee that it may bee well with us, when we obey the voice of the Lord our God.

7 ¶ [c] And ſo after ten daies came the Word of the Lord unto Ieremiah.

8 Then called he Iohanan the ſon of Kareah, and all the captaines of the hoſt, which were with him, and all the people from the leaſt to the moſt,

9 And ſaid unto them, Thus ſaith the Lord God of Iſrael, unto whom ye ſent mee to preſent your praiers before him,

10 If ye will dwell in this land, then I will build you, and not deſtroy *you*, and I will plant you, and not root *you* out: for I [d] repent me of the evill that I have done unto you.

11 Feare not for the king of Babel, of whom ye are afraid, be not afraid of him, ſaith the Lord: for I am with you, to ſave you, and to deliver you [e] from his hand.

12 And I will grant you mercie that he may have compaſſion upon you, and he ſhall cauſe you to ‡ dwell in your own land.

13 But if ye ſay, We will not dwell in this land, neither heare the voice of the Lord your God,

13 Saying, Nay, but we will goe into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor have hunger of bread, and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoſts, the God of

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[f] Aſa fortified Mizpah for feare of the enemy, and caſt ditches and trenches, 2 King. 15.22.

[g] Which had been captaines under Zedekiah.

[h] For Baalis, the king of the Ammonites, was the cauſe of this murder.

[i] Which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 Sam. 19.38.

‡ *Ebr. Let our prayer fall before thee, as Chap.* 36.7.

[a] This declareth the nature of hypocrites, which would know of Gods Word what they ſhould doe, but will not follow it, but in as much as it agreeth with that thing which they have purpoſed to doe.

[b] There are none more ready to abuſe the Name of God, and take it in vaine, then the hypocrites, which to colour their falſehood, uſe it without all reverence, and make it a meanes for them to deceive the ſimple and the godly.

[c] Here is declared the viſion and the occaſion thereof, whereof mention was made, Chap. 40. 1.

[d] Read Chap. 18. 8.

[e] Becauſe all kings hearts and waies are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they need not to feare man, but onely obey God, Pro. 21. 1.

‡ *Or, returne.*

Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there.)

16 Then the ſword that yee feared, [f] ſhall take you there in the land of Egypt, and the famine, for the which yee care, ſhall there hang upon you in Egypt, and there ſhall ye die.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine and by the peſtilence, and none of them ſhall remaine nor eſcape from the plague that I will bring upon them.

18 For thus ſaith the Lord of hoſts the God of Iſrael, As mine anger and my wrath hath been powred forth upon the inhabitants of Jeruſalem: ſo ſhall my wrath be powred forth upon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a [g] curſe, and a reproach, and ye ſhall ſee this place no more.

19 O ye remnant of Judah, the Lord hath ſaid concerning you, Goe not into Egypt: know certainly that I have admoniſhed you this day.

20 Surely yee [h] diſſembled in your hearts when yee ſent me unto the Lord your God, ſaying, pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God ſhall ſay, and we will doe it.

21 Therefore I have this day declared it you, but you have not obeied the voice of the Lord your God, nor any thing for the which he hath ſent me unto you.

22 Now therefore, know certainely that yee ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither yee deſire to goe and dwell.

Chap. XLIII.

Iohanan carrieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

NOw when Jeremiah had made an end of ſpeaking unto the whole people all the words of the Lord their God, for the which the Lord their God had ſent him to them, *even* all theſe words,

2 Then ſpake [a] Azariah the ſon of Hoſhajah, and Iohanan the ſon of Kareah, and all the [b] proud men, ſaying unto Ieremiah, [c] Thou ſpeakeſt falſely: the Lord our God hath [d] not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch the ſonne of Neriah [e] provoketh thee againſt us, for to deliver us into the hand of the Caldeans, that they might ſlay us, and carrie us away captives into Babel.

4 So Iohanan the ſon of Kareah, and all the captaines of the hoſte, and all the people obeied not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the ſon of Kareah, and all the captaines of the hoſt tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had been driven, to dwell in the land of Iudah.

6 *Even* men and women, and children, and the kings daughters, and every perſon, that Nebuzar-adan the chiefe ſteward had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan, and Ieremiah [g] the Prophet, and Baruch the ſonne of Neriah.

7 So they came into the land of Egypt: for they obeied not the voice of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord unto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the brickkill, which is at the entrie of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,

10 And ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will ſend and bring Nebuchad-nezzar the king of Babel [k] my ſervant, and will ſet his throne upon theſe ſtones that I have had, and he ſhall ſpread his pavilion over them.

11 And when he ſhall come, he ſhall ſmite the land of Egypt: [l] ſuch as are *appointed* for death, to death, and ſuch as are for captivitie, to captivitie, and ſuch as are for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burne them and carie them away captives, and he ſhall aray himſelfe with the land of Egypt, as a [m] ſhepheard putteth on his garment, and ſhall depart from thence in peace.

13 He ſhall break alſo the Images of ‡ Bethſhemeſh, that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burne with fire.

Chap. XLIV.

He reproveth the people for their idolatry. 15 They that ſet light by the threatning of the Lord, are chaſtened. 26 The deſtruction of Egypt and of the Iews therein is propheſied.

THe word that came to Ieremiah concerning all the Iews, which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrie of Pathros, ſaying,

2 Thus

[f] Thus God turneth the policie of the vvicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46. 25.

[g] Read Chap. 26. 6. and 44. 12. ſhewing that this ſhould come upon them for their infidelity and ſtubbornneſſe.

[h] For ye were fully minded to goe into Egypt, whatſoever God ſpake to the contrary.

[i] To vvit, in Egypt.

[a] Who vvas alſo called Iezaniah, Chap. 42. 1.

[b] This declareth that pride is the cauſe of rebellion, and contempt of Gods miniſters.

[c] When the hypocriſie of the wicked is diſcovered, they braſt forth into open rage: for they can abide nothing but flatteries, read Iſa. 30. 10.

[d] Hee ſheweth vvhat is the nature of the hypocrites: to vvit, to faigne that they would obey God and imbrace his vvord, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

[e] Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſlander and ſpeake wickedly of all them that ſupport or favour the godly.

[f] As from the Moabites, Ammonites, and Edomites, cha. 40. 11.

[g] Whom theſe vvicked led away by force.

[h] A citie in Egypt neare to Nilus.

[i] Which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where vvere his brickkills for his buildings.

[k] Read Chap. 25. 9.

[l] Every one ſhal be ſlaine by that meanes that God hath appointed, Chap. 15. 2.

[m] Meaning, moſt eaſily, and ſuddenly ſhall he cary the Egyptians away.

‡ Or, *the houſe of the ſunne.*

[a] These were al famous and ſtrong cities in Egypt, where the Iews that were fled, dwelt for their ſafety: but the Prophet declareth that there is no hold ſo ſtrong that can preſerve them from Gods vengeance.

2 Thus ſaith the Lord of hoſtes, the God of Iſrael, Yee have ſeene all the evill that I have brought upon Jeruſalem, and upon all the cities of Judah: and behold, this day they are deſolate, and no man dwelleth therein,

3 Becauſe of their wickedneſſe which they have committed, to provoke me to anger in that they went to burne incenſe, *and* to ſerve other gods whom they knew not, *neither* they, *nor* you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the Prophets, [b] riſing early and ſending *them*, ſaying, Oh doe not this abominable thing that I hate!

5 But they would not heare, nor incline their eare to turne from their wickedneſſe, and to burne no more incenſe unto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are deſolate, *and* waſted, as *appeareth* this day.

7 Therefore now thus ſaith the Lord of hoſts, the God of Iſrael, Wherefore commit yee *this* great evill againſt your ſoules, to cut off from you man and woman, childe and ſuckling out of Judah, and leave you none to remaine?

8 In that yee provoke me unto wrath with the workes of your hands, burning incenſe unto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring deſtruction unto your ſelves, and that ye might be a curſe and a reproch among all nations of the earth.

9 Have yee forgotten the wickednes of your fathers, and the wickednes of the [d] kings of Judah, and the wickedneſſe of their wives, and your owne wickedneſſe, and the wickedneſſe of your wives, which they have committed in the land of Judah and in the ſtreets of Jeruſalem?

10 They are not ‡ humbled unto this day, neither have they feared nor walked in my law, nor in my ſtatutes, that I ſet before you and before your fathers.

11 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will ſet my face againſt you * to evill, and to deſtroy all Judah.

12 And I will take the remnant of Judah, that [e] have ſet their faces to goe into the land of Egypt there to dwell, and they ſhall all be conſumed *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die from the leaſt unto the moſt, by the ſword, and by the famine, and they ſhall bee a deteſtation, and an aſtoniſhment, and a [f] curſe, and a reproach.

13 For I will viſit them that dwell in the land of Egypt, as I have viſited Jeruſalem, by the ſword, by the famine, and by the peſtilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to dwell there, ſhall eſcape or remaine, that they ſhould returne into the land of Judah, to the which they ‡ have a deſire to returne to dwell there: for none ſhall returne, but [g] ſuch as ſhall eſcape.

15 Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,

16 The word that thou haſt ſpoken unto us, in the Name of the Lord, we will [h] not heare it of thee.

17 But we will doe whatſoever thing goeth out of our owne mouth, *as* to burne incenſe [i] unto the Queene of heaven, and to powre out drinke-offerings unto her, as we have done, *both* we and our fathers, our kings, and our princes in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* ‡ had we [k] plenty of victuals, and were well and ‡ felt none evill.

18 But ſince wee left off to burne incenſe to the Queene of heaven, and to powre out drinke-offerings unto her, we have had ‡ ſcarſeneſſe of all things, and have beene conſumed by the ſword, and by the famine.

19 And when wee burnt incenſe to the Queene of heaven, and powred out drinke-offerings unto her, did wee make her cakes ‡ to make her glad, and powre out drinke-offerings unto her without [l] our huſbands?

20 Then ſaid Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that anſwere, ſaying,

21 Did not the Lord remember the incenſe, that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, *both* you, and your fathers, your kings, and your princes, and the people of the land, and ‡ hath he not conſidered it?

22 So that the Lord could no longer forbeare, becauſe of the wickedneſſe of your inventions, *and* becauſe of the abominations which yee have committed: therefore is your land deſolate and an aſtoniſhment, and a curſe, *and* without inhabitant, as *appeareth* this day.

23 Becauſe ye have burnt incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voice of the Lord, nor walked in his Law, nor in his ſtatutes, nor in his teſtimonies, therefore

[b] Reap Chap. 7. 25. and 25. 3. and 26. 5. and 29. 19. and 32, 33.

[c] He ſetteth before their eyes Gods judgements againſt Judah and Jeruſalē for their idolatry, that they might beware by their example, and not with the like wickedneſſe provoke the Lord: for thē they ſhould bee double puniſhed.

[d] Hee ſheweth that we ought to keepe in memory Gods plagues frō the beginning, that conſidering them, wee might live in his feare, and know, it hee have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countries and nations for their ſinnes, that wee vile wormes cannot looke to eſcape puniſhmēt for ours.

‡ Or, *beaten downe.*

* *Amos* 9. 4.

[e] Which have fully ſet their mindes, and are gone thither on purpoſe. Whereby he excepteth the innocents, as Jeremiah & Baruch that were forced: therefore the Lord ſheweth that hee will ſet his face againſt them: that is, purpoſely deſtroy them.

[f] Read Chap. 26. 6. and 42, 18.

‡ *Ebr. lift up their ſoules.*

[g] Meaning, but a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for Satan ever ſoliciteth ſuch, and doth not leave them till hee have brought thē to extreame impudency & madneſſe, even to juſtifie their wickedneſſe againſt God and his Prophets.

[i] Reade Chap. 7. 18. It ſeemeth that the papiſts gathered of this place their *Salve Regina*, *& Regina cœli lætare*, calling the virgine Mary Queene of heaven, and ſo of the bleſſed virgine & mother of our Saviour Chriſt made an idole: for heere the Prophet condemneth their idolatrie.

‡ *Ebr. we were ſatiate with bread.*

[k] This is ſtill the argument of idolaters, which eſteeme religion by the belly, and in ſtead of acknowledging Gods works, who ſendeth both plenty and dearth, health and ſicknes, they attribute it to their idoles, & ſo diſhonour God.

‡ Or, *ſaw.*

‡ Or, *want.*

‡ Or, *to appeaſe her.*

[l] This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they bee not aſſured by Gods word: for thereby they take an occaſion to juſtifie their doings, & their husbands ſhall give an account thereof before God. reade Iſa. 3. 25.

‡ *Ebr. is it not come up into his heart?*

this plague is come upon you, as *appeareth* this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Heare the word of the Lord, all Judah that are in the land of Egypt,

25 ¶ Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Yee and your wives have both ſpoken with your mouthes, and fulfilled with your [m] hand, ſaying, we will performe the vowes that wee have vowed to burne incenſe to the Queen of heaven, and to powre out drink-offrings to her: yee will performe your vowes and doe the things that yee have vowed.

26 Therefore heare the word of the Lord, all Judah that dwell in the land of Egypt. Behold, I have ſworne by my great Name, ſaith the Lord, that my Name [n] ſhal no more be called upon by the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord God liveth.

27 Behold, I will watch over them for evill and not for good, and all men of Judah that are in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, untill they be utterly deſtroied.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall returne out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there ſhall know whoſe words ſhall ſtand, mine or theirs.

29 And this ſhall be a ſigne unto you, ſaith the Lord, when I viſite you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evill.

30 Thus ſaith the Lord, Behold, I will [p] give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that ſeeke his life: as I gave Zedekiah king of Judah into the hand of Nebuchad-rezzar king of Babel his enemie, who alſo ſought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, aſſuring him that he ſhould not periſh in the deſtruction of Ieruſalem.

THe word that Jeremiah the Prophet ſpake unto [a] Baruch the ſonne of Neriah, when hee had written [b] theſe words in a booke at the mouth of Jeremiah, in the fourth yeare of Jehojakim the ſonne of Joſiah king of Judah, ſaying,

2 Thus ſaith the Lord God of Iſrael unto thee, O Baruch,

3 Thou diddeſt ſay, Wo is me now: for the Lord hath laid ſorrow unto my ſorrow: I [c] fainted in my mourning, and I can finde no reſt.

4 Thus ſhalt thou ſay unto him, The Lord ſaith thus, Behold, that which I have built, will I [d] deſtroy, and that which I have planted, will I plucke up, even this whole land.

5 And ſeekeſt [e] thou great things for thy ſelfe? ſeeke them not: for behold, I will bring a plague upon all fleſh, ſaith the Lord: but thy life will I give thee for [f] a prey in all places, whither thou goeſt.

CHAP. XLVI.

1 He propheſieth the deſtruction of Egypt. 27 Deliverance is promiſed to Iſrael.

THe words of the Lord, which came to Jeremiah the Prophet, againſt the [a] Gentiles,

2 *As* againſt Egypt, againſt the army of [b] Pharaoh Necho king of Egypt, which was by the river Perath in Carchemiſh, which Nebuchad-rezzar king of Babel ſmote in the fourth yeare of Jehojakim the ſonne of Joſiah king of Judah,

3 [c] Make ready buckler and ſhield, and goe forth to battell.

4 Make ready the horſes, and let the horſemen get up, and ſtand up with *your* ſallets, furbiſh the ſpeares, and put on the brigandines.

5 [d] Wherefore have I ſeene them afraid, *and* driven backe? for their mightie men are ſmitten, and are fled away, and looke not backe: *for* feare *was* round about, ſaith the Lord.

6 The ſwift ſhall not flee away nor the ſtrong man eſcape: they ſhall ſtumble, and fall toward the [e] North by the river Perath.

7 Who is this, that commeth up, as [f] a flood, whoſe waters are moved like the rivers?

8 Egypt riſeth up like the flood, and *his* waters are moved like the rivers, and he ſaith, I will goe up, *and* will cover the earth: I will deſtroy the citie with them that dwell therein.

9 Come up, yee horſes, and rage yee charets, and let the valiant men come forth, [g] the blacke Moores, and the Libyans that beare the ſhield, and the Lydians that handle *and* bend the bowe.

10 For this is the day of the Lord God of hoſtes, *and* a day of vengeance, that he may avenge him of his enemies: for the ſword ſhall devoure, and it ſhall be ſatiate, and made drunke with their blood: for the Lord God of hoſtes hath [h] a ſacrifice in the North countrey [i] by the river Perath.

11 Goe up unto Giliad, [k] and take balme, O [l] virgine, the daughter of Egypt: in vaine ſhalt thou uſe many [m] medicines: *for* thou ſhalt have no health.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for

[m] You have cōmitted double evill in making wicked vowes, & in performing the ſame.

[n] This declareth an horrible plague toward Idolaters, ſeeing that God will not vouchſafe to have his Name mentioned by ſuch as have poluted it.

[o] Wee ſee therefore, that God hath a perpetuall care over his, whereſoever they are ſcattered: for though they bee but two or three, yet he will deliver them when he deſtroyeth his enemies.

[p] He ſheweth the meanes whereby they ſhould be deſtroied, to aſſure them of the certainety of the plague, and yet they remaine ſtill in their obſtinacy till they periſh: for Joſephus lib. 10. de Antiq cap. 11. writeth, that five yeares after the taking of Jeruſalem, Nebuchad-nezzar the younger, having overcome the Moabites and the Ammonites, went againſt Egypt, & ſlew the King, & ſo brought theſe Jewes, and other, into Babylon.

[a] Which was Jeremiahs diſciple, & wrote his Propheſies under him.

[b] Whereof reade Chap. 36. 10.

[c] Baruch moved with an incōſiderate zeale of Ieremiahs impriſonment, but chiefly for the deſtruction of the people and the Temple, maketh this lamentation, as Pſal. 6. 6.

[d] Meaning, that God might deſtroy this people, becauſe hee had planted them.

[e] Thinkeſt thou to have honour & credite? Wherein hee ſheweth his infirmitie.

[f] Reade Chap. 21. 9.

[a] That is, nine nations, which are round about the land af Egypt.

[b] Read 2 King. 23. 29. and 24. 7. and 2 Chron, 35. 20.

[c] He warneth the Egyptians to prepare themſelves to warre.

[d] The Prophet had this viſion of the Egyptians which ſhould bee put to flight by the Babylonians at Carchemiſh.

[e] The Babylonians ſhall diſcomfit them at the river Euphrates.

[f] He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certaine times overfloweth the countrey of Egypt.

[g] For theſe nations tooke part with the Egyptians.

[h] Hee calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, Iſai. 34. 6.

[i] That is, at Carchemiſh.

[k] For at Gilead did grow moſt ſoveraigne balme for wounds.

[l] So called, becauſe Egypt had not yet bin overcome by the enemie.

[m] Hee ſheweth, that no ſalve or medicine can prevaile, whereas God giveth the wound.

for the ſtrong hath ſtumbled againſt the ſtrong *and* they are fallen both together.

13 ¶. The word that the Lord ſpake to Jeremiah the Prophet, how Nebuchad-rezzar king of Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, *and* ſay, Stand ſtill, and prepare thee: for the ſword ſhall devoure round about thee.

15 Why are thy valiant men put back? they could not ſtand, becauſe the Lord did drive them.

16 He made many to fall, and one fell upon another: and they ſaid, Ariſe, let us goe againe to our [n] owne people, and to the land of our nativitie from the ſword of the violent.

17 They did crie there, Pharaoh king of Egypt, *and* of a great multitude [o] hath paſſed the time appointed.

18 As I live, ſaith the king, whoſe Name is the Lord of hoſts, ſurely as Tabor *is* in the mountaines, and as Carmel *is* in the Sea: *ſo* ſhall [p] it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt *is like* a [q] faire calfe, *but* deſtruction commeth: out of the North it commeth.

21 Alſo her hired men [r] *are* in the midſt of her like fat calves: they are alſo turned back and fled away together: they could not ſtand, becauſe the day of their deſtruction was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall goe forth like a [s] ſerpent: for they ſhall march with an armie, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut downe [t] her forreſt, ſaith the Lord: for they cannot be counted, becauſe they are more then the [x] graſhoppers, and are innumerable.

24 The daughter of Egypt ſhall bee confounded: ſhe ſhall be delivered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will viſite the [y] common people of No, and Pharaoh, and Egypt, with their gods and their Kings, even Pharaoh, and all them that truſt in him,

26 And I will deliver them into the hands of thoſe that ſeeke their lives, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſervants, and afterward ſhe ſhall dwell as [z] in old time, ſaith the Lord.

27 ¶ [a] But feare not thou, O my ſervant Jaakob, and be not thou afraid, O Iſrael: for behold, I will deliver thee from a far *countrey*, and thy ſeed from the land of their captivitie, and Jaakob ſhall returne and be in reſt, and proſperity, and none ſhall make him afraid.

28 Feare thou not, O Jaakob my ſervant, ſaith the Lord: for I am with thee, and I will utterly deſtroy all the nations, whither I have driven thee: but I will not utterly deſtroy thee, but correct [b] thee by judgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtims.

THe words of the Lord that came to Jeremiah the Prophet againſt the Philiſtims, before that Pharaoh ſmote [a] Azzah.

2 Thus ſaith the Lord, Behold, waters riſe up out of the [b] North, and ſhall be as a ſwelling flood, and ſhall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall crie, and all the inhabitants of the land ſhall howle.

3 At the noiſe *and* ſtamping of the hoofes of his ſtrong *horſes*, at the noiſe of his charets, and at the rumbling of his wheeles: the fathers ſhall not [c] look back to *their* children, for feebleneſſe of [d] hands,

4 Becauſe of the day that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will deſtroy the Philiſtims, the remnant of the Iſle of [e] Caphtor.

5 [f] Baldneſſe is come upon Azzah: Aſhkelon is cut up *with* the reſt of their valleys. How long wilt [g] thou cut thy ſelfe?

6 O thou ſword of the Lord, how long will it bee or thou ceaſe? turne againe into thy ſcabberd, reſt and be ſtill.

7 How can it [h] ceaſe, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the Sea banke? even there hath he appointed it.

CHAP. XLVIII.

The Word of the Lord againſt the Moabites. 26 Becauſe of their pride and cruelty.

COncerning Moab, thus ſaith the Lord of hoſts, the God of Iſrael, Woe unto [a] Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they have deviſed evill againſt it. [b] Come, and let us deſtroy it, that it bee no more a nation: alſo thou ſhalt be deſtroied, [c] O Madmen, *and* the ſword ſhall purſue thee.

[n] As they that ſhould repent that they helped the Egyptians.

[o] Hee derideth them which ſhall impute their overthrow to lack of counſell and policie, or to fortune, and not obſerving of time: not conſidering that it is Gods juſt judgement.

[p] To wit, that the Egyptians ſhal be deſtroied.

[q] They have abundance of al things, and therefore are diſobedient and proud.

[r] As verſe 9.

[s] They ſhall bee ſcarce able to ſpeake for feare of the Caldeans.

[t] Meaning, Egypt.

[u] That is, they ſhal ſlay the great and mighty men of power.

[x] To wit, Nebuchadnezzars army.

[y] Some take the Hebrew vvord Amon for the kings name of No, that is, of Alexandria.

[z] Meaning, that after the ſpace of fortie yeares, Egypt ſhould be reſtored, Iſa. 19. 23. Ezek. 29. 13.

[a] God comforteth all his that vvere in captivitie, but ſpecially the ſmall Church of the Jews, vvhereof were Ieremiah & Baruch, vvhich remained among the Egyptians: for the Lord never forſaketh his, Iſa. 44. 2. Chap. 30. 10.

[b] Read Chap. 10. 24.

[a] Which vvas alſo called Gaza, a citie of the Philiſtims.

[b] He meaneth the armie of the Caldeans, Iſa. 8. 7. 8.

[c] The great feare ſhall take avvay their naturall affection.

[d] Their heart ſhall ſo faile them.

[e] For the Chaphtorims, vvhich are alſo called Cappadocians, had deſtroied in old time the Philiſtims and dwelt in their land, even to Geza, Deut. 2. 23.

[f] They have pulled off their haire for ſorrow and heavineſſe.

[g] As the heathen uſed in their mourning, vvhich the Lord forbad his people to doe, Deut. 14. 1.

[h] Meaning, that it is not poſſible that the wicked ſhould by any meanes eſcape or ſtay the Lord, vvhen hee vvill take vengeance.

[a] Theſe were cities of the Moabites, which Nebuchad-nezzar took before hee vvent to fight againſt Necho king of Egypt.

[b] Thus ſhall the Babylonians incourage one another.

[c] Read Iſa. 25. 10.

3 A voice of crying *ſhall be* from Horonaim *with* deſolation and great deſtruction.

4 Moab is deſtroied: her little ones have cauſed their crie to be heard.

5 For at the going up of [d] Luhith, the mourner ſhall go up with weeping: for in the going downe of Horonaim, the enemies have heard a crie of deſtruction.

6 Flee, and ſave your lives, and bee like unto the [e] heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy [f] workes and in thy treaſures, thou ſhalt alſo be taken, and [g] Chemoſh ſhall goe forth into captivitie with his Prieſts and his Princes together.

8 And the deſtroier ſhall come upon all cities, and no citie ſhall eſcape: the valley alſo ſhall periſh, and the plaine ſhall bee deſtroied, as the Lord hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate without any to dwell therein.

10 [h] Curſed *be he* that doth the worke of the Lord ‡ negligently, and curſed *be he* that keepeth backe his ſword from blood.

11 Moab hath been at reſt from his youth: and hee hath ſettled on his lees, and hath not been [i] powred from veſſell to veſſell, neither hath he gone into captivitie: therefore his taſte remained in him, and his ſcent is not changed.

12 ¶ Therefore behold, the daies come, ſaith the Lord, that I will ſend unto him ſuch as ſhall carie him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhall bee aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of [k] Beth-el their confidence.

14 How thinke you *thus*, Wee are mightie, and ſtrong men of warre?

15 Moab is deſtroied, and his cities ‡ burnt up, and his choſen young men are gone downe to ſlaughter, ſaith the King, whoſe Name *is* the Lord of hoſts.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, [l] How is the ſtrong ſtaffe broken, *and* the beautifull rod!

18 Thou daughter that doſt inhabite Dibon come downe from *thy* glorie, and ſit in thirſt: for the deſtroier of Moab ſhall come up upon thee, *and* hee ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, and behold: aske him that fleeth and that eſcapeth, *and* ſay, What is done?

20 [m] Moab is confounded: for it is deſtroied: howle, and crie, tell ye it in Arnon, that Moab is made waſte.

21 And judgement is come upon the plaine countrie, upon Holon, and upon Iahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the houſe of Diblathaim.

23 And upon Kiriathaim, and upon Bethgamul, and upon Beth-meon.

24 And upon Kirioth, and upon Bozrah, and upon all the cities of the land of Moab farre or neare.

25 The [n] horne of Moab is cut off, and his arme is broken, ſaith the Lord.

26 Make yee him [o] drunken: for hee magnified himſelfe againſt the Lord: Moab ſhall ‡ wallow in his vomite, and he alſo ſhall be in deriſion.

27 For didſt not thou deride Iſrael, as though hee had beene found among theeves? for when thou ſpeakeſt of him, thou art [p] moved.

28 O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove, that maketh her neſt in the ſides of the holes mouth.

29 * We have heard the pride of Moab (*he is* exceeding proud) his ſtoutneſſe, and his arrogancie, and his pride, and the hautineſſe of his heart.

30 I know his wrath, ſaith the Lord, [q] but it ſhall not *be* ſo: *and* his diſſimulations, *for* they do not right.

31 [r] Therefore will I howle for Moab, and I will crie out for all Moab: *mine heart* ſhall mourne for the men of Kirheres.

32 O vine of Sibmah, I will weepe for thee, as I weept for Jazer: the plants are gone over the ſea, they are come to the ſea [ſ] of Jazer: the deſtroier is come upon thy ſummer fruits, and upon thy vintage.

33 And joy, and gladneſſe is taken from the plentifull field, and from the land of Moab: and I have cauſed wine to faile from the winepreſſe: none ſhall tread with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the crie of Heſhbon unto Elaleh, *and* unto Jahaz have they made their noiſe: from Zoar unto Horonaim, the [t] heifer of three yeare old *ſhall go lowing*: for the waters alſo of Nimrim ſhall be waſted.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound

for

[d] Horonaim and Luith vvere tvvo places vvhereby the Moabites ſhould flee, Iſa. 15. 5.

[e] Hide your ſelves in barren places vvhere the enemy vvill not purſue after you, Cha. 17. 6.

[f] That is, the idols vvhich are the vvorkes of thine hands. Some read, in thy poſſeſſions, for ſo the vvord may ſignifie, as 1 Sam. 25. 2.

[g] Both thy great idoll and his maintainers ſhall be led away captives, ſo that they ſhal then know that it is in vaine to looke for help at idols, Iſa. 15. 2.

[h] He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that vvith a courage, and calleth this execution of his vengeance againſt his enemies his vvorke, though the Caldeans ſought another end, Iſa. 10. 12.

‡ *Or, deceitfully.*

[i] Have not been removed as the Iews have, but have lived at eaſe, and as wine that feedeth it ſelfe on his lees.

[k] As the calfe of Beth-el vvas not able to deliver the Iſraelites: no more ſhall Chemoſh deliver the Moabites.

‡ *Ebr. gone up, or deſtroied.*

[l] How are they deſtroied that put their truſt in their ſtrength & riches?

[m] Thus they that flee, ſhall anſwere.

[n] That is, his power and ſtrength.

[o] Hee willed the Caldeans to lay afflictions enow upon them, till they bee like drunken men that fall down to their ſhame and are derided of all.

‡ *Or, ſhall be ful, or clap his hand.*

[p] Thou rejoyceſt to heare of his miſery.

* *Iſa.* 16. 6.

[q] He ſhall not execute his malice againſt his neighbours.

[r] Read Iſa. 16. 7.

[ſ] Which city vvas in the utmoſt border of Moab: and hereby hee ſignifieth that the whole land ſhould be deſtroyed, and the people caried away.

[t] Read Iſa. 15. 5.

for Moab like a [u] ſhaume, and mine heart ſhall ſound like a ſhaume for the men of Kir-heres, becauſe the riches that he hath gotten, is periſhed.

37 * For every head ſhall be ‡ bald, and every beard plucked: upon all the hands ſhall bee cuttings, and upon the loines ſackcloth.

38 *And* mourning ſhall be upon all the houſe tops of Moab, and in all the ſtreets thereof: for I have broken Moab like a veſſell wherein is no pleaſure, ſaith the Lord.

39 They ſhall howle, *ſaying*, How is he deſtroied? how hath Moab turned the back with ſhame? ſo ſhall Moab be a deriſion, and a feare to all them about him.

40 For thus ſaith the Lord, Behold, [x] he ſhall flee as an Eagle, and ſhall ſpread his wings over Moab.

41 The cities are taken, and the ſtrong holds are won, and the mighty mens hearts in Moab at that day, ſhall be as the heart of a woman in travaile.

42 And Moab ſhall be deſtroied from being a people, becauſe hee hath ſet up himſelfe againſt the Lord.

43 [y] Feare, and pit and ſnare *ſhall bee* upon thee, O inhabitant of Moab, ſaith the Lord.

44 Hee that eſcapeth from the feare, ſhall fall into the pit, and he that getteth up out of the pit, ſhall bee taken in the ſnare: for I will bring upon it, *even* upon Moab, the yeare of their viſitation, ſaith the Lord.

45 They that fled, ſtood under the ſhadow [z] of Heſhbon, becauſe of the force: for [a] the fire came out of Heſhbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the ſeditious children.

46 Woe *be* unto thee, O Moab: the people of [b] Chemoſh periſheth: for thy ſons are taken captives, and thy daughters *led* into captivitie.

47 Yet will I bring againe the captivitie of Moab in the [c] latter daies, ſaith the Lord. Thus farre of the judgement of Moab.

CHAP. XLIX.

1 *The word of the Lord againſt the Ammonites.* 7 *Idumea,* 23 *Damaſcus,* 28 *Kedar,* 34 *and Elam.*

UNto the children of [a] Ammon, thus ſaith the Lord, Hath Iſrael no ſons? or hath hee none heire? Why *then* hath their [b] king poſſeſſed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the daies come, ſaith the Lord, that I will cauſe a noiſe of warre to be heard in [d] Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhall be burnt with fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: cry ye daughters of Rabbah: gird you with ſackcloth: mourne and run too and fro by the hedges: for their king ſhall goe into captivitie, *and* his Prieſts and his Princes likewiſe.

4 Wherefore glorieſt thou in the [e] valleys? thy valley floweth away, O rebellious daughter: ſhe truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring [f] a feare upon thee, ſaith the Lord God of hoſts, of all thoſe that be about thee, and ye ſhall be ſcattered every man [g] right forth, and none ſhall gather him that fleeth.

6 And [h] afterward I will bring againe the captivitie of the children of Ammon.

7 ¶ To Edom thus ſaith the Lord of hoſts, is wiſdome no more in [i] Teman? is counſell periſhed from *their* children? is their wiſdome vaniſhed?

8 Flee, yee inhabitants of Dedan ([k] they are turned back, and have conſulted to dwell) for I have brought the deſtruction of Eſau upon him, *and* the time of his viſitation.

9 If the [l] grape-gatherers come to thee, would they not leave *ſome* grapes? if theeves come by night, they will deſtroy till they have enough.

10 For I have diſcovered Eſau: I have uncovered his ſecrets, and he ſhall not be able to hide himſelfe: his ſeed is waſted, and his brethren and his neighbours, and there ſhall be none *to ſay*,

11 Leave thy [m] fatherleſſe children, *and* I will preſerve them alive, and let thy widows truſt in me.

12 For thus ſaith the Lord, [n] Behold, they whoſe judgement was not to drink of the cup, have aſſuredly drunken, and art thou hee that ſhall eſcape free? thou ſhalt not goe free, but thou ſhalt ſurely drink of it.

13 For I have ſworne by my ſelfe, ſaith the Lord, that [o] Bozrah ſhall bee waſte, and for a reproach, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I have heard a rumour from the Lord, and an ambaſſadour is ſent unto the heathen, *ſaying*, Gather you together, and come againſt [p] her, and riſe up to the battell.

15 For loe, I will make thee but ſmall among the heathen, and deſpiſed among men.

16 They ‡ feare, *and* the pride of thine

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[u] Their cuſtome vvas to play on flutes or inſtruments, heavie and grave tunes at burials, and in the time of mourning, as Mat. 9. 23.

* *Iſa.* 15. 2. 3. *Ezek.* 7. 18.

‡ *Or, ſhaven.*

[x] That is, Nebuchad-nezzar, as Chap. 49. 22.

[y] He that eſcapeth one danger, ſhal be taken of another, Iſa. 24. 17.

[z] They fled thither, thinking to have ſuccour of the Ammorites.

[a] The Ammorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeek to them for helpe.

[b] Which vaunted themſelves of their idols, as though he could have defended them.

[c] That is, they ſhall bee reſtored by the Meſſiah.

[a] They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the countrey of Gad.

[b] To wit, of the Ammonites.

[c] Meaning, of the Ammonites.

[d] Which was one of the chiefe cities of the Ammonites; as vvere Heſhbon and Ai: there vvas alſo a city called Heſhbon among the Moabites.

[e] In thy plentifull countrey.

[f] Signifying, that power and riches cannot prevaile when as God will execute his judgements.

[g] That is, vvithout looking back, and as every one can finde a vvay to eſcape.

[h] In the time of Chriſt, vvhen the Gentiles ſhall bee called.

[i] Which vvas a citie of Edom, called by the name of Teman, Eliphaz ſon, vvho came of Eſau.

[k] The enemies that ſhal diſſemble as though they fled away, ſhall turne back and invade your land and poſſeſſe it.

[l] Meaning, that God vvould utterly deſtroy them, and not ſpare one, though the grape-gatherers leave ſome grapes, and theeves ſeeke but till they have enough, Obad. 1. 5.

[m] The deſtruction ſhall be ſo great, that there ſhall be none left to take care over the vvidows and fatherleſſe.

[n] I have not ſpared mine owne people, and how ſhould I pittie thee?

[o] Which vvas a chiefe citie of Edom.

[p] That is, Bozrah.

‡ *Or, idols.*

heart hath deceived thee, thou that dwelleſt in the clefts of the rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee downe from thence, ſaith the Lord.

17 ¶ Alſo Edom ſhall bee deſolate: everie one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof,

18 As the overthrow of Sodom, and of Gomorah, and of the places thereof neere about, ſaith the Lord: no man ſhall dwell there, neither ſhall the ſonnes of men remaine in it.

19 Behold, [q] he ſhall come up like a Lion from the ſwelling of Jorden unto the ſtrong dwelling place: for I wil make *Iſrael* to reſt, *even* I will make [r] him to haſte away from her, and who is a choſen man that I may appoint againſt her? for who is like me? and who will appoint me the time? and who is the [ſ] ſhepheard that will ſtand before me?

20 Therefore heare the counſell of the Lord that he hath deviſed againſt Edom, and his purpoſe that he hath conceived againſt the inhabitants of Teman: ſurely the leaſt [t] of the flocke ſhall draw them out: ſurely [u] he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: the crie of their voice is heard in the red Sea.

22 Behold, he ſhall come up, and flee as the Eagle, [x] and ſpread his wings over Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in travaile.

23 ¶ Unto [y] Damaſcus *he ſaith*, Hamath is confounded and Arpad, for they have heard evill tidings, and they are faint hearted *as one* on the fearfull Sea that cannot reſt.

24 Damaſcus is diſcouraged, *and* turneth her ſelfe to flight, [z] and feare hath ceaſed her: anguiſh and ſorrowes have taken her as a woman in travaile.

25 How is the glorious [a] citie not reſerved, the citie of my joy?

26 Therefore her yong men ſhall fall in her ſtreets, and all her men of warre ſhall be cut off in that day, ſaith the Lord of hoſtes.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of [b] Benhadad.

28 ¶ Unto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel ſhall ſmite, thus ſaith the Lord, Ariſe, *and* goe up unto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes, ſhall they take away: yea they ſhall take to themſelves their [d] curtaines and all their veſſels, and their camels, and they ſhall crie unto them, Feare is on everie ſide.

30 Flee, get you farre off (e they have conſulted to dwell) O ye inhabitants of Hazor, ſaith the Lord: for Nebuchad-nezzar king of Babel hath taken counſell againſt you, and hath deviſed a purpoſe againſt you.

31 [f] Ariſe, *and* get you up unto the wealthie nation that dwelleth without care, ſaith the Lord, which have neither gates nor barres, *but* dwell alone.

32 And their camels ſhall be a bootie, and the multitude of their cattell a ſpoile, and I will ſcatter them into all windes, and to the utmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſaith the Lord.

33 And Hazor ſhall be a dwelling for dragons, *and* deſolation for ever: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The words of the Lord that came to Jeremiah the Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah king of Judah, ſaying,

35 Thus ſaith the Lord of hoſtes, Behold, I will breake the [h] bow of Elam, *even* the chiefe of their ſtrength.

36 And upon Elam I will bring the foure windes from the foure quarters of heaven, and will ſcatter them towards all theſe windes, and there ſhall bee no nation, whither the fugitives of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeeke their lives, and will bring upon them a plague, *even* the indignation of my wrath, ſaith the Lord, and I will ſend the ſword after them till I have conſumed them.

38 And I will ſet my [i] throne in Elam, and I will deſtroy *both* the King and the Princes from thence, ſaith the Lord: but [k] in the latter daies I will bring againe the captivitie of Elam, ſaith the Lord.

CHAP. L.

He propheſieth of the deſtruction of Babylon, and the deliverance of Iſrael, which was in captivitie.

THe word that the Lord ſpake, concerning Babel, *and* concerning the land of the Caldeans by the ‡ minſterie of Jeremiah the Prophet.

2 Declare among the nations, and publiſh it, and ſet up a ſtandard, proclaime it *and* conceale it not: ſay, [a] Babel is taken, Bel is confounded, [b] Merodach is broken down: her idols are confounded, *and* their images are burſt in pieces.

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[q] To wit, Nebuchad-nezzar after he hath overcome Judah, which is meant by the ſwelling of Jorden, ſhall come againſt mount Seir and Edom.

[r] That is, the Iſraelites, whom the Edomites kept as priſoners to haſte away from thence.

[ſ] The captaine and governour of the armie, meaning, Nebuchad-nezzar.

[t] They ſhall not bee able to reſiſt his petie captains.

[u] To wit, the enemie.

[x] As Chapt. 48. 40. was ſaid of Moab.

[y] Which was the chiefe citie of Syria, whereby hee meaneth the whole countrey.

[z] When ſhe heard the ſudden comming of the enemie.

[a] Hee ſpeaketh this in the perſon of the king, and of them of the country, who ſhal wonder to ſee Damaſcus the chiefe citie, deſtroied.

[b] Who was king of Syria, 1 King. 20. 26. and had built theſe palaces, which were ſtill called the palaces of Benhadad.

[c] Meaning, the Arabians, & their borderers.

[d] Becauſe they uſed to dwell in tents, he nameth the things that pertaine thereunto.

[e] The enemies will dwell in your places.

[f] He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhal not availe them.

[g] That is, Perſia, ſo called of Elam the ſon of Shem.

[h] Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not profit them.

[i] I will place Nebuchad-nezzar there: and in theſe propheſies Jeremiah ſpeaketh of thoſe countries, which ſhould be ſubdued under the firſt of thoſe foure monarchies, whereof Daniel maketh mention.

[k] This may be referred to the empire of the Perſians and Medes after the Caldeans, or unto the time of Chriſt, as Chapt. 48. 47.

‡ *Ebr. hand.*

[a] After that God hath uſed the Babylonians ſervice to puniſh other nations, he ſheweth that their turn ſhall come to be puniſhed.

[b] Theſe were two of their chiefe idoles.

3 For out of the North there [c] commeth up a Nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, *and* depart, both man and beaſt.

4 In thoſe daies, and at that time, ſaith the Lord, the children of Iſrael ſhall [d] come, they, and the children of Judah together, going, and [e] weeping ſhall they goe, and ſeeke the Lord their God.

5 They ſhall aske the way to Zion, with their faces thitherward, *ſaying*, Come, and let us cleave to the Lord in a perpetuall covenant that ſhall not be forgotten.

6 ¶ My people hath beene *as* loſt ſheepe: their [f] ſhepheards have cauſed them to goe aſtray, and have turned them away to the mountaines: they have gone from [g] mountaine to hill, *and* forgotten their reſting place.

7 All that found them, have devoured them, and their enemies ſaid, Wee offend not, becauſe they have ſinned againſt the Lord, [h] the habitation of juſtice, even the Lord the hope of their fathers.

8 [i] Flee from the mids of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates [k] before the flocke.

9 For loe, I will raiſe, and cauſe to come up againſt Babel, a multitude of mightie nations from the North country, and they ſhal ſet themſelves in aray againſt her, whereby ſhe ſhall be taken: their arrowes *ſhall be* as of a ſtrong man, which is expert, *for* none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoile: all that ſpoile her, [l] ſhall be ſatisfied, ſaith the Lord.

11 Becauſe ye were glad and rejoiced in deſtroying mine heritage, *and* becauſe yee are growne fat, as the calves in the graſſe, [m] and neyed like ſtrong *horſes*,

12 *Therefore* your mother ſhall be ſore confounded, and ſhe that bare you, ſhall be aſhamed: behold, the uttermoſt of the nations *ſhall be* a deſert, a drie land, and a wilderneſſe.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhall be wholly deſolate: every one that goeth by Babel, ſhall be aſtoniſhed, [n] and hiſſe at all her plagues.

14 [o] Put your ſelves in aray againſt Babel round about: all yee that bend the bow ſhoot at her, ſpare no arrowes: for ſhee hath [p] ſinned againſt the Lord.

15 Crie againſt her round about: ſhe hath ‡ given her hand: her foundations are falne, *and* her walles are deſtroied: for it is the vengeance of the Lord: take vengeance upon her: as ſhee hath done, doe unto her.

16 Deſtroy the [q] ſower from Babel, and him that handleth the ſithe in the time of harveſt: becauſe of the ſword of the oppreſſour, they ſhall turne everie one to his people, and they ſhall flee everie one to his owne land.

17 Iſrael *is like* ſcattered ſheepe: the lions have diſperſed them: firſt the King of [r] Aſhur hath devoured him: and laſt, this Nebuchad-nezzar King of Babel hath broken [ſ] his bones.

18 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will viſite the king of Babel and his land, as I have viſited the King of Aſhur.

19 And I will bring Iſrael againe to his habitation: he ſhall feed on Carmel and Baſhan, and his ſoule ſhall be ſatisfied upon the mount Ephraim and Gilead.

20 In thoſe daies, and at that time, ſaith the Lord, the iniquitie of Iſrael ſhall bee ſought for: and there ſhall be none: and the ſinnes of Judah, and they ſhall not be found: for I will be mercifull unto them whom I reſerve.

21 Goe up againſt the land of the [t] rebels, *even* againſt it, and againſt the inhabitants * of ‡ Pekod: deſtroy, and lay it waſte after them, ſaith the Lord, and doe according to all that I have commanded thee.

22 A crie of a battell *is* in the land, and of great deſtruction.

23 How is the [v] hammer of the whole world deſtroied and broken! how is Babel become deſolate among the nations!

24 I have ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hoſtes in the land of the Caldeans.

26 Come againſt her ‡ from the utmoſt border: open her ſtore houſes: tread on her as on ſheaves, and deſtroy her utterly: let nothing of her be left.

27 Deſtroy all her [x] bullocks: let them goe downe to the ſlaughter. Woe unto them, for their day is come, *and* the time of their viſitation.

28 The voice of them that [y] flee, and eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

29 Call up the archers againſt Babel: all yee that bend the bow, beſiege it round about: let none therof eſcape: * recompenſe

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[c] To wit, the Medes, and the Perſians.

[d] When Cyrus ſhall take Babel.

[e] Reade Chapt. 31. 9.

[f] Their governors and miniſters by their examples, have provoked them to idolatry.

[g] They have committed idolatrie in everie place.

[h] For the Lord dwelt among thẽ in his Temple, and would have maintained them by his juſtice againſt their enemies.

[i] When God ſhall deliver you by Cyrus.

[k] That is, moſt forward & without feare.

[l] Shall be made rich thereby.

[m] For joy of the victorie, that yee had againſt my people.

[n] In ſigne of contempt and diſdaine.

[o] He ſpeaketh to the enemies, the Medes and Perſians.

[p] Though the Lord called the Babylonians his ſervants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, & to profit themſelves, it is here called ſin.

‡ *Or, yeeld, or made peace.*

[q] Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

[r] Meaning, Tiglathpelezar who caried away the ten tribes.

[ſ] He caried away the reſt, to wit, Judah and Benjamin.

[t] That is, Babylon: thus the Lord raiſeth up Cyrus.

* *Ezek.* 23.23

‡ *Or, of them that ſhould bee viſited.*

[v] Nebuchad-nezzar, who had ſmitten downe all the princes and people of the world.

‡ *Ebr. from the end.*

[x] Her princes & mightie men.

[y] Of the Jewes which ſhould be delivered by Cyrus.

* *Revel* 18.6.

her according to her work, *and* according to all that ſhe hath done, doe unto her: for ſhe hath been proud againſt the Lord, *even* againſt the holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be deſtroied in that day, ſaith the Lord.

31 Behold, I *come* unto thee, O proud *man*, ſaith the Lord God of hoſtes: for thy day is come, *even* the time that I will viſit thee.

32 And the proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devoure all round about him.

33 Thus ſaith the Lord of hoſtes, The children of Iſrael and the children of Judah were oppreſſed together: and all that took them captives, held them, *and* would not let them goe.

34 *But* their ſtrong Redeemer, whoſe name *is* the Lord of hoſtes, he ſhall maintaine their cauſe, that he might give reſt to the land, [z] and diſquiet the inhabitants of Babel.

[z] He ſheweth that when God executeth his judgements againſt his enemies, that his Church ſhall then have reſt.

35 A ſword *is* upon the Caldeans, ſaith the Lord, and upon the inhabitants of Babel, and upon her Princes, and upon her wiſe men.

36 A ſword *is* upon the ‡ ſouthſayers, and they ſhall dote: a ſword *is* upon her ſtrong men, and they ſhall be afraid.

‡ *Ebr. lyars.*

37 A ſword *is* upon their horſes, and upon their charets, and upon all the multitude that are in the mids of her, and they ſhall be like women: a ſword *is* upon her treaſures, and they ſhall be ſpoiled.

38 A [a] drought *is* upon her waters, and they ſhall be dried up: for it is the land of graven images, and they dote upon their idoles.

[a] For Cyrus did cut the river Euphrates, and divided the courſe thereof into many ſtreames, ſo that it might be paſſed over, as though there had been no water: which thing hee did by the counſel of two of Belſhazzars captaines, who conſpired againſt their king, becauſe he had gelded the one of them in deſpight, and ſlain the ſonne of the other.

39 Therefore the [b] Ziims with the Jims ſhall dwell *there*, and the ‡ Oſtriches ſhall dwell therein: for it ſhall bee no more inhabited, neither ſhall it be inhabited from generation to generation.

[b] Reade Iſa. 13. 21.

‡ *Ebr. ſons of the oſtriches, or yong.*

40 As God deſtroied * Sodom and Gomorah with the places thereof neere about, ſaith the Lord, *ſo* ſhall no man dwell there, neither ſhall the ſonne of man remaine therein.

* *Gen.* 19. 24. *Iſa.* 13. 19.

41 ¶ Behold, a people ſhal come from the North, and a great nation, and many kings ſhall be raiſed up from the [c] coaſts of the earth.

[c] Meaning, that the Perſians ſhould gather their armie of many nations.

42 They ſhall hold the bow and the buckler: they are cruell and unmercifull: their voice ſhall roare like the ſea, and they ſhall ride upon horſes, *and* be put in aray like men to the battell againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [d] waxed feeble: ſorrow came upon him, *even* ſorrow as of a woman in travaile.

[d] Which is meant of Belſhazzar, Dan. 5. 6.

44 Behold, he * ſhall come up like a Lion from the ſwelling of Jorden unto the ſtrong habitation: for I will make *Iſrael* to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoint againſt her? for who is like me, and who will appoint mee the time? and who is the [e] ſhepheard that will ſtand before me?

* *Chap* 49. 19.

[e] Reade Chap. 49. 19.

45 Therefore heare the counſell of the Lord that he hath deviſed againſt Babel, and his purpoſe that hee hath conceived againſt the land of the Caldeans: ſurely, the leaſt of the flocke ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the winning of Babel the earth is moved, and the crie is heard among the nations.

CHAP. LI.

6 *Why Babylon is deſtroied.* 41 *The vaine confidence of the Babylonians.* 43 *The vanitie of Idolaters.* 59 *Ieremiah giveth his booke to Sheraiah.*

THus ſaith the Lord, Behold, I will raiſe up againſt Babel, and againſt the inhabitants ‡ that lift up *their* heart againſt me, a deſtroying [a] winde,

‡ *Or, of the land that riſeth up.*

[a] The Medes and Perſians that ſhall deſtroy them as the winde doth the chaffe.

2 And will ſend unto Babel fanners that ſhall fanne her, and ſhall emptie her land: for in the day of trouble they ſhall be againſt her on everie ſide.

3 Alſo to the bender that bendeth his bowe, and to him that lifteth himſelfe up in his brigandine, *will I ſay*, Spare not her young men, but deſtroy all her hoſte.

4 Thus the ſlaine ſhall fall in the land of the Caldeans, and they that are thruſt through in her ſtreets.

5 For Iſrael hath beene no [b] widow, nor Judah from his God, from the Lord of hoſtes, though their land was filled with ſinne againſt the holy One of Iſrael.

[b] Though the were forſaken fo a time, yet the were not utterl caſt off, as thoug their husband were dead.

6 ¶ [c] Flee out of the middes of Babel, and deliver every man his ſoule: bee not deſtroied in her iniquitie: for this is the time of the Lords vengeance: he will render unto her a recompenſe.

[c] He ſheweth tha there remaine nothing for the that abide in Ba bylon, but deſtr ction, Chap. 17. 6 and 48. 6.

7 Babel *hath been* as a golden cup in the [d] Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore doe the nations [e] rage.

[d] By whom t Lord powred o the drinke of h vengeance, whom it pleaſ him.

[e] For the gr afflictions th they have felt the Babylonian

8 * Babel is ſuddenly falne, and deſtroied: howle for her, bring balme for her ſore, if ſhe may be healed.

* *Iſa.* 21. 9 *Revel.* 14. 8.

9 We would have cured Babel, but ſhe could not be healed: forſake her, and let [f] us goe everie one into his owne countrey: for her judgement is come up unto heaven, and is lifted up to the clouds.

[f] Thus the pe ple of God hort one anoth to goe to Zi and praiſe God.

10 The Lord hath brought forth our

[g] righteouſneſſe: come and let us declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‡ gather the ſhields: the Lord hath raiſed up the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set up the ſtandard upon the wals of Babel, make the watch ſtrong: ſet up the watchmen: prepare the ſcoutes: for the Lord hath both deviſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt upon many [i] waters, abundant in treaſures, thine end is come, *even* the ‡ end of thy covetouſneſſe.

14 The Lord of hoſtes hath ſworne by ‡ * himſelfe, *ſaying*, Surely I will fill thee with men as with caterpillers, and they ſhall crie and ſhout againſt thee.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heaven by his diſcretion.

16 He giveth by *his* voice the multitude of waters in the heaven, and he cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treaſures.

17 Everie man is a beaſt by *his owne* [k] knowledge: everie founder is confounded by the graven image: for his melting is but falſhood, and there is no breath therein.

18 They are vanitie, *and* the worke of errours: in the time of their [l] viſitation they ſhall periſh.

19 The [m] portion of Jaakob *is* not like them: for he is the maker of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſtes *is* his Name.

20 Thou art mine [n] hammer, *and* weapons of warre: for with thee will I break the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I break horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake old and young, and by thee will I breake the young man and the maid.

23 I will alſo break by thee the ſhepheard, and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render unto Babel, and to all the inhabitants of the Caldeans all their evill that they have done in Zion, *even* in your ſight, ſaith the Lord.

25 Behold, I *come* unto thee, O deſtroying [o] mountain, ſaith the Lord, which deſtroieſt all the earth: and I will ſtretch out mine hand upon thee, and roule thee downe from the [p] rockes, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroied for ever, ſaith the Lord.

27 Set up a ſtandard in the land: blow the trumpets among the nations: prepare the nations againſt her: call up the kingdomes of [q] Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for the deviſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel have ceaſed to fight: they have remained in their holds: their ſtrength hath failed, *and* they were like women: they have burnt her dwelling places, *and* her barres are broken.

31 A poſte ſhall run to meet the poſte, and a meſſenger to meet the meſſenger, to ſhew the King of Babel, that his citie is taken on a [r] ſide thereof.

32 And that the paſſages are ſtopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lord of hoſtes the God of Iſrael, The daughter of Babel *is* like a threſhing floore: the time of her threſhing *is come*: yet a little while, and the time of her harveſt [ſ] ſhall come.

34 Nebuchad-nezzar the King of Babel hath [t] devoured me, and deſtroied me: he hath made me an emptie veſſell: he ſwallowed me up like a dragon, and filled his belly with my delicates, *and* hath caſt me out.

35 The ſpoile of me, and that which was left of me, *is brought* unto Babel, ſhall the inhabitant of Zion ſay: and my blood unto the inhabitants of Caldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold I will maintain thy [v] cauſe, and take vengeance for thee; and I will dry up the ſea, and dry up her ſprings.

37 And Babel ſhalbe *as* heaps, a dwelling place for dragons, an aſtoniſhment,

[g] In approving our cauſe, and puniſhing our enemies.

‡ Or, *fill, or multiply.*

[h] For the wrong done to his people and to his Temple, Chap. 50. 28.

[i] For the land of Caldea was full of rivers which ranne into Euphrates.

‡ Or, *meaſure.*

‡ *Ebr. his ſoule.*

* *Amos.* 6. 8.

* *Chap.* 10. 12.

[k] Reade Chapt. 10. 14.

[l] When God ſhall execute his vengeance.

[m] That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

[n] Hee meaneth, the Medes and Perſians, as he did before call the Babylonians his hammer, Chapt. 50. 23.

[o] Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.

[p] Frõ thy ſtrong holds and fortreſſes.

[q] By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of divers nations.

[r] By turning the courſe of the river, one ſide was made open, and the reedes that did grow in the water, were deſtroied, which Cyrus did by the counſell of Gobria and Gabatha, Belſhazzars captaines.

[ſ] When ſhe ſhall bee cut up and threſhed.

[t] This is ſpoken in the perſon of the Jewes, bewailing their ſtate & the crueltie of the Babylonians.

[v] Thus the Lord eſteemeth the injurie done to his Church, as done to himſelfe, becauſe their cauſe is his.

and an hiſſing without an inhabitant.

38 They ſhal roare together like lions, and yell as the lions whelpes.

39 In their [x] heate I will make them feaſts, and I will make them drunken, that they may rejoice, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambes to the ſlaughter, *and* like rammes and goates.

41 How is [y] Sheſhach taken! and how is the glorie of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come up upon Babel: ſhe is covered with the multitude of the waves thereof.

43 Her cities are deſolate: the land is dry and a wilderneſſe, a land wherein no man dwelleth, neither doth the ſonne of man paſſe thereby.

44 I will alſo viſite Bel in Babel, and I will bring out of his mouth, that which [a] he hath ſwallowed up, and the nations ſhall runne no more unto him, and the wall of Babel ſhall fall.

45 My people, goe out of the mids of her, and deliver ye every man his ſoule from the fierce wrath of the Lord,

46 Leſt your heart even faint, and ye feare the rumour, that ſhall be heard in the land: the rumour ſhall come *this* yeere, and after that in the *other* [b] yeere *ſhall come* a rumour, and cruelty in the land, and ruler againſt ruler.

47 Therefore, behold, the daies come, that I will viſit the images of Babel, and the whole land ſhall be confounded, and all her ſlaine ſhall fall in the mids of her.

48 Then the heaven and [c] the earth, and all that is therein, ſhall rejoice for Babel: for the deſtroiers ſhall come unto her from the North, ſaith the Lord.

49 As Babel cauſed the [d] ſlain of Iſrael to fall, ſo by Babel the ſlain of all the earth did fall.

50 Ye that [e] have eſcaped the ſword, goe away, ſtand not ſtill: remember the Lord a farre off, and let Jeruſalem come into your minde.

51 We are [f] confounded becauſe we have heard reproach: ſhame hath covered our faces, for ſtrangers are come into the Sanctuaries of the Lords houſe.

52 Wherefore behold, the daies come, ſaith the Lord, that I will viſite her graven images, and through all her land, the wounded ſhall groane.

53 Though Babel ſhould mount up to [g] heaven, and though ſhe ſhould defend her ſtrength on high, *yet* from me ſhall her deſtroiers come, ſaith the Lord.

54 A ſound of a cry *commeth* from Babel, and great deſtruction from the land of the Caldeans,

55 Becauſe the Lord hath laid Babel waſte, and deſtroied from her the great voice, and her waves ſhall roare like great waters, *and* a ſound was made by their noiſe,

56 Becauſe the deſtroier is come upon her, *even* upon Babel, and her ſtrong men are taken, their bowes are broken: for the Lord God that recompenſeth, ſhall ſurely recompenſe.

57 And I will [h] make drunke her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: and they ſhall ſleepe a perpetuall ſleepe, and not wake, ſaith the King, whoſe name *is* the Lord of hoſtes.

58 Thus ſaith the Lord of hoſtes, The [i] thicke wall of Babel ſhall be broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vaine, and the folke in the fire, for they ſhall be weary.

59 The word which Jeremiah the Prophet commanded Sherajah the ſonne of Nerijah, the ſonne of Maaſejah, when he went with Zedekiah the king of Judah into Babel, in the [k] fourth yeere of his reigne, and this Sherajah was a peaceable prince.

60 So Jeremiah wrote in a booke all the evill that ſhould come upon Babel, *even* all theſe things, that are written againſt Babel.

61 And Jeremiah ſaid to Sherajah, When thou commeſt unto Babel, and ſhalt ſee, and ſhalt reade all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for ever.

63 And when thou haſt made an end of reading this booke, thou ſhalt binde a [l] ſtone to it, and caſt it in the mids of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned, and ſhall not riſe from the evill, that I will bring upon her: and they ſhall be [m] weary. Thus farre *are* the words of Jeremiah.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehojachin is brought forth of priſon, and fed like a King

ZEdekiah [*] *was* one and twenty yeere old when he began to reigne, and he reigned eleven yeeres in Jeruſalem, and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And he did evill in the eyes of the Lord, according to all that Jehojakim had done.

[x] When they are inflamed with ſurfetting & drinking, I will feaſt with them, alluding to Belſhazzars banquet, Dan. 5. 2.

[y] Meaning Babel, as Chapt. 25. 26.

[z] The great armie of the Medes and Perſians.

[a] That is, his gifts and preſents, which he had received as part of the ſpoil of other nations, & which the idolaters brought unto him from al countries.

[b] Meaning, that Babylon ſhould not bee deſtroied all at once but by little and little ſhould be brought to nothing: for the firſt yeare came the tidings, the next yeere the ſiege, and in the third yeare it was taken: yet this is not that horrible deſtruction which the Prophets threatned in many places: for that was after this when they rebelled, and Darius overcame them by the policie of Zopyrus, and hanged three thouſand gentlemen, beſides the common people.

[c] All creatures in heaven and earth, ſhall rejoice and praiſe God for the deſtruction of Babylon the great enemie of his Church.

[d] Babylon did not onely deſtroy Iſrael, but many other nations.

[e] Yee that are now captives in Babylon.

[f] He ſheweth, how they ſhould remember Jeruſalem by lamenting the miſerable affliction thereof.

[g] For the walles were two hundred foot high.

[h] I will ſo aſtoniſh them by afflictions, that they ſhall not know which way to turne them.

[i] The thickneſſe of the wall was fiftie foot thicke.

[k] This was not in the time of his captivitie, but ſeven yeeres before, when he went either to gratulate Nebuchadnezzar, or to intreat of ſome matters.

[l] St. John in his Revelation alludeth to this place, when hee ſaith, that the Angel tooke a milſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon, Revel. 18. 21.

[m] They ſhall not be able to reſiſt, but ſhall labour in vaine.

[*] 2 *King.* 24. 18. 2 *Chr.* 36. 11.

3 [a] Doubtleſſe becauſe the wrath of the Lord was againſt Jeruſalem and Judah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 * But in the ninth yeere of his reign, in the tenth moneth, the tenth *day* of the moneth, came Nebuchad-nezzar king of Babel, he, and all his hoſte againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the citie was beſieged unto the eleventh yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the citie was broken up, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate between the two wals, which was by the kings garden: (now the Caldeans *were* by the citie round about) and they went by the way of the wilderneſſe.

8 But the armie of the Caldeans purſued after the king, and tooke Zedekiah in the deſert of Jericho, and all his hoſte was ſcattered from him.

9 Then they tooke the king, and caried him up unto the king of Babel to Riblah, in the land of Hamath, [c] where he gave judgement upon him.

10 And the king of Babel ſlew the ſons of Zedekiah before his eies: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eies of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in priſon till the day of his death.

12 Now in the fifth moneth, in the [d] tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe ſteward, which [e] ſtood before the king of Babel in Jeruſalem,

13 And burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and all the great houſes burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe ſteward, brake downe all the walles of Jeruſalem round about.

15 Then Nebuzar-adan the chiefe ſteward, carried away captive *certaine* of the poore of the people, and the reſidue of the people that remained in the citie, and thoſe that were fled and fallen to the king of Babel, with the reſt of the multitude.

16 But Nebuzar-adan the chiefe ſteward left certaine of the poore of the land, to dreſſe the vines, and to till the land.

17 Alſo the [f] pillars of braſſe that were in the Houſe of the Lord, and the baſes, and the braſen Sea, that was in the Houſe of the Lord, the Caldeans brake, and caried all the braſſe of them to Babel.

18 The pots alſo and the [g] beſoms, and the inſtruments of muſick, and the baſins, and the incenſe diſhes, and all the veſſels of braſſe wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpans, and the baſins, and the pots, and the candleſtickes, and the incenſe diſhes, and the cups, *and* all that was of gold, and that was of ſilver, tooke the chiefe ſteward away.

20 With the two pillars, one Sea, and twelve braſen bulles, that were under the baſes, which king Salomon had made in the houſe of the Lord: the braſſe of all theſe veſſels was without [h] weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threed of twelve cubites did compaſſe it, and the thickneſſe thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of braſſe *was* upon it, and the height of one chapiter was five cubites with net-work, and pomegranates upon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates *were* like unto theſe.

23 And there were ninetie and ſixe pomegranates on a ſide: *and* all the pomegranates upon the net-work *were* an [i] hundreth round about.

24 And the chiefe ſteward tooke Sherajah the chiefe Prieſt, and Zephaniah [k] the ſecond Prieſt, and the three keepers of the doore.

25 Hee tooke alſo out of the citie an Eunuch, which had the overſight of the men of warre, and [l] ſeven men that were in the Kings preſence, which were found in the citie, and Sopher captaine of the hoſte, who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel ſmote them, and ſlew them in Riblah, in the land of Hamath: thus Judah was caried away captive out of his owne land.

28 ¶ This is the people whom Nebuchad-nezzar caried away captive, in the [m] ſeventh yeere, *even* three thouſand Jews, and three and twentie.

29 In the [n] eighteenth yeere of Nebuchadnezzar, he caried away captive from Jeruſalem eight hundreth thirtie and two ‡ perſons.

[a] So the Lord puniſhed ſinne by ſinne, and gave him up to his rebellious heart, till hee had brought the enemie upon him to leade him away, and his people.

* 2 *Kin.* 25. 1. *and Ier.* 39. 1.

[b] Reade Chapt. 39. 4.

[c] Reade 2 King. 25. 6. and chapt. 39. 5.

[d] In the 2 King. 25. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.

[e] That is, which was his ſervant, as 2 King. 25. 8.

[f] Of theſe pillars reade, 1 King. 7. 15.

[g] Which were alſo made of braſſe, as 1 Kin. 7. 45.

[h] It was ſo much in quantitie.

[i] But becauſe of the roundneſſe no more could bee ſeene but ninetie and ſixe.

[k] Which ſerved in the high Prieſts ſtead, if hee had any neceſſary impediment.

[l] In the 2 King. 25. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them.

[m] Which was the latter end of the ſeventh yeer of his reigne, and the beginning of the eight.

[n] In the latter end alſo of that yeere, and the beginning of the nineteenth.

‡ *Ebr. ſoules.*

30 In the three and twentieth yeare of Nebuchad-nezzar, Nebuzar-adan the chiefe ſteward caried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* foure thouſand and ſixe hundred.

31 And in the ſeven and thirtieth yeare of the captivitie of Iehojachin king of Iudah, in the twelfth moneth, in the five and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeare of his reigne, [o] lifted up the head of Iehojachin king of Iudah, and brought him out of priſon.

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings, that were with him in Babel,

33 And changed his priſon [p] garments, and he did continually eate bread before him all the daies of his life.

34 His portion *was* a [q] continuall portion given him of the king of Babel, every day a certaine, all the daies of his life untill he died.

[o] That is, reſtored him to liberty and honour.

[p] And gave him princely apparell.

[q] That is, hee had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe hee obeyed Jeremiah the Prophet, vvhereas the other vvere cruelly ordered, that vvould not obey him.

LAMENTATIONS.

Chap. I.

1 The Prophet bewaileth the miſerable eſtate of Ieruſalem, 5 and ſheweth that they are plagued becauſe of their ſins. The firſt and ſecond Chapter begin every verſe according to the letters of the Hebrew Alphabet. The third hath three verſes for every letter, and the fourth is as the firſt.

How doth [a] the city remaine ſolitary that was full of people? ſhe is as a widow: ſhe that was great among the nations, *and* [b] princeſſe among the provinces, is made tributary.

2 Shee weepeth continually in the [c] night, and her teares *run downe* by her cheeks: among all her [d] lovers, ſhe hath none to comfort her: *all* her friends have dealt unfaithfully with her, *and* are her enemies.

3 Iudah is caried away captive, becauſe of [e] affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, *and* findeth no reſt: all her perſecutors tooke her in the ſtraits.

4 The waies of Zion lament, becauſe no man commeth [f] to the ſolemne feaſts: all her gates are deſolate: her Prieſts ſigh: her virgins are diſcomfited, and ſhe is in ‡ heavineſſe.

5 Her adverſaries [g] are the chiefe, *and* her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, *and* her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her Princes are become [h] like Harts that find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembred the daies of her affliction, and of her rebellion, *and* all her pleaſant things that ſhe had in times paſt, when her people [i] fell into the hand of the enemy, and none did helpe her: the adverſaries ſaw her, *and* did mock at her [k] Sabbaths.

8 Jeruſalem hath grievouſly ſinned, therefore ſhe is ‡ in deriſion: all that honoured her, deſpiſe her, becauſe they have ſeen her filthineſſe: yea ſhe ſigheth and turneth backward.

9 [l] Her filthineſſe *is* in her skirts: ſhe remembred not her laſt end, therefore ſhe came downe wonderfully: ſhee had no comforter: O Lord, behold mine affliction: for the enemy ‡ is proud.

10 The enemy hath ſtretched out his hand upon all her pleaſant things: for ſhe hath ſeen the heathen enter into her Sanctuarie, whom [m] thou didſt command, that they ſhould not enter into thy Church.

11 All her people ſigh and ſeek *their* bread: they have given their pleaſant things for meat to refreſh the ſoule: ſee, O Lord, and conſider: for I am become vile.

12 Have ye no regard, all ye that paſſe by *this* way? behold, and ſee, if there be any [n] ſorrow like unto my ſorrow, which is done unto mee, wherewith the Lord hath afflicted *me* in the day of his fierce wrath.

13 From above hath [o] he ſent fire into my bones, which prevaileth againſt them: he hath ſpread a net for my feet, *and* turned me back: he hath made me deſolate, *and* daily in heavineſſe.

14 The [p] yoke of my tranſgreſſions is bound upon his hand: they are wrapped, and come up upon my neck: hee hath made my ſtrength to fall: the Lord hath delivered me into *their* hands, neither am I able to riſe up.

15 The Lord hath troden under foot all my valiant men in the midſt of mee: he hath called an aſſembly againſt me to deſtroy my young men: the Lord hath troden [q] the wine-preſſe upon the virgin the daughter of Judah.

16 * For theſe things I weepe: mine eye, *even* mine eye caſteth out water, becauſe the comforter that ſhould refreſh

[a] The Prophet vvondereth at the great judgement of God, ſeeing Ieruſalem, which was ſo ſtrong & ſo full of people, to bee now deſtroied and deſolate.

[b] Which had chiefe rule over many provinces and countries.

[c] So that ſhee taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians, vvhich promiſed helpe.

[e] For her cruelty toward the poore and oppreſſion of ſervants, Ier. 34. 11.

[f] As they uſed to come up vvith mirth and joy, Pſal. 42.4.

‡ *Ebr. bitterneſſe.*

[g] That is, have rule over her, Deut. 28. 44.

[h] As men pined away vvith ſorrow, and that have no courage.

[i] In her miſery ſhe conſidered the great benefits and commodities that ſhe had loſt.

[k] At her religion and ſerving of God, vvhich vvas the greateſt griefe to the godly.

‡ *Or, driven away.*

[l] She is not aſhamed of her ſin, although it be manifeſt.

‡ *Ebr. hath magnified himſelfe.*

[m] God forbiddeth that the Ammonites & Moabites ſhould enter into the Congregation of the Lord, and under them hee comprehendeth all enemies, Deut. 23.3.

[n] Thus Ieruſalem lamenteth, moving others to pity her, and to learne by her example.

[o] This declareth that vvee ſhould acknowledge God to be the authour of all our afflictions, to the intent that vvee might ſeeke unto him for remedy.

[p] Mine heavie ſins are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

[q] He hath troden them under foot as they that tread grapes in the vvinepreſſe.

* *Ier.* 14. 17. *Chap* 2.18.

my ſoule, is farre from me: my children are deſolate, becauſe the enemie prevailed.

17 Zion ſtretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Jaakob round about him: Jeruſalem is [r] as a menſtruous woman in the midſt of them.

18 The Lord is righteous: for I have rebelled againſt his ‡ commandement: heare, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivitie.

19 I called for my lovers, *but* they deceived mee: my Prieſts and mine Elders periſhed in the city, while they [ſ] ſought their meat to refreſh their ſoules.

20 Behold, O Lord, how I am troubled: my bowels ſwell: mine heart is turned within me, for I am full of heavineſſe: the ſword ſpoileth abroad, as death *doth* at home.

21 They have heard that I mourne, *but* there *is* none to comfort me: all mine enemies have heard of my trouble, *and* are glad, that thou haſt done it: thou wilt bring the day, that thou haſt pronounced, and they ſhall be like unto me.

22 [t] Let all their wickedneſſe come before thee: ‡ doe unto them, as thou haſt done unto me, for all my tranſgreſſions: for my ſighes are many, and mine heart is heavie.

CHAP. II.

HOw hath the Lord [a] darkned the daughter of Zion in his wrath! *and* hath caſt downe from [b] heaven unto the earth the beautie of Iſrael, and remembred not his [c] footſtoole in the day of his wrath!

2 The Lord hath deſtroied all the habitations of Jaakob, and not ſpared: he hath throwne downe in his wrath the ſtrong holds of the daughter of Judah: he hath caſt them downe to the ground: hee hath polluted the kingdome and the Princes thereof.

3 He hath cut off in his fierce wrath all the [d] horne of Iſrael: he hath drawne back his [e] right hand from before the enemy, and there was kindled in Jaakob like a flame of fire, which devoured round about.

4 He [f] hath bent his bow like an enemie: his right hand was ſtretched up as an adverſary, and ſlew all that was pleaſant to the eye in the Tabernacle of the daughter of Zion: hee powred out his wrath like fire.

5 The Lord was an enemy: he hath devoured Iſrael, *and* conſumed all his palaces: hee hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah lamentation and mourning.

6 For he hath deſtroied his Tabernacle, as a garden, he hath deſtroied his Congregation: the Lord hath cauſed the feaſts and Sabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his wrath the King and the Prieſt.

7 The Lord hath forſaken his Altar: he hath abhorred his Sanctuary: he hath given into the hand of the enemie the wals of her palaces: they have made a [g] noiſe in the houſe of the Lord, as in the day of ſolemnity.

8 The Lord hath determined to deſtroy the wall of the daughter of Zion: he ſtretched out a line, he hath not withdrawne his hand from deſtroying: therefore he made the rampart [h] and the wall to lament: they were deſtroyed together.

9 Her gates are ſunke to the ground: he hath deſtroied and broken her barres: the king and her princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‡ receive *any* viſion from the Lord.

10 The Elders of the daughter of Zion ſit upon the ground and keep ſilence: they have caſt up duſt upon their heads: they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels ſwell: my liver is powred upon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſucklings ‡ ſwoone in the ſtreets of the citie.

12 They have ſaid to their mothers, Where is ‡ bread and drink? when they ſwooned as the wounded in the ſtreets of the city, *and* when they ‡ gave up the ghoſt in their mothers boſome.

13 [i] What thing ſhall I take to witneſſe for thee? what thing ſhall I compare to thee, O daughter Jeruſalem? what ſhall I liken to thee that I may comfort thee, O virgin daughter Zion? for thy breach *is* great like the Sea: who can heale thee?

14 Thy prophets have [k] looked out vaine and fooliſh things for thee, and they have not diſcovered thine iniquity to turne away thy captivity, and have looked out for thee falſe ‡ propheſies, and cauſes of baniſhment.

15 All that paſſe by the way, clap their hands at thee: they hiſſe and wag their head upon the daughter Jeruſalem, *ſaying*, Is this the city that men call, The perfection of beauty, *and* the joy of the whole earth?

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[r] Which becauſe of her polution was ſeparate from her husband, Levi. 15.19. and was abhorred for the time.

‡ *Ebr. mouth.*

[ſ] That is, they died for hunger.

[t] Of deſiring vengeance againſt the enemy, read Jer. 11.20. & 18.21.

‡ *Or, gather them like grapes.*

[a] That is, brought her from proſperity to adverſity.

[b] Hath given her a moſt ſore fall.

[c] Alluding to the Temple, or to the Arke of the covenant, which was called the footſtoole of the Lord, becauſe they ſhould not ſet their mindes ſo low, but lift up their hearts toward the heavens.

[d] Meaning, the glory and ſtrength, as 1 Sam. 2.1.

[e] That is, his ſuccour which hee was wont to ſend us, when our enemies oppreſſed us.

[f] Shewing, that there is no remedy but deſtruction, where God is the enemy.

[g] As the people were accuſtomed to praiſe God in the ſolemne feaſts with a loud voice, ſo now the enemies blaſpheme him with ſhouting and crying.

[h] This is a figurative ſpeach, as that was, when he ſaid, the waies did lament, Chap. 1.4. meaning, that this ſorrow was ſo great that the inſenſible things had their part thereof.

‡ *Or, finde.*

‡ *Or, faint.*

‡ *Ebr. wheat and wine.*

‡ *Ebr. powred out the ſoule.*

[i] Meaning, that her calamity was ſo evident, that it need no witneſſes.

[k] Becauſe the falſe prophets called themſelves Seers, as the other were called, therefore hee ſheweth that they ſaw amiſſe, becauſe they did not reprove the peoples faults, but flattered them in their ſins, which was the cauſe of their deſtruction.

‡ *Or, burden.*

16 All thine enemies have opened their mouth againſt thee: they hiſſe and gnaſh the teeth, ſaying, Let us devoure it: certainely this is the day that we looked for: we have found *and* ſeen it.

17 * The Lord hath done that which he had purpoſed: hee hath fulfilled his word that he had determined of old time: he hath throwne down, and not ſpared: he hath cauſed thine enemy to rejoyce over thee, and ſet up the horne of thine adverſaries.

18 Their heart * cried unto the Lord, O wall of the daughter Zion, let teares run downe like a river, day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Ariſe, cry in the night, in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the ſtreets.

20 Behold, O Lord, and conſider to whom thou haſt done thus: ſhall the women eat their fruit, *and* children of a ‡ ſpan long? ſhall the Prieſt and the Prophet be ſlaine in the Sanctuary of the Lord?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlaine *them* in the day of thy wrath: thou haſt killed and not ſpared.

22 Thou haſt called as in a ſolemne day my ‡ terrours round about, ſo that in the day of the Lords wrath none eſcaped nor remained: thoſe that I have nouriſhed and brought up, hath mine enemy conſumed.

Chap. III.

1 I Am the man that hath ſeen [a] affliction in the rod of his indignation.

2 He hath led me, and brought mee into darkneſſe, but not to light.

3 Surely he is turned againſt mee: hee turneth his hand *againſt mee* all the day.

4 My fleſh and my skinne hath he cauſed to waxe old, *and* he hath broken my bones.

5 He hath [b] builded againſt me, and compaſſed *me* with gall and labour.

6 He hath ſet me in dark places, as they that be dead for ever.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heavie.

8 Alſo when I cry and ſhout, he ſhutteth out my [c] prayer.

9 He hath [d] ſtopped up my waies with hewen ſtone, *and* turned away my paths.

10 [e] He was unto me *as* a beare lying in wait, *and as* a lyon in ſecret places.

11 He hath ſtopped my waies, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow and made me a marke for the arrow.

13 He cauſed ‡ the arrows of his quiver to enter into my reines.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſſe, *and* made mee drunken with [f] wormewood.

16 Hee hath alſo broken my teeth with ſtones, *and* hath covered me with aſhes.

17 Thus my ſoule was farre off from peace: I forgate proſperity.

18 And I ſaid, My ſtrength and mine hope [g] is periſhed from the Lord.

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My ſoule hath them in remembrance, and is humbled [h] in me.

21 I conſider this is mine heart: therefore have I hope.

22 It is the Lords [i] mercies that we are not conſumed, becauſe his compaſſions faile not.

23 *They are* renewed [k] every morning: great is thy faithfulneſſe.

24 The Lord *is* my [l] portion, ſaith my ſoule: therefore will I hope in him.

25 The Lord is good unto them that truſt in him, *and* to the ſoule that ſeeketh him.

26 It is good both to truſt, and to wait for the ſalvation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He ſitteth alone, [n] and keepeth ſilence, becauſe hee hath borne it upon him.

29 He putteth his [o] mouth in the duſt, if there may be hope.

30 He giveth his cheeke to him that ſmiteth him: he is filled full with reproches.

31 For the Lord will not forſake for ever.

32 But though he ſend affliction, yet will he have compaſſion according to the multitude of his mercies.

33 For hee doth not [p] puniſh ‡ willingly, nor afflict the children of men,

34 In ſtamping under his feet all the priſoners of the earth,

35 In overthrowing the right of a man before the face of the moſt High.

36 In ſubverting a man in his cauſe: the Lord [q] ſeeth it not.

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* Levit. 26. 15. 25. Deut. 28. 15. 25.

* Ier. 14. 17. Chap. 1. 16.

‡ Or, brought up in their owne hands.

‡ Or, enemies, whom I feared.

[a] The Prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when hee declareth the deſtruction of Ieruſalem, as Ierem. 20. 2.

[b] He ſpeaketh this as one that felt Gods heavie judgements, which he greatly feared, and therefore ſetteth them out with this diverſitie of words.

[c] This is a great temptation to the godly, when they ſee not the fruit of their praiers, and cauſeth them to thinke that they are not heard, which thing God uſeth to doe, that they might pray more earneſtly and the oftner.

[d] And keepeth me in hold as a priſoner.

[e] He hath no pity on me.

‡ Ebr. ſonnes.

[f] With great anguiſh and ſorow he hath made me to loſe my ſenſe.

[g] Thus with paine he was driven to and fro betweene hope and deſpaire, as the godly oftimes are, yet in the end, the Spirit getteth the victory.

[h] He ſheweth that God thus uſeth to exercise his, to the intent that hereby they may know themſelves, and feele his mercy.

[i] Conſidering the wickedneſſe of man, it is marvaile that any remaineth alive: but onely that God for his own mercies ſake, and for his promiſe wil ever have his Church to remaine, though they bee never ſo few in number, Iſa. 1. 9.

[k] We feele thy benefits daily.

[l] The godly put their whole confidence in God, and therefore look for none other inheritance, as Pſal. 16. 5.

[m] He ſheweth that we can never begin too timely to be exerciſed under the croſſe, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.

[n] He murmureth not againſt God, but is patient.

[o] Hee humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.

[p] Hee taketh no pleaſure in it, but doth it of neceſſity for our amendment, when hee ſuffereth the wicked to oppreſſe the poore.

‡ Ebr. with his heart.

[q] He doth not delight therein.

37 Who is he then that ſaith, and it commeth to paſſe, and the Lord [r] commandeth it not?

[r] He ſheweth that nothing is done without Gods providence.

38 Out of the mouth of the moſt High proceedeth not [ſ] evill and good?

[ſ] That is, adverſitie, and proſperitie, Amos, 3. 6.

39 Wherefore *then* is the living [t] man ſorrowfull? man *ſuffereth* for his ſinne.

[t] When God afflicteth him.

40 Let us ſearch and trie our waies, and turne againe to the Lord.

41 Let us lift up our [v] hearts with our hands unto God in the heavens.

[v] That is, both hearts and hands: for els to lift up the hands is but hypocriſie.

42 We have ſinned, and have rebelled, *therefore* thou haſt not ſpared.

43 Thou haſt covered *us* with wrath, and perſecuted us: thou haſt ſlaine *and* not ſpared.

44 Thou haſt covered thy ſelfe with a cloud, that *our* praiers ſhould not paſſe through.

45 Thou haſt made us *as* the * off-ſcouring and refuſe in the mids of the people.

* 1 Cor. 4. 13.

46 All our enemies have opened their mouth againſt us.

47 Feare, and a ſnare is come upon us *with* deſolation and deſtruction.

48 Mine eye caſteth out rivers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not,

50 Till the Lord looke downe, and behold from heaven.

51 Mine eye [x] breaketh mine heart, becauſe of all the daughters of my citie.

[x] I am overcome with ſore weeping for all my people.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have ſhut up my life [y] in the dungeon: and caſt a ſtone upon me.

[y] Reade Ier. 37. 16. how he was in the mirie priſon.

54 Waters flowed over mine head, *then* thought I, I am deſtroyed.

55 I called upon thy Name, O Lord, out of the low dungeon.

56 Thou haſt heard my voice: ſtoppe not thine eare from my ſigh, *and* from my cry.

57 Thou dreweſt neere in the day that I called upon thee: thou ſaidſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, *and* haſt redeemed my life.

[z] Meaning, the cauſe wherefore his life was in danger.

59 O Lord, thou haſt ſeene my wrong, judge thou my cauſe.

60 Thou haſt ſeene al their vengeance, *and* all their deviſes againſt me.

61 Thou haſt heard their reproach, O Lord, *and* al their imaginations againſt me.

62 The lips *alſo* of thoſe that roſe againſt mee, and their whiſpering againſt me continually.

63 Behold, their ſitting downe and their riſing up, *how* I am their ſong.

64 * Give them a recompence, O Lord, according to the worke of their hands.

* Pſal. 28. 4.

65 Give them ‡ ſorrow of heart, *even* thy curſe to them.

‡ *Or, an obſtinate heart.*

66 Perſecute with wrath, and deſtroy them from under the heaven, O Lord.

CHAP. IV.

HOw is the [a] gold become ſo ‡ dim! the moſt fine gold is changed, *and* the ſtones of the Sanctuarie are ſcattered in the corner of every ſtreet.

[a] By the gold, he meaneth the Princes, as by the ſtones, he underſtandeth the Prieſts.

‡ *Or, hid.*

2 The noble ‡ men of Zion comparable to fine gold, how are they eſteemed as earthen [b] pitchers, *even* the worke of the hands of the potter!

‡ *Or, ſonnes.*

[b] Which are of ſmall eſtimation, and have none honour.

3 Even the dragons [c] draw out the breaſts, and give ſucke to their young, *but* the daughter of my people *is become* cruel like the [d] Oſtriches in the wilderneſſe.

[c] Though the dragons be cruel, yet they pitie their yong, and nouriſh them, which thing Jeruſalem doth not.

[d] The women forſake their children, as the Oſtrich doth her egges, Iob 39. 17.

4 The tongue of the ſucking childe cleaveth to the roofe of his mouth for thirſt: the young children aske bread, *but* no man breaketh it unto them.

5 They that did feed delicately, periſh in the ſtreets: they that were brought up in Scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the ſin of Sodom that was * deſtroied as in a moment, and ‡ none pitched camps againſt her.

* Gen. 19. 25.

‡ *Or, no ſtrength was againſt her.*

7 Her * Nazarites were purer then the ſnow, *and* whiter then the milke: they were more ruddy in body, then the redde precious ſtones: they were *like* poliſhed Saphir.

* Num. 6. 2.

8 *Now* their [e] viſage is blacker then a coale: they cannot know them in the ſtreets: their skin cleaveth to their bones: it is withered, like a ſtocke.

[e] They that were before moſt in Gods favour, are now in greateſt abomination unto him.

9 They that be ſlaine with the ſword, are better then they that are killed with hunger: for they fade away *as* they were ſtricken thorow for the [f] fruits of the field.

[f] For lacke of food they pine away & conſume.

10 The hands of the pitifull women have ſodden their owne children, *which* were their meat in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have beleeved that the adverſarie and the enemie ſhould have entred into the gates of Jeruſalem:

13 For the ſinnes of her Prophets, *and* the iniquities of her Prieſts, that have ſhed the blood of the juſt in the mids of [g] her.

[g] Hee meaneth that theſe things are come to paſſe therefore, contrary to all mens expectations.

14 They have wandred *as* blinde men [h] in the ſtreets, and they were polluted with

[h] Some referre this to the blinde men, which, as they went, ſtumbled on the blood whereof the citie was full.

with blood, ſo that [i] they would not touch their garments.

15 *But* they cried unto them, Depart, ye poluted, depart, depart, touch not: therefore they fled away, and wandered: they have ſaid among the heathen, They ſhall no more dwell there.

16 The ‡ anger of the Lord hath ſcattered them, he will no more regard them: [k] they reverenced not the face of the Prieſts, nor had compaſſion of the Elders.

17 Whiles we waited for our vaine help our eyes failed: for in our waiting we looked for [l] a nation that could not ſave us.

18 They hunt our ſteps that we cannot goe in our ſtreets: our end is neere, our daies are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the Eagles of the heaven: they purſued us upon the mountaines, and laid wait for us in the wilderneſſe.

20 The [m] breath of our noſtrils, the Anointed of the Lord was taken in their nets, of whom we ſaid, Under his ſhadow we ſhall bee preſerved alive among the heathen.

21 Rejoice and be glad, [n] O daughter Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through unto thee: thou ſhalt be drunken ‡ and vomit.

22 Thy puniſhment is accompliſhed, O daughter Zion: he [o] will no more cary thee away into captivitie, *but* he will viſit thine iniquitie, O daughter Edom, he will diſcover thy ſinnes.

Chap. V.

The praier of Ieremiah.

Remember, O Lord, what is come upon us: [a] conſider, and behold our reproch.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe, even without father, *and* our mothers are as widowes.

4 We have drunken our [b] water for money, *and* our wood is ſold *unto us*.

5 Our necks are under perſecution, we are weary, and have no reſt.

6 We have given our [c] hands to the Egyptians, *and* to Aſſhur, to be ſatisfied with bread.

7 Our fathers have ſinned, and are not, and we have borne their [d] iniquities.

8 Servants have ruled over us, none would deliver us out of their hands.

9 We gate our bread with the *perill* of our lives, becauſe of the ſword [e] of the wilderneſſe.

10 Our skinne was blacke like as an oven, becauſe of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Judah.

12 The princes are hanged up by [f] their hand, the faces of the Elders were not had in honour.

13 They took the yong men to grind, and the children fell under [g] the wood.

14 The Elders have ceaſed from the [h] gate, *and* the yong men from their ſongs.

15 The joy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now unto us, that we have ſinned.

17 Therefore our heart is heavie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion which is deſolate: the foxes run upon it.

19 *But* thou, O Lord, remaineſt for [k] ever: thy throne from generation to generation.

20 Wherefore doeſt thou forget us for ever, *and* forſake us ſo long time?

21 [l] Turne thou us unto thee, O Lord, and we ſhall be turned: renew our daies as of old.

22 But thou haſt utterly rejected us: thou art exceedingly angry againſt us.

[i] Meaning, the heathen which came to deſtroy them, could not abide them.

‡ Or, *face.*

[k] That is, the enemies.

[l] He ſheweth two principall cauſes of their deſtruction: their cruelty, and their vaine confidēce in man: for they truſted in the helpe of the Egyptians.

[m] Our king Joſiah, in whom ſtood our hope of Gods favour, and on whom depended our ſtate & life, was ſlain, whom hee calleth anointed, becauſe he was a figure of Chriſt.

[n] This is ſpoken by deriſion.

‡ Or, *ſhew thy nakedneſſe.*

[o] He comforteth the Church by that, after ſeventie yeares their ſorrowes ſhall have an end, whereas the wicked ſhould be tormented for ever.

[a] This praier, as is thought, was made when ſome of the people were caried away captive, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour: albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus praied.

[b] Meaning, their extream ſervitude and bondage.

[c] Wee are joined in league & amity with them, or have ſubmitted our ſelves unto them.

[d] As our fathers have beene puniſhed for their ſins, ſo wee that are culpable of the ſame ſinnes, are puniſhed.

[e] Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer us to goe and ſeeke our neceſſarie food.

[f] That is, by the enemies hand.

[g] Their ſlaverie was ſo great that they were not able to abide it.

[h] There were no more lawes, nor forme of common wealth.

[i] With weeping.

[k] And therefore thy covenant and mercies can never faile.

[l] Whereby is declared, that it is not in mans power to turne to God, but is onely his worke to cōvert us, and thus God worketh in us before we can turne to him, Ier. 31.18.

EZEKIEL.

The Argument.

After that Iehojachin, by the counſell of Ieremiah and Ezekiel, had yeelded himſelfe to Nebuchad-nezzar, and ſo went to captivitie with his mother, and divers of his princes, and of the people, certaine began to repent and murmure that they had obeied the Prophets counſell, as though the thing which they had propheſied ſhould not come to paſſe, and therefore their eſtate ſhould bee ſtill miſerable under the Caldeans, By reaſon whereof hee confirmeth his former propheſies, declaring by new viſions and revelations ſhewed unto him, that the citie ſhould moſt certainely be deſtroied, and the people grievouſly tormented by Gods plagues, inſomuch that they that remained, ſhould be brought into cruell bondage. And leſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God will deliver his Church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoiced in their miſeries,

ſeries, The effect of the one and the other ſhould chiefly be performed under Chriſt, of whom in this booke are many notable promiſes, and in whom the glory of the new Temple ſhould perfectly be reſtored. Hee propheſied theſe things in Caldea, at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeare of Iehojachins captivitie.

CHAP. I.

1 The time wherin Ezekiel propheſied, and in what place. 3 His kinred. 5 The viſion of the foure beaſts. 26 The viſion of the throne.

IT came to paſſe in the [a] thirtieth yeare, in the fourth *moneth*, *and* in the fift *day* of the month (as I was among the captives by the river [b] Chebar) that the heavens were opened, and I ſaw the viſions of [c] God.

2 In the fift *day* of the moneth (which was the fift yeare of King Joachins captivitie)

3 The word of the Lord came unto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, where the [d] hand of the Lord was upon him.

4 And I looked, and behold, [e] a whirlewind came out of the North, a great cloud and a fire wrapped about it, and a brightneſſe *was* about it, and in the mids thereof, *to wit*, in the mids of the fire *came out* as the likeneſſe of ‡ amber.

5 Alſo out of the middes thereof *came* the likeneſſe of foure [f] beaſts, and this was their forme: they had the appearance of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feet *were* ſtreight feet, and the ſole of their feet, *was* like the ſole of a calves foot, and they ſparkled like the appearance of bright braſſe.

8 And the hands of a man *came out* from under their wings in the foure parts of them, and they foure had their faces and their wings.

9 They were [g] joyned by their wings one to another, *and* when they went forth, they returned not, *but* every one went ſtreight forward.

10 And the ſimilitude of their faces *was as* [h] the face of a man: and they foure had the face of a lion on the right ſide, and they foure had the face of a bullocke on the left ſide: they foure alſo had the face of an Eagle.

11 Thus were their faces: but their wings *were* ſpread out above: two *wings* of every one were joined one to another, and two covered their bodies.

12 And every one went ſtreight forward: they went whither their ‡ ſpirit led them, *and* they returned not when they went forth.

13 The ſimilitude alſo of the beaſts, *and* their appearance *was* like burning coales of fire, *and* like the appearance of lampes: *for the fire* ranne among the beaſts, and the fire gave a gliſter, and out of the fire there went lightning.

14 And the beaſts ranne, and [i] returned like unto lightning.

15 ¶ Now as I beheld the beaſts, behold, a wheele *appeared* upon the earth by the beaſts, having foure faces.

16 The faſhion of the wheeles and their worke *was* like unto a [k] Chryſolite: and they foure had one forme, and their faſhion, and their worke *was* as one wheele in *another* wheele.

17 When they went, they went upon their foure ſides, *and* they returned not when they went.

18 They had alſo ‡ rings, and height, and were *fearefull* to behold, and their rings were full of eies, round about them foure.

19 And when the beaſts went, the wheeles went with them: and when the beaſts were lift up from the earth, the wheeles were lift up.

26 Whither their ſpirit led them, they went, *and* thither did the ſpirit of the wheeles leade them, and the wheeles were lifted up beſides them: for the ſpirit of the beaſts *was* in the wheeles.

21 When the *beaſts* went, they went, and when they ſtood, they ſtood, and when they were lifted up from the earth, the wheeles were lifted up beſides them: for the ſpirit of the beaſts *was* in the wheeles.

22 And the ſimilitude of the firmament upon the heads of the beaſts *was* wonderfull, like unto Chryſtall, ſpread over their heads above.

23 And under the firmament *were* their wings ſtreight, the one toward another: every one had two, which covered them, and every one had two, which covered their bodies.

24 And when they went forth, I heard the noiſe of their [l] wings like the noiſe of great waters, *and* as the voice of the Almighty, *even* the voice of ſpeach, as the noiſe of an hoſte: *and* when they ſtood, they [m] let downe their wings.

25 And there was a voice from the firmament, that was over their heads, when they ſtood, *and* had let downe their wings.

26 And above the firmament that was over their heads, *was* the faſhion of a throne like unto a Saphire ſtone, and

[a] After that the booke of the Law was found, which was the eighteenth yeare of the reign of Joſiah, ſo that five and twenty yeare, after this Book was found, Jeconiah was led away captive with Ezekiel (and many of the people) who the firſt yere after ſaw theſe viſions.

[b] Which was a part of Euphrates ſo called.

[c] That is, notable, and excellent viſions, ſo that it might be known, it was no natural dreame, but came of God.

[d] That is, the Spirit of propheſie, as Chap. 3. 22. and 37. 1.

[e] By this diverſitie of words, hee ſignifieth the fearfull judgement of God, and the great afflictions that ſhould come upon Jeruſalem.

‡ *Or, pale yellow.*

[f] Which were the foure Cherubims that repreſented the glory of God, as Chap. 3. 23.

[g] The wing of the one touched the wing of the other.

[h] Every Cherubim had foure faſes, the face of a man, and of a lion on the right ſide, and the face of a bullocke, and of an eagle on the left ſide.

‡ *Ebr. whither their ſpirit or wil was to goe.*

[i] That is, when they had executed Gods will: for afore they returned not, till God had changed the ſtate of things.

[k] The Hebrew word is Tarſhiſh: meaning that the color was like the Cilician ſea, or a precious ſtone ſo called.

‡ *Or, the trent.*

[l] Which declared the ſwiftnes, and the fearefulneſſe of Gods judgements.

[m] Which ſignified, that they had no power of themſelves, but onely waited to execute Gods commandement.

upon the ſimilitude of the throne *was* by appearance, as the ſimilitude of a man above upon it.

27 And I ſaw as the appearance of amber, *and* as the ſimilitude of fire [n] round about within it to looke to, even from his loines upward: and to looke to, even from his loines downeward, I ſaw as a likeneſſe of fire, and brightneſſe round about it.

28 As the likenes of the bow that is in the cloud in the day of raine, ſo *was* the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord: and when I ſaw it, I fell[o] upon my face, and I heard a voice of one that ſpake.

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND[a] he ſaid unto me, [b] Sonne of man, ſtand up upon thy feet, and I will ſpeake unto thee.

2 [c] And the Spirit entred into me, when he had ſpoken unto me, and ſet me upon my feet, ſo that I heard him that ſpake unto me.

3 And he ſaid unto me, Sonne of man, I ſend thee to the children of Iſrael, to a rebellious nation, that hath rebelled againſt me: *for* they and their fathers have rebelled againſt mee, even unto this very day.

4 For *they are* ‡ impudent children, and ſtiffe hearted: I doe ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

5 But ſurely they will not heare, neither indeed will they ceaſe, for they are a rebellious houſe: yet ſhall they know that [d] there hath been a Prophet among them.

6 And thou ſon of man, [e] feare them not, neither be afraid of their words, although rebels, and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor bee afraid at their looks, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeake my words unto them: *but* ſurely they will not heare, neither will they indeed ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay unto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and [f] eate that I give thee.

9 And when I looked up, behold, an hand was ſent unto me, and loe, a roule of a booke *was* therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God, and with the conſtant boldneſſe of the Spirit, is ſent unto the people that were in captivitie. 17 The office of true miniſters.

MOreover he ſaid unto me, Sonne of man, [a] eate that thou findeſt: eate this roule, and goe, *and* ſpeake unto the houſe of Iſrael.

2 So I opened my mouth, and hee gave me this roule to eat.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roule that I give thee, Then did I eat it, and it was in my mouth as ſweet as honie.

4 And he ſaid unto me, Sonne of man, goe, *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an ‡ unknowne tongue, or of an hard language, *but* to the houſe of Iſrael:

6 Not to many people of an unknown tongue, or of an hard language, whoſe words thou canſt not underſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey me: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Behold, I have made thy face [b] ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I have made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious houſe.

10 He ſaid moreover unto me, Son of man, [c] receive in thine heart all my words that I ſpeake unto thee, and heare *them* with thine eares.

11 And goe, *and* enter to them that are led away captives unto the children of thy people, and ſpeake unto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not heare, neither will they indeed ceaſe.

12 Then the ſpirit tooke me up, and I heard behinde me a noiſe of a great ruſhing, *ſaying,* [d] Bleſſed *bee* the glory of the Lord out of his place.

13 *I heard* alſo the noiſe of the wings of the beaſts, that touched one another, and the ratling of the wheeles that were by them, even a noiſe of a great ruſhing.

14 So the Spirit lift me up, and tooke me away, and I [e] went in bitterneſſe, *and* indignation of my ſpirit, but the hand of the Lord was ſtrong upon me.

15 Then I came to them that were led away captives, to [f] Tel-abib, that dwelt by the river Chebar, and I ſate where they ſate, and remained there aſtoniſhed among them [g] ſeven daies.

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[n] Whereby was ſignified a terrible judgement toward the earth.

[o] Conſidering the majeſtie of God, and the weakeneſſe of fleſh.

[a] That is, the Lord.

[b] Meaning, man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.

[c] So that hee could not abide Gods preſence till Gods ſpirit did enter into him.

‡ Ebr. hard of face.

[d] This declareth on the one part, Gods great affection toward his people, that notwithſtãding their rebellion, yet hee will ſend his Prophets among thẽ, and admoniſheth his miniſters on the other part, that they ceaſe not to doe their duty, though the people be never ſo obſtinate: for the word of God ſhal be either to their ſalvation, or greater condemnation.

[e] Read Ier. 1.17. he ſheweth, that for none afflictions they ſhould ceaſe to doe their dueties.

[f] Hee doth not onely exhort him to his duety, but alſo giveth him the meanes wherewith he may bee able to execute it.

[g] Hee ſheweth, what were the contents of this booke, to wit, Gods judgements againſt the wicked.

[a] Whereby is meant, that none is meet to bee Gods meſſenger before he have received the word of God in his heart, as verſ. 10. and have a zeale thereto, and delight therein, as Ier. 15.16. Revel. 10.10.

‡ Ebr. deepe lips.

[b] God promiſeth his aſſiſtance to his miniſters, and that he will give them boldeneſſe and conſtancy in their vocation, Iſa. 50.7. Ier. 1.18. Mich. 3.8.

[c] Hee ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of themſelves, but that onely which they have recei- of the Lord.

[d] Whereby he ſignifieth that Gods glory ſhould not be diminiſhed although he departed out of his Temple: for this declared, that the citie and Temple ſhould be deſtroied.

[e] This ſheweth, that there is ever an infirmity of the fleſh which can never be ready to render full obedience to God, and alſo Gods grace, who ever aſſiſteth his, and overcommeth their rebellious affections.

[f] Which was a place by Euphrates, where the Jewes were priſoners.

[g] Declaring hereby, that Gods miniſters muſt with advivement & deliberation utter his judgements.

16 And at the end of ſeven daies, the word of the Lord came againe unto me, ſaying,

17 Sonne of man, I have made thee a [h] Watchman unto the houſe of Iſrael: therefore heare the word at my mouth, and give them warning from me.

18 When I ſhall ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt not him warning, nor ſpeake it to admoniſh the wicked of his wicked way, that he may live, the ſame wicked man ſhall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickedneſſe, nor from his wicked way, he ſhall die in his iniquity, but thou haſt delivered thy ſoule.

20 Likewiſe if a [i] righteous man turne from his righteouſneſſe, and commit iniquity, I will lay a [k] ſtumbling block before him, and he ſhall die, becauſe thou haſt not given him warning: he ſhall die in his ſin, and his [l] righteous deeds, which he hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Nevertheleſſe, if thou admoniſh that righteous man, that the righteous ſin not, and that he doth not ſin, he ſhall live becauſe he is admoniſhed: alſo thou haſt delivered thy ſoule.

22 And the [m] hand of the Lord was there upon me, and he ſaid unto me, Ariſe, *and* goe into the ‡ field, and I will there talke with thee.

23 So when I had riſen up, and gone forth into the field, behold, the [n] glory of the Lord ſtood there, as the glory which I ſaw by the river Chebar, and I fell down upon my face.

24 Then the Spirit entred into me, which [o] ſet me up upon my feet, and ſpake unto me, and ſaid to me, Come *and* [p] ſhut thy ſelfe within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall binde thee with them, and thou ſhalt not goe out among them.

26 And I will make thy tongue [q] cleave to the roofe of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall have ſpoken unto thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord God, He that heareth, let him heare, and he that leaveth off, * let him leave: for they are a rebellious houſe.

Chap. IV.

1 *The beſieging of the city of Ieruſalem is ſignified.* 9 *The long continuance of the captivity of Iſrael.* 16 *An hunger is propheſied to come.*

Thou alſo ſonne of man, take thee a bricke, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem,

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and lay engines of war againſt it round about.

3 Moreover, take an [a] Iron pan, and ſet it for a wall of Iron between thee and the city, and direct thy face toward it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this ſhall be a ſigne unto the houſe of Iſrael.

4 Sleep thou alſo upon thy left ſide, and lay the iniquity of the [b] houſe of Iſrael upon it: *according* to the number of the daies, that thou ſhalt ſleepe upon it, thou ſhalt beare their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the daies, *even* three hundred and ninety daies: ſo ſhalt thou beare the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleepe againe upon thy [c] right ſide, and thou ſhalt beare the iniquity of the houſe of Judah forty daies: I have appointed thee a day for a yeare, *even* a day for a yeare.

7 Therefore thou ſhalt direct thy face toward the ſiege of Jeruſalem, and thine [d] arme *ſhall be* uncovered, and thou ſhalt propheſie againſt it.

8 And behold, I will lay [e] bands upon thee, and thou ſhalt not turne thee from one ſide to another, till thou haſt ended the daies of thy ſiege.

9 Thou ſhalt take alſo unto thee wheat and barley, and beanes, and lentils, and millet, and [f] fitches, and put them in one veſſell, and make thee bread thereof *according* to the number of the daies, that thou ſhalt ſleep upon thy ſide: *even* [g] three hundred and ninety daies ſhalt thou eate thereof.

10 And the meat, whereof thou ſhalt eat, *ſhall be* by weight, *even* [h] twenty ſhekels a day: *and* from time to time ſhalt thou eat thereof.

11 Thou ſhalt drinke alſo water by meaſure, *even* the ſixth part of [i] an Hin: from time to time ſhalt thou drinke.

12 And thou ſhalt eate it *as* barley cakes, and thou ſhalt bake it [k] in the doung that commeth out of man, in their ſight.

13 And the Lord ſaid, So ſhall the

[h] Of this, read Chap. 33.2.

[i] If hee that hath been inſtructed in the right vvay turne back.

[k] I vvill give him up into a reprobate minde, Rom. 1. 28.

[l] Which ſeemed to have been done in faith, and vvere not.

[m] That is, the ſpirit of propheſie.

‡ Or, *valley*.

[n] Meaning, the viſion of the Cherubims, and the vvheeles.

[o] Read Chap. 2. 2.

[p] Signifying, that not only he ſhould not profit, but they ſhould grievouſly trouble and afflict him.

[q] Which declareth the terrible plague of the Lord, vvhen God ſtoppeth the mouthes of his miniſters, and that all ſuch are the rods of his vengeance that doe it.

* *Rev.* 22. 11.

[a] Which ſignified the ſtubberneſſe and hardneſſe of their heart.

[b] Hereby he repreſented the idolatry and ſinne of the ten tribes (for Samaria vvas on his left hand from Babylon) and hovv they had remained therein three hundred and ninety daies.

[c] Which declared Judah, vvho had novv from the time of Ioſiah ſlept in their ſins forty yeares.

[d] In token of a ſpeedy vengeance.

[e] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turne them.

[f] Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eate vvhatſoever they could get.

[g] Which vvere fourteen moneths that the city vvas beſieged, and this vvas as many daies as Iſrael ſinned yeares.

[h] Which make a pound.

[i] Read Exod. 29. 40.

[k] Signifying hereby, the great ſcarcity of fuell, and matter to burne.

children of Iſrael eat their defiled bread among the Gentiles, whither I will caſt them.

14 Then ſaid I, Ah, Lord God, behold, my ſoule hath not been poluted: for from my youth up, even unto this houre, I have not eaten of any thing dead, or torne in pieces, neither came there any [l] uncleane fleſh in my mouth.

15 Then he ſaid unto me, Lo, I have given thee bullockes [m] doung for mans doung, and thou ſhalt prepare thy bread therewith.

16 Moreover, He ſaid unto me, Son of man, behold, I will break [n] the ſtaffe of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall faile, they ſhall be aſtonied one with another, and ſhall conſume away for their iniquity.

Chap. V.

The ſigne of the haires, whereby is ſignified the deſtruction of the people.

And thou ſonne of man, take thee a ſharp knife, *or* take thee a barbours raſour and cauſe it [a] to paſſe upon thine head, and upon thy beard: then take thee balances to weigh, and divide the *haire.*

2 Thou ſhalt burne with fire the third part in the midſt of [b] the city, when the daies of the ſiege are fulfilled, and thou ſhalt take the *other* third part, and ſmite about it with a knife, and the *laſt* third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and binde them in thy [c] lap.

4 Then take of them againe and caſt them into the midſt of the fire, and burne them in the fire: [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſaith the Lord God, This is Jeruſalem: I have ſet it in the midſt of the nations and countries, *that* are round about her.

6 And ſhe hath changed my [e] judgements into wickedneſſe more then the nations, & my ſtatutes more then the countries that are round about her, for they have refuſed my judgements and my ſtatutes, *and* they have not walked in them.

7 Therefore thus ſaith the Lord God, Becauſe your [f] multitude is greater then the nations that are round about you, and ye have not walked in my ſtatutes, neither have ye kept my judgements: no, ye have not done according to the judgements of the nations that are round about you,

8 Therefore thus ſaith the Lord God, Behold, I, even I *come* againſt thee, *and* will execute judgement in the midſt of thee, *even* in the ſight of the nations.

9 And I will do in thee, that I never did *before*, neither will doe any more the like, becauſe of all thine abominations.

10 For in the midſt of thee, the fathers * ſhall eate their ſonnes, and the ſonnes ſhall eate their fathers, and I will execute judgement in thee, and the whole remnant of thee will I ſcatter into all the windes.

11 Wherefore, as I live, ſaith the Lord God, Surely, becauſe thou haſt defiled my Sanctuary with all thy filthineſſe, and with all thine abominations, therefore will I alſo deſtroy thee, neither ſhall mine eye ſpare *thee*, neither will I have any pity.

12 The third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and *another* third part ſhall fall by the ſword round about thee: and I will ſcatter the *laſt* third part into all windes, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I wil cauſe my wrath to ceaſe in them, and I will be [g] comforted: and they ſhall know, that I the Lord have ſpoken it in my zeale, when I have accompliſhed my wrath in them.

14 Moreover, I will make thee waſte, and abhorred among the nations that are round about thee, *and* in the ſight of all that paſſe by.

15 So thou ſhalt be a reproach and ſhame, a chaſtiſement and an aſtoniſhment unto the nations that are round about thee, when I ſhall execute judgements in thee, in anger and in wrath, and in ſharpe rebukes: I the Lord have ſpoken it.

16 When I ſhall ſend upon them the ‡ evill [h] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaffe of bread.

17 * So will I ſend upon you famine, and evill beaſts, and they ſhall ſpoile thee, and peſtilence and blood ſhall paſſe thorow thee, and I will bring the ſword upon thee: I the Lord have ſpoken it.

Chap. VI.

He ſheweth that Ieruſalem ſhall be deſtroyed for their idolatry. 8 He propheſieth the repentance of the remnant of the people, and their deliverance.

Againe the Word of the Lord came unto me, ſaying,

2 Sonne of man, Set thy face towards

[l] Much leſſe ſuch vile corruption.

[m] To be as fire to bake thy bread with.

[n] That is, the force & ſtrength wherwith it ſhould nouriſh, Iſa. 3. 1. Chap. 5. 17. and 14. 13.

[a] To ſhave thine head & thy beard,

[b] To wit, of that city which he had pourtraied upon the brick, Chap. 4. 1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchad-nezzar. By the ſword, thoſe that were ſlaine when Zedekiah fled, & thoſe that were caried away captive. And by the ſcattering into the winde, thoſe that fled into Egypt and into other parts after the city was taken.

[c] Meaning, that a very few ſhould be left, which the Lord would preſerve among all theſe ſtormes, but not without troubles and triall.

[d] Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

[e] My word and law into idolatrie and ſuperſtitions.

[f] Becauſe your idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters, read Iſa. 65. 11. or he condemneth their ingratitude in reſpect of his benefits.

* *Levit.* 26. 29. *Deut.* 28. 53. 2 *King.* 6. 29. *Lament.* 4. 10. *Baruch* 2. 3.

[g] That is, I will not be pacified till I be revenged, Iſa. 1. 24.

‡ *Or dangerous.*

[h] Which were the graſhoppers, mildew, and whatſoever were occaſions of famine.

* *Chap.* 14. 13.

wards the * mountaines of Iſrael, and propheſie againſt them,

3 And ſay, Ye mountaines of Iſrael, heare the word of the Lord God: thus ſaith the Lord God to the [a] mountaines and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places:

4 And your altars ſhall be deſolate, and your images of the [b] Sunne ſhall be broken: and I will caſt down your ſlaine men before your idols.

5 And I will lay the dead carkeiſes of the children of Iſrael before their [c] idols, and I will ſcatter your bones round about your altars.

6 In all your dwelling places the cities ſhall be deſolate, and the high places ſhall be laid waſte, ſo that your altars ſhall be made waſte and deſolate, and your idols ſhall be broken, and ceaſe, and your images of the Sun ſhall be cut in pieces, and your works ſhall be aboliſhed.

7 And the ſlaine ſhall fall in the midſt of you, and ye ſhall know that I am the Lord.

8 Yet will I leave a remnant, [d] that you may have *ſome* that ſhall eſcape the ſword among the nations, when you ſhall be ſcattered through the countries.

9 And they that eſcape of you, ſhall remember me among the nations, where they ſhall be in captivity, becauſe I am grieved for their whoriſh hearts, which have departed from me, and for their eyes, which have gone a whoring after their idols, and they [e] ſhall be diſpleaſed in themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I am the Lord, *and* that I have not ſaid in vaine that I would do this evill unto them.

11 Thus ſaith the Lord God, [f] Smite with thine hand, and ſtretch forth with thy foot, and ſay, Alas, for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence, and he that is neere, ſhall fall by the ſword, and he that remaineth and is beſieged, ſhall die by the famine: thus will I accompliſh my wrath upon them.

13 Then [g] ye ſhall know, that I am the Lord, when their ſlaine men ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountaines, and under every green tree, and under every thick oke, *which is* the place where they did offer ſweet ſavour to all their idols.

14 So will I * ſtretch mine hand upon them, and make the land waſte and deſolate [h] from the wilderneſſe unto Diblath in all their habitations, and they ſhal know that I am the Lord.

CHAP. VII.

The end of all the land of Iſrael ſhall ſuddenly come.

Moreover, the Word of the Lord came unto me, ſaying,

2 Alſo thou ſon of man, thus ſaith the Lord God, An end *is* come unto the land of Iſrael: the end is come upon the foure corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend my wrath upon thee, and will judge thee according to thy waies, and wil lay upon thee all [a] thine abominations.

4 Neither ſhall mine eye ſpare thee, neither will I have pity: but I will lay thy waies upon thee: and thine abomination ſhall be in the midſt of thee, and ye ſhall know that I am the Lord.

5 Thus ſaith the Lord God, ‡ Behold, one evill, *even one* evill is come.

6 An end is come, the end is come, it [b] watched for thee: behold, it is come.

7 The [c] morning is come unto thee, that dwelleſt in the land: the time is come, the day of trouble is neare, and not the [d] ſounding againe of the moutaines.

8 Now I will ſhortly powre out my wrath upon thee, and fulfill mine anger upon thee: I will judge thee according to thy waies, and will lay upon thee all thine abominations.

9 Neither ſhall mine eye ſpare *thee*, neither will I have pity, *but* I will lay upon thee according to thy waies, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I am the Lord that ſmiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rod flouriſheth: [f] pride hath budded.

11 [g] Cruelty is riſen up into a rod of wickedneſſe: none of them *ſhall remaine*, nor of their riches, nor of any of theirs, neither ſhall there be [h] lamentation for them.

12 The time is come, the day draweth neare: let not the buyer [i] rejoyce, nor let him that ſelleth, [k] mourne: for the wrath is upon all the multitude thereof.

13 For he that ſelleth, ſhall not [l] returne to that which is ſold, although they were yet alive: for the [m] viſion was unto all the multitude thereof, *and* they returned not, [n] neither doth any encourage himſelfe in the puniſhment of his life.

14 [o] They have blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is upon all the multitude thereof.

* Chap. 36.1

[a] Hee ſpeaketh to al the places where the Iſraelits accuſtomed to commit their idolatry, threatning them deſtruction.

[b] Read 2 King. 23.11.

[c] In contempt of their power and force, vvhich ſhall neither be able to deliver you, nor themſelves, 2 King 23.20.

[d] He ſheweth that in all dangers God will preſerve a few, vvhich ſhall be as the ſeed of his Church, & call upon his Name.

[e] They ſhall be aſhamed to ſee that their hope in idols was but vaine, and ſo ſhall repent.

[f] By theſe ſignes he would that the Prophet ſhould ſignifie the great deſtruction to come.

[g] That is, all nations, when you ſhal ſee my judgements.

* Chap. 5.14.

[h] Some read more deſolate then the wildernes of Diblath, which was in Syria, & bordered upon Iſrael, or from the wilderneſſe, which was South unto Diblath, which was North: meaning, the whole countrey.

[a] I vvill puniſh thee as thou haſt deſerved for thine idolatry.

‡ Or, *behold, evill commeth after evill.*

[b] He ſheweth that the judgements of God ever watch to deſtroy the ſinners, vvhich notvvithſtanding hee delaieth till there be no more hope of repentance.

[c] The beginning of his puniſhments is already come.

[d] Which vvas a voice of joy and mirth.

[e] The ſcourge is in a readineſſe.

[f] That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

[g] This cruell enemy ſhall be a ſharp ſcourge for their vvickedneſſe.

[h] Their ovvn affliction ſhall bee ſo great, that they ſhall have no regard to lament for others.

[i] For the preſent profit.

[k] For he ſhall loſe nothing.

[l] In the yeare of the Iubile, meaning, that none ſhould enjoy the priviledge of the Law. Lev. 25.13. for they ſhould al bee caried away captives.

[m] This viſion ſignified that all ſhould bee caried avvay, and none ſhould returne for the Jubile.

[n] No man, for all this, endeavoureth himſelfe, or taketh heart to repent for his evill life. Some read, for none ſhall be ſtrengthned in his iniquity of his life, meaning, that they ſhould gaine nothing by flattering themſelves in evill.

[o] The Iſraelites made a brag, but their hearts failed them.

15 The ſword *is* without, and the peſtilence, and the famine within: he that is in the field, ſhall die with the ſword, and he that is in the citie, famine and peſtilence ſhall devoure him.

16 But they that flee away from them, ſhall eſcape, and ſhall be in the mountaines, like the doves of the valleyes: all they ſhall mourne, everie one for his iniquitie.

17 * All hands ſhall be weake, and all knees ſhall fall away *as* water.

18 * They ſhall alſo gird themſelves with ſack-cloth, and feare ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſſe upon their heads.

* *Iſa.* 13 7. *Ierem.* 6. 24.
* *Iſa.* 15. 3. *Ier.* 48, 37.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be *caſt* farre off: their * ſilver and their gold cannot deliver them in the day of the wrath of the Lord: they ſhall not ſatisfie their ſouls, neither fill their bowels: for *this* ruine is for their iniquitie.

* *Prov.* 11. 4. *Zeph.* 1. 18. *Eclus.* 5. 8.

20 He had alſo ſet the beautie of his [p] ornament in majeſtie: but they made images of their abominations, *and* of their idoles therein: therefore have I ſet it farre from them.

[p] Meaning, the Sanctuarie.

21 And I will give it into the hands of the [q] ſtrangers to be ſpoiled, and to the wicked of the earth to be robbed, and they ſhall polute it.

[q] That is, of the Babylonians.

22 My face will I turn alſo from them, and they ſhall polute my [r] ſecret places: for the deſtroiers ſhall enter into it, and defile it.

[r] Which ſignifieth the moſt holy place, whereinto none might enter but the hie Prieſt.

23 ¶ Make a [ſ] chaine: for the land is full of the [t] judgement of blood, and the citie is full of crueltie:

[ſ] Signifying, that they ſhould bee bound and led away captives.

[t] That is, of ſins that deſerve death.

24 Wherefore I will bring the moſt wicked of the heathen: and they ſhall poſſeſſe their houſes: I will alſo make the pompe of the mightie to ceaſe, and their [v] holy places ſhall be defiled.

[v] Which was the Temple, that was divided into three parts, *Pſal.* 68. 35.

25 When deſtruction commeth, they ſhall ſeeke peace, and ſhall not *have* it.

26 Calamity ſhall come upon calamitie, and rumour ſhall be upon rumour: then ſhall they ſeeke a viſion of the Prophet: but the law ſhall periſh from the Prieſt, and counſell from the ancient.

27 The king ſhall mourne, and the prince ſhall be clothed with deſolation, and the hands of the people in the land ſhall be troubled: I will doe unto them according to their waies, and according to their judgments will I judge them, and they ſhall know that I am the Lord.

CHAP. VIII.

2 *An appearance of the ſimilitude of God.* 3 *Ezekiel is brought to Ieruſalem in the ſpirit.* 6 *The Lord ſheweth the Prophet the idolatries of the houſe of Iſrael.*

AND in the [a] ſixt yeere, in the [b] ſixt *moneth, and* in the fift *day* of the moneth, as I ſate in mine houſe, and the Elders of Judah ſate before me, the hand of the Lord God fell there upon me.

[a] Of the captivitie of Jeconiah.

[b] Which contained part of Auguſt, and part of September.

2 Then I beheld, and loe: *there was* a likeneſſe, as the appearance of [c] fire, to looke to, from his loines downeward: and from his loines upward, as the appearance of brightneſſe, and like unto amber.

[c] As Chap. 1. 27.

3 And he ſtretched out the likeneſſe of an hand, and took me by an hairy lock of mine head, and the Spirit lift me up between the earth, and the heaven, and brought me ‡ by a Divine [d] viſion to Jeruſalem, into the entry of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which provoked indignation.

‡ *Ebr. in the viſions of God*

[d] Meaning, that he was thus caried in ſpirit, and not in bodie.

[e] Which was the porch or the court, where the people aſſembled.

[f] So called, becauſe it provoked Gods indignation, which was the idole of Baal.

4 And behold, the glory of the God of Iſrael *was* there according to the viſion, that I ſaw [g] in the field.

[g] Reade Chapt. 3. 22.

5 Then ſaid he unto me, Sonne of man, lift up thine eies now toward the North. So I lift up mine eies toward the North, and behold, Northward, at the gate of the [h] altar, this idole of indignation *was* in the entry.

[h] That is, in the court where the people had made an altar to Baal.

6 He ſaid furthermore unto me, Sonne of man, ſeeſt thou not what they doe? *even* the great abominations that the houſe of Iſrael committeth here to cauſe *mee* to depart from [i] my Sanctuary? but yet turn thee *and* thou ſhalt ſee greater abominations.

[i] For God will not bee where idoles are.

7 And he cauſed me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then ſaid he unto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he ſaid unto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and ſaw, and behold, *there was* every ſimilitude of creeping things and [k] abominable beaſts, and all the idoles of the houſe of Iſrael, painted upon the wall round about.

[k] Which were forbidden in the Law, Levit. 11. 4.

11 And there ſtood before them ſeventie [l] men of the ancients of the houſe of Iſrael, and in the mids of them ſtood Jaazaniah, the Sonne of Shaphan, with every man his cenſer in his hand, and the vapour of the incenſe went up like [m] a cloud.

[l] Thus they that ſhould have kept all the reſt in the feare and true ſervice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

[m] It was in ſuch abundance.

12 Then ſaid he unto me, Sonne of man, haſt thou ſeen what the ancients of the houſe of Iſrael [n] doe in the darke, every one in the chamber of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.

[n] For beſides their common idolatrie, they had particular ſervice, which they had in ſecret chambers.

13 Againe, he ſaid alſo unto me, Turne thee again, *and* thou ſhalt ſee greater abominations that they doe.

14 And he cauſed me to enter into the entry of the gate of the Lords houſe, which was toward the North: and behold, there ſate women mourning [o] for Tammuz.

15 Then ſaid he unto me, Haſt thou ſeene *this*, O ſonne of man? Turne thee againe, *and* thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of the Lords houſe, and behold, at the doore of the Temple of the Lord, between the porch and the altar *were* about five and twenty men with their backes toward the Temple of the Lord, and their faces toward the Eaſt, and they worſhipped the ſunne toward the Eaſt.

17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſonne of man? Is it a ſmall thing to the houſe of Judah to commit theſe abominations which they doe here? for they have filled the land with crueltie, and have returned to provoke me: and loe, they have caſt out [p] ſtinke before their noſes.

18 Therefore will I alſo execute *my* wrath: mine eye ſhall not ſpare *them*: neither will I have pitie, and * though they crie in mine eares with a loud voice, *yet* will I not heare them.

Chap. IX.

1 *The deſtruction of the citie.* 4 *They that ſhall be ſaved, are marked.* 8 *A complaint of the Prophet for the deſtruction of the people.*

He cried alſo with a loud voice in mine eares, ſaying, The viſitations of [a] the citie draw neere, and every man hath a weapon in his hand to deſtroy it.

2 And behold, ſixe [b] men came by the way of the high gate, which lieth toward the [c] North, and every man a weapon in his hand, to deſtroy it: and one man among them was clothed with linnen, with a writers [d] Inke-horne by his ſide, and they went in and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was [e] gone up from the Cherub, whereupon he was, *and ſtood* on ‡ the doore of the houſe, and he called to the man clothed with linnen, which had the writers Inke-horne by his ſide.

4 And the Lord ſaid unto him, Goe through the mids of the citie, *even* through the mids of Jeruſalem, and ſet a ‡ marke upon the foreheads of them that [f] mourn: and cry for all the abominations that be done in the mids thereof.

5 And to the other he ſaid, that I might heare, Goe ye after him through the citie, and ſmite: let your eye ſpare none, neither have pitie.

6 Deſtroy utterly the old, *and* the young, and the maides, and the children, and the women, but touch no man, upon whom *is* the [g] marke, and begin at my Sanctuary. Then they began at the [h] ancient men, which were before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlaine, *then* goe forth: and they went out, and ſlew *them* in the citie.

8 Now when they had ſlaine them, and I had eſcaped, I fell downe upon my face, and cried, ſaying, [i] Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael, in powring out thy wrath upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, ſo that the land is [k] full of blood, and the citie full of corrupt judgement: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth *us* not.

10 As touching me alſo, mine eye ſhall not ſpare *them*, neither will I have pitie, *but* wil recompenſe their waies upon their heads.

11 And behold, the man clothed with linnen which had the Inke-horne by his ſide, made report, and ſaid, *Lord*, I have done as thou haſt commanded me.

Chap. X.

1 *Of the man that tooke hot burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearſall of the viſion of the wheeles, of the beaſts, and of the Cherubims.*

And as I looked, behold, in the * firmament that was above the head of the [a] Cherubims, there appeared upon them like unto the ſimilitude of a throne, as *it were* a ſaphir ſtone.

2 And he ſpake unto the man clothed with linnen, and ſaid, Go in between the wheels, *even* under the Cherub, and fill thine hands with coles of fire from between the Cherubims, and ſcatter them over [b] the city. And he went in, in my ſight.

3 Now the Cherubims ſtood upon the right ſide of the houſe, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [c] went up from the Cherub, *and ſtood* over the doore of the houſe, and the houſe was filled with the cloud, and the court was filled with the brightneſſe of the Lords glory.

5 And the [d] ſound of the Cherubims wings was heard into the utter court, as the voice of the Almighty God, when he ſpeaketh.

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[o] The Jews write that this was a prophet of the idoles, who after his death was once a yere mourned for in the night.

[p] Declaring, that the cenſings, and ſervice of the idolaters, are but infection and villanie before God.

* Prov. 1.28. Iſa. 46. 7. Jer. 11. 11. Mich. 3. 4.

[a] The time to take vengeance.

[b] Which were Angels in the ſimilitude of men.

[c] Signifying, that the Babylonians ſhould come from the North to deſtroy the cities and the Temple.

[d] To marke them that ſhould be ſaved.

[e] Which declared that he was not bound thereunto, neither would remain any longer, then there was hope that they would turn from their wickedneſſe and worſhip him aright.

‡ Or, *threſhold.*

‡ Or, *mark with Thau.*

[f] Hee ſheweth, what is the manner of Gods children whom hee marketh to ſalvation: to wit, to mourn & crie out againſt the wickedneſſe, which they ſee committed againſt Gods glorie.

[g] Thus in all his plagues the Lord preſerveth his ſmall number which hee marketh, as Exod. 12. 22. Revel. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is ſealed up to life everlaſting.

[h] Which were the chiefe occaſion of all theſe evils, as Chapt. 8. 11.

[i] This declareth, that the ſervants of God have a compaſſion, when they ſee his judgments executed.

[k] That is, with all kinde of wickedneſſe, reade Iſa. 1. 15.

* Chap. 1. 22.

[a] Which in the firſt Chap. verſ. 5. hee called the foure beaſts.

[b] This ſignified, that the Citie ſhould be burnt.

[c] Meaning, that the glory of God ſhould depart from the Temple.

[d] Reade Chapt. 1. 24.

6 And when he had commanded the man cloathed with linnen, ſaying, Take fire from between the wheels, *and* from between the Cherubims, then he went in and ſtood beſide the wheele.

7 And one Cherub ſtretched forth his hand from between the Cherubims, unto the fire, that was between the Cherubims, and tooke *thereof*, and put it into the hands of him that was clothed with linnen: who took it, and went out.

8 And there appeared in the Cherubims, the likeneſſe of a mans hand under their wings.

9 And when I looked up, behold, foure wheels *were* beſide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheels *was* as the colour of a [e] Chryſolite ſtone.

[e] Reade Chapt. 1. 6.

10 And their appearance (*for* they were all foure of one faſhion) was as if one wheele had been in *another* wheele.

11 When they went forth, they went upon their foure ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, *and* they [f] turned not as they went.

[f] Untill they had executed Gods judgements.

12 And their whole body, and their ‡ rings, and their hands, and their wings, and the wheels were full of eyes round about, *even* in the ſame foure wheels,

‡ *Or, trents.*

13 And *the Cherub* cried to theſe wheels in mine hearing, ſaying, O wheele.

14 And every *beaſt* had foure faces: the firſt face *was* the face of a Cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted up: * this is the beaſt that I ſaw at the river Chebar.

* *Chap. 1. 5.*

16 And when the Cherubims went, the wheels went by them: and when the Cherubims lift up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When the *Cherubims* ſtood, they ſtood: and when they were lifted up, they lifted themſelves up *alſo*: for the [g] ſpirit of the beaſt *was* in them.

[g] There was one conſent betweene the Cherubims & the wheels.

18 [h] Then the glory of the Lord departed from above the door of the houſe, and ſtood upon the Cherubims.

[h] Reade Chapt. 9. 3.

19 And the Cherubims lift up their wings, and mounted up from the earth in my ſight: when they went out, the wheeles alſo *were* beſides them: and *everie one* ſtood at the entry of the gate of the Lords Houſe, at the Eaſt ſide, and the glorie of the God of Iſrael *was* upon them on high.

20 * This is the [i] beaſt that I ſaw under the God of Iſrael by the river Chebar, and I knew that they were the Cherubims.

* *Chapt. 1. 15.*

[i] That is, the whole body of the foure beaſts or Cherubims.

21 Every one had foure faces, and every one foure wings, and the likeneſſe of mans hands was under their wings.

22 And the likeneſſe of their faces *was* the ſelfe ſame faces, which I ſaw by the river Chebar, *and* the appearance of the *Cherubims was* the ſelfe ſame, *and* they went every one ſtraight forward.

Chap. XI.

1 *Who they were that ſeduced the people of Iſrael.* 5 *Againſt theſe he propheſieth, ſhewing them how they ſhall be diſperſed abroad.* 19 *The renewing of the heart commeth of God.* 21 *He threatneth them that leane unto their owne counſels.*

MOreover, the Spirit lift me up, and brought me unto the Eaſt gate of the Lords Houſe, which lieth Eaſtward, and behold, at the entry of the gate *were* five and twenty men: among whom I ſaw Jaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benajah, the princes of the people.

2 Then ſaid he unto me, Son of man, theſe are the men that imagine miſchiefe, and deviſe wicked counſell in this citie.

3 *For* they ſay, [a] It is not neere, let us build houſes: this *citie* is the [b] cauldron, and we be the fleſh.

[a] Thus the wicked derided the Prophets, as though they preached but errours, and therefore gave themſelves ſtill to their pleaſures.

[b] We ſhall not be pulled out of Jeruſalem, till the houre of our death come, as the fleſh is not taken out of the cauldron till it be ſod.

4 Therefore propheſie againſt them, ſonne of man propheſie.

5 And the ſpirit of the Lord fell upon me, and ſaid unto me, Speake, Thus ſaith the Lord, O ye houſe of Iſrael, this have ye ſaid, and I know that which riſeth up of your mindes.

6 Many have ye murthered in this citie, and ye have filled the ſtreets thereof with the ſlaine.

7 Therfore thus ſaith the Lord God, They that ye have ſlaine and have laid in the mids of it, they are [c] the fleſh, and this *citie* is the cauldron, but I will bring you forth of the mids of it.

[c] Contrary to their vaine confidence, he ſheweth in what ſenſe this citie is the cauldron: that is, becauſe of the dead bodies that have beene murthered therin, and ſo lie as fleſh in the cauldron.

8 Ye have feared the ſword, and I will bring a ſword upon you ſaith the Lord God.

9 And I will bring you out of the mids thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgements among you.

[d] That is, of the Caldeans.

10 Ye ſhall fall by the ſword, *and* I will judge you in the border of [e] Iſrael, and ye ſhall know that I am the Lord.

[e] That is, in Riblah, reade 2 King. 25. 6.

11 This *citie* ſhall not be your cauldron, neither ſhall you be the fleſh in the mids thereof, *but* I will judge you in the border of Iſrael,

12 And ye ſhall know that I am the Lord: for ye have not walked in my ſtatutes, neither executed my judgments, but

have done after the manners of the heathen, that are round about you.

13 ¶ And when I propheſied, Pelatiah the ſonne of [f] Benajah died: then fell I downe upon my face, and cried with a loud voice, and ſaid, Ah Lord God, wilt thou then utterly deſtroy all the remnant of Iſrael?

14 Againe, the word of the Lord came unto me, ſaying,

15 Sonne of man, thy [g] brethren, *even* thy brethren, the men of thy kinred, and all the houſe of Iſrael, *wholy* are they unto whom the inhabitants of Jeruſalem have ſaid, Depart yee farre from the Lord: *for* the Land is given us in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord God, Although I have caſt them farre off among the heathen, and although I have ſcattered them among the countries: yet will I bee to them as a little [h] Sanctuarie in the Countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord God, I will gather you againe from the people, and aſſemble you out of the countries where you have beene ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the idols thereof, and all the abominations thereof from thence.

19 * And I will give them one heart, and I will put a new ſpirit within their bowels: and I will take the [i] ſtonie heart out of their bodies, and will give them an heart of fleſh,

20 That they may walke in my ſtatutes, and keep my judgements, and execute them: and they ſhall be my people, and I will be their God.

21 But upon them, whoſe heart is toward their idoles, and whoſe affection goeth after their abominations, I will lay their way upon their owne heads, ſaith the Lord God.

22 ¶ Then did the Cherubims lift up their wings, and the wheeles beſides them, and the glorie of the God of Iſrael *was* upon them on high.

23 And the glorie of the Lord went up from the mids of the citie, and ſtood upon the mountaine which is toward the Eaſt ſide of the citie.

24 Afterward the Spirit tooke me up, and brought me in a viſion by the ſpirit of God into Caldea to them that were led away captives: ſo the viſion that I had ſeene, went up from me.

25 Then I declared unto them that were [k] led away captives, all the things that the Lord had ſhewed me.

[f] It ſeemeth that this noble man died of ſome terrible death, and therefore the Prophet feared ſome ſtrange judgment of God toward the reſt of the people.

[g] They that remained ſtill at Jeruſalem, thus reproched them that were gone into captivitie, as though they were caſt off and forſaken of God.

[h] They ſhalbe yet a little Church: ſhewing that the Lord will ever have ſome to call upon his Name, whom hee will preſerve and reſtore, though they be for a time afflicted.

* *Ier.* 32.29. *Chap.* 36.26.

[i] Meaning, the heart whereunto nothing can enter, and regenerate them anew, ſo that their heart may be ſoft, and ready to receive my graces.

[k] When Jeconiah was led away captive.

Chap. XII.

1 The parable of the captivitie. 18 Another parable, whereby the diſtreſſe of hunger and thirſt is ſignified.

The word of the Lord alſo came unto me, ſaying,

2 Sonne of man, thou dwelleſt in the mids of a rebellious houſe, which have eies to ſee, and ſee [a] not: they have eares to heare, and heare not: for they are a rebellious houſe.

3 Therefore thou ſonne of man, ‡ prepare thy ſtuffe to goe into captivity, and goe forth by day in their ſight: and thou ſhalt paſſe from thy place to another place in their ſight, if it be poſſible that they may conſider it: for they are a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuffe by day in their ſight as the ſtuffe of him that goeth into captivitie: and thou ſhalt go forth at even in their ſight, as they that goe forth into captivitie.

5 Dig thou through the wall in their ſight, and carie out thereby.

6 In their ſight ſhalt thou beare it upon *thy* ſhoulders, *and* carie it forth in the darke: thou ſhalt cover thy face that thou ſee not the earth: for I have ſet thee *as* a [b] ſigne unto the houſe of Iſrael.

7 And as I was commanded, ſo I brought forth my ſtuffe by day, as the ſtuffe of one that goeth into captivitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, *and* I beare it upon *my* ſhoulder in their ſight.

8 And in the morning came the word of the Lord unto me, ſaying,

9 Sonne of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What [c] doſt thou?

10 *But* ſay thou unto them, Thus ſaith the Lord God, This ‡ burden *concerneth* the chiefe in Jeruſalem, and all the houſe of Iſrael that are among them.

11 Say, I am your ſigne: like as I have done, ſo ſhall it be done unto them: they ſhall goe into bondage *and* captivitie.

12 And the chiefeſt that is among them, ſhall beare upon his ſhoulder in the darke, and ſhall goe forth: they ſhall dig through the wall, to carrie out thereby: he ſhall cover his face, that he ſee not the ground with his eies.

13 My net will I alſo ſpread [d] upon him, and he ſhall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet ſhal he not ſee it, though he ſhall die there.

14 And I will ſcatter toward everie winde all that are about him to help him, and all his gariſons, and I will draw

[a] That is, they receive not the fruit of that which they ſee and heare.

‡ *Ebr make thee veſſels to goe into captivitie.*

[b] That as thou doſt, ſo ſhall they doe, and therefore in thee they ſhall ſee their owne plague and puniſhment.

[c] Doe not they deride thy doings?

‡ *Or, propheſie.*

[d] When the King ſhall thinke to eſcape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

out the ſword after them.

15 And they ſhall know that I am the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a [e] little number of them from the ſword, from the famine, and from the peſtilence, that they may declare all theſe abominations among the heathen, where they come, and they ſhall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came unto me, ſaying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulneſſe,

19 And ſay unto the people of the land: Thus ſaith the Lord God of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eate their bread with carefulneſſe, and drinke their water with deſolation: for the land ſhall be deſolate from her abundance becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhall be left void, and the land ſhall be deſolate, and yee ſhall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, ſaying,

22 Sonne of man, what is that proverbe that you have in the land of Iſrael, ſaying, The daies [f] are prolonged, and all viſions ‡ faile?

23 Tell them therefore, Thus ſaith the Lord God, I will make this proverbe to ceaſe, and they ſhall no more uſe it as a proverbe in Iſrael: but ſay unto them, the daies are at hand, and the effect of everie viſion.

24 For no viſion ſhall be any more in vaine, neither *ſhall there be* any flattering divination within the houſe of Iſrael.

25 For I am the Lord: I will ſpeake, *and* that thing that I ſhall ſpeake, ſhall come to paſſe: it ſhall be no more prolonged: for in your daies, O rebellious houſe, will I ſay the things, and will performe it, ſaith the Lord God.

26 Againe, the word of the Lord came unto me, ſaying,

27 Sonne of man, behold, they of the houſe of Iſrael ſay, The viſion that he ſeeeth, is for [g] many daies *to come*, and he propheſieth of the times that are farre off.

28 Therefore ſay unto them, Thus ſaith the Lord God, All my words ſhall no longer be delayed, but that thing which I have ſpoken, ſhall bee done, ſaith the Lord God.

Chap. XIII.

2 *The word of the Lord againſt falſe prophets, which teach the people the counſels of their owne hearts.*

And the word of the Lord came unto me, ſaying,

2 Sonne of man, propheſie againſt the prophets of * Iſrael, that propheſie, and ſay thou unto them, that propheſie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus ſaith the Lord God, Woe unto the fooliſh prophets that follow their owne ſpirit, and have ſeene nothing.

4 O Iſrael, thy prophets are like the foxes [b] in the waſte places.

5 [c] Ye have not riſen up in the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord.

6 They have ſeene vanitie, and lying divination, ſaying, the Lord ſaith it, and the Lord hath not ſent them: and they have made *others* to hope that they would confirme the word *of their propheſie*.

7 Have ye not ſeene a vaine viſion? and have ye not ſpoken a lying divination? [d] ye ſay, The Lord ſaith it, albeit I have not ſpoken.

8 Therefore thus ſaith the Lord God, Becauſe ye have ſpoken vanitie and have ſeene lies, therefore behold, I am againſt you, ſaith the Lord God.

9 And mine hand ſhall be upon the prophets that ſee vanitie, and divine lies: they ſhall not be in the aſſemblie of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhall know that I am the Lord God.

10 And therefore, becauſe they have deceived my people, ſaying, [f] Peace, and there was no peace: and one built up a [g] wall: and behold, the others daubed it with untempered *morter*,

11 Say unto them which daub it with untempered *morter*, that it ſhall fall: *for* there ſhall come a great ſhowre, and I will ſend hail-ſtones, which ſhall cauſe it to fall, and a ſtormy wind ſhall break it.

12 Loe, when the wall is falne, ſhall it not bee ſaid unto you, Where is the daubing wherewith ye have daubed it?

13 Therfore thus ſaith the Lord God, I will cauſe a ſtormie winde to break forth in my wrath, and a great ſhowre ſhall be in mine anger, and haile-ſtones in *mine* indignation to conſume it.

14 So I will deſtroy the wall that yee have daubed with untempered *morter*, and bring it downe to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the mids thereof, and ye ſhall know, that I am the Lord.

15 Thus will I accompliſh my wrath

[e] Which ſhould beare his Name, and ſhould be his Church, reade Chap. 11. 16.

[f] Becauſe they did not immediately ſee the propheſies accompliſhed, they contemned them as though they ſhould never be fulfilled.

‡ *Or, take none effect.*

[g] That is, it ſhall not come to paſſe in our daies, and therefore we care not for it: thus the wicked ever abuſe Gods patience and benignitie.

* *Chap. 14. 9.*

[a] After their own fantaſie, and not as having the revelation of the Lord, Jer. 23. 16.

[b] Watching to deſtroy the vineyard.

[c] He ſpeaketh to the governors and true miniſters that ſhould have reſiſted them.

[d] Yee promiſed peace to this people, and now yee ſee their deſtruction, ſo that it is manifeſt, that ye are falſe prophets.

[e] That is, in the booke of life, wherein the true Iſraelites are written.

[f] Reade Jerem. 6. 14.

[g] Whereas the true Prophets propheſied the deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary, and flattered them in their vanities, ſo that what one falſe prophet ſaid, (which is here called the building of the wall) another falſe prophet would affirme, though hee had neither occaſion nor good ground to beare him.

upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will ſay unto you, The wall is no more, neither the daubers thereof,

16 *To wit*, the Prophets of Iſrael, which propheſie upon Jeruſalem, and ſee viſions of peace for it, and there is no peace, ſaith the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their owne heart: and propheſie thou againſt them, and ſay,

18 Thus ſaith the Lord God, Woe unto the *women* that ſow [i] pillowes under all arme-holes, and make vailes upon the head of everie one that ſtandeth up to hunt ſoules: will ye hunt the ſoules of my people, and will ye give life to the ſoules that come unto you?

19 And will ye polute me among my people, for handfuls of [k] barley, and for pieces of bread to ſlay the ſoules of them that ſhould not die, and [l] to give life to the ſoules that ſhould not live in lying to my people, that heare *your* lies?

20 Wherefore thus ſaith the Lord God, Behold, I will *have to doe* with your pillowes, wherewith ye hunt the [m] ſoules to make them to flie, and I will teare them from your armes, and will let the ſoules goe, *even* the ſoules, that ye hunt to make them to flie.

21 Your vailes alſo will I teare, and deliver my people out of your hand, and they ſhall be no more in your hands to be hunted, and ye ſhall know that I am the Lord.

22 Becauſe with *your* eyes yee have made the heart of the [n] righteous ſad, whom I have not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not returne from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanitie, nor divine divinations: for I will deliver my people out of your hand, and ye ſhall know that I am the Lord.

CHAP. XIV.

4 The Lord ſendeth falſe prophets for the ingratitude of the people. 22 He reſerveth a ſmall portion for his Church.

THen came certaine of the Elders of Iſrael unto me, and [a] ſate before me.

2 And the word of the Lord came unto me, ſaying,

3 Sonne of man, theſe men have ſet up their idoles in their [b] heart, and put the ſtumbling blocke of their iniquitie before *their face: ſhould I, being required, anſwer them?

4 Therefore ſpeake unto them, and ſay unto them, Thus ſaith the Lord God, Everie man of the houſe of Iſrael that ſetteth up his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will anſwer him that commeth, according to the multitude [d] of his idoles.

5 That [e] I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from mee through their idoles.

6 Therefore ſay unto the houſe of Iſrael, thus ſaith the Lord God, Returne, and withdraw your ſelves, and turn your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which departeth from me, and ſetteth up his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will anſwer him ‡ for my ſelfe,

8 And I will ſet my face againſt that man, and will make him an example and proverbe, and I will cut him off from the mids of my people, and ye ſhall know that I am the Lord.

9 And if the Prophet be [f] deceived, when he hath ſpoken a thing, I the Lord have deceived that Prophet, and I will ſtretch out mine hand upon him, and will deſtroy him from the mids of my people of Iſrael.

10 And they ſhall beare their puniſhment: the puniſhment of the Prophet ſhall be even as the puniſhment of him that asketh,

11 That the houſe of Iſrael [g] may goe no more aſtray from me, neither be poluted any more with all their tranſgreſſions, but that they may be my people, and I may be their God, ſaith the Lord God.

12 ¶ The word of the Lord came againe unto me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by committing a treſpaſſe, then will I ſtretch out mine hand upon it, * and will breake the ſtaffe of the bread thereof, and will ſend famine upon it, and I will deſtroy man and beaſt forth of it.

14 Though theſe three men, [i] Noah, Daniel, and Job were among them, they ſhould deliver *but* their owne ſoules by their [k] righteouſneſſe, ſaith the Lord God.

* 15 If I bring noiſome beaſts into the land, and they ſpoile it, ſo that it bee

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[h] Whereby is meant, whatſoever man of himſelfe ſetteth forth under the authoritie of Gods word.

[i] Theſe ſuperſtitious women for lucre would propheſie, and tell every man his fortune, giving them pillowes to leane upon, and kerchiefes to cover their heads, to the intent they might the more allure them and bewitch them.

[k] Will yee make my word to ſerve your bellies?

[l] Theſe ſorcerers made the people beleeve that they could preſerve life, or deſtroy it, and that it ſhould come to everie one according as they propheſied.

[m] That is, to cauſe them to periſh, and that they ſhould depart frō the bodie.

[n] By threatning them that were godly, and upholding the wicked.

[a] He ſheweth, the hypocriſie of the idolaters, who will diſſemble to heare the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one meanes or other, God doth diſcover them.

[b] They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods favor, ſo that he will not heare them when they call unto him, reade Jer. 16. 15.

[c] To enquire of things which the Lord hath appointed to come to paſſe.

[d] As his abomination hath deſerved, that is, hee ſhall be led with lies, according as he delighted therein, 2 Theſ. 2. 10.

[e] That is, convince them by their owne conſcience.

‡ *Or, by my ſelfe.*

[f] The Prophet declareth, that God, for mans ingratitude, raiſeth up falſe Prophets to ſeduce them that delight in lies, rather then in the truth of God, and thus he puniſheth ſin by ſin, 1 Kings 22. 20. 22. and deſtroieth as well thoſe Prophets as that people.

[g] Thus Gods judgments againſt the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themſelves with like abominations.

[h] Reade Chapt. 4. 16, and 5. 17. Iſa. 3. 1.

[i] Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivitie with Ezekiel) and theſe three together ſhould pray for this wicked people, yet would I not heare them, reade Jer. 15. 1.

[k] Meaning, that a very few (which he calleth the remnant, verſ. 22.) ſhould eſcape theſe plagues, whom God hath ſanctified & made righteous, ſo that this righteouſneſſe is a ſign that they are the Church of God, whom he would preſerve for his own ſake.

deſolate, that no man may paſſe through becauſe of beaſts,

16 *Though* theſe three men were in the midſt thereof, as I live, ſaith the Lord God, they ſhall ſave neither ſonnes nor daughters: they onely ſhall be delivered, but the land ſhall be waſte.

17 Or *if* I bring a ſword upon this land, and ſay, Sword, goe through the land, ſo that I deſtroy man and beaſt out of it,

18 Though theſe three men were in the midſt thereof, As I live ſaith the Lord God, they ſhall deliver neither ſonnes nor daughters, but they onely ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into this land, and powre out my wrath upon it in blood, to deſtroy out of it man and beaſt,

20 And *though* Noah, Daniel and Job *were* in the midſt of it, As I live, ſaith the Lord God, they ſhall deliver neither ſon nor daughter: they ſhall *but* deliver their own ſoules by their righteouſneſſe.

21 For thus ſaith the Lord God, How much more when I ſend my * foure ſore judgements upon Jeruſalem, *even* the ſword, and famine, and the noiſome beaſt and peſtilence, to deſtroy man and beaſt out of it?

* *Chap.* 5. 17.

22 Yet behold, therein ſhall be left a [l] remnant of them that ſhall be caried away *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way, and their enterpriſes: and ye ſhall be comforted, concerning the evill that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

[l] Read Chap. 5. 3.

23 And they ſhall comfort you, when ye ſee their way and their enterpriſes: and ye ſhall know, that I have not done without cauſe all that I have done in it, ſaith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is caſt into the fire, ſo Ieruſalem ſhall be burnt.

AND the word of the Lord came unto me, ſaying,

2 Sonne of man what commeth of the vine tree above all *other* trees? and of the vine branch which is among the [a] trees of the forreſt?

[a] Which bringeth forth no fruit, no more then the other trees of the forreſt doe: meaning, that if Ieruſalem, which bare the name of his Church, did not bring forth fruit, it ſhould bee utterly deſtroied.

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any veſſell thereon?

4 Behold, it is caſt in the fire to be conſumed: the fire conſumeth both the ends of it, and the midſt of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meet for no worke: how much leſſe ſhall it be meet for any worke, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſaith the Lord God, As the vine tree, *that is* among the trees of the forreſt, which I have given to the fire to be conſumed, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* [b] fire, and *another* fire ſhall conſume them: and ye ſhall know, that I am the Lord, when I ſet my face againſt them,

[b] Though they eſcape one danger, yet another ſhall take them.

8 And *when* I make the land waſte, becauſe they have greatly offended, ſaith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieruſalem. 15 Their unkindneſſe. 46 He juſtifieth the wickedneſſe of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations into the which the Sodomites fell. 60 Mercy is promiſed to the repentant.

AGaine, the word of the Lord came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God unto Jeruſalem, Thine habitation and thy kinred is of the land [a] of Canaan: thy father was an Ammonite, and thy mother an Hittite.

4 And in thy nativity when thou waſt [b] borne, thy navill was not cut: thou waſt not waſhed in water to ſoften *thee*: thou waſt not ſalted with ſalt, nor ſwadled in clouts.

[a] Thou boaſteſt t be of the ſeed of Abraham, but tho art degenerate and followeſt the abominations of the wicked Canaanites, as childre do the manners o their fathers, Iſa 14. and 57.3.

[b] When I firſt brought thee ou of Egypt, and plan ted thee in thi land to bee t Church.

5 None eye pittied thee to do any of theſe unto thee, for to have compaſſion upon thee, but thou waſt caſt out in the open field to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee poluted in thine [c] own blood, and I ſaid unto thee, when thou waſt in thy blood, Thou ſhalt live: even when thou waſt in thy blood, I ſaid unto thee, Thou ſhalt live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: *thy* breaſts are faſhioned, thine haire is grown, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was as* the time of love, and I ſpread my skirts over thee, and covered [d] thy filthineſſe: yea, I ſware unto thee, and entred into a covenant with [e] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I waſhed away thy blood from thee, and I [g] anointed thee with oyle.

[c] Being thus in thy filthineſſe, an forſaken of all men, I took thee and gave thee life vvhereby is mean that before Go vvaſh his Church and give life, ther is nothing but fi thineſſe and deat

[d] Theſe vvords, blood, polution nakedneſſe, and fi thineſſe, are of times repeated, beat downe the pride, and to cau them to conſid vvhat they vve before God rece ved them to me cy, favoured the and covered th ſhame.

[e] That thou ſho deſt bee a cha wife unto me, a that I ſhould maintaine thee and endue th with all graces.

[f] I waſhed awa thy ſins.

[g] I ſanctified th with mine h ſpirit.

10 I clo-

10 I clothed thee alſo with broidered worke, and ſhod thee with badgers skin: and I girded thee about with fine linnen, and I covered thee with ſilke.

11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke.

12 And I put a frontlet upon thy face, and earerings in thine eares, and a beautifull [h] crowne upon thine head.

13 Thus waſt thou deckt with gold and ſilver, and thy rayment was of fine linnen, and ſilke, and broidered worke: thou didſt eat fine flowre, and honey, and oyle, and thou waſt very beautifull, and thou didſt grow up into a kingdome.

14 And thy Name was ſpread among the heathen for thy beauty: for it was perfect through my [i] beauty which I had ſet upon thee, ſaith the Lord God.

15 Now thou didſt [k] truſt in thine own beauty, and plaiedſt the harlot, becauſe of thy renowne, and haſt powred out [l] thy fornications on every one that paſſed by, *thy deſire* was to him.

16 And thou didſt take thy garments, and deckedſt thine high places with divers colours, [m] and plaiedſt the harlot thereupon: the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire jewels *made* of my gold and of my ſilver, which I had given thee, and [n] madeſt to thy ſelfe images of men, and didſt commit whoredome with them,

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meat alſo which I gave thee, *as* fine flowre, oyle, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: thus it was, ſaith the Lord God.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them, to [o] bee devoured: is *this* thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and delivered them to cauſe them to paſſe *thorow fire* for them.

22 And in all thine abominations and whoredoms thou haſt not remembred the daies of thy youth, when thou waſt naked and bare, *and* waſt poluted in thy blood.

23 And beſide all thy wickedneſſe (woe, woe unto thee, ſaith the Lord God)

24 Thou haſt alſo built unto thee an high place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thine high place at every ‡ corner of the way, and haſt made thy beautie to bee abhorred: thou haſt opened thy feet to every one that paſſed by, and multiplyed thy whoredome.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, which have great members, and haſt increaſed thy whoredome, to provoke me.

27 Behold, therefore I did ſtretch out mine hand over thee, and will diminiſh thine ordinarie, and deliver thee unto the will of them that hate thee, *even* to the ‡ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt plaied the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt plaied the harlot with them, and yet couldſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſaith the Lord God, ſeeing thou doſt all theſe things, *even* the worke of a ‡ preſumptuous whoriſh woman?

31 In that thou buildeſt thine high place in the corner of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot [q] that hath deſpiſed a reward,

32 But *as* a wife that plaieth the harlot, *and* taketh others for her husband:

33 They give gifts to all *other* whores, but thou giveſt gifts unto all thy lovers, and rewardeſt them that they may come unto thee on every ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *ſhall be* after thee: for in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus ſaith the Lord God, Becauſe thy ‡ ſhame was powred out, and thy filthineſſe diſcovered through thy fornications with thy lovers, and with all the idols of thine abominations, and by the blood of thy children, which thou didſt offer unto them,

37 Behold, therefore I will gather all [r] thy lovers, with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy filthineſſe unto them, that they may ſee all thy filthineſſe.

38 And I will judge thee *after* the manner of them that are [ſ] harlots, and of them that ſhed blood, and I will give thee the blood of wrath and jelouſie.

39 I will alſo give thee into their

[h] Hereby hee ſheweth how hee ſaved his Church, enriched it, and gave it power and dominion to reigne.

[i] Hee declareth wherein the dignity of Jeruſalem ſtood: to wit, in that, that the Lord gave them of his beauty and excellency.

[k] In abuſing my gifts, and in putting thy confidence in thine own wiſdome and dignity, which were the occaſion of thine idolatry.

[l] There was none idolatry ſo vile wherewith thou didſt not polute thy ſelfe.

[m] This declareth, how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

[n] Thou haſt converted my veſſels and inſtruments which I gave thee to ſerve me with, to the uſe of thine idols.

[o] Meaning, by fire, read Levit. 18,21. 2 King. 23.10.

‡ Or, head.

[p] Hee noteth the great impiety of this people, who firſt falling from God to ſeeke help at ſtrange nations, did alſo at length imbrace their idolatry, thinking thereby to make their amity more ſtrong.

‡ Or, cities.

‡ Or, that will beare rule.

[q] Meaning, that ſome harlots contemne ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying, that the idolatries beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

‡ Or, nether parts.

[r] Egyptians, Aſſyrians and Caldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee. Chap. 23.9.

[ſ] I will judge thee to death, as the adulterers and murtherers.

hands, and they ſhall deſtroy thine high place, and ſhall break downe thine high places: they ſhall ſtrip thee alſo out of thy clothes, and ſhall take thy faire jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee thorow with their ſwords.

41 And they * ſhall burne up thine houſes with fire, and execute judgements upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt give no reward any more.

42 So will I make my wrath toward thee to reſt, and my [t] jealouſie ſhall depart from thee, and I will ceaſe and be no more angry.

43 Becauſe thou haſt not remembred the daies of thy youth, but haſt provoked me with all theſe things, behold, therefore I alſo have [u] brought thy way upon thine head, ſaith the Lord God: yet haſt not thou had conſideration of all thine abominations.

44 Behold, all that uſe proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

45 Thou art thy mothers daughter, that hath caſt off her huſband and her children, and thou art the ſiſter of thy [y] ſiſters, which forſook their huſbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her [z] daughters that dwell at thy left hand, and ‡ thy younger ſiſter that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet haſt thou [a] not walked after their waies, nor done after their abominations: but as it *had beene* a very little *thing*, thou waſt corrupted more then they in all thy waies.

48 As I live, ſaith the Lord God, Sodome thy ſiſter hath not done, *neither* ſhe nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodome, [b] Pride, fulneſſe of bread, and abundance of idleneſſe was in her, and in her daughters: neither did ſhe ſtrengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleaſed me.

51 Neither [c] hath Samaria committed halfe thy ſins, but thou haſt exceeded them in thine abominations, and haſt [d] juſtified thy ſiſters in all thine abominations, which thou haſt done.

52 Therefore thou which haſt juſtified thy ſiſters, beare thine owne ſhame for thy ſins, that thou haſt committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded alſo, and beare thy ſhame, ſeeing that thou haſt juſtified thy ſiſters.

53 Therefore I will bring againe [e] their captivity with the captivity of Sodome, and her daughters, and with the captivitie of Samaria, and her daughters: even the captivity of thy captives in the midſt of them,

54 That thou maiſt beare thine owne ſhame, and maiſt be confounded in all that thou haſt done, in that thou haſt [f] comforted them.

55 And thy ſiſter Sodome and her daughters ſhall returne to their former ſtate. Samaria alſo and her daughters ſhall returne to their former ſtate, [g] when thou and thy daughters ſhall returne to your former ſtate.

56 For thy ſiſter Sodom ‡ was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickedneſſe was [i] diſcovered, as in that ſame time of the reproch of the daughters of Aram, and of all the daughters of the Philiſtims round about [k] her, which deſpiſe thee on all ſides.

58 Thou haſt borne *therefore* thy wickedneſſe, and thine abomination, ſaith the Lord.

59 For thus ſaith the Lord God, I might even deale with thee, as thou haſt done: when thou didſt deſpiſe the [l] oath, in breaking the covenant.

60 Neverthelesse, I will [m] remember my covenant *made* with thee in the daies of thy youth, and I will confirme unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy waies, and be aſhamed, when thou ſhalt receive [n] thy ſiſters, *both* thy elder and thy younger, and I will give them unto thee for daughters, but not [o] by thy covenant.

62 And I will ſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord.

63 That thou maiſt remember, and be [p] aſhamed, and never open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

Chap. XVII.

The Parable of the two Eagles.

And the word of the Lord came unto me, ſaying,

2 Son of man, put forth a parable, and ſpeake a proverbe unto the houſe of Iſrael,

3 And ſay, Thus ſaith the Lord God,

The

* 2 *King.* 25. 9.

[t] I will utterly deſtroy thee, and ſo my jealouſie ſhall ceaſe.

[u] I have puniſhed thy faults, but thou vvouldeſt not repent.

[x] As vvere the Canaanites, and the Hittites, & others your predeceſſors, ſo are you their ſucceſſors.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

‡ *Ebr. thy ſiſter, younger then thou.*

[a] But done farre vvorſe.

[b] Hee alleadgeth theſe foure vices, pride, exceſſe, idleneſſe, & contempt of the poore, as foure principall cauſes of ſuch abomination, vvherefore they vvere ſo horribly puniſhed, Gen. 19. 24.

[c] Which worſhiped the calves in Bethel and Dan.

[d] Thou art ſo vvicked, that in reſpect of hee, Sodom and Samaria vvere juſt.

[e] This he ſpeake in compariſon, ſay ing, that he woul reſtore Ieruſalem vvhen Sodom ſhould be reſtored that is, never: an this is meant o the greateſt pa of the Jews.

[f] In that thou ha ſhewed thy ſelf vvorſe then they and yet thoughte to eſcape puniſh ment.

[g] Meaning, that ſhould never com to paſſe.

‡ *Ebr. was not rumour in th mouth.*

[h] Thou woulde not call her puniſhment to mind vvhen thou vva aloft, to learne b her example to feare my judgements.

[i] That is, till tho vvaſt brought under by the Syri ans and Philiſtim 2 Chron. 28. 19.

[k] Which joyne vvith the Syrian or compaſſed about Jeruſalem.

[l] When thou bra keſt the covenan vvhich vvas mad between thee an me, as verſe 8.

[m] That is, of mer cy and love I wi pitie thee, and ſtand to my covenant, though tho haſt deſerved th contrary.

[n] Whereby he ſheweth, that among the moſt vvicked hee ha ever ſome ſeed o his Church, whic he vvould cauſe t fructifie in du times: and her he declareth hov hee vvill call th Gentiles.

[o] But of my fre mercy.

[p] This declaret vvhat fruits Go mercies vvorke i his, to vvit, ſorrov and repentance fo their former life

The great [a] eagle with great wings, *and* long wings *and* full of feathers which had divers colours, came unto Lebanon, and tooke the higheſt branch of the cedar,

4 And brake off the top of his twig, *and* caried it into the land of [b] merchants, *and* ſet it in a citie of merchants.

5 He tooke alſo of the [c] ſeed of the land, and planted it in a fruitfull ground: he placed it by great waters, and ſet it *as* a willow tree.

6 And it budded up, and was [d] like a ſpreading vine of [e] low ſtature, whoſe branches turned toward it, and the roots thereof were under it, ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f] another great eagle with great wings, and many feathers, and behold, this vine did turne her rootes toward it, and ſpread forth her branches toward it, that ſhee might water it by the trenches of her plantation.

8 It was planted in a good ſoile by great [g] waters, that it ſhould bring forth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall [h] he not pull up the roots thereof, and deſtroy the fruit thereof, and cauſe them to drie? all the leaves of her bud ſhall wither without great power, or many people to pluck it up by the roots thereof.

10 Behold it was planted: but ſhall it proſper? ſhall it not be dried up and wither? [i] when the Eaſt wind ſhall touch it, it ſhall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, ſaying,

12 Say now to this rebellious houſe, Know yee not what theſe things *meane*? tell them, Behold, the king of Babel is come to Jeruſalem, and hath taken [k] the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken *one* of the Kings ſeede, and made a covenant with him, and hath taken [l] an oath of him: he hath alſo taken the princes of the land,

14 That the kingdome might bee in ſubjection, and not lift it ſelfe up, *but* keep their covenant and ſtand to it.

15 But he rebelled againſt him, and ſent his Ambaſſadours into Egypt, that they might give him horſes, and much people: ſhall he proſper? ſhall he eſcape, that doth ſuch things? or ſhall he breake the covenant and be delivered?

16 As I live, ſaith the Lord God, he ſhall die in the mids of Babel, in the place of the King, that had made him King, whoſe oath he deſpiſed, and whoſe covenant *made* with him, he brake.

17 Neither ſhall Pharaoh with *his* mightie hoſte, and great multitude of people, maintaine him in the warre, when they have caſt up mounts, and builded ramparts to deſtroy many perſons.

18 For he hath deſpiſed the oath, and broken the covenant (yet loe, hee had given [m] his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, As I live, I will ſurely bring mine oath that he hath deſpiſed, and my covenant that hee hath broken, upon his owne head.

20 * And I will ſpread my net upon him, and hee ſhall be taken in my net, and I will bring him to Babel, and will enter into judgement with him there for his treſpaſſe that hee hath committed againſt me.

21 And all that flee from him with all his hoſte, ſhall fall by the ſword, and they that remaine, ſhall be ſcattered toward all the windes, and yee ſhall know that I the Lord have ſpoken it.

22 Thus ſaith the Lord God, I will alſo take off the top [n] of this high cedar, and will ſet it, and cut off the [o] top of the tender plant thereof, and I will plant it upon an high mountaine and great.

23 *Even* in the high mountaine of Iſrael will I plant it: and it ſhall bring forth boughes and beare fruit, and be an excellent cedar, and under it ſhall remaine all birdes, and every [p] fowle ſhall dwell in the ſhadow of the branches thereof.

24 And all the [q] trees of the field ſhall know that I the Lord have brought downe the high tree, and exalted the low tree: that I have dried up the greene tree, and made the drie tree to flouriſh: I the Lord have ſpoken it, and have done it.

That is, Nebu- ad-nezzar, who th great power, hes, and many untries under m, ſhall come to ruſalem, and ke away Jeco- ah the king, as rſe 12.

Meaning, to Ba- lon.

That is, Zede- ah, who was of e kings blood, d was left at Je- ſalem, and made ng in ſtead of coniah, 2 King. 4. 17. Ier. 37. 1.

This was Ze- kiahs kingdom.

That it might ot have power o rebell againſt abylon, as verſe 14.

Meaning, the ing of Egypt, of whom Zedekiah ught ſuccour a- ainſt Nebuchad- ezzar.

[g] They thought to be moiſtned by the waters of Nilus.

[h] Shall not Nebuchad-nezzar deſtroy it?

[i] By this drie winde, he meaneth the Babylonians.

[k] That is, Ieconiah, 2 King. 24. 15.

[l] For his ſubjection and obedience.

[m] Becauſe hee tooke the Name of God in vaine, and brake his oath which he had cōfirmed by giving his hand, therefore the Prophet declareth that God would not ſuffer ſuch perjurie and infidelitie to eſcape puniſhmēt.

* Chap. 12. 13. and 32. 3.

[n] This promiſe is made to the Church, which ſhalbe as a ſmall remnant, and as the top of a tree.

[o] I will trim it, and dreſſe it.

[p] Both the Iewes and Gentiles ſhall be gathered into it.

[q] All the world ſhall know that I have pluckt downe the proud enemies, and ſet up my Church which was low and contemned.

Chap. XVIII.

2 *Hee ſheweth that every man ſhall beare his owne ſinne.* 21 *To him that amendeth, is ſalvation promiſed.* 24 *Death is propheſied to the righteous, which turneth backe from the right way.*

The word of the Lord came unto me againe, ſaying,

2 What meane yee that yee ſpeake this proverbe, concerning the land of Iſrael, ſaying, [a] The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge?

3 As I live, ſaith the Lord God, yee ſhall uſe this proverbe no more in Iſrael.

4 Behold, all ſoules are mine, both the ſoule of the father, and alſo the ſoule of

[a] The people murmured at the chaſtiſings of the Lord, and therefore uſed this proverbe, meaning that their fathers had ſinned, and their childrē were puniſhed for their tranſgreſſions, read Ier. 31. 29.

of the ſonne, are mine: the ſoule that ſinneth, it ſhall die.

5 But if a man bee juſt, and doe that which is lawfull, and right,

6 *And* hath not eaten [b] upon the mountaines, neither hath lift up his eies to the idoles of the houſe of Iſrael, neither * hath defiled his neighbours wife, neither hath ‡ lien with a * menſtruous woman,

7 Neither hath oppreſſed any, *but* hath reſtored the pledge to his debtor: he that hath ſpoiled none by violence, * *but* hath given his bread to the hungrie, and hath covered the naked with a garment,

8 And hath not given forth upon * uſurie, neither hath taken any increaſe, *but* hath withdrawne his hand from iniquitie, and hath executed true judgement betweene man and man,

9 And hath walked in my ſtatutes, and hath kept my judgements to deale truely, he is juſt, he ſhall ſurely live, ſaith the Lord God.

10 ¶ If he beget a ſonne, that is ‡ a thiefe, *or* a ſhedder of blood, if he doe any one of theſe things:

11 Though he doe not all theſe things, but either hath eaten upon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppreſſed the poore and needy, *or* hath ſpoiled by violence, *or* hath not reſtored the pledge, or hath lift up his eies unto the idoles, *or* hath committed abomination,

13 *Or* hath given forth upon uſurie, or hath taken increaſe, ſhall he live? he ſhall not live: ſeeing he hath done theſe abominations, [c] he ſhall die the death, *and* his blood ſhall be upon him.

14 ¶ But if hee beget a ſonne, that ſeeth all his fathers ſinnes, which hee hath done, and feareth, neither doth ſuch like,

15 That hath not eaten upon the mountaines, neither hath lift up his eies to the idoles of the houſe of Iſrael, nor hath defiled his neighbours wife,

16 Neither hath oppreſſed any, nor hath withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *Neither* hath withdrawne his hand from the afflicted, nor received uſurie nor increaſe, *but* hath executed my judgements, *and* hath walked in my ſtatutes, he ſhall not die in the iniquitie of his father: *but* he ſhall ſurely live.

18 His father, becauſe hee cruelly oppreſſed and ſpoiled his brother by violence, and hath not done good among his people, loe, even he dieth in his iniquitie.

19 Yet ſay yee, Wherefore ſhall not the ſonne beare the iniquitie of the father? becauſe the ſonne hath executed judgement aud juſtice, *and* hath kept all my ſtatutes, and done them, hee ſhall ſurely live.

20 * The ſame ſoule that ſinneth, ſhall die, the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne: *but* the righteouſneſſe of the righteous ſhall bee upon him, and the wickedneſſe of the wicked ſhall be upon himſelfe.

21 But if the wicked will returne from all his ſinnes that he hath committed, and keepe all my [d] ſtatutes, and doe that which is lawfull and right, hee ſhall ſurely live, *and* ſhall not die.

22 All his tranſgreſſions which hee committed, they ſhall not be ‡ mentioned unto him, *but* in his [e] righteouſneſſe that hee hath done, he ſhall live.

23 [f] Have I any deſire that the wicked ſhould die, ſaith the Lord God? ‡ or ſhall hee not live, if hee returne from his waies?

24 But if the righteous turne away from his righteouſnes, and commit iniquitie, *and* doe according to all the abominations that the wicked man doth, ſhall hee live? all his [g] righteouſneſſe that he hath done, ſhall not be mentioned: *but* in his tranſgreſſion that he hath committed, and in his ſinne that he hath ſinned, in them ſhall he die.

25 Yet yee ſay, the way of the Lord is not [h] equall: heare now, O houſe of Iſrael, Is not my way equall? *or* are not your waies unequall?

26 *For* when a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, hee ſhall even die for the ſame, he ſhall *even* die for his iniquitie, that he hath done.

27 Againe, when the wicked turneth away from his wickedneſſe that he hath committed, and doth that which is lawfull and right, hee ſhall ſave his ſoule alive.

28 Becauſe hee conſidereth, and turneth away from all his trangreſſions that he hath committed, hee ſhall ſurely live *and* ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equall, O houſe of Iſrael, are not my waies equall? *or* are not your waies unequall?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his waies, ſaith the Lord God: returne *therefore*, and cauſe *others* to turne away

[b] If he hath not eaten of the fleſh that hath bin offered up to idols, to honour them thereby.

* *Levit* 18.20

‡ *Ebr. come neere.*

* *Levit.* 20.18.

* *Iſa* 58.7. *Matth.* 25.35.

* *Exod.* 22.25 *Levit.* 25.37. *Deut.* 23.19. *Pſal.* 15.5.

‡ *Or, a cruel man.*

[c] Hee ſheweth how the ſonne is puniſhed for his fathers fault: that is, if he bee wicked as his father was, and doth not repent, he ſhal be puniſhed as his father was, or elſe not.

* *Deut.* 24.16 2 *King.* 14.6. 2 *Chron.* 25.4

[d] He joyneth th obſervation o the commandements with repentance: for none can repent in deed, except h labour to keep the Law.

‡ *Or, not laid* *his charge.*

[e] That is in th fruits of his faith which declare tha God doth accep him.

[f] He ſpeaketh th to commend Go mercy to poo ſinners, who r ther is ready t pardon, then t puniſh, as his lon ſuffering decla reth, Chap, 33.1 Albeit God in h eternall counſ appointed the death and damna tion of the repro bate, yet the end o his counſell wa not their deat onely, but chiefel his owne glory And alſo becau he doth not ap proove ſin, there fore it is here ſai that hee woul have them to tur away from it, th they might live.

‡ *Or, rather th* *he may returne* *from his waie* *and live.*

[g] That is, the fal opinion that t hypocrites hav of their righteou neſſe.

[h] In puniſhing the father with the children.

from all your tranſgreſſions: ſo iniquitie ſhall not be your deſtruction.

31 Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make [i] you a new heart, and a new ſpirit: for why will yee die, O houſe of Iſrael?

[i] He ſheweth that man cannot forſake his wickedneſſe till his heart be chāged, which is only the worke of God.

32 For I deſire not the death of him that dieth, ſaith the Lord God: cauſe therefore *one another* to returne, and live yee.

Chap. XIX.

1 The captivitie of the Kings of Iudah ſignified by the Lions whelpes, and by the Lion. 10 The proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

Thou alſo take up a lamentation for the [a] prince of Iſrael,

[a] That is, Jehohaz and Jehojakim, Joſias ſons, who, for their pride and cruelty, are compared unto Lions,

2 And ſay, Wherefore lay thy [b] mother *as* a Lioneſſe among the Lions? ſhe nouriſhed her yong ones among the Lions whelps,

[b] To wit, Iehohaz mother, or Ieruſalem.

3 And ſhe brought up one of her whelps, *and* it became a Lion, and it learned to catch the prey, *and* it devoured men.

4 The [c] nations alſo heard of him, *and* he was taken in their nets, and they brought him in chaines unto the land of Egypt.

[c] By Pharaoh Necho king of Egypt, 2 King. 23. 33.

5 Now when ſhe ſaw, that ſhee had waited, and her hope was loſt, ſhe tooke another of her [d] whelps, and made him a Lion.

[d] Which was Iehojakim.

6 Which went among the Lions, *and* became a Lion, and learned to catch the prey, *and* he devoured [e] men.

[e] He ſlew of the Prophets, and them that feared God, and raviſhed their wives.

7 And he knew their widowes, and he deſtroied their cities, and the land was waſted, and all that was therein, by the noiſe of his roaring.

8 Then the [f] nations ſet againſt him on every ſide of the countreys, and laid their nets for him; ſo hee was taken in their pit.

[f] Nebuchad-nezzar with his great army which was gathered of divers nations.

9 And they put him in priſon, *and* in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voice ſhould no more be heard upon the mountaines of Iſrael.

10 Thy [g] mother *is* like a vine in thy blood, planted by the waters: ſhe brought forth fruit and branches by the abundant waters,

[g] He ſpeaketh this in reproch of this wicked king, in whoſe blood, that is, in the race of his predeceſſors, Ieruſalem ſhould have beene bleſſed according to Gods promiſe, & flouriſhed as a fruitfull vine.

11 And ſhe had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted among the branches, and ſhee appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in wrath: ſhe was caſt downe to the ground, and the [h] Eaſt winde dried up her fruit: *her branches* were broken, and withered: *as for* the rodde of her ſtrength, the fire conſumed it.

[h] Meaning, that the Caldeans ſhould deſtroy them as the eaſt winde doth the fruit of the vine.

13 And now ſhe is planted in the wilderneſſe in a drie and thirſtie ground.

14 And fire is gone out [i] of a rodde of her branches, which had devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſcepter to rule: this is a lamentation, and ſhall be for a lamentation.

[i] Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

Chap. XX.

3 The Lord denieth that he will anſwer them when they pray, becauſe of their unkindneſſe. 33 He promiſeth that his people ſhall returne from captivitie. 46 By the foreſt that ſhould bee burnt, is ſignified the burning of Ieruſalem.

And in the [a] ſeventh yeare, in the fift *moneth*, the tenth *day* of the moneth, came certaine of the Elders of Iſrael to enquire of the Lord, and ſate before me.

[a] Of the captivitie of Ieconiah.

2 Then came the word of the Lord unto me, ſaying,

3 Sonne of man, ſpeake unto the Elders of Iſrael, and ſay unto them, Thus ſaith the Lord God, Are yee come to enquire of me? as I live, ſaith the Lord God, when I am asked, I will not anſwer you.

4 Wilt thou judge them, Sonne of man? wilt thou judge *them?* cauſe [b] them to underſtand the abominations of their fathers,

[b] This declareth the great lenitie and patience of God, which calleth ſinners to repentāce before he condemne them.

5 And ſay unto them, Thus ſaith the Lord God, In the day when I choſe Iſrael, and [c] lift up mine hand unto the ſeed of the houſe of Jaakob, and made my ſelfe knowne unto them in the land of Egypt, when I lift up mine hand unto them, and ſaid, I am the Lord your God.

[c] I ſware that I would bee their God, which maner of oath was obſerved from all antiquitie, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender therof, and alſo the judge of the heart, wiſhing that hee ſhould take vengeance, if they concealed any thing which they knew to be truth.

6 In the day that I lift up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and honie, which is pleaſant among all lands,

7 Then ſaid I unto them, Let every man caſt away the abominations of his eies, [d] and defile not your ſelves with the idoles of Egypt: *for* I am the Lord your God.

[d] God had forbidden them to make mention of the idoles, Exod. 23. 13. Pſal. 16. 4.

8 But they rebelled againſt me, and would not heare mee: *for* none caſt away the abominations of [e] their eies, neither did they forſake the idoles of Egypt: then I thought to powre out mine indignation upon them, *and* to accompliſh my wrath againſt them in the midſt of the land of Egypt.

[e] Which thing declareth the wickedneſſe of mans heart, which judge Gods ſervice by their eies and outward ſences,

9 But I had reſpect to my [f] Name, that it ſhould not be polluted before the heathen among whom they were, and in whoſe ſight I made my ſelfe knowne unto them, in bringing them forth of the land of Egypt.

[f] God had ever this reſpect to his glory, that hee would not have his Name evill ſpoken of among the Gentiles for the puniſhment that his people deſerved, in confidence whereof the godly ever praied, as Exod. 32. 12. Numb. 14. 13.

10 Now I caried them out of the land of Egipt, and brought them into the wilderneſſe,

11 And I gave them my ſtatutes, and declared my judgements unto them, * which if a man doe, hee ſhall live in them.

12 Moreover, I gave them alſo my * Sabbaths to be a ſigne between me and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſſe: they walked not in my ſtatutes, and they caſt away my judgements, which if a man doe, he ſhall live in them, and my Sabbaths have they greatly polluted: then I thought to powre out mine indignation upon them * in the wilderneſſe to conſume them.

14 But I had reſpect to my Name, that it ſhould not be polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet nevertheleſſe, I lift up mine hand unto them in the wilderneſſe that I would not bring them into the land, which I had given them, flowing with milke and honie, which was pleaſant above all lands.

16 Becauſe they caſt away my judgements, and walked not in my ſtatutes, but have polluted my [h] Sabbaths: for their heart went after their idoles:

17 Nevertheles, mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wildernes.

18 But I ſaid unto their children in the wilderneſſe, walke ye not in the ordinances of your [i] fathers, neither obſerve their manners, nor defile your ſelves with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my judgements and doe them,

20 And ſanctifie my Sabbaths, and they ſhall bee a ſigne betweene mee and you, that yee may know that I am the Lord your God.

21 Notwithſtanding, the children rebelled againſt me: they walked not in my ſtatutes, nor kept my judgements to doe them, which if a man doe, hee ſhall live in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation upon them, *and* to accompliſh my wrath againſt them in the wilderneſſe.

22 Nevertheleſſe, I withdrew mine hand and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderneſſe, that I would ſcatter them among the heathen, and diſperſe them through the countries,

24 Becauſe they had not executed my judgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eies were after [k] their fathers idoles.

25 Wherefore I [l] gave them alſo ſtatutes that were not good, and judgements, wherein they ſhould not live.

26 And I polluted them in their owne [m] gifts, in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the end, that they might know that I am the Lord.

27 Therefore, Sonne of man, ſpeake unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed mee, though they had *before* grievouſly tranſgreſſed againſt me.

28 [n] For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of provocation: there alſo they made their ſweet ſavour, and powred out there their drinke-offerings.

29 Then I ſaid unto them, What is the high place whereunto yee goe? And the name thereof was called [o] Bamah, unto this day.

30 Wherefore, ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are yee not polluted ‡ after the manner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, and make your ſonnes to paſſe thorow the fire, you pollute your ſelves with all your idoles unto this day: ſhall I anſwer you when I am asked, O houſe of Iſrael? As I live, ſaith the Lord God, [p] I will not anſwere you when I am asked.

32 Neither ſhall that bee done that commeth into your minde: for ye ſay, We will bee as the heathen, and as the families of the countries, and ſerve wood, and [q] ſtone.

33 As I live, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched-out arme, and in *my* wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys wherein yee are ſcattered, with a mighty hand, and with a ſtretched-out arme, and in *my* wrath powred out,

35 And I will bring you into the [r] wilderneſſe of the people, and there will

* *Levit.* 18.5. *Rom.* 10.5. *Galat.* 3.12.

* *Exod.* 20. 8. *and* 31.13. *Deut.* 5.12.

* *Num.* 14.28. 29.& 26. 65.

[g] Who might thereby take an occaſion to blaſpheme my Name, and to accuſe mee of lack of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

[h] That is, my true religion, which I had commanded them, and gave themſelves to ſerve me according to their owne fantaſies.

[i] Whereby the holy Ghoſt confuteth them that ſay, that they will follow the religion & example of their fathers, and not meaſure their doings by Gods word, whether they be approveable therby or no.

[k] Meaning, that they ſet their delight upon them.

[l] Becauſe they would not obey my Lawes, I gave them up to themſelves, that they ſhould obey their owne fantaſies, as verſe 39. Rom. 1. 21.24.

[m] I condemned thoſe things, and counted them as abominable which they thought had bin excellent and to have declared moſt zeale, Luke 15. 16. for that which God required as moſt excellent, that gave they to their idoles.

[n] Not onely in the wilderneſſe when I brought thē out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonition h can bee drawne backe.

[o] Which ſignifieth an high place, declaring that they vaunted thēſelves of their idolatrie and were not aſhamed thereof, though God had commanded them expreſſely, tha they ſhould have no altar lifted upon hie by ſtaires Exod. 20.26.

‡ *Ebr. in the wa*

[p] Hee ſheweth that the ingratitude of the peopl deſerveth, tha God ſhould cu them off, an that they ſhoul not have the com fort of his word

[q] Hee declaret that man of nature is wholy en mie unto God & to his owne ſalvation, and there fore God calle him to the righ way, partly b chaſtiſing, bu chieſely by his mercy, in forgiving his rebellio and wickedneſſe.

[r] I will bring yo amongſt ſtrang nations, as into wilderneſſe, an there wil viſit yo and ſo call you repentance, an then bring the godly home againe, Iſa 65.9.

will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe under the rod, and will bring you into the bond of the covenant.

38 And I will [ſ] chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhall know that I am the Lord.

[ſ] Signifying, that he will not burne the corn with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, [t] Goe you, and ſerve every one his idole, ſeeing that yee will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

[t] This is ſpoken to the hypocrites.

40 For in mine holy mountaine, *even* in the high mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all in the land ſerve me: there will I accept them, and there will I require your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſavour, when I bring you from the people, and gather you out of the countries, wherein ye have beene ſcattered, that I may bee ſanctified in you before the heathen.

42 And yee ſhall know that I am the Lord, when I ſhall bring you in the land of Iſrael, into the land, for the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your waies, and all your workes, wherein yee have been defiled, and yee [v] ſhall judge your ſelves worthy to bee cut off for all your evils, that yee have committed.

[v] Your own conſciences ſhall convict you after that you have felt my mercies.

44 And yee ſhall know that I am the Lord, when I have reſpect unto you for my Names ſake, *and* not after your wicked waies, nor according to your corrupt workes, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreover, the word of the Lord came unto me, ſaying,

46 Sonne of man, ſet thy face toward the way of Teman, and drop *thy word* toward [x] the South, and propheſie toward the foreſt of the field of the South,

[x] For Judah ſtood South from Babylon.

47 And ſay to the foreſt of the South, Heare the word of the Lord: thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall devoure all the [y] greene wood in thee, and all the dry wood: the continuall flame ſhall not be quenched, and every face from the South to the North ſhall be burnt therein.

[y] Both ſtrong & weake in Jeruſalem.

48 And all fleſh ſhall ſee that I the Lord have kindled it, *and* it ſhall not bee quenched. Then ſaid I, Ah Lord God, they ſay of mee, Doth not hee ſpeake [z] parables?

[z] The people ſaid that the Prophet ſpake darkly: therfore hee deſireth the Lord to give them a plaine declaration hereof.

Chap. XXI.

3 Hee threatneth the ſword, and deſtruction to Jeruſalem. 25 He ſheweth the fall of King Zedekiah. 28 Hee is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchadnezzar.

THe word of the Lord came to mee againe, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, [a] and drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael,

[a] Speake ſenſibly that all may underſtand.

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will draw my ſword out of his ſheath, and cut off from thee *both* the [b] righteous and the wicked.

[b] That is, ſuch which ſeeme to have an outward ſhew of righteouſneſſe, by obſervation of the ceremonies of the Law.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the [c] North.

[c] Meaning, thorow all the land.

5 That all fleſh may know that I the Lord have drawne my ſword out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore, thou Sonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

[d] As though thou were in extreme anguiſh.

7 And if they ſay unto thee, Wherefore mourneſt thou? then anſwere, Becauſe [e] of the bruit: for it commeth, and every heart ſhall melt, and all hands ſhall be weake, and all mindes ſhall faint, and all knees ſhall fall away *as* water: behold, it commeth, and ſhall bee done, ſaith the Lord God.

[e] Becauſe of the great noiſe of the army of the Caldeans.

8 ¶ Againe, the word of the Lord came unto me, ſaying,

9 Sonne of man, propheſie and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword, both ſharpe and fourbiſhed.

10 It is ſharpned to make a ſore ſlaughter, *and* it is fourbiſhed that it may [f] glitter: how ſhall we rejoice? *for* it contemneth the [g] rod of my ſon, as [h] all *other* trees.

[f] And ſo cauſe a feare.

[g] Meaning, the ſcepter: ſhewing that it will not ſpare the king who ſhould be as the Son of God, and in his place.

[h] That is, the reſt of the people.

11 And he hath given it to be fourbiſhed, that he may handle it: this ſword is ſharpe, and is fourbiſhed, that he may give it into the hand of the [i] ſlaier.

[i] To wit, unto the army of the Caldeans.

12 Cry, and howle, Son of man: for this ſhall come to my people, *and* it ſhall come unto all the princes of Iſrael: the terrours of the ſword ſhall bee upon my people: [k] ſmite therefore upon thy thigh.

[k] Reade Jer. 31. 19.

13 For *it is* a triall, [l] and what ſhal this be, if *the ſword* contemne even the rod? It ſhall be *no more*, ſaith the Lord God.

[l] Ezekiel moved with compaſſion, thus complaineth fearing the deſtruction of the kingdome which God had confirmed to David and his poſteritie, by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it ſhould utterly periſh.

14 Thou therefore, ſonne of man, propheſie, and ſmite [m] hand to hand, and let the

[m] That is, encourage the ſword.

the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their privie chambers.

15 I have brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoever thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord have ſaid it.

18 ¶ The word of the Lord came unto me againe, ſaying,

19 Alſo, thou Sonne of man, appoint thee [o] two waies, that the ſword of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Judah in Jeruſalem the ſtrong *citie*.

21 And the king of Babel ſtood at the [q] parting of the way, at the head of the two waies, conſulting by divination, *and* made his arrowes bright: hee conſulted with idoles, *and* looked in the [r] liver.

22 At his right hand was the divination for Jeruſalem to appoint captaines, to open *their* mouth in the ſlaughter, and to lift up *their* voice with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, *and* to build a fortreſſe.

23 And it ſhall bee unto them [ſ] as a falſe divination in their ſight, for the oathes made unto them: [t] but hee will call to remembrance their iniquitie, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquitie to be remembred, in diſcovering their rebellion, that in all your works your ſins might appeare: becauſe *I ſay*, that yee are come to remembrance, ye ſhall be taken with the hand.

25 And thou [v] prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall have* an end.

26 Thus ſaith the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will overturne, overturne, overturne it, and it ſhall be no more untill he [y] come, whoſe right it is, and I will give it him.

28 ¶ And thou Sonne of man, propheſie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawne forth *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 Whiles they ſee [z] vanitie unto thee, and propheſied a lye unto thee to bring thee upon the neckes of the wicked that are ſlaine, whoſe day is come when their iniquitie *ſhall have* an end.

30 Shall I cauſe it to returne into his ſheath? I will judge thee in the place where thou waſt created, *even* in the land of thine habitation.

31 And I will powre out mine indignation upon thee, and will blow againſt thee in the fire of my wrath, and deliver thee into the hand of beaſtly men, *and* skilfull to deſtroy.

32 Thou ſhalt be in the fire to be devoured: thy blood ſhall be in the mids of the land, *and* thou ſhalt bee no more remembred: for I the Lord have ſpoken it.

CHAP. XXII.

1 Ieruſalem is reproved for crueltie. 25. Of the wicked doctrine of the falſe prophets and prieſts, and of their unſatiable covetouſneſſe. 27 The tyranny of rulers. 29 The wickedneſſe of the people.

MOreover, the word of the Lord came unto me, ſaying,

2 Now thou Sonne of man, wilt thou [a] judge, wilt thou judge this bloody citie? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith the Lord God, The citie ſheddeth blood in the middes of it, that her [b] time may come, and maketh idoles [c] againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idoles, which thou haſt made, and thou haſt cauſed thy daies to draw neere, and art come unto thy terme: therefore have I made thee a reproch to the heathen, and a mocking to all countries.

5 Thoſe that be neere, and thoſe that be far from thee, ſhall mocke thee, *which art* vile in [d] name, *and* ſore in affliction.

6 Behold, the princes of Iſrael every one in thee was *ready* to his power, to ſhed blood.

7 In thee have they deſpiſed father and mother: in the middes of thee [e] haue they oppreſſed the ſtranger: in thee have they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths.

9 In thee are men that carie tales to ſhed blood: in thee *are they* that eat upon the

[n] Provide for thy ſelfe: for thou ſhalt ſee Gods plague of all parts on this countrey.

[o] This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

[p] That is, to the Tribe of Judah that kept themſelves in Ieruſalem.

[q] To know whether he ſhould goe againſt the Ammonites, or them of Ieruſalem.

[r] He uſed conjuring and ſorcerie.

[ſ] Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

[t] That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come upon them.

[v] Meaning, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.

[x] Some referre this to the prieſts attire: for Iehozadek the Prieſt went into captivity with the king.

[y] That is, unto the comming of Meſſiah: for thogh the Iewes had ſome ſigne of governement afterward under the Perſians, Greekes, and Romans, yet this reſtitution was not til Chriſts comming, and at length ſhould bee accompliſhed, as was promiſed, Gen. 49. 10.

[z] Though the Iewes and Ammonites would not beleeve that thou, to wit, the ſword, ſhouldeſt come upon them, and ſaid that the Prophets which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wereſt already upon their necks.

[a] Art thou ready to execute thy charge, which I commit unto thee againſt Ieruſalem, that murthereth the Prophets, and them that are godly.

[b] That is, the time of her deſtruction.

[c] To her owne undoing.

[d] Whoſe very name all men hate.

[e] Hee meaneth hereby that there was no kinde of wickednes which was not committed in Ieruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.

the mountaines: in the midſt of thee they commit abomination.

10 * In thee have they diſcovered their fathers ſhame: in thee have they vexed her that was poluted in *her* floures.

* Levit. 20. 11. 18.

11 And every one * hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man forced his owne ſiſter, *even* his fathers daughter.

* Ier. 5. 8.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and the increaſe, and thou haſt defrauded thy neighbour by extortion, and haſt forgotten me, ſaith the Lord God.

13 Behold, therefore I have [f] ſmitten mine hands upon thy covetouſneſſe, that thou haſt uſed, and upon the blood, which hath been in the midſt of thee.

[f] In token of my wrath and vengeance.

14 Can thine heart endure, or can thine hand [g] bee ſtrong, in the daies that I ſhall have to doe with thee? I the Lord have ſpoken it, and will doe it.

[g] That is, able to defend thy ſelfe.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will cauſe thy [h] filthineſſe to ceaſe from thee.

[h] I will thus take away the occaſion of thy wickednes.

16 And thou ſhalt take thine [i] inheritance in thy ſelfe in the ſight of the heathen, and thou ſhalt know that I am the Lord.

[i] Thou ſhalt be no more the inheritance of the Lord, but forſaken.

17 ¶ And the word of the Lord came unto me, ſaying,

18 Son of man, the houſe of Iſrael is unto me as [k] droſſe: all they are braſſe, and tin, and Iron, and leade in the midſt of the fornace: they are *even* the droſſe of ſilver.

[k] Which before was moſt precious.

19 Therefore thus ſaith tbe Lord God, Becauſe ye are all as droſſe, behold, therefore I will gather you in the midſt of Jeruſalem.

20 As they gather ſilver and braſſe, and Iron, and lead, and tin into the midſt of the fornace, to blow the fire upon it to melt it, ſo will I gather you in mine anger and in my wrath, and I will put you *there*, [l] and melt you.

[l] Meaning hereby, that the godly ſhould bee tried, and the wicked deſtroied.

21 I will gather you, I ſay, and blow the fire of my wrath upon you, and you ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the fornace, ſo ſhall ye be melted in the midſt thereof, and ye ſhall know that I the Lord have powred out my wrath upon you.

23 And the word of the Lord came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the Land that is uncleane, [m] and not rained upon in the day of wrath.

[m] Thou art like a barren land, which the Lord plagueth with drought.

25 *There is* a conſpiracy [n] of her prophets in the midſt thereof, like a roaring lion, ravening the prey: they have devoured ſoules: they have taken the riches and precious things: they have made her many widows in the midſt thereof.

[n] The falſe prophets have conſpired together to make their doctrine more probable.

26 Her Prieſts have broken my Law, and have defiled mine holy things: they have put no difference between the holy and prophane, neither diſcerned between the uncleane and the cleane, and have hid their [o] eyes from my Sabbath, and I am prophaned among them.

[o] They have neglected my ſervice.

27 Her princes in * the midſt thereof *are* like wolves, ravening the prey to ſhed blood, *and* to deſtroy ſoules for their own covetous lucre.

* Micah 3. 11. Zephan. 3. 3.

28 And her [p] prophets have dawbed them with untempered *morter*, ſeeing vanities, and divining lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken.

[p] They which ſhould have reproved them, flattered them in their vices, and covered their doings with lies, Chap. 13. 10.

29 The people of the land have violently oppeſſed by ſpoiling and robbing, and have vexed the poore and the needy: yea, they have oppeſſed the ſtranger against right.

30 And I ſought for a man among them, that ſhould [q] make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it, but I found none.

[q] Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, Iſa. 59. 16. and 63. 5. and alſo pray unto mee to with-hold my plagues, Pſal. 106. 23.

31 Therefore have I powred out mine indignation upon them, and conſumed them with the fire of my wrath: their owne waies have I rendred upon their heads, ſaith the Lord God.

CHAP. XXIII.

Of the idolatry of Samaria and Ieruſalem, under the names of Aholah and Abolibah.

THe word of the Lord came againe unto me, ſaying,

2 Son of man, there were two women, the daughters of one [a] mother.

[a] Meaning, Iſrael and Judah, which came both out of one family.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breſts preſſed, and there they bruiſed the teates of their virginity.

[b] They became Idolaters, after the manner of the Egyptians.

4 And the names of [c] them *were* Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah.

[c] Aholah, ſignifieth a manſion or dwelling in her ſelfe, meaning, Samaria, which was the royall city of Iſrael: and Aholibah ſignifieth my manſion in her, whereby is meant Jeruſalem, where Gods Temple was.

5 And Aholah plaied the harlot ‡ when [d] ſhe was mine, and ſhe was ſet on fire with her lovers, *to wit*, with the Aſſyrians *her* neighbours,

‡ *Ebr. under me.*

[d] When the Iſraelites were named, the people of God, they became idolaters, and forſook God, and put their truſt in the Aſſyrians.

6 Which were cloathed with blue ſilke, *both* captaines and princes: they were all pleaſant young men, *and* horſemen riding upon horſes.

7 Thus ſhee committed her whoredome with them, *even* with all them that were the choſen men of Aſſhur, and with all on whom ſhe doted, *and* defiled her ſelfe with all their idols.

8 Neither left ſhe her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruiſed the breaſts of her virginity, and powred their whoredome upon her.

9 Wherefore I delivered her into the hands of her lovers, *even* into the hands of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her ſhame: they tooke away her ſonnes and her daughters, and ſlew her with the ſword, and ſhee had an *evill* name among women: for [f] they had executed judgement upon her.

11 And when her ſiſter Aholibah ſaw this, ſhe marred her ſelfe with inordinate love, more then ſhe, and with her fornications more then her ſiſter with *her* fornications.

12 She doted upon the Aſſyrians *her* neighbours, *both* captaines and princes clothed with divers ſutes, horſemen riding upon horſes: they were all pleaſant young men.

13 Then I ſaw that ſhe was defiled, *and* that they were both after one ſort,

14 And that ſhe increaſed her fornications: for when ſhe ſaw men [g] painted upon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles upon their loines, and with died attire upon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativity)

16 As ſoone, I ſay, as ſhe ſaw them, ſhe doted upon them, and ſent meſſengers unto them into Caldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and ſhee was poluted with them, and her luſt departed from them.

18 So ſhe diſcovered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe increaſed her whoredome more, and called to remembrance the daies of her youth, wherein ſhe had plaied the harlot in the land of Egypt.

20 For ſhe doted upon their ſervants, whoſe members are *as* the members of aſſes, and whoſe iſſue is *like* the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſſe of thy youth, when thy teates were bruiſed by the Egyptians: therefore the paps of thy youth *are thus.*

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on every ſide,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowned, riding upon horſes.

24 Even theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, *which* ſhall ſet againſt thee buckler and ſhield, and helmet round about: and ‡ I will leave the puniſhment unto them, and they ſhall judge thee according to their ‡ judgements.

25 And I will lay mine indignation upon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy [i] noſe and thine eares, and thy remnant ſhall fall by the ſword: they ſhall cary away thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy faire jewels.

27 Thus will I make thy wickedneſſe to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hateſt: *even* into the hands of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy [k] labour, and ſhall leave thee naked and bare, and the ſhame of thy fornications [l] ſhall bee diſcovered, both thy wickedneſſe, and thy whoredome.

30 I will doe theſe things unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art poluted with their idols.

31 Thou haſt walked in the way of thy ſiſter: therefore will I give her [m] cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt bee laughed to ſcorne and had in deriſion, becauſe it containeth much.

33 Thou ſhalt be filled with [n] drunkenneſſe and ſorrow, *even* with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drinke it, and wring it out *to the dregs*, and thou ſhalt

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[e] The holy Ghoſt uſeth theſe termes, vvhich ſeeme ſtrange to chaſte eares, to cauſe this vvicked vice of idolatry ſo to bee abhorred, that unneth any ſhould abide to heare the name thereof mentioned.

[f] Meaning, the Aſſyrians.

[g] This declareth, that no vvords are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging love and filthy luſts dote upon the images and paintings of them after whom they luſt.

[h] Theſe vvere the names of certaine princes and captaines under Nebuchad-nezzar.

‡ *Ebr. I will give judgement before them.*

‡ *Or, lawes.*

[i] They ſhall deſtroy thy princes and Prieſts, vvith the reſt of thy people.

[k] All thy treaſures and riches vvhich thou haſt gotten by labour.

[l] All the world ſhal ſee thy ſhamefull forſaking of God to ſerve idols.

[m] I vvill execute the ſame judgements and vengeance againſt thee, and that with greater ſeverity.

[n] Meaning, that the afflictions ſhould be ſo great that they ſhould cauſe them to loſe their ſences and reaſon.

breake the ſheards thereof, and teare thine owne breaſts: for I have ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behinde thy back, therefore thou ſhalt alſo beare the wickedneſſe and thy whoredome.

36 ¶ The Lord ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have plaied the whores, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſonnes, whom they bare unto me, to paſſe *by the fire* to be their [o] meat.

38 Moreover, thus have they done unto me: they have defiled my Sanctuary in the ſame day, and have prophaned my Sabbaths.

39 For when they had ſlaine their children to their idols, they came the ſame day into my Sanctuary to defile it: and loe, thus have they done in the midſt of mine houſe.

40 And how much more *is it* that they ſent for men to come from [p] farre, unto whom a meſſenger was ſent, and lo, they came: for whom thou didſt waſh thy ſelfe, and paintedſt thine eyes, and deckedſt thee with ornaments,

41 And ſateſt [q] upon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyle.

42 And a voice of a multitude being at eaſe, *was* with her: and with the men to make the company great were brought men of [r] Saba from the wildernes, which put bracelets upon their hands, and beautifull crownes upon their heads.

43 Then I ſaid unto her, that was old in adulteries, Now ſhall ſhe and her fornications come to an end.

44 And they went in unto her as they goe to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And the righteous men they ſhall judge them, after the maner of [s] harlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus ſaith the Lord God, I will bring a multitude upon them, and will give them unto the tumult, and to the ſpoile,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwords: they ſhall ſlay their ſonnes and their daughters, and burne up their houſes with fire.

[o] That is, to be ſacrifices to their idols, read Chap. 16,20.

[p] They ſent into other countries to have ſuch as ſhould teach the ſervice of their idols.

[q] He meaneth the altar that was prepared for the idols

[r] Which ſhould teach the maner of worſhiping their gods.

[s] That is, worthy death, read Chap. 16,38.

48 Thus will I cauſe wickedneſſe to ceaſe out of the land, that all [t] women may be taught not to doe after your wickedneſſe.

49 And they ſhall lay your wickedneſſe upon you, and ye ſhall beare the ſinnes of your idols, and ye ſhall know that I am the Lord God.

[t] Meaning, all other cities and countries.

CHAP. XXIV.

1 He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife, being dead.

AGaine, in the [a] ninth year, in the tenth moneth, in the tenth *day* of the [b] moneth, came the word of the Lord unto me, ſaying,

2 Son of man, write thee the name of the day, *even* of this ſame day: *for* the king of Babel ſet himſelfe againſt Jeruſalem this ſame day.

3 Therefore ſpeake a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, Prepare a [c] pot, prepare it, and alſo powre water into it.

4 Gather the [d] pieces thereof into it, *even* every good piece, *as* the thigh and the ſhoulder, *and* fill it with the chiefe bones.

5 Take one of the beſt ſheepe, and ‡ turne alſo the [e] bones under it, *and* make it boile well, and ſeeth the bones of it therein,

6 Becauſe the Lord God ſaith thus, Wo to the bloody citie, *even* to the pot, [f] whoſe ſcum is therein, and whoſe ſcum is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall upon it.

7 For her blood is in the midſt of her: ſhee ſet it upon an high [i] rocke, *and* powred it not upon the ground to cover it with duſt,

8 That it might cauſe wrath to ariſe and take vengeance: *even* I have ſet her blood upon an high rock that it ſhould not be covered.

9 Therefore thus ſaith the Lord God, * Wo to the bloody citie, for I will make ‡ the burning great.

10 Heap on much wood: [k] kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it empty upon the coles thereof, that ‡ the braſſe of it may be hot, and may burne, and that the filthineſſe of it may be molten in it, *and* that the ſcum of it may be conſumed.

12 [l] She hath wearied her ſelfe with lies, and her great ſcum went not out of her: *therefore* her ſcumme *ſhall be conſumed* with fire.

13 *Thou remaineſt* in thy filthineſſe

and

[a] Of Ieconiahs captivity, & of the reigne of Zedekiah, 2 King. 25.1.

[b] Called Tebeth, which conteineth part of December, and part of Ianuary, in the which moneth and day Nebuchad-nezzar beſieged Ieruſalem.

[c] Whereby was meant Ieruſalem.

[d] That is, the citizens, & the chiefe men thereof.

‡ *Or, heape.*

[e] Meaning, of the innocents, whom they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.

[f] Whoſe iniquities, and wicked citizens there yet remaine.

[g] Signifying, that they ſhould not be deſtroied all at once, but by little and little.

[h] Spare none eſtate or condition.

[i] The city ſhewed her cruelty to all the world, & was not aſhamed therof, neither yet hid it.

* *Nah. 3.1. Hab 2.12.*

‡ *Or, an heape of wood.*

[k] Meaning, that the city ſhould be utterly deſtroied, and that he would give the enemies an appetite thereunto.

‡ *Or, bottome.*

[l] The city hath flattered her ſelfe in vaine.

and wickedneſſe: becauſe I would [m] have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe, till I have cauſed my wrath to light upon thee.

14 I the Lord have ſpoken it: it ſhall come to paſſe, and I will doe it: I will not goe back, neither will I ſpare, neither will I repent: according to thy waies, and according to thy workes ſhall [n] they judge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came unto me, ſaying,

16 Son of man, behold, I take away from thee the [o] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weep, neither ſhall thy teares run downe.

17 Ceaſe from ſighing: make no mourning for the dead, *and* binde the tire of thine head upon thee, [p] and put on thy ſhooes upon thy feet, *and* cover not thy lips, and eate [q] not the bread of men.

18 So I ſpake unto the people in the morning, and at even my wife died: and I did in [r] the morning, as I was commanded.

19 And the people ſaid unto me, Wilt thou not tell us what theſe things meane toward us, that thou doſt ſo?

20 Then I anſwered them, The word of the Lord came unto me, ſaying,

21 Speake unto the houſe of Iſrael, Thus ſaith the Lord God, Behold, I will [ſ] polute my Sanctuary, *even* the [t] pride of your power, the pleaſure of your eyes, and your hearts deſire, and your ſonnes, and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall doe as I have done: ye ſhall not cover your lips, neither ſhall ye eate the bread of men.

23 And your tire *ſhall be* upon your heads, and your ſhooes upon your feet: ye ſhall not mourne nor weep, but ye ſhall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a ſigne: according to all that he hath done, ye ſhall doe: and when this commeth, yee ſhall know that I am the Lord God.

25 Alſo, thou ſonne of man, ſhall it not be in the day, when I take from them their power, the joy of their honour, the pleaſure of their eyes, and the ‡ deſire of their heart, their ſonnes and their daughters,

26 That he that eſcapeth in that day, ſhall come unto thee *to tell thee* that which he hath heard with *his* eares?

27 In that day ſhall thy mouth bee opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dum, and thou ſhalt be a ſigne unto them, and they ſhall know that I am the Lord.

[m] I laboured by ſending my Prophets to call thee to repentance, but thou wouldſt not.

[n] That is, the Babylonians.

[o] Meaning, his vvife, in vvhom he delighted, as verſe 18.

[p] For in mourning they vvent bareheaded and barefooted, and alſo covered their lips.

[q] That is, vvhich the neighbours ſent to them that mourned.

[r] Meaning, the morning following.

[ſ] By ſending the Caldeans to deſtroy it, as Chap. 7. 22.

[t] Wherein you boaſt and delight.

‡ *Ebr. lifting up of their ſoules.*

Chap. XXV.

1 The word of the Lord againſt Ammon, which rejoyced at the fall of Ieruſalem. 8 Againſt Moab and Seir, Idumea, and the Philiſtims.

THe word of the Lord came againe unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſie againſt them,

3 And ſay unto the Ammonites, Heare the word of the Lord God; Thus ſaith the Lord God, Becauſe thou ſaidſt, [a] Ha, ha, againſt my Sanctuary, when it was poluted, and againſt the land of Iſrael when it was deſolate, and againſt the houſe of Judah, when they went into captivity,

4 Behold, therefore I will deliver thee to the [b] men of the Eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eate thy fruit, and they ſhall drinke thy milke.

5 And I will make [d] Rabbah a dwelling place for camels, and the Ammonites a ſheep-cote, and yee ſhall know that I am the Lord.

6 For thus ſaith the Lord God, Becauſe thou haſt clapped thy hands, and ſtamped with the feet, and rejoiceſt in heart with all thy deſpite againſt the land of Iſrael:

7 Behold, therefore I will ſtretch out mine hand upon thee, and will deliver thee to be ſpoiled of the heathen, and I will root thee out from the people, and I will cauſe thee to bee deſtroied out of the countries, *and* I will deſtroy thee, and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God, Becauſe that Moab and Seir doe ſay, Behold, the houſe of Judah is like unto all the heathen,

9 Therefore behold, I will open the ſide of Moab, *even* of the cities [e] of his cities, *I ſay*, in his frontires with the pleaſant countrey, Beth-jeſhimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the Eaſt againſt the Ammonites, and will give them in poſſeſſion, ſo that the Ammonites ſhall no more bee remembred among the nations.

11 And I will exerciſe judgement upon Moab, and they ſhall know that I am the Lord.

12 ¶ Thus ſaith the Lord God, Becauſe that Edom hath done *evill* by taking vengeance upon the houſe of Judah, and

[a] Becauſe yee rejoyced vvhen the enemy deſtroyed my city and Temple.

[b] That is, to the Babylonians.

[c] They ſhall chaſe thee avvay and take thy gorgeous houſes to dwell in.

[d] Called alſo Philadelphia, vvhich vvas the chiefe citie of the Ammonites, and full of conduites, 2 Sam. 12.27.

[e] So that no power or ſtrength ſhould be able to reſiſt the Babylonians.

hath committed great offence, and revenged himſelfe upon them.

13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand upon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will execute my vengeance upon Edom by the hand of my people Iſrael, and they ſhall doe in Edom according to mine anger, and according to mine indignation, and they ſhall know my vengeance, ſaith the Lod God.

15 Thus ſaith the Lord God, Becauſe the Philiſtims have executed vengeance, and revenged themſelves with a deſpitefull heart, to deſtroy it for the old hatred,

16 Therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtims, and I wil cut off the [f] Cherethims, and deſtroy the remnant of the Sea coaſt.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they ſhall know that I am the Lord, when I ſhal lay my vengeance upon them.

Chap. XXVI.

1 Hee propheſieth that Tyrus ſhall bee overthrowne becauſe it rejoiced at the deſtruction of Ieruſalem. 15 The wondring and aſtoniſhment of the merchants for the deſtruction of Tyrus.

AND in the [a] eleventh yeare, in the firſt *day* of the moneth, the word of the Lord, came unto me, ſaying,

2 Sonne of man becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, the [b] gate of the people is broken: it is turned unto me: *for* ſeeing ſhe is deſolate, I ſhall be [c] repleniſhed:

3 Therefore thus ſaith the Lord God, Behold, I come againſt thee, O Tyrus, and I will bring up many nations againſt thee, as the Sea mounteth up with his waves.

4 And they ſhall deſtroy the walles of Tyrus, and breake downe her towres: I will alſo ſcrape her duſt from her, and make her like the top of a rocke.

5 Thou ſhalt be for the ſpreading of nets in the mids of the Sea: for I have ſpoken it, ſaith the Lord God, and it ſhall be a ſpoile to the Nations.

6 And her [d] daughters which are in the fields, ſhall be ſlaine by the ſword, and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God, Behold, I will bring upon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horſes, and with charets, and with horſemen, with a multitude, and much people.

8 Hee ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 Hee ſhall ſet engines of warre before him againſt thy walles, and with his weapons breake downe thy towres.

10 The duſt of his horſes ſhall cover thee, for their multitude: thy walles ſhall ſhake at the noiſe of the horſemen, and of the wheeles, and of the charets, when he ſhall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horſes ſhall he tread downe all thy ſtreets: he ſhall ſlay thy people by the ſword, and the [e] pillars of thy ſtrength ſhall fall downe to the ground.

12 And they ſhall rob thy riches, and ſpoile thy merchandiſe, and they ſhall breake downe thy walles, and deſtroy thy pleaſant houſes, and they ſhall caſt thy ſtones and thy timber, and thy duſt into the mids of the water.

13 * Thus will I cauſe the ſound of thy ſongs to ceaſe, and the ſound of thine harpes ſhall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou ſhalt be for a ſpreading of nets: thou ſhalt be built no more: for I the Lord have ſpoken it, ſaith the Lord God.

15 Thus ſaith the Lord God to Tyrus, Shall not the Iſles tremble at the ſound of thy fall: and at the cry of thy wounded, when they ſhall be ſlaine and murthered in the mids of thee?

16 Then all the princes of the [g] ſea ſhall come downe from their thrones: they ſhall lay away their robes, and put off their broidered garments, and ſhall cloth themſelves with aſtoniſhment: they ſhall ſit upon the ground, and be aſtonied at *every* moment, and bee amaſed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited [h] of the ſea *men*, the renowned citie, which was ſtrong in the Sea, *both* ſhe and her inhabitants, which cauſe their feare to be on all that haunt therein!

18 Now ſhall the Iſles bee aſtoniſhed in the day of thy fall: yea, the Iſles that are in the Sea, ſhall be troubled at thy departure.

19 For thus ſaith the Lord God, When I ſhall make thee a deſolate citie, like the cities that are not inhabited, and when I ſhall bring the deepe upon thee, and great waters ſhall cover thee,

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[f] Which were certaine gariſons of Philiſtims, whereby they ofttimes moleſted the Jewes: of the Cherethims, David alſo had a guard, 2 Sam. 8. 18.

[a] Either of the captivitie of Jeconiah, or of the reigne of Zedekiah.

[b] That is, the famous citie Jeruſalem, whereunto all people reſorted.

[c] My riches and fame ſhal increaſe: thus the wicked rejoice at their fal by whom they may haue any profit or advantage.

[d] The townes that belonged unto her.

[e] For Tyrus was much built by art, and by labour of men was wonne out of the Sea. Some referre this unto the images of the noble men which they had erected up for their glory & renowne.

* Iere. 7. 34.

[f] I wil make thee ſo bare, that thou ſhalt have nothing to cover thee.

[g] The governors and rulers of other countries that dwell by the ſea: whereby he ſignifieth, that her deſtruction ſhould be ſo horrible that all the world ſhould heare thereof and be afraid.

[h] Meaning, merchants, which by their traffique did enrich her wonderfully, and increaſe her power.

20 When I ſhall caſt thee downe with them that deſcend into the pit, with the people [i] of old time, and ſhall ſet thee in the low parts of the earth, like the olde ruines, with them *I ſay*, which goe downe to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhew my glory in the land of the [k] living.

21 I will ‡ bring thee to nothing, and thou ſhalt be no *more*: though thou bee ſought for, yet ſhalt thou never be found againe, ſaith the Lord God.

Chap. XXVII.

The Prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches, power and authoritie thereof in time paſt.

THe word of the Lord came againe unto me, ſaying,

2 Sonne of man, take up a lamentation for Tyrus,

3 And ſay unto Tyrus that is ſcituate at the entry of the ſea, which is the mart [a] of the people for many Iſles, Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, I am of perfect beauty.

4 Thy borders are in the ‡ mids of the ſea, *and* thy builders have made thee of perfect beauty.

5 They have made all thy *ſhip* boards of firre trees of [b] Shenir: they have brought cedars from Lebanon, to make maſts for thee.

6 Of the oakes of Baſhan have they made thine oares: the company of the Aſſyrians have made thy bankes of Ivory, *brought* out of the Iſles of [c] Chittim.

7 Fine linnen with broidered worke, *brought* from Egypt, was ſpread over thee to bee thy ſaile, blue ſilke and purple, *brought* from the Iſles of Eliſhah, was thy covering.

8 The inhabitants of Zidon, and Arvad were thy mariners, O Tyrus: thy wiſe men that were in thee, they were thy ‡ pilots.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy [d] calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Plut were in thine army: thy men of warre they hanged the ſhield and helmet in thee: they ſet forth thy beauty.

11 The men of Arvad with thine armie *were* upon thy walles round about, and the [e] Gammadims were in thy towres: they hanged their ſhields upon thy walles round about: they have made thy beauty perfit.

12 They of Tarſhiſh *were* thy merchants for the multitude of all riches, for ſilver, iron, tinne, and lead, *which* they brought to thy faires.

13 They of [f] Javan, Tubal, and Meſhech were thy merchants, [g] concerning the lives of men, and they brought veſſels of braſſe for thy merchandiſe.

14 They of the houſe of [h] Togarmah brought to thy faires, horſes, and horſemen, and mules.

15 The men of Dedan *were* thy merchants: and the merchandiſe of many Iſles *were* in thine hands: they brought thee for a preſent [i] hornes, teeth, and peacoks.

16 And they of Aram *were* thy merchants for the multitude of thy ‡ wares: they occupied in thy faires with ‡ emeraudes, purple, and broidered worke, and ‡ fine linnen, and corall, and pearle.

17 They of Judah and of the land of Iſrael were thy merchants: they brought for thy merchandiſe wheate of [k] Minnith, and Pannag, and honie, and oyle, and ‡ balme.

18 They of Damaſcus *were* thy merchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan alſo and of Javan, going to and fro, occupied in thy faires: Iron worke, caſſia and calamus were among thy merchandiſe.

20 They of Dedan *were* thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar, ‡ occupied with thee, in lambes, and rammes, and goates: in theſe were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all ſpices, and with all precious ſtones and gold.

23 They of Haram and Canneh and Eden, the merchants of Sheba, Aſſhur *and* Chilmad *were* thy merchants.

24 Theſe were thy merchants in all ſorts *of things*, in raiment of blue ſilke, and of broidered worke, and in coffers for the rich apparell, which were bound with cordes: chaines alſo *were* among thy merchandiſe.

25 The ſhips of Tarſhiſh ‡ were thy chiefe in thy merchandiſe, and thou waſt repleniſhed and made very glorious in the mids of the ſea.

26 Thy ‡ robbers have brought thee into great waters: the Eaſt [l] winde hath broken thee in the mids of the ſea.

27 Thy riches and thy faires, thy merchandiſe, thy mariners and pilots, thy calkers and the occupiers of thy merchandiſe, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, ſhall fall in the mids of the ſea in the day of thy ruine.

28 The [m] ſuburbs ſhall ſhake at the

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[i] Which were dead long agoe.

[k] Meaning in Judea, when it ſhalbe reſtored.

‡ Or *make thee a terrour*.

[a] Which ſerveſt all the world with thy merchandiſe.

‡ *Ebr. heart.*

[b] This mountain was called Hermon: but the Amorites called it Shenir, Deut. 3.9.

[c] Which is taken for Grecia in Italie.

‡ Or, *Ship-maſter*

[d] Meaning, that they built the walles of the citie, which is here meant by the ſhip: and of theſe were the builders of Salomōs Temple, 1 King. 5.18.

[e] That is, they of Cappadocia, or Pigmies & dwarfs, which were ſo called, becauſe that out of the high towres they ſeemed little.

[f] Of Grecia, Italie, and Cappadocia.

[g] By ſelling ſlaves.

[h] Which are taken for a people of Aſia minor.

[i] Meaning, Unicornes hornes, and Elephants teeth.

‡ Or, *workes*.

‡ Or, *carbuncle*.

‡ Or, *ſilkes*.

[k] Where the beſt wheat growed.

‡ Or, *turpentine, or, triacle*.

‡ Or, *were merchants, whoſe merchandiſe paſſed through thine hands*.

‡ Or, *came in company toward thee*.

‡ Or, *rowers*.

[l] That is, Nebuchad-nezzar.

[m] That is, the cities neere about thee, as was Zidon, Arvad, and others.

ſound of the crie of thy pilots.

29 And all that handle the oare; the mariners, *and* all the pilots of the ſea ſhall come downe from their ſhips, *and* ſhall ſtand upon the land,

30 And ſhall cauſe their voice to bee heard againſt thee, and ſhall crie bitterly, and ſhall caſt duſt upon their heads, and wallow themſelves in the aſhes.

31 They ſhall plucke off their haire for thee, and gird them with a ſackcloth, and they ſhall weepe for thee with ſorrow of heart, *and* bitter mourning.

32 And in their mourning, they ſhall take up a lamentation for thee, *ſaying*, What *citie* is like Tyrus, ſo deſtroied in the mids of the ſea!

33 When thy wares went forth of the ſeas, thou filledſt many people, *and* thou didſt enrich the Kings of the earth with the multitude of thy riches, and of thy merchandiſe.

34 When thou ſhalt be broken by the ſeas, in the depths of the waters, thy merchandiſe and all thy multitude, which was in the mids of thee, ſhall fall.

35 All the inhabitants of the Iſles ſhall be aſtoniſhed at thee, and all their kings ſhall be ſore afraid, *and* troubled in their countenance.

36 The merchants among the people ſhall hiſſe at thee: thou ſhalt be a terror, and never ſhalt be [a] any more.

CHAP. XXVIII.

2 The word of God againſt the King of Tyrus for his pride. 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that he will gather together the children of Iſrael.

THe word of the Lord came againe unto me, ſaying,

2 Sonne of man, ſay unto the prince of Tyrus, Thus ſaith the Lord God, Becauſe thine heart is exalted, and thou haſt ſaid, [a] I am a god, I ſit in the ſeat of God, in the mids of the ſea, yet thou art but a man and not God, and ‡ though thou didſt thinke in thine heart, that thou waſt equall with God,

3 Behold, thou art wiſer then [b] Daniel: there is no ſecret that they can hide from thee.

4 With thy wiſdome and thine underſtanding, thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures.

5 By thy great wiſdome *and* by thine occupying haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches.

6 Therefore thus ſaith the Lord God, Becauſe thou didſt thinke in thine heart, that thou waſt equall with God,

7 Behold, therefore I will bring ſtrangers upon thee, *even* the terrible nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdome, and they ſhal defile thy brightneſſe.

8 They ſhall caſt thee downe into the pit, and thou ſhalt die the death of them that are ſlaine in the mids of the ſea.

9 Wilt thou ſay *then* before him that ſlaieth thee, I am a God? but thou ſhalt be a man, and no God, in the hands of him that ſlaieth thee.

10 Thou ſhalt die the death of the [c] uncircumciſed by the hands of ſtrangers: for I have ſpoken it, ſaith the Lord God.

11 ¶ Moreover, the word of the Lord came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord God, Thou ſealeſt up the ſumme, *and* art full of [d] wiſdome and perfect in beauty.

13 Thou haſt been in Eden the garden of God, every precious ſtone *was* in thy garment, the rubie, the topaze and the ‡ diamond, the chryſolite, the onix, and the jaſper, the ſaphire, ‡ emeraud, and the carbuncle and gold: the workmanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art the [e] anoynted Cherub, that covereth, and I have ſet thee [f] *in honour:* thou waſt upon the holy mountaine of God: thou haſt walked in the midſt of the [g] ſtones of fire.

15 Thou waſt perfect in thy waies from the day that thou waſt [h] created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe, they have filled the midſt of thee with cruelty, and thou haſt ſinned: therefore I will caſt thee as prophane out of the [i] mountaine of God: and I will deſtroy thee, O covering Cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, *and* thou haſt corrupted thy wiſdome by reaſon of thy brightneſſe. I will caſt thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, *and* by the iniquity of thy merchandiſe: therefore will I bring forth a fire from the midſt of thee, which ſhall devoure thee: and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhal be aſtoniſhed at thee: thou ſhalt be ‡ a terror, and never ſhalt thou be any more.

Gg 2 20 ¶

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[a] Whereby is meant a long time: for it was propheſied to bee deſtroied but ſeventie yeares, as Iſa. 23. 15.

[a] I am ſafe that none can come to hurt me, as God is in the heaven.

‡ *Ebr. Though thou ſet thine heart as the heart of God.*

[b] Thus he ſpeaketh by deriſion: for Daniel had declared notable ſignes of his wiſdome in Babylon, when Ezekiel wrote this.

[c] Like the reſt of the heathen and infidels, which are Gods enemies.

[d] He derideth the vaine opinion & cōfidence that the Tyrians had in their riches, ſtrength and pleaſures.

‡ *Or, Iaſper.*

‡ *Or, carbuncle.*

[e] He meaneth the royall ſtate of Tyrus, which for the excellency & glory thereof hee compareth to the Cherubims which covered the Arke; and by this word *anointed*, he ſignifieth the ſame.

[f] I did thee this honour to make thee one of the builders of my Temple, which was when Hyram ſent unto Salomon things neceſſarie for the worke.

[g] To wit, among my people Iſrael, which ſhined as precious ſtones.

[h] Which was when I firſt called thee to this dignitie.

[i] Thou ſhalt have no part among my people.

[k] That is, the honour whereunto I called them.

‡ *Or brought to nothing.*

20 ¶ Againe, the word of the Lord came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidan, and propheſie againſt it,

22 And ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Zidon, and I will be [l] glorified in the midſt of thee: and they ſhall know that I am the Lord, when I ſhall have executed judgements in her, and ſhall be ſanctified in her.

[l] By executing my judgements againſt thy wickedneſſe.

23 For I will ſend into her peſtilence, and blood into her ſtreets, and the ſlaine ſhall fall in the midſt of her: [m] *the enemy ſhall come* againſt her with the ſword on every ſide, and they ſhall know that I am the Lord.

[m] That is, Nebuchad-nezzar.

24 And they ſhall bee no more a pricking thorne unto the houſe of Iſrael, nor *any* grievous thorne of all that are round about them, and deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſaith the Lord God, When I ſhall have gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall bee [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land that I have given to my ſervant Jaakob.

[n] He ſheweth for what cauſe God will aſſemble his Church, and preſerve it ſtil, though he deſtroy his enemies: to wit, that they ſhould praiſe him, and give thankes for his great mercies.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I have executed judgements upon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God.

CHAP. XXIX.

He propheſieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourty yeares. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.

IN the [a] tenth yeare, *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came unto me, ſaying,

[a] To wit, of the captivity of Ieconiah, or of the reigne of Zedekiah. Of the order of theſe propheſies, and how the former ſometimes ſtandeth after the latter, read Ierem. 27. 1.

2 Son of man, ſet thy face againſt Pharaoh the king of Egypt, and propheſie againſt him, and againſt all Egypt,

3 Speake, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, Pharaoh king of Egypt, the great [b] Dragon, that lieth in the midſt of his rivers, which hath ſaid, The river is mine, and I have made it for my ſelfe.

[b] Hee compareth Pharaoh to a Dragon, which hideth himſelfe in the river Nilus, as, Iſa. 51. 9.

4 But I will put [c] hookes in thy jawes, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will draw thee out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

[c] I will ſend enemies againſt thee, which ſhall pluck thee and thy people, which truſt in thee, out of thy ſure places.

5 And I will leave thee in the wilderneſſe, *both* thee and all the fiſh of thy rivers: thou ſhalt fall upon the open field: thou ſhalt not be brought together, nor gathered: *for* I have given thee for meat to the beaſts of the field, and to the foules of the heaven.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they have beene a ſtaffe of [d] reed to the houſe of Iſrael.

[d] Read 2.King.18.21. Iſa.36.6.

7 When they took hold of thee with their hand, thou didſt breake, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt and madſt all their loynes to ‡ ſtand [e] upright.

‡ Or, *ſhake.*

[e] When they felt their hurt, they would ſtay no more upon thee, but ſtood upon their feet, and put their truſt in others.

8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and deſtroy man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate, and waſte, and they ſhall know that I am the Lord: becauſe he hath ſaid, [f] The river is mine, and I have made it.

[f] Thus God cannot ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſave in him alone.

10 Behold, therefore I *come* unto thee, and upon thy rivers, and I will make the land of Egypt utterly waſte and deſolate, from the towre of Seveneh, even unto the borders of the ‡ black Mores.

‡ *Ebr. Cuſh, or Ethiopia.*

11 No foot of man ſhall paſſe by it, nor foot of beaſt ſhall paſſe by it, neither ſhall it be inhabited fourty yeares.

12 And I will make the land of Egypt deſolate in the midſt of the countries, that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate, for fourty yeares: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 Yet thus ſaith the Lord God, * At the end of forty yeares will I gather the Egyptians from the people, where they were ſcattered.

* *Ier.* 46.26.

14 And I will bring againe the captivity of Egypt, and will cauſe them to returne into the land of Pathros, into the land of their habitation, and they ſhall be there a [g] ſmall kingdome.

[g] Meaning, that they ſhould not have full dominion, but bee under the Perſians, Grecians & Romans, and the cauſe is, that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

15 It ſhall be the ſmalleſt of the kingdoms, neither ſhal it exalt it ſelfe any more above the nations: for I will diminiſh them, that they ſhall no more rule the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, to bring *their* [h] iniquity to remembrance by looking after them, ſo ſhall they know, that I am the Lord God.

[h] Leſt I ſhould by this meanes puniſh their ſinnes.

17 ¶ In the [i] ſeven and twentieth yeare alſo in the firſt *moneth*, *and* in the firſt *day* of the moneth, came the word of the Lord unto me, ſaying,

[i] Counting from the captivity of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel cauſed his army to ſerve a great [k] ſervice againſt Tyrus: every head was made bald, and every ſhoulder was made bare: yet had he no wages, nor his

[k] Hee tooke great paines at the ſiege of Tyrus, and his army was ſore handled.

army

[l] army for Tyrus, for the ſervice that he ſerved againſt it.

[l] Signifying, that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-nezzar the king of Babel: and he ſhall take her multitude, and ſpoile her ſpoile, and take her prey, and it ſhall be the wages of his army.

20 I have given him the land of Egypt for his labour, that he ſerved ‡ againſt it, becauſe they wrought ‡ for me, ſaith the Lord God.

‡ Or, *in it.*
‡ Or, *evill againſt me.*

21 In that day will I cauſe the horne of the houſe of Iſrael to grow, and I will give thee an open mouth in the midſt of them, and they ſhall know that I am the Lord.

Chap. XXX.

The deſtruction of Egypt, and the cities thereof.

THe word of the Lord came againe unto me, ſaying,

2 Son of man, propheſie, and ſay, Thus ſaith the Lord God, Howle *and cry*, Woe *be* unto this day.

3 For the day is neare, and the day of the Lord is at hand, a cloudy day, *and* it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and feare ſhall bee in Ethiopia, when the ſlaine ſhall fall in Egypt, when they ſhall take away her multitude, and *when* her foundations ſhall bee broken downe.

5 [a] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, ſhall fall with them by the ſword.

[a] By Phut and Lud are meant Africa and Lybia.

6 Thus ſaith the Lord, They alſo that maintaine Egypt, ſhall fall, and the pride of her power ſhall come downe: from the tower of [b] Seveneh ſhall they fall by the ſword, ſaith the Lord God.

[b] Which was a ſtrong city of Egypt, Cha. 29, 10.

7 And they ſhall be deſolate in the midſt of the countries that are deſolate, and her cities ſhall be in the midſt of the cities that are waſted.

8 And they ſhall know that I am the Lord, when I have ſet a fire in Egypt, *and when* all her helpers ſhall bee deſtroied.

9 And that day ſhall there meſſengers goe forth from me in ſhips, to make the careleſſe Mores afraid, and feare ſhall come upon them, as in the day of Egypt: for lo, it commeth.

10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchad-nezzar king of Babel.

11 For he, and his people with him, *even* the terrible nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlaine.

12 And I will make the rivers drie, and ſell the land into the hands of the wicked, and I will make the land waſte, and all that therein is, by the hands of ſtrangers: I the Lord have ſpoken it.

13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe their idols to ceaſe out of ‡ Noph, and there ſhall be no more a prince of the land of Egypt, and I will ſend a feare in the land of Egypt:

‡ Or, *Memphis, of Alkaira.*

14 And I will make Pathros deſolate, and will ſet fire in ‡ Zoan, and I will execute judgement in No.

‡ Or, *Tanis.*

15 And I will powre my wrath upon ‡ Sin, *which is* the ſtrength of Egypt: and I will deſtroy the multitude of ‡ No.

‡ Or, *Peluſium.*
‡ Or, *Alexandria.*

16 And I will ſet fire in Egypt: Sin ſhall have great ſorrow, and No ſhall be deſtroied, and Noph ſhall have ſorrows daily.

17 The young men of ‡ Aven, and of ‡ Phibeſeth ſhall fall by the ſword: and theſe *cities* ſhall goe into captivity.

‡ Or, *Heliopolis.*
‡ Or, *Pubaſtum.*

18 At Tehaphnehes the day [c] ſhall reſtraine *his light*, when I ſhall breake there the [d] barres of Egypt: and when the pompe of her power ſhall ceaſe in her, the cloud ſhall cover her, and her daughters ſhall goe into captivity.

[c] Meaning, that there ſhall be great ſorrow and affliction.
[d] That is, the ſtrength and force.

19 Thus will I execute judgements in Egypt, and they ſhall know that I am the Lord.

20 ¶ And in the [e] eleventh yeare, in the firſt *moneth*, *and* in the ſeventh *day* of the moneth, the word of the Lord came unto me, ſaying,

[e] Of the captivity of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, [f] I have broken the arme of Pharaoh king of Egypt: and loe, it ſhall not be bound up to be healed, neither ſhall they put a roule to binde it, and *ſo* make it ſtrong, to hold the ſword.

[f] For Nebuchad-nezzar deſtroyed Pharaoh Necho at Carchemiſh, Ier. 46. 26.

22 Therefore thus ſaith the Lord God, Behold, I *come* againſt Pharaoh king of Egypt, and will break his [g] arme, that was ſtrong, but it is broken, and I will cauſe the ſword to fall out of his hand.

[g] His force, and power.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arme of the king of Babel, and put my ſword in his hand, but I will breake Pharaohs armes, and hee ſhall caſt out ſighings, as the ſighings of him that is wounded before him.

25 But I will ſtrengthen the armes of the king of Babel, and the armes of Pharaoh ſhall fall downe, and they ſhall

know that I am the Lord [h] when I ſhall put my ſword into the hand of the king of Babel, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I am the Lord.

CHAP. XXXI.

2 A compariſon of the proſperity of Pharaoh, with the proſperity of the Aſſyrians, 10 He propheſieth a like deſtruction to them both.

AND in the [a] eleventh yeare, in the third *moneth, and* in the firſt *day* of the moneth, the word of the Lord came unto me, ſaying,

2 Sonne of man, ſpeake unto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatneſſe?

3 Behold, Aſhur *was like* a cedar in Libanon with faire branches, and with thick ſhadowing boughs, and ſhot up very high, and his top was among the thicke boughs:

4 The waters nouriſhed him, and the deepe exalted him on high with her rivers running round about his plants, and ſent out her [c] little rivers unto all the trees of the ‡ field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches were long, becauſe of the multitude of the waters, which *the deepe* ſent out.

6 All the foules of the heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all mighty nations.

7 Thus was he faire in his greatneſſe, *and* in the length of his branches: for his root was neare great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches, and the cheſſenut tree was not like his boughes: all the trees in the garden of God were not like unto him in his beauty.

9 I made him faire by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus ſaith the Lord God, Becauſe ‡ hee is lift up on high, and hath ſhot up his top among the thick boughes, and his heart is lift up in his height:

11 I have therefore delivered him into the hands of the [e] mightieſt among the heathen: hee ſhall handle him, *for* I have caſt him away for his wickedneſſe.

12 And the ſtrangers have deſtroied him, *even* the terrible nations, and they have left him upon the mountaine, and in all the valleys his branches are fallen, and his boughes are [f] broken by all the rivers of the land: and all the people of the earth are departed from his ſhadow, and have forſaken him.

13 Upon his ruine ſhall all the fowles of the heaven remaine, and all the beaſts of the field ſhall be upon his branches,

14 So that none of all the trees by the waters ſhall be exalted by their height, neither ſhall ſhoot up their top among the thicke boughes, neither ſhall their leaves ſtand up in their height which drinke ſo much water: for they are all delivered unto death in the nether parts of the earth, in the mids of the children of men, among them that goe downe to the pit.

15 Thus ſaith the Lord God, In the day when he went downe to hell, I cauſed them to mourne, *and* I [g] covered the deepe for him, and I did reſtrain the floods thereof, and the great waters were ſtaied: I cauſed Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him downe to hell, with them that deſcend into the pit, and all the excellent trees of Eden, and the beſt of Lebanon: *even* all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

17 They alſo went downe to hell with him, unto them that bee ſlaine with the ſword, and his arme, *and* they that dwell under his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet thou ſhalt bee caſt downe with the trees of Eden, unto the nether parts of the earth: thou ſhalt ſleepe in the middes of the [k] uncircumciſed, with them that bee ſlaine by the ſword: this is Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He propheſieth that deſtruction ſhall come unto Egypt through the King of Babylon.

AND in the [a] twelfth yeare, in the twelfth moneth, *and* in the firſt *day* of the moneth, the word of the Lord came unto me, ſaying,

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a [b] lion of the nations, and art as a ‡ dragon in the ſea: thou caſtedſt out thy rivers, [c] and troubledſt the waters with thy feet, and ſtampedſt in their rivers.

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[h] Whereby wee ſee that tyrants have no power of themſelves, neither can doe any more harme then God appointeth, and when he will they muſt ceaſe.

[a] Of Zedekiahs reigne, or of Ieconiahs captivity.

[b] Meaning, that he was not like in ſtrength to the King of the Aſſyrians whom the Babylonians overcame.

[c] Many other nations were under their dominion.

‡ *Or, countrey.*

[d] Signifying, that there was no greater power in the world then his was.

‡ *Or, thou waſt lift up.*

[e] That is, of Nebuchad-nezzar, who afterward was the Monarch, and onely ruler of the world.

[f] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

[g] The deep waters that cauſed him to mount ſo high (meaning his great abundance and pompe) ſhall now lament as though they were covered with ſackcloth.

[h] To cauſe this deſtruction of the King of Aſſyria to ſeeme more horrible, hee ſetteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of ſuch a tyrant.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Read Chap. 28 10.

[a] Which was th firſt yeare of th generall captivi under Zedekiah.

[b] Thus the Scri tures compare t rants to cruell a huge beaſts, whi devoure all tha be weaker th they, and ſuch they may over come.

‡ *Or, whale.*

[c] Thou prepare great armies,

3 Thus ſaith the Lord God, * I will therefore ſpread my net over thee with a great multitude of people, and they ſhall make thee to come up into my net.

* Chap. 12.13 and 17.20.

4 Then will I leave thee upon the land, *and* I will caſt thee upon the open field, and I will cauſe all the fowles of the heaven to remaine upon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy fleſh upon the mountaines, and fill the vallyes [d] with thine height.

d With heapes of the carkeiſes of thine armie.

6 I will alſo water with thy blood the land wherein thou [e] ſwimmeſt, *even* to the mountaines, and the rivers ſhall be full of thee.

e As Nilus overfloweth Egypt, ſo will I make the blood of thine hoſte to overflow it.

7 And when I ſhall [f] put thee out, I will cover the heaven, and make the ſtars thereof darke: * I will cover the ſunne with a cloud, and the moone ſhall not give her light.

f The word ſignifieth, to be put out as a candle is put out.

* Iſa. 13. 10. Ioel. 2. 31. *and* 3. 15. *Matth.* 24.29.

8 All the lights of heaven will I make darke for thee, and bring [g] darkneſſe upon thy land, ſaith the Lord God.

g By this maner of ſpeech is meant the great ſorrow that ſhall be for the ſlaughter of the King and his people.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, *and* upon the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their Kings ſhall bee aſtoniſhed with feare for thee, when I ſhal make my ſword to glitter againſt their faces, and they ſhall be afraid at everie moment: everie man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſword of the King of Babel ſhall come upon thee.

12 By the ſwords of the mightie will I cauſe thy multitude to fall: they all ſhall bee terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhall bee conſumed.

This came to paſſe in leſſe then oure yeares after his propheſie.

13 I will deſtroy alſo all the beaſts thereof from the great water ſides, neither ſhall the foot of man trouble them any more, nor the hoofes of beaſts trouble them.

14 Then will I make [i] their waters deepe, and cauſe their rivers to runne like oile, ſaith the Lord God.

To wit, of the haldeans thine emies, which all quietly en- oy all thy com- odities.

15 When I ſhall make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be laid waſte: when I ſhall ſmite all them which dwell therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ In the twelfth yeare alſo, in the fifteenth *day* of the moneth, came the word of the Lord unto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, *even* them and the daughters of the mightie nations unto the nether parts of the earth, with them that goe downe into the pit.

k That is, propheſie, that they ſhall bee caſt downe: thus the Lord giveth his Prophets power both to plant and to deſtroy by his word, reade Jer. 1. 10.

19 Whom doſt thou paſſe [l] in beautie? goe downe and ſleep with the uncircumciſed.

l Have not other kingdomes, more beautifull then thou, periſhed?

20 They ſhall fall in the mids of them that are ſlaine by the ſword: [m] ſhe is delivered to the ſword: draw her downe, and all her multitude.

m That is, Egypt.

21 The moſt mightie *and* ſtrong ſhall ſpeake to [n] him out of the mids of hell with them that helpe her: they are gone downe *and* ſleepe with the uncircumciſed that be ſlaine by the ſword.

n To make the matter more ſenſible, he bringeth in Pharaoh, whō the dead ſhal meet and marvaile at him. read Iſa. 14. 9.

22 Aſhur is there and all her companie: their graves are about him: all they are ſlaine *and* falne by the ſword.

23 Whoſe graves are made in the ſide of the pit, and his multitude are round about his grave: all they are ſlaine *and* falne by the ſword, which cauſed feare *to be* in the land of the living.

24 There is [o] Elam and all his multitude round about his grave: all they are ſlaine *and* falne by the ſword which are gone downe with the uncircumciſed into the nether parts of the earth, which cauſed themſelves to be feared in the land of the [p] living, yet have they borne their ſhame with them that are gone downe to the pit.

o Meaning, the Perſians.

p Whom in this life all the world feared.

25 They have made his bed in the mids of the ſlaine with all his multitude: their graves *are* round about him: all theſe uncircumciſed are ſlaine by the ſword: though they have cauſed their feare in the land of the living, yet have they borne their ſhame with them that goe downe to the pit: they are laid in the mids of them that be ſlaine.

26 There *is* [q] Meſhech, Tubal, and all their multitude, their graves *are* round about them: all theſe uncircumciſed were ſlaine by the ſword, though they cauſed their feare *to be* in the land of the living.

q That is, the Cappadocians & Italians, or Spaniards, as Joſephus writeth.

27 And they ſhall not lie with the valiant [r] of the uncircumciſed that are faln, which are gone downe to the grave, with their weapons of warre, and have laid their ſwords under their heads, but their iniquitie ſhall be upon their bones: becauſe *they were* the feare of the mightie in the land of the living.

r Which died not by cruell death, but by the courſe of nature, and are honourably buried with their coate-armour, & ſignes of honour.

28 Yea, thou ſhalt be broken in the mids of the uncircumciſed, and lie with them that are ſlaine with the ſword.

29 There *is* Edom, his Kings, and all

his princes, which with their ſtrength are laid by them that were ſlaine by the ſwords: they ſhall ſleepe with the uncircumciſed, and with them that goe downe to the pit.

30 There *be* all the princes of [r] the North, with all the Zidonians, which are gone downe with the ſlaine, with their feare: they are aſhamed of their ſtrength, and the uncircumciſed ſleepe with them that be ſlaine by the ſword, and beare their ſhame with them that goe downe to the pit.

31 Pharaoh ſhall ſee them, and he ſhall be [t] comforted over all his multitude: Pharaoh and all his armie *ſhall be* ſlaine by the ſword, ſaith the Lord God.

32 For I have cauſed my [v] feare *to be* in the land of the living: and he ſhall be laid in the mids of the uncircumciſed with them that are ſlaine by the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

2 The office of the governours and miniſters. 14 He ſtrengtheneth them that deſpaire, and boldneth them with the promiſe of mercie. 30 The word of the Lord againſt the mockers of the Prophet.

Againe, the word of the Lord came unto me, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man ‡ from among them, and make him their [a] watchman,

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come and take him away, his blood ſhall be upon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: *therefore* his blood ſhall bee upon him: but he that receiveth warning, ſhall ſave his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take any perſon from among them, he is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I have made thee a watchman unto the houſe of Iſrael: therefore thou ſhalt heare the word at my [c] mouth, and admoniſh them from me.

8 When I ſhall ſay unto the wicked, O wicked man, thou ſhalt die the death, if thou doſt not ſpeake, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie, but his blood will I [d] require at thine hand.

9 Neverthеleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he ſhall die for his iniquitie, but thou haſt delivered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake unto the houſe of Iſrael, Thus ye ſpeake and ſay, If our tranſgreſſions and our ſinnes *bee* upon us, and we are conſumed becauſe of them, [e] how ſhould we then live?

11 Say unto them, As I live, ſaith the Lord God, [f] I deſire not the death of the wicked, but that the wicked turne from his way and live: turne you, turne you from your evill waies, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay unto the children of thy people, [g] The righteouſneſſe of the righteous ſhall not deliver him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked *ſhall cauſe* him to fall therein, in the day that he returneth from his wickedneſſe, neither ſhall the righteous live for *his righteouſneſſe* in the day that he ſinneth.

13 When I ſhall ſay unto the righteous, that he ſhall ſurely live, if he truſt to his owne righteouſneſſe, and commit iniquitie, all his righteouſneſſe ſhall be no more remembred, but for his iniquitie that he hath committed, he ſhall die for the ſame.

14 Againe, when I ſhall ſay unto the wicked, Thou ſhalt die the death, if he turne from his ſinne, and doe that which is lawfull and [h] right,

15 *To wit*, if the wicked reſtore the pledge, *and* give againe that he had robbed, *and* walke in the ſtatutes of life, without committing iniquitie, hee ſhall ſurely live, *and* not die.

16 None of his ſinnes that he hath committed, ſhall be mentioned unto him: *becauſe* he hath done that which is lawfull, and right, he ſhall ſurely live.

17 Yet the children of thy people ſay, * The way of the Lord is not equall: but their owne way is equall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, he ſhall even die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawfull and right, he ſhall live thereby.

20 Yet ye ſay, The word of the Lord is not equall. O ye houſe of Iſrael, I will judge you every one after his waies.

21 Alſo in the twelfth yeare of [i] our captivitie in the tenth *moneth, and* in the fift

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[r] The Kings of Babylon.

[t] As the wicked rejoice when they ſee others partakers of their miſeries.

[v] I will make the Egyptians afraid of mee, as they cauſed others to feare the.

‡ Or, *of their coaſts.*

[a] He ſheweth, that the people ought to have continually governours and teachers which may have a care over them, and to warne them ever of the dangers which are at hand.

[b] Signifying, that the wicked ſhall not eſcape puniſhment though the watchmen bee negligent, but if the watchman blow the trumpet, and then hee will not obey, he ſhall deſerve double puniſhment.

* *Chap.* 3. 17.

[c] Which teacheth that he that receiveth not his charge at the Lords mouth, is a ſpie, and not a true watchman.

[d] The watchman muſt anſwer for the blood of all that periſh through his negligence.

[e] Thus the wicked when they heare Gods judgments for their ſinnes, deſpaire of his mercies, and murmure.

[f] Reade Chapt. 18. 23.

[g] Reade of this righteouſneſſe, chap. 18 22. 24.

[h] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes, and yet declare not themſelves ſuch by their fruits, that is, in obeying Gods commandements, and by godly life.

* *Chap* 18. 25

[i] When the Prophet was led away captive with Jeconiah.

day of the moneth one that had eſcaped out of Jeruſalem, came unto me, and ſaid, The citie is ſmitten.

22 Now the [k] hand of the Lord had beene upon me in the evening afore he that had eſcaped came, and had opened my mouth, untill he came to me in the morning, and when he had opened my [l] mouth, I was no more dumbe.

23 Againe, the word of the Lord came unto me, and ſaid,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, [m] Abraham was but one, and he poſſeſſed the land: but we are many, *therefore* the land ſhall be given us in poſſeſſion.

25 Wherefore ſay unto them, Thus ſaith the Lord God, Yee eat with the [n] blood, and lift up your eies toward your idols, and ſhed blood: ſhould ye then poſſeſſe the land?

26 Ye leane upon your [o] ſwords: ye worke abomination, and ye defile everie one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus unto them, Thus ſaith the Lord God, As I live, ſo ſurely they that are in the deſolate places ſhall fall by the ſword: and him that is in the open field, will I give unto the beaſts to be devoured: and they that be in the forts and in the caves, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the * pompe of her ſtrength ſhall ceaſe: and the mountaines of Iſrael ſhall be deſolate, and none ſhall paſſe thorow.

29 Then ſhall they know that I am the Lord, when I have laid the land deſolate and waſte, becauſe of all their abominations, that they have committed.

30 Alſo thou ſonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houſes, and ſpeake one to another, everie one to his brother, ſaying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come unto thee, as the people *uſeth* to come: and my people ſit before thee, and heare thy words, but they will not doe them: for with their mouths they make [q] jeſts, *and* their heart goeth after their covetouſneſſe.

32 And loe, thou art unto them, as a ‡ jeſting ſong of one that hath a pleaſant voice, and can ſing well, for they heare thy words, but doe them not.

33 And when this commeth to paſſe (*for* loe, it will come) then ſhall they know that a Prophet hath beene among them.

CHAP. XXXIV.

2 Againſt the ſhepheards that deſpiſe the flock of Chriſt, and ſeeke their owne gaine. 7 The Lord ſaith that he will viſite his diſperſed flocke, and gather them together. 23 He promiſeth the true ſhepheard Chriſt, and with him peace.

AND the word of the Lord came unto me, ſaying,

2 Sonne of man, propheſie againſt the ſhepheards of Iſrael, propheſie and ſay unto them, Thus ſaith the Lord God unto the ſhepheards, * Woe *be* unto the [a] ſhepheards of Iſrael, that feed themſelves: ſhould not the ſhepheards feed the flockes?

3 Yee eat the [b] fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feed not the ſheepe.

4 The [c] weake have ye not ſtrengthened, the ſicke have ye not healed, neither have ye bound up the broken, nor brought againe that which was driven away, neither have ye ſought that which was loſt, but with crueltie, and with rigour have ye ruled them.

5 And they were ſcattered without a ſhepheard: and when they were diſperſed, they were [d] devoured of all the beaſts of the field.

6 My ſheepe wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered through all the earth, and none did ſeek or ſearch *after them*.

7 Therefore ye ſhepheards, heare the word of the Lord.

8 As I live, ſaith the Lord God, ſurely becauſe my flock was ſpoiled, and my ſheep were devoured of all the beaſts of the field: having no ſhepheard, neither did my ſhepheards ſeek my ſheep, but the ſhepheards fed themſelves and fed not my ſheepe,

9 Therefore, heare ye the word of the Lord, O ye ſhepheards.

10 Thus ſaith the Lord God, Behold, I *come* againſt the ſhepheards, and will require my ſheep at their hands, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feed themſelves any more: for I will deliver my ſheep from [e] their mouthes, and they ſhall no more devoure them.

11 For thus ſaith the Lord God, Behold, I will ſearch my ſheep and ſeek them out.

12 As a ſhepheard ſearcheth out his flocke, when he hath beene among his ſheepe that are ſcattered, ſo will I ſeeke out my ſheep and will deliver them out of all places where they have been ſcattered in [f] the cloudy and darke day.

13 And I will bring them out from

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[k] I was indued with the ſpirit of propheſie, Chap. 8.2.

[l] Whereby is ſignified, that the miniſters of God cannot ſpeake till God give them courage, and open their mouthes, Chap. 24.27. and 29.21. Epheſ. 6. 19.

[m] Thus the wicked thinke themſelves more worthy to enjoy Gods promiſe then the Saints of God, to whom they were made: and would binde God to be ſubject to them, though they would not be bound to him.

[n] Contrary to the Law, Levit. 17. 14.

[o] As they that are readie ſtill to ſhed blood.

* *Chap.* 7. 24. *and* 24 21. *and* 30. 6, 7.

[p] In deriſion.

[q] This declareth, that we ought to heare Gods word with ſuch zeale & affection, that we ſhould in all points obey it: elſe we abuſe the word to our owne condemnation, and make of his miniſters as though they were jeſts to ſerve mens fooliſh fantaſies.

‡ *Or, pleaſant, and love ſong.*

* *Jer.* 23. 1.

[a] By the ſhepheards he meaneth the king, the magiſtrates, prieſts, and prophets.

[b] Ye ſeeke to enrich your ſelves by their commodities, and ſo ſpoil their riches and ſubſtance.

[c] Hee deſcribeth the office and dutie of a good Paſtor: who ought to love and ſuccour his flock and not to be cruell toward them.

[d] For lacke of good government and doctrine they periſhed.

[e] By deſtroying the covetous hirelings, and reſtoring true ſhepheards, whereof we have a ſigne as oft as God ſendeth true preachers, who both by doctrine and life labour to feed his ſheep in the pleaſant paſtures of his word.

[f] In the day of their affliction and miſerie: and this promiſe is to comfort the Church in all dangers.

the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountaines of Iſrael, by the rivers, and in all the inhabited places of the countrie.

14 I will feed them in a good paſture, and upon the high mountaines of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and in fat paſture ſhall they feed upon the mountaines of Iſrael.

15 I will feed my ſheep, and bring them to their reſt, ſaith the Lord God.

16 I will ſeek that which was loſt, and bring againe that which was driven away, and will binde up that which was broken, and will ſtrengthen the weake: but I will deſtroy the fat and the [g] ſtrong, *and* I will feed them with [h] judgement.

17 Alſo you my ſheep, Thus ſaith the Lord God, Behold, I judge betweene ſheepe, *and* ſheepe, *between* the rammes and the goates.

18 Seemeth it a ſmall thing unto you to have eaten up the good [i] paſture, but ye muſt tread downe with your feet the reſidue of your paſture? and to have drunke of the great waters, but ye muſt trouble the reſidue with your feet?

19 And my ſheepe eate that which ye have troden with your feet: and drinke that which ye have troubled with your feet.

20 Therefore thus ſaith the Lord God unto them, Behold, I, *even* I will judge betweene the fat ſheeepe and the leane ſheepe.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſht all the weake with your hornes, till ye have ſcattered them abroad,

22 Therefore will I helpe my ſheepe, and they ſhall no more be ſpoiled, and I will judge between ſheepe and ſheepe.

23 And I will ſet up a ſhepheard over them, and he ſhall feed them, *even* my ſervant [k] David, he ſhall feed them, and he ſhall be their ſhepheard.

24 And I the Lord will be their God, and my ſervant David *ſhall be* the prince among them. I the Lord have ſpoken it.

25 And I will make with them a covenant of peace, and will cauſe the evill beaſts to ceaſe out of the land: and they ſhall [l] dwell ſafely in the wilderneſſe, and ſleepe in the woods.

26 And I will ſet them, *as* a bleſſing even round about my mountaine: and I will cauſe raine to come down in due ſeaſon, and there ſhall be raine of bleſſing.

27 And the [m] tree of the field ſhall yeeld her fruit, and the earth ſhall give her fruit, and they ſhall be ſafe in the land, and ſhall know that I am the Lord, when I have broken the cords of their yoke, and delivered them out of the hands of thoſe that ſerved themſelves of them.

28 And they ſhall no more be ſpoiled of the heathen, neither ſhall the beaſts of the land devoure them, but they ſhall dwell ſafely and none ſhall make them afraid.

29 And I will raiſe up for them [n] a plant of renoume: and they ſhall be no more conſumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus ſhall they underſtand that I the Lord their God am with them, and that they, *even* the houſe of Iſrael, are my people, ſaith the Lord God.

31 And ye my ſheep, the ſheep of my paſture are men, *and* I am your God, ſaith the Lord God.

CHAP. XXXV.

2 The deſtruction that ſhall come on mount Seir, becauſe they troubled the people of the Lord.

MOreover, the word of the Lord came unto me, ſaying,

2 Sonne of man, ſet thy face againſt mount [a] Seir, and propheſie againſt it.

3 And ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I *come* againſt thee, and I will ſtretch out mine hand againſt thee, and will make thee deſolate and waſte.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt had a perpetuall hatred, and haſt put the children of Iſrael to flight by the force of the ſword in the time of their calamitie, when *their* [b] iniquitie had an end.

6 Therefore as I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: except thou [c] hate blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir deſolate and waſte, and cut off from it him that paſſeth out and him that returneth.

8 And I will fill his mountaines with his ſlaine men: in thine hils, and in thy vallies, and in all thy rivers ſhall they fall, that are ſlaine with the ſword.

9 I will make thee perpetuall deſolations, and thy cities ſhall not [d] returne, and ye ſhall know that I am the Lord.

10 Becauſe thou haſt ſaid, [e] Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſſe them (ſeeing the Lord was [f] there.)

11 Therefore, as I live, ſaith the Lord God, I will even do according to [g] thy wrath, and according to thine indignation which

[g] Meaning, ſuch as lift up themſelves above their brethren, & think they have no need to be governed by mee.

[h] That is, by putting difference, between the good and the bad, and ſo give to either, as they deſerve.

[i] By good paſture and deepe water is meant, the pure word of God, and the adminiſtration of juſtice, which they did not diſtribute to the poore, till they had corrupt it.

[k] Meaning, Chriſt, of whom David was a figure, Jerem. 30. 9. Hoſe, 3. 5.

[l] This declareth, that under Chriſt the flocke ſhould be truly delivered from ſinne and hell, and ſo be ſafely preſerved in the Church where they ſhould never periſh.

[m] The fruits of Gods graces ſhall appeare in great abundance in his Church.

[n] That is, the rod that ſhall come out of the root of Iſhai, Iſa. 11. 1.

[a] Where the Idumeans dwelt.

[b] when by their puniſhment I called them from their iniquitie.

[c] Except thou repent thy former crueltie.

[d] To wit, to their former eſtate.

[e] Meaning, Iſrael and Juda.

[f] And ſo by fighting againſt Gods people, they ſhall goe about to put him out of his owne poſſeſſion.

[g] As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

which thou haſt uſed in thine hatred againſt them: and I will make my ſelfe known among [h] them when I have judged thee.

[h] Shewing, that when God puniſheth the enemies, the godly ought to conſider that he hath a care over them, and ſo praiſe his Name: and alſo that the wicked rage as though there were no God, till they feele his hand to their deſtruction.

12 And thou ſhalt know that I the Lord have heard all thy blaſphemies which thou haſt ſpoken againſt the mountaines of Iſrael, ſaying, They lie waſte, they are given us to be devoured.

13 Thus with your mouthes ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them*,

14 Thus ſaith the Lord God, So ſhall all the world rejoice *when* I ſhall make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I doe unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholly, and they ſhall know that I am the Lord.

Chap. XXXVI.

8 He promiſeth to deliver Iſrael from the Gentiles. 22 The benefits done unto the Iewes, are to be aſcribed to the mercie of God, and not unto their deſervings. 26 God renueth our hearts, that we may walke in his commandements.

ALſo thou ſonne of man propheſie unto the * mountaines of Iſrael, and ſay, ye mountaines of Iſrael, heare the word of the Lord.

* Chap. 6. 2.

2 Thus ſaith the Lord God, Becauſe the [a] enemie hath ſaid againſt you, Aha, even the [b] high places of the world are ours in poſſeſſion,

[a] That is, the Idumean.
[b] That is, Jeruſalem, which for Gods promiſes was the chiefeſt of all the world.

3 Therefore propheſie, and ſay, Thus ſaith the Lord God, Becauſe that they have made you deſolate and ſwallowed you up on every ſide, that yee might be a poſſeſſion unto the reſidue of the heathen, and ye are come unto the lips and [c] tongues *of men*, and unto the reproach of the people,

[c] Ye are made a matter of talke and deriſion to all the world.

4 Therefore ye mountaines of Iſrael, heare the word of the Lord God, Thus ſaith the Lord God to the mountaines and to the hilles, to the rivers and to the valleyes, and to the waſte, *and* deſolate places, and to the cities that are forſaken: which are ſpoiled and had in deriſion of the reſidue of the heathen that are round about.

5 Therefore thus ſaith the Lord God, Surely, in the fire of mine indignation have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which [d] have taken my land for their poſſeſſion, with the joy of all their heart, *and* with deſpitefull mindes, to caſt it out for a prey.

[d] They appointed with themſelves to have it, and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.

6 Propheſie therefore upon the land of Iſrael, and ſay unto the mountaines, and to the hils, to the rivers and to the valleys, Thus ſaith the Lord God, Behold, I have ſpoken in mine indignation, and in my wrath, becauſe ye have ſuffered the [e] ſhame of the heathen,

[e] Becauſe you have been a laughing ſtocke unto them.

7 Therfore thus ſaith the Lord God, I have [f] lifted up mine hand, ſurely the heathen that are about you ſhall beare their ſhame.

[f] By making a ſolemne oath, read Chap. 20. 5.

8 But you, O mountaines of Iſrael, ye ſhall [g] ſhoote for your branches, and bring forth your fruit to my people of Iſrael: for they are ready to come.

[g] God declareth his mercies and goodneſſe toward his Church, who ſtil preſerveth his, even when he deſtroieth his enemies.

9 For behold, I *come* unto you, and I will turne unto you, and ye ſhall be tilled and ſowne.

10 And I will multiply the men upon you, *even* all the houſe of Iſrael wholly, and the cities ſhall be inhabited, and the deſolate places ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will cauſe you to dwell after your old eſtate, and I will beſtow benefits upon you more then [h] at the firſt, and ye ſhall know that I am the Lord.

[h] Which was accompliſhed under Chriſt, to whom all theſe temporall deliverances did direct them.

12 Yea, I will cauſe men to walke upon [i] you, *even* my people Iſrael, and they ſhall poſſeſſe ‡ you, and ye ſhall be their inheritance, and ye ſhall no more henceforth deprive them *of men*.

[i] That is, upon the mountaines of Jeruſalem.
‡ *Or, thee.*

13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou [k] *land* devoureſt up men, and haſt been a waſter of thy people.

[k] This the enemies imputed as the reproch of the land, which God did for the ſinnes of the people according to his juſt judgements.

14 Therefore thou ſhalt devoure men no more, neither waſte thy people henceforth, ſaith the Lord God,

15 Neither will I cauſe men to heare in thee the ſhame of the heathen any more, neither ſhalt thou beare the reproch of the people any more, neither ſhalt cauſe thy folke to fall any more, ſaith the Lord God.

16 ¶ Moreover the word of the Lord came unto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their owne waies, and by their deeds: their way was before me as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath upon them, for the blood that they had ſhed in the land, and for the idoles, *wherewith* they had poluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: *for* according to their waies, and according to their deeds, I judged them.

20 * And when they entred unto the heathen, whither they went, they poluted

* Iſa. 52. 5. Rom 2. 24.

mine holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I favoured mine holy [l] Name which the houſe of Iſrael had poluted among the heathen, whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine [m] holy Names ſake, which ye poluted among the heathen whither ye went.

23 And I will ſanctifie my great Name, which was poluted among the heathen, among whom ye have poluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before ‡ their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your owne land.

25 Then will I powre cleane [n] water upon you, and ye ſhall be clean: *yea*, from all your filthineſſe, and from all your idols will I cleanſe you.

26 * A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will give you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my judgements and doe them.

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliver you from all your filthineſſe, and I will call for [o] corne, and will increaſe it, and lay no famine upon you.

30 For I will multiply the fruit of the trees, and the increaſe of the field, that ye ſhall beare no more the reproach of famine among the heathen.

31 Then ſhall ye remember your own wicked waies, and your deeds that were not good, and ſhall judge your ſelves worthy to have been [p] deſtroied for your iniquities, and for your abominations.

32 Be it known unto you that I doe not this for your ſakes, ſaith the Lord God: *therefore*, O ye houſe of Iſrael, be aſhamed, and confounded for your owne waies.

33 Thus ſaith the Lord God, What time as I ſhall have cleanſed you from all your iniquities, I will cauſe *you* to dwell in the cities, and the deſolate places ſhall be bulded.

34 And the deſolate land ſhall be tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, *and* were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall [q] know that I the Lord build the ruinous places, *and* plant the deſolate places: I the Lord have ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it unto them: I will increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Jeruſalem in their ſolemne feaſts, ſo ſhall the deſolate cities bee filled with flockes of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing againe of the people, being in captivity. 16 He ſheweth the union of the ten tribes with the two.

THe hand of the Lord was upon me, and caried me out in the Spirit of the Lord, and ſet me downe in the midſt of the ‡ field, which was full of [a] bones.

2 And he led me round about by them, and behold, there *were* very many in the open field, and loe, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord God, thou knoweſt.

4 Again, he ſaid unto me, Propheſie upon theſe bones, and ſay unto them, O ye drie bones, heare the word of the Lord.

5 Thus ſaith the Lord God unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and make fleſh grow upon you, and cover you with skin, and put breath in you, that ye may live, and ye ſhall know that I am the Lord.

7 So I propheſied, as I was commanded: and as I propheſied, there was a noiſe, and behold, *there was* a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews, and the fleſh grew upon them, and above, the skin covered them, but there was no breath in them.

9 Then ſaid he unto me, Propheſie unto the wind: propheſie ſon of man, and ſay to the wind, Thus ſaith the Lord God, Come from the foure [b] winds, O breath, and breath upon theſe ſlaine, that they may live.

10 So I propheſied as he had commanded me: and the breath came into them,

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[l] And therefore vvould not ſuffer my Name to bee had in contempt as the heathen would have reproached me, if I had ſuffered my Church to periſh.

[m] This excludeth from man all dignity, and meane to deſerve any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name.

‡ *Or, your.*

[n] That is, his Spirit, vvhereby hee reformeth the heart, and regenerateth his, Iſa. 44. 3.

* *Ier.* 32. 39. *chap.* 11. 19.

[o] Vnder the abundance of temporal benefits he concludeth the ſpirituall graces.

[p] Ye ſhall come to true repentance, and thinke your ſelves unworthy to be of the number of Gods creatures for your ingratitude againſt him.

[q] He declareth that it ought not to be referred to the ſoile or plentifulneſſe of the earth, that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curſes declare, vvhen hee maketh it barren.

‡ *Or, valley.*

[a] He ſheweth by a greater miracle, that God hath power, and alſo vvill deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raiſe them up againe.

[b] Signifying, all parts, vvhereas the Iſraelites vvere ſcattered: that is, the faithfull ſhall be brought to the ſame unity of ſpirit, and doctrine, vvhereſoever they are ſcattered thorow the vvorld.

and they lived, and ſtood up upon their feet, an exceeding great armie.

11 Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone away, *and* we are cleane cut off.

12 Therefore propheſie, and ſay unto them, Thus ſaith the Lord God, Behold, my people, I will open your graves, and cauſe you to come up out of your ſepulchres, and bring you into the land of Iſrael,

13 And yee ſhall know that I am the Lord, [c] when I have opened your graves, O my people, and brought you up out of your ſepulchres,

[c] That is, when I have brought you out of thoſe places, and townes where you are captives.

14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your owne land: then ye ſhall know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came then againe unto me, ſaying,

16 Moreover, thou ſon of man, take thee a *piece* of wood, and write upon it, Unto Judah, and to the children of Iſrael his companions: then take [d] another *piece* of wood, and write upon it, Unto Joſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

[d] Which ſignifieth the joyning together of the two houſes of Iſrael and Iudah.

17 And thou ſhalt joyne them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeake unto thee, ſaying, Wilt thou not ſhew us what thou meaneſt by theſe?

19 Thou ſhalt anſwer them, Thus ſaith the Lord God, Behold, I will take the tree [e] of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the tree of Judah, and make them one tree, and they ſhall bee one in mine hand.

[e] That is, the houſe of Iſrael.

20 And the *pieces* of wood, whereon thou writeſt, ſhall be in thine hand in their ſight.

21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen, whether they be gone, and will gather them on every ſide, and bring them into their owne land.

22 And I will make them one people in the land, upon the mountaines of Iſrael, * and one king ſhall bee king to them all: and they ſhall be no more two people, neither bee divided any more henceforth into two kingdomes.

* Iohn 10.16.

23 Neither ſhall they be poluted any more with their idols, nor with their abominations, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will bee their God.

24 And David my * ſervant *ſhall bee* king over them, and they ſhall have one ſhepheard: they ſhall alſo walke in my judgements, and obſerve my ſtatutes, and doe them.

* Iſa. 40.11. Ier. 23.5. chap. 34.23. Dan. 9. 24.

25 And they ſhall dwell in the [f] land, that I have given unto Jaakob my ſervant, where your fathers have dwelt, and they ſhall dwell therein, *even* they, and their ſonnes, and their ſonnes ſonnes for ever, and my ſervant David *ſhall be* their prince for ever.

[f] Meaning, that the elect by Chriſt ſhall dwell in the heavenly Jeruſalem, which is meant by the land of Canaan.

26 Moreover, I will make * a covenant of peace with them: it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my Sanctuary among them for evermore.

* Pſal. 109.4. and 116.2.

27 My Tabernacle alſo ſhall bee with them: yea, I will be their God, and they ſhall be my people.

28 Thus the heathen ſhall know, that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall bee among them for evermore.

CHAP. XXXVIII.

2 *Hee propheſieth that Gog and Magog ſhall fight with great power againſt the people of God.* 21 *Their deſtruction.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt [a] Gog, *and againſt* the land of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt him.

[a] Which was a people that came of Magog, the ſon of Japhet, Gen. 10.2. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe two countries, which had the government of Grecia and Italy, hee meaneth the principall enemies of the Church, Rev. 20.8.

3 And ſay, thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hooks in thy jawes, and I will bring thee forth, and all thine hoſte, *both* horſes, and horſemen, all clothed with all ſorts of *armour, even* a great multitude with bucklers, and ſhields, all [b] handling ſwords.

[b] He ſheweth that the enemies ſhould bend themſelves againſt the Church, but it ſhould be to their owne deſtruction.

5 They of [c] Paras, of Cuſh, and Phut with them, *even* all they *that beare* ſhield and helmet.

[c] The Perſians, Ethiopians, & men of Africa.

6 [d] Gomer and all his bands, *and* the houſe of Togarmah of the North quarters, and all his bands, *and* much people with thee.

[d] Gomer was Iaphets ſon, and Togarmah the ſon of Gomer, and are thought to be they that inhabite Aſia minor.

7 Prepare thy ſelfe, and [e] make thee ready, *both* thou, and all thy multitude, that are aſſembled unto thee, and bee thou their ſafegard.

[e] Signifying, that all the people of the world ſhould aſſemble themſelves againſt the Church, & Chriſt their head.

8 After many daies thou ſhalt be viſited: *for* in the latter yeares thou ſhalt

come into the land, that hath been deſtroied with the ſword, and is gathered out of many people upon the mountaines of Iſrael, which have long laine waſte: yet ‡ they have been brought out of the people, and they ſhall dwell all ſafe.

‡ Or, *it: meaning, the land of Iſrael.*

9 Thou ſhalt aſcend and come up like a tempeſt, *and* ſhalt be like a cloud to cover the land, *both* thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Even at the ſame time ſhall *many* things come into thy minde, and thou ſhalt thinke [f] evill thoughts.

[f] That is, to moleſt and deſtroy the Church.

11 And thou ſhalt ſay, I will goe up to the land that hath no walled towers: [g] I wil goe to them that are at reſt, and dwell in ſafety, which dwell all without walls, and have neither barres nor gates,

[g] Meaning, Iſrael, which had now been deſtroied, & vvas not yet built againe: declaring hereby the ſimplicity of the godly, vvho ſeeke not ſo much to fortifie themſelves by outward force, as to depend on the providence and goodneſſe of God.

12 *Thinking* to ſpoile the prey, and to take a bootie, to turne thine hand upon the deſolate places that are *now* inhabited, and upon the people, that are gathered out of the nations which have gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the lions thereof ſhall ſay unto thee, [h] Art thou come to ſpoile the prey? haſt thou gathered thy multitude to take a booty? to cary away ſilver and gold, to take away cattell and goods, *and* to ſpoile a great prey?

[h] One enemy ſhall envie another, becauſe every one ſhall think to have the ſpoile of the Church.

14 Therefore, Sonne of man, propheſie, and ſay unto Gog, Thus ſaith the Lord God, In that day when my people Iſrael [i] dwelleth ſafe, ſhalt thou not know it?

[i] Shalt not thou ſpy thine occaſions to come againſt my Church when they ſuſpect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all *ſhall* ride upon horſes, *even* a great multitude and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land: thou ſhalt bee in the [k] latter daies, and I will bring thee upon my land, that the heathen may know mee, when I [l] ſhall be ſanctified in thee, O Gog, before their eyes.

[k] Meaning, in the laſt age, and from the comming of Chriſt unto the end of the world.

[l] Signifying, that God will bee ſanctified by maintaining his Church, and deſtroying his enemies, as Chap. 36. 23. & 37. 28.

17 Thus ſaith the Lord God, Art not thou hee of whom I have ſpoken in old time, [m] by the hand of my ſervants the Prophets of Iſrael, which propheſied in thoſe daies, *and* yeares, that I would bring thee upon them?

[m] Hereby he declareth that none affliction can come to the Church, vvhereof they have not been advertiſed aforetime, to teach them to indure all things vvith more patience vvhen they know that God hath ſo ordained.

18 At the ſame time alſo when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, my wrath ſhall ariſe in mine anger.

19 For in mine indignation *and* in the fire of my wrath have I ſpoken it: ſurely at that time there ſhall be a great ſhaking in the land of Iſrael,

20 So that the fiſhes of the Sea, and the foules of the heaven, and the beaſts of the field, and all that move and creepe upon the earth, and all the men that are upon the earth, ſhall tremble at my preſence, and the mountaines ſhall be overthrowne, and the [n] ſtars ſhall fall, and every wall ſhall fall to the ground.

[n] All meanes whereby man ſhould think to ſave himſelfe ſhall faile, the affliction in thoſe daies ſhall bee ſo great, and the deſtruction ſhall bee ſo terrible.

21 For I will call for a ſword againſt him [o] throughout all my mountaines, ſaith the Lord God: every mans ſword ſhall be againſt his brother.

[o] Againſt the people of Gog and Magog.

22 And I will plead againſt him with peſtilence, and with blood, and I will cauſe to raine upon him and upon his bands, and upon the great people that are with him, a ſore raine and haileſtones, fire and brimſtone.

23 Thus will I be * magnified and ſanctified, and known in the eyes of many nations, and they ſhall know, that I am the Lord.

* *Chap 36. 23. and 37. 28.*

Chap. XXXIX.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graves of Gog and his hoſte. 17 They ſhall be devoured of birds and beaſts. 23 Wherefore the houſe of Iſrael is captive. 24 Their bringing againe from captivity is promiſed.

Therefore, thou ſon of man, propheſie againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

2 And I will deſtroy thee, [a] and leave but the ſixth part of thee, and will cauſe thee to come up from the North parts, and will bring thee upon the mountaines of Iſrael:

[a] Or deſtroy thee vvith ſixe plagues, as Chap 38. 22.

3 And I will ſmite thy bow out of thy left hand, and I will cauſe thine arrows to fall out of thy right hand.

4 Thou [b] ſhalt fall upon the mountaines of Iſrael, and all thy bands, and the people that is with thee: *for* I will give thee unto the birds, *and* to every feathered foule and beaſt of the field to be devoured.

[b] Meaning, that by the vertue of Gods vvord, the enemy ſhall be deſtroyed vvhereſoever hee aſſaileth his Church.

5 Thou ſhalt fall upon the open field: for I have ſpoken it, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the [c] Iſles, and they ſhall know that I am the Lord.

[c] That is, among all nations where the enemies of my people dwell, ſeem they never ſo far ſeparate.

7 So will I make mine holy Name knowne in the midſt of my people Iſrael, and I will not ſuffer them to polute mine holy Name any more, and the heathen ſhall know that I am the Lord, the Holy one of Iſrael.

8 Behold, [d] it is come, and it is done, ſaith the Lord God: this is the day whereof I have ſpoken.

[d] That is, this plague is fully determined in my counſell, and cannot be changed.

9 And they that dwell in the cities

of Iſrael, ſhall [e] goe forth, and ſhall burne and ſet fire upon the weapons, and on the ſhields, and bucklers, upon the bowes, and upon the arrowes, and upon the ſtaves *in their* hands, and upon the ſpeares, and they ſhall burne them with fire ſeven yeares.

[e] After this deſtruction the Church ſhall have great peace and tranquilitie, and burne all their weapons, becauſe they ſhal no more feare the enemy: and this is chiefly meant of the accompliſhment of Chriſts kingdom, when by their head Chriſt, all enemies ſhall bee overcome.

10 So that they ſhall bring no wood out of the field, neither cut downe *any* out of the forreſts: for they ſhall burne the weapons with fire, and they ſhall robbe thoſe that robbed them: and ſpoile thoſe that ſpoiled them, ſaith the Lord God.

11 And at the ſame time will I give unto Gog [f] a place there for buriall in Iſrael, *even* the valley whereby men goe toward the Eaſt part of the ſea: and it ſhall cauſe them that paſſe by, to ſtop their [g] noſes, and there ſhall they bury Gog with all his multitude: and they ſhall call it the valley of ‡ Hamon-Gog.

[f] Which declareth, that the enemies ſhall have an horrible fall.

[g] For the ſtinke of the carkeiſes.

‡ *Or, of the multitude of Gog.*

12 [h] And ſeven months long ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land,

[h] Meaning, a long time.

13 Yea, all the people of the land ſhall burie them, and they ſhall have a name when I ſhall bee glorified, ſaith the Lord God.

14 And they ſhall chuſe men to goe continually through the [i] land with them that travell, to bury thoſe that remaine upon the ground, to clenſe it: they ſhal ſearch to the end of ſeven moneths.

[i] Partly, that the holy land ſhould not bee polluted, and partly, for the compaſſion that the children of God have, even on their enemies.

15 And the travellers that paſſe through the land, if *any* ſee a mans bone, then ſhall he ſet up a ſigne by it, till the buriers have buried it, in the valley of Hamon-Gog.

16 And alſo the name of the citie *ſhall bee* ‡ Hamonah: thus ſhall they cleanſe the land.

‡ *Or, multitude.*

17 And thou ſonne of man, thus ſaith the Lord God, Speake unto every feathered foule, and to all the beaſts of the field, Aſſemble your ſelves, and come: [k] gather your ſelves on every ſide to my ſacrifice: for I doe ſacrifice a great ſacrifice for you upon the mountaines of Iſrael, that yee may eate fleſh, and drinke blood.

[k] Whereby hee ſignifieth the horrible deſtruction that ſhould come upon the enemies of his Church.

18 Yee ſhall eat the fleſh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, *and* of bullocks, *even* of all fat beaſts of Baſhan.

19 And ſhall eate fat till yee bee full, and drinke blood till ye be drunken of my ſacrifice which I have ſacrificed for you.

20 Thus you ſhall be filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgement that I have executed, and mine hand, which I have laid upon them.

22 So the houſe of Iſrael ſhall know, that I am the Lord their God from that day, and ſo forth.

23 And the heathen ſhall know, that the houſe of Iſrael went into captivitie for [l] their iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

[l] The heathen ſhall know that they overcame not my people by their ſtrength, neither yet by the weakeneſſe of mine arme, but that this was for my peoples ſinnes.

24 According to their uncleanneſſe, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord God, Now will I bring againe the captivitie of Jaakob, and have compaſſion upon the whole houſe of Iſrael, and will be jealous for mine holy Name.

26 After that they have borne their ſhame, and al their tranſgreſſion, whereby they have tranſgreſſed againſt me, when they dwelt ſafely in their land, and without feare of any.

27 When I have brought them againe from the people, and gathered them out of their enemies lands, and am * ſanctified in them in the ſight of many nations,

* Chap. 36. 23.

28 Then ſhall they know that I am the Lord their God, which cauſed them to bee led into captivitie among the heathen: but I have gathered them unto their owne land, and have left none of them any more there,

29 Neither will I hide my face any more from them: for I have powred out my Spirit upon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the citie and the Temple.

IN the five and twentieth yeare of our being in captivitie, in the [a] beginning of the yeare, in the tenth *day* of the moneth, in the foureteenth yeare after that the citie was ſmitten, in the ſelfe ſame day, the hand of the Lord was upon mee, and brought me thither.

[a] The Jewes coũted the beginning of the yeare after two ſorts: for their feaſts they began to count in March, and for their other affaires in September: ſo that this is to be underſtood of September.

2 Into the land of Iſrael brought he me by ‡ a divine viſion, and ſet me upon a very high mountaine, whereupon *was* as the building of a citie toward the South.

‡ *Or, viſions of God.*

3 And he brought me thither, and behold, there *was* a [b] man, whoſe ſimilitude was to looke to like braſſe, with a linnen threed in his hand, and a reed to meaſure with: and he ſtood at the gate.

[b] Which was an Angel in forme of a man, that came to meaſure out this building.

4 And the man ſaid unto me, Sonne of man, behold with thine eies, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee: for to the intent that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt unto the houſe of Iſrael.

5 And behold, *I ſaw* a wall on the outſide of the houſe round about: and in the mans hand *was* a reed to meaſure with, of ſix cubits long, by the cubite, and an hand breadth: ſo hee meaſured the breadth of the building with one reede, and the height with one reede.

6 Then came he unto the gate, which looketh toward the Eaſt, and went up the ſtaires thereof, and meaſured the ‡ poſt of the gate, *which was* one reede broad, and ‡ the other poſt of the gate, *which was* one reed broad.

‡ Or, *threſhold.*

‡ Or, *upper poſt.*

7 And *every* chamber was one reed long, and one reed broad, and betweene the chambers *were* five cubits: and the poſt of the gate by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, with one reed.

9 Then meaſured hee the porch of the gate of eight cubits, and the ‡ poſts thereof, of two cubits, and the porch of the gate *was* inward.

‡ Or, *penteſes.*

10 And the Chambers of the gate Eaſtward, *were* three on this ſide, and three on that ſide: they three *were* of one meaſure, and the poſts had one meaſure on this ſide, and one on that ſide.

11 And hee meaſured the breadth of the entrie of the gate tenne cubits, *and* the height of the gate thirteene cubits.

12 The ſpace alſo before the chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the chambers *were* ſixe cubits on this ſide, and ſixe cubits on that ſide.

13 Hee meaſured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *was* five and twentie cubits, doore againſt doore.

14 He made alſo poſts of threeſcore cubits, and the poſts of the court, *and* of the gate *had one meaſure* round about.

15 And upon the forefront of the entrie of the gate unto the forefront of the porch of the gate within, *were* fiftie cubites.

16 And *there were* narrow windowes in the chambers, and in their poſts within the gate round about, and likewiſe to the arches: and the windowes *went* round about within: and upon the poſtes *were* palme trees.

17 ¶ Then brought he mee into the outward court, and loe, *there were* chambers, and a pavement made for the court round about, *and* thirtie chambers *were* upon the pavement.

18 And the pavement *was* by the ſide of the gates over againſt the length of the gates, *and* the pavement *was* beneath.

19 Then hee meaſured the breadth from the forefront of the lower gate without unto the forefront of the court within, an hundreth cubites Eaſtward and Northward.

20 And the gate of the outward court, that looked toward the North, meaſured hee after: the length and breadth thereof.

21 And the chambers thereof, *were* three on this ſide, and three on that ſide, and the poſtes thereof, and the arches thereof, were after the meaſure of the firſt gate: the length thereof *was* fiftie cubites, and the breadth five and twenty cubites.

22 And there windowes and their arches, with their palme trees, *were* after the meaſure of the gate that looketh toward the Eaſt, and the going up unto it *had* ſeven ſteppes, and the arches thereof *were* before them.

23 And the gate of the inner court *ſtood* over againſt the gate toward the North, and toward the Eaſt, and hee meaſured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, *there was* a gate toward the South, and hee meaſured the poſts thereof, and the arches thereof according to theſe meaſures.

25 And *there were* windowes in it, and in the arches thereof round about like thoſe windowes: the height *was* fiftie cubites, and the breadth five and twentie cubites.

26 And there were ſeven ſteps to goe up to it, and the arches thereof *were* before them: and it had palme trees, one on this ſide, and another on that ſide upon the poſts thereof.

27 ¶ And *there was* a gate in the inner Court toward the South, and hee meaſured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner Court by the South gate, and hee meaſured the South gate according to theſe meaſures.

29 And the chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures, and *there were* windowes in it, and the arches thereof round about, *it was* fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about *were*

five and twenty cubites long, and five cubites broad.

31 And the arches thereof *were* toward the utter court, and palme trees *were* upon the poſts thereof, and the going up to it *had* eight ſteps.

32 ¶ Again, he brought me into the inner [e] court toward the Eaſt, and he meaſured the gate according to theſe meaſures,

[e] In all he maketh ſix courts, two on the Eaſt ſide, two on the North, and two one the South ſide.

33 And the poſts thereof, and the arches thereof were according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about, *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the utter court, and palme trees *were* upon the poſts thereof, on this ſide and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ After, he brought me to the North gate, and meaſured it, according to theſe meaſures,

36 The chambers thereof, the poſts thereof, and the arches thereof, and *there were* windows therein round about: the height *was* fifty cubits, and the breadth five and twenty cubites.

37 And the poſts thereof *were* toward the utter court, and palme trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

38 And *every* [f] chamber, and the entry thereof *was* under the poſts of the gates: there they waſhed the burnt offering.

[f] He ſpeaketh of ſix chambers, which were in the porch of the inner court on the north ſide.

39 And in the porch of the gate *ſtood* two tables on this ſide, and two tables on that ſide, upon the which they ſlew the burnt-offering, and the ſin-offering, and the treſpaſſe-offering.

40 And at the ſides beyong the ſteps, at the entrie of the North gate *ſtoode* two tables, and on the other ſide, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this ſide, and foure tables on that ſide, by the ſide of the gate, *even* eight tables whereupon they ſlew *their ſacrifice*.

42 And the foure tables *were* of hewen ſtone for the burnt-offering, of a cubit and an half long, and a cubite and an half broad, and one cubite high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* bordes an hand broad faſtned round about, and upon the tables *lay* the fleſh of the offering.

44 And without the inner gate *were* the chambers of the ſingers in the inner court, which was at the ſide of the North gate: and their proſpect *was* toward the South, *and* one *was* at the ſide of the Eaſt gate, having the proſpect toward the North.

45 And he ſaid unto me, This chamber whoſe proſpect is toward the South, *is* for the Prieſts that have the charge to keep the houſe.

46 And the chamber whoſe proſpect is toward the North, *is* for the Prieſts that have the charge to keepe the Altar: theſe are the ſonnes of Zadok among the ſonnes of Levi, which may come neere to the Lord to miniſter unto him.

47 So he meaſured the court, an hundreth cubites long, and an hundreth cubits broad, *even* foure ſquare: likewiſe the Altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured the [g] poſts of the porch, five cubites on this ſide, and five cubites on that ſide: and the breadth of the gate *was* three cubites on this ſide, and three cubites on that ſide.

[g] By the poſts of the porch, he meaeth the wall which was five cubites thick on either ſide of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it, and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

1 The diſpoſition and order of the building of the Temple, and the other things thereto belonging.

AFterward he brought me to the Temple, and meaſured the poſts, ſix cubites broad on the one ſide, and ſix cubites broad on the other ſide, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the ſides of the entry *were* five cubits on the one ſide, and five cubites on the other ſide, and he meaſured the length thereof forty cubits, and the breadth twenty cubites.

3 Then went [a] he in, and meaſured the poſts of the entry two cubites, and the entry ſix cubites, and the breadth of the entry ſeven cubites.

[a] The Angel went into the moſt holy place.

4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubites before the Temple. And he ſaid unto me, This is the moſt holy place.

5 After, he meaſured the wall of the houſe, ſix cubites, and the breadth of *every* chamber, foure cubites round about the houſe, on every ſide.

6 And the chambers *were* chamber upon chamber, three and thirty foot *high*, and they entred into the wall made for the chambers which was round about the houſe, that *the poſts* might be faſtned *therein*, and not be faſtned in the wall of the houſe.

7 And it was large, and went round,

mounting upward to the chambers: for the ſtaire of the houſe *was* mounting upward round about the houſe: therefore the houſe was larger upward: ſo they went up from the loweſt *chamber* to the higheſt by the mids.

8 I ſaw alſo the houſe high round about: the foundations of the chambers *were* a full reed of ſix great cubits.

9 The thickneſſe of the wall which was for the chamber without, *was* five cubits, and that which remained *was* the place of the chambers that were within.

10 And between the chambers was the wideneſſe of twenty cubits round about the houſe on every ſide.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* five cubits round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, *was* ſeventy cubites broad, and the wall of the building was five cubites thick, round about, and the length ninetie cubites.

13 So he meaſured the houſe an hundred cubits long, and the ſeparate place and the building with the walls thereof *were* an hundred cubits long.

14 Alſo the breadth of the forefront of the houſe, and of the ſeparate place toward the Eaſt, *was* an hundred cubits.

15 And he meaſured the length of the building, over againſt the ſeparate place, which was behinde it, and the chambers on the one ſide and on the other ſide an hundred cubits with the Temple within, and the arches of the court.

16 The poſts and the narrow windows, and the chambers round about, on [b] three ſides over againſt the poſts, ſieled with *cedar* wood round about, and from the ground up to the windows, and the windows were ſieled.

[b] He declareth that whatſoever was of ſtone work from the bottome to the top, was covered with wood on the Eaſt, South and North ſides.

17 And from above the doore unto the innerhouſe and without, and by all the wall round about within and without it was *ſieled according* to the meaſure.

18 And it was made with Cherubims and palm-trees, ſo that a palm-tree *was* between a Cerub and a Cherub: and *every* Cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a lion toward the palm-tree one the other ſide: *thus* was it made through all the houſe round about.

20 From the ground unto above the doore *were* Cherubims and palm-trees made as in the wall of the Temple.

21 The poſts of the Temple were ſquared, *and* thus to look unto *was* the ſimilitude *and* form of the Sanctuary.

22 The Altar of wood *was* three cubits high, and the length thereof two cubites, and the corners thereof, and the length thereof, and the ſides thereof *were* of wood. And he ſaid unto me, This is the table that ſhall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, *even* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims and palm-trees, like as was made upon the walles, and *there were* thick planks upon the forefront of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide, and on the other ſide, by the ſides of the porch, and *upon* the ſides of the houſe, and thick planks.

CHAP. XLII.

Of the chambers of the Temple for the Prieſts, and the holy things.

THen brought he me into the utter court by the way toward the North, and he brought me into the chamber that was over againſt the ſeparate place, and which was before the building, toward the North.

2 Before the length of an hundreth cubits, *was* the North doore, and *it was* fifty cubits broad.

3 Over againſt the twenty *cubites* which were for the inner court, and over againſt the pavement, which was for the utter court, was chamber againſt chamber in three rows.

4 And before the chambers *was* a gallerie of ten cubits wide, *and* within *was* a way of one cubit, and their doores toward the North.

5 Now the [a] chambers above were narrower: for thoſe chambers *ſeemed* to eat up theſe, *to wit*, the lower, and thoſe that were in the mids of the building:

[a] Theſe chambers were contrary faſhioned to them of the Temple.

6 For they were in three rows, but had not pillars as the pillars of the court: therfore there was a difference from them beneath and from the middlemoſt, *even* from the ground.

7 And the wall that was without, over againſt the chambers, toward the utter court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that were in the utter court, *was* [b] fifty cubits: and lo, before the Temple *were* an hundreth cubits.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits and the whole court an hun

9 And under theſe chambers *was* the [c] entry, on the Eaſt ſide, as one goeth into them from the outward court.

[c] Under theſe chambers were entries, or doores to paſſe from one place to another.

10 The chambers *were* in the thicknes of the wall of the court toward the Eaſt, over againſt the ſeparate place, and over againſt the building.

11 And the way before them *was* after the manner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *was* a doore in the corner of the way, *even* the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſaid he unto me, The North chambers *and* the South chambers which are before the ſeparate place, they be holy chambers: wherein the Prieſts that approach unto the Lord, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meate-offering, and the ſin-offering, and the treſpaſſe-offering: for the place *is* holy.

14 When the Prieſts enter therein, they ſhall not go out of the holy place into the utter court, but there they ſhall lay their garments wherein they miniſter: for they are holy, *and* ſhall put on other garments, and ſo ſhal approach to thoſe things, which are for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the Eaſt ſide with the meaſuring rod, five hundreth reeds, *even* with the meaſuring reed round about.

17 He meaſured *alſo* the North ſide, five hundreth reeds, *even* with the meaſuring reed round about.

18 And he meaſured the South ‡ ſide, five hundreth reeds with the meaſuring reed.

‡ *Or, winde.*

19 He turned about *alſo* to the Weſt ſide, *and* meaſured five hundreth reeds with the meaſuring reed.

20 He meaſured it by the foure ſides: it had a wall round about, five hundreth *reeds* long, and five hundreth broad, to make a ſeparation between the Sanctuary, and the prophane place.

CHAP. XLIII.

2 He ſeeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Iſrael, for the which they were conſumed and brought to nought. 9 He is commanded to call them again to repentance.

AFterward he brought me to the gate, *even* the gate that turneth toward the Eaſt.

2 And behold, the glory of the God of Iſrael came from out of the Eaſt, whoſe voice was like a noiſe of great waters, and the earth was made light with his glory.

3 And the viſion which I ſaw *was* * like the viſion, *even* as the viſion that I ſaw [a] when I came to deſtroy the citie: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* *Chap.* 9. 3.

[a] When I propheſied the deſtruction of the city by the Caldeans.

4 And the [b] glory of the Lord came into the houſe by the way of the gate, whoſe proſpect is toward the Eaſt.

[b] Which was departed afore, chap. 10. 4. and 11. 22.

5 So the Spirit took me up and brought me into the inner court, and behold, the glory of the Lord filled the houſe.

6 And I heard one ſpeaking unto me out of the houſe: and there ſtood a man by me,

7 Which ſaid unto me, Son of man, *this* place is my throne, and the place of the ſoles of my feet, whereas I will dwell among the children of Iſrael for ever, and the houſe of Iſrael ſhall no more [c] defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeiſes of [d] their kings *in* their high places.

[c] By their idolatries.

[d] He alludeth to Ammon & Manaſſeh, who were buried in their gardens neere the Temple, and there had erected up monuments to their idols.

8 Albeit they ſet their threſholds by my threſholds, and their poſts by my poſts (for there *was but* a wall between me and them) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I have conſumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeiſes of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou ſon of man, ſhew this houſe to the houſe of Iſrael, that they may be aſhamed of their wickedneſſe, and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the Houſe, and the pattern thereof, and the going out thereof, and the coming in thereof, and the whole faſhion thereof, and all the ordinances thereof, and all the figures thereof, and all the laws thereof: and write it in their ſight, that they may keep the whole faſhion thereof, and all the ordinances thereof, and do them.

12 This is the ‡ deſcription of the Houſe, *It ſhal be* upon the top of the mount: all the limits thereof round about ſhall be moſt holy. Behold, this is the deſcription of the houſe.

‡ *Ebr. law.*

13 And theſe are the meaſures of the Altar, after the cubits, the cubite *is* a cubite, and an hand breadth, even the bottom *ſhall be* a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the height of the Altar.

14 And from the bottome *which toucheth* the ground to the lower piece *ſhall be* two cubits: and the breadth one cubite, and from the little piece to the great piece *ſhall be* foure cubits, and the breadth one cubite.

15 So the altar *ſhall be* foure cubites, and from the altar upwards *ſhall be* foure hornes.

16 And the altar *ſhall be* twelve *cubits* long, and twelve broad, *and* foure ſquare in the foure corners thereof.

17 And the frame *ſhall be* fourteen *cubites* long, and fourteen broad in the foure ſquare corners thereof, and the border about it *ſhall be* half a cubite, and the bottom thereof *ſhall be* a cubite about, and the ſteps thereof *ſhall be* turned toward the Eaſt.

18 ¶ And he ſaid unto me, Sonne of man, thus ſaith the Lord God, Theſe are the ordinances of the altar in the day when they ſhall make it to offer the burnt offering thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the Prieſts, *and* to the Levites that be of the ſeed of Zadok, which approach unto me to miniſter unto me, ſaith the Lord, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put it on the foure horns of it, and on the foure corners of the frame, and upon the border round about: thus ſhalt thou cleanſe it, and reconcile it.

21 Thou ſhalt take the bullock alſo of the ſinne-offering, and burn it in the appointed place of the houſe without the Sanctuary.

22 But the ſecond day thou ſhalt offer an Hee goat without blemiſh for a ſinne offering, and they ſhall cleanſe the altar, as they did cleanſe it with the bullock.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the Lord, and the Prieſts ſhall caſt ſalt upon them, and they ſhall offer them for a burnt offering unto the Lord.

25 Seven dayes ſhalt thou prepare every day an Hee goat for a ſinne-offring: they ſhall alſo prepare a young bullock and a ram out of the flock, without blemiſh.

26 Thus ſhall they ſeven dayes purifie the altar, and cleanſe it, and ‡ conſecrate it.

27 And when theſe dayes are expired, upon the eighth day, and ſo forth, the Prieſts ſhall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, ſaith the Lord God.

Chap. XLIV.

He reproveth the people for their offence. 7 The uncircumciſed in heart, and in the fleſh. 9 Who are to be admitted to the ſervice of the Temple, and who to be refuſed.

THen he brought me toward the gate of the outward Sanctuary, which turneth toward the Eaſt, and it was ſhut.

2 Then ſaid the Lord unto me, This gate ſhall be [a] ſhut, *and* ſhall not be opened, and no man ſhall enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhall be ſhut.

3 *It appertaineth* to the prince: the prince himſelf ſhall ſit in it to eat bread before the Lord: he ſhall enter by the way of the porch of that gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me toward the North gate before the houſe: and when I looked, behold, the glory of the Lord filled the houſe of the Lord, and I fell upon my face.

5 And the Lord ſaid unto me, Sonne of man, ‡ marke well, and behold with thine eyes, and heare with thine eares, all that I ſay unto thee, concerning all the ordinances of the houſe of the Lord, and all the laws thereof, and marke well the entering in of the houſe, with every going forth of the Sanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O houſe of Iſrael, ye have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary [b] ſtrangers, uncircumciſed in heart, and uncircumciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, when ye offer my bread, *even* fat and blood: and they have broken my covenant, becauſe of all your abominations.

8 For ye have not kept the [c] ordinances of mine holy things: but you your ſelves have ſet *other* to take the charge of my Sanctuary.

9 Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my Sanctuary, of any ſtranger that is among the children of Iſrael,

10 Neither yet the [d] Levites that are

gone

‡ *Ebr. fill his hand.*

[a] Meaning, from the common people, but not from the Prieſts, nor the prince, read chap. 46. 8, 9.

‡ *Ebr. ſet thine heart*

[b] For they had brought idolaters which were of other countries, to teach them their idolatry, Chap. 23. 40.

[c] Ye have not offered unto me according to my laws.

[d] The Levites which had committed idolatry were put from their dignity, and could not be received into the Prieſts office, although they had been of the houſe of Aaron, but muſt ſerve in yͤ inferiour offices, as to watch and to keep the doores, reade 2 Kings 23. 9.

gone back from me, when Iſrael went aſtray, which went aſtray from me after their idols, but they ſhall beare their iniquity.

11 And they ſhall ſerve in my Sanctuary, and keep the gates of the houſe, and miniſter in the Houſe: they ſhall ſlay the burnt-offering and the ſacrifice for the people: and they ſhall ſtand before them to ſerve them.

12 Becauſe they ſerved before their idols, and cauſed the houſe of Iſrael to fall into iniquity, therefore have I lifted up mine hand againſt them, ſaith the Lord God, and they ſhall beare their iniquity,

13 And they ſhall not come neare unto me to do the office of the Prieſt unto me, neither ſhall they come neare unto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the Houſe, for all the ſervice thereof, and for all that ſhall be done therein.

15 But the Prieſts of the Levites, the ſonnes of Zadok, that [e] kept the charge of my Sanctuary, when the children of Iſrael went aſtray from me, they ſhall come neare to me to ſerve me, and they ſhall ſtand before me to offer me the fat and the blood, ſaith the Lord God.

[e] Which obſerved the Law of God, and fell not to idolatry.

16 They ſhall enter into my Sanctuary, and ſhall come neare to my table, to ſerve me, and they ſhall keep my charge.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be clothed with linnen garments, and no wooll ſhall come upon them while they ſerve in the gates of the inner court, and within.

18 They ſhall have linnen bonets upon their heads, and ſhall have linnen breeches upon their loynes: they ſhall not gird themſelves in the ſweating *places*.

19 But when they go forth into the utter court, *even* to the utter court to the people, they ſhall put off their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhall not ſanctifie the people with their garments.

20 They ſhall not alſo [f] ſhave their heads, nor ſuffer their locks to grow long, but round their heads.

[f] As did the infidels and heathen.

21 * Neither ſhall any Prieſt drink wine when they enter into the inner court.

* *Levit.* 10.9.

22 Neither ſhall they take for their * wives a widow, or her that is divorced: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that hath been the widow of a Prieſt.

* *Levit.* 21.13.14

23 And they ſhall teach my people *the difference* between the holy and prophane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſie they ſhall ſtand to judge, and they ſhall judge it according to my judgements: and they ſhall keep my Laws and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

25 * And they ſhall come at no dead perſon to defile themſelves, except at *their* father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none huſband: *in theſe* may they [g] be defiled.

* *Levit.* 21. 1, 2, 11.

[g] They may be at their burial, which was a defiling.

26 And when he is cleanſed, they ſhall reckon unto him ſeven dayes.

27 And when he goeth into the Sanctuary unto the inner court to miniſter in the Sanctuary, he ſhall offer his ſinne-offering, ſaith the Lord God.

28 * And the *Prieſthood* ſhall be their inheritance, *yea*, I am their inheritance: therefore ſhall ye give them no poſſeſſion in Iſrael, *for* I am their poſſeſſion.

* *Deut.* 18.1. *Num.* 18.20.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſſe offering, and every dedicate thing in Iſrael ſhall be theirs.

30 * And all the firſt of all the firſt-born, and every oblation, *even* all of every ſort of your oblations ſhal be the Prieſts. Ye ſhall alſo give unto the Prieſts the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

* *Exod.* 13.2. *and* 22.29. *and* 34.19. *Num.* 3.13.

31 The Prieſts ſhall not eat of any thing that is * dead, or torn, whether it be fowle or beaſt.

* *Exod.* 22 31. *Levit.* 22.8.

CHAP. XLV.

1 Out of the land of promiſe are there ſeparated foure portions, of which the firſt is given to the Prieſts and to the Temple, the ſecond to the Levites, the third to the citie, the forth to the Prince. 9 An exhortation unto the heads of Iſrael. 10 Of juſt weights and meaſures. 13 Of the firſt fruits, &c.

MOreover, when ye ſhall divide the land for inheritance, ye ſhall offer an oblation unto the Lord an [a] holy portion of the land, five and twenty thouſand reeds long, and ten thouſand broad: this ſhal be holy in all the borders thereof round about.

[a] Of all the land of Iſrael the Lord only requireth this portion for the Temple, and for the Prieſts, for the citie, and for the prince.

2 Of this there ſhall be for the Sanctuary five hundred *in length*, with five hundred *in breadth*, all ſquare round about, and fifty cubites round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand,

ſand, and the breadth of ten thouſand: and it ſhall be the Sanctuary, *and* the moſt holy place.

4 The holy portion of the land ſhall be the Prieſts, which miniſter in the Sanctuary, which come neare to ſerve the Lord: and it ſhall be a place for their houſes, and an holy place for the Sanctuary.

5 And *in* the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall the Levites that miniſter in the houſe, have their poſſeſſion for twenty chambers.

6 Alſo ye ſhall appoint the poſſeſſion of the city, five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy portion: it ſhall be for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the citie, *even* before the oblation of the holy portion, and before the poſſeſſion of the citie from the Weſt corner Weſtward, and from the Eaſt corner Eaſtward, and the length *ſhall be* by one of the portions from the Weſt border unto the Eaſt border.

8 In this land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſſe my people, and *the reſt* of the land ſhall they give to the houſe of Iſrael, according to their tribes.

9 Thus ſaith the Lord God, Let [b] it ſuffice you, O princes of Iſrael: leave off cruelty and oppreſſion, and execute judgement and juſtice: take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall have juſt balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath ſhall be equall: a Bath ſhall contain the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof ſhall be after the Homer.

12 * And the ſhekel *ſhall be* twentie Gerahs, *and* twenty ſhekels, and [d] five and twenty ſhekels, and fifteen ſhekels ſhall be your Maneh.

13 ¶ This is the oblation that ye ſhall offer, the ſixt part of an Ephah of an Homer of wheate, and ye ſhall give the ſixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyl, *ye ſhall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer.)

15 And one lambe of two hundreth ſheep out of the fat paſtures of Iſrael for a meat-offering, and for a burnt-offering and for peace-offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the princes part to give burnt-offerings, and meat-offerings, and drink-offerings in the ſolemn feaſts and in the new Moones, and in the Sabbaths, *and* in all the high feaſts of the houſe of Iſrael: he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings to make reconciliation for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In the firſt *moneth*, in the firſt *day* of [e] the moneth, thou ſhalt take a young bullock without blemiſh, and cleanſe the Sanctuary.

19 And the Prieſt ſhall take of the blood of the ſinne-offering, and put it upon the poſts of the houſe, and upon the foure ‡ corners of the frame of the altar, and upon the poſts of the gate of the inner court.

20 And ſo ſhalt thou do the ſeventh *day* of the moneth, for every one that hath erred, and for him that is deceived: ſo ſhall you reconcile the houſe.

21 * In the firſt *moneth*, in the fourteenth day of the moneth, ye ſhall have the Paſſe-over, a feaſt of ſeven dayes, *and* ye ſhall eat unleavened bread.

22 And upon that day ſhall the Prince prepare for himſelf, and for all the people of the land, a bullock for a ſinne-offering.

23 And in the ſeven dayes of the feaſt he ſhall make a burnt-offering to the Lord, *even* of ſeven bullocks, and ſeven rams without blemiſh daily for ſeven dayes, and an Hee-goate daily for a ſinne-offering.

24 And he ſhall prepare a meat-offering of an Ephah for a bullock, an Ephah for a ram, and an [f] hin of oyl for an Ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhal he do the like in the feaſt for ſeven daies, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

Chap. XLVI.

1 The ſacrifices of the Sabbath, and of the new Moones. 8 Thorow which doores they muſt go in, or come out of the Temple, &c.

Thus ſaith the Lord God, The gate of the inner court, that turneth toward the Eaſt, ſhall be ſhut the ſix working dayes: but on the Sabbath it ſhall be opened, and in the day of the new Moon it ſhall be opened.

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[b] The Prophet ſheweth that the heads muſt be firſt reformed afore any good order can be eſtabliſhed among the people.

[c] Ephah and Bath were both of one quantity, ſave that Ephah contained in drie things, that which Bath did in liquor, Levit. 5. 11. 1 Kings 5. 11.

* *Exod.* 30. 13. *Levit.* 27. 25. *Num.* 3. 47.

[d] That is, threeſcore ſhekels make a weight called Mina: for he joyneth theſe three parts to a Mina.

[e] Which was Niſan, containing part of March, and part of Aprill.

‡ *Or, court.*

* *Exod.* 12. 18. *Levit.* 23. 5.

[f] Reade Exod. 29. 40.

2 And the Prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the Prieſt ſhall make his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: after, he ſhall go forth, but the gate ſhall not be ſhut till the evening.

3 Likewiſe, the people of the land ſhall worſhip at the entry of this gate before the Lord on the Sabbaths, and in the new Moons.

4 And the burnt-offering that the Prince ſhall offer unto the Lord on the Sabbath day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an Ephah for a ram: and the meat-offering for the lambs [a] a gift of his hand, and an Hin of oyl to an Ephah.

6 And in the day of the new Moon *it ſhall be* a young bullock without blemiſh, and ſix lambs and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offring, *even* an Ephah for a bullock, and an Ephah for a ram, and for the lambes [b] according as his hand ſhall bring, and an Hin of oyl to an Ephah.

8 And when the Prince ſhall enter, he ſhall go in by the way of the porch of that gate, and he ſhall go forth by the way thereof.

9 But when the people of the land ſhall come before the Lord in the ſolemn feaſts, he that entreth in by the way of the North gate to worſhip, ſhall go out by the way of the South gate: and he that entreth by the way of the South gate, ſhall go forth by the way of the North gate: he ſhall not return by the way of the gate whereby he came in, but they ſhall go forth over againſt it.

10 And the Prince ſhall be in the mids of them: he ſhall go in when they go in, and when they go forth, they ſhall go forth *together*.

11 And in the feaſts, and in the ſolemnities the meat-offering ſhall be an Ephah to a bullock, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyl to an Ephah.

12 Now when the Prince ſhall make a free burnt-offering or peace-offerings freely unto the Lord, one ſhall then open him the gate, that turneth toward the Eaſt, and he ſhall make his burnt-offering and his peace-offerings, as he did on the Sabbath day: after, he ſhall go forth, and when he is gone forth, one ſhall ſhut the gate.

13 Thou ſhalt daily make a burnt-offering unto the Lord of a lambe of one year without blemiſh: thou ſhalt do it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixt part of an Ephah, and the third part of an Hin of oyl, to mingle with the fine floure: *this* meat-offering ſhall be continually by a perpetuall ordinance unto the Lord.

15 Thus ſhall they prepare the Lambe, and the meat-offering and the oyl every morning, for a continuall burnt-offering.

16 ¶ Thus ſaith the Lord God, If the prince give a gift of his inheritance unto any of his ſonnes, it ſhall be his ſonnes, *and* it ſhall be their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [c] yeare of liberty: after, it ſhal return to the Prince, but his inheritance ſhall remain to his ſons for them.

18 Moreover, the Prince ſhal [d] not take of the peoples inheritance, nor thruſt them out of their poſſeſſion: *but* he ſhall cauſe his ſons to inherit of his own poſſeſſion, that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry, which was at the ſide of the gate, into the holy chambers of the Prieſts, which ſtood toward the North: and behold, there was a place at the Weſt ſide of them.

20 Then ſaid he unto me, This is the place where the Prieſts ſhall ſeeth the treſpaſſe-offering, and the ſin-offering, where they ſhall bake the meat-offering, that they ſhould not beare them into the utter court, [e] to ſanctifie the people.

21 Then he brought me forth into the utter court, and cauſed me to go by the foure corners of the court: and behold, in every corner of the court, there *was* a court.

22 In the foure corners of the court there were courts joyned of fourty *cubites* long, and thirty broad: theſe foure corners were of one meaſure.

23 And there *went* a wall about them, *even* about thoſe foure, and kitchins were made under the walls round about.

24 Then ſaid he unto me, This is the kitchin where the miniſters of the houſe ſhall ſeeth the ſacrifice of the people.

CHAP. XLVII.

1 The viſion of the waters that came out of the Temple. 13 The coaſts of the land of promiſe, and the diviſion thereof by Tribes.

After

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[a] That is, as much as he will.

[b] Meaning, as he ſhall think good.

[c] Which was at the Iubile, Levit. 25.9.

[d] But be content with that portion that God hath aſſigned him, as Chap. 45.8.

[e] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawfull for them to eat them.

AFterward he brought me unto the doore of the houſe: and behold, [a] waters iſſued out from the threſhold of the houſe Eaſtward: for the fore-front of the houſe *ſtood* toward the Eaſt, and the waters ran down from under the right ſide of the houſe, at the South ſide of the Altar.

2 Then brought he me out toward the North gate, and led me about by the way without unto the utter gate, by the way that turneth Eaward: and behold, there came forth waters on the right ſide.

3 And when the man that had the line in his hand, went forth Eaſtward, he meaſured a thouſand cubites, and he brought me through the waters: the waters *were* to the ancles.

4 Again, he meaſured a thouſand, and brought me through the waters: the waters *were* to the knees: again, he meaſured a thouſand, and brought me through: the waters *were* to the loynes.

5 Afterward he meaſured a thouſand, *and it was* a [b] river, that I could not paſſe over: for the waters were riſen, *and* the waters did flow, *as* a river that could not be paſſed over.

6 And he ſaid unto me, Sonne of man, haſt thou ſeen this? Then he brought me, and cauſed me to return to the brink of the river.

7 Now when I returned, behold, at the brink of the river *were* very [c] many trees on the one ſide, and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the Eaſt countrey, and run down into the plain, and ſhall go into *one* [d] Sea: they ſhall run into *another* Sea, and the [e] waters ſhall be wholeſome.

9 And every thing that liveth, which moveth, whereſoever the rivers ſhall come, ſhall live, and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be wholeſome, and every thing ſhall live whither the river cometh.

10 And then the [f] fiſhers ſhall ſtand upon it, *and* from En-gedi even unto [g] Eneglaim, they ſhall ſpread out their nets: *for* their fiſh ſhall be according to their kindes, as the fiſh of [h] the main ſea, exceeding many.

11 But [i] the myrie places thereof, and the mariſes thereof, ſhall not be wholſome: they ſhall be made ſalt pits.

12 And by this river, upon the brink thereof, on this ſide, and on that ſide, ſhall grow all ‡ fruitfull trees, whoſe leaf ſhall not fade, neither ſhall the fruit thereof fail: it ſhall bring forth new fruit according to his months, becauſe their waters run out of the Sanctuary: and the fruit thereof ſhall be meat, and the leaf thereof ſhall be for ‡ medicine.

13 ¶ Thus ſaith the Lord God, This ſhall be the border, whereby ye ſhall inherit the land according to the twelve tribes * of Iſrael, Joſeph ſhall have *two* portions.

14 And ye ſhall inherit it, one as well as another: * concerning the which I lift up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

15 And this ſhall be the border [k] of the land toward the North ſide, from the main ſea toward Hethlon, as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is between the border of Damaſcus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coaſt of Hauran.

17 And the border from the Sea ſhall be Hazar, Enan, *and* the border of Damaſcus, and the reſidue of the North, Northward, and the border of Hamath: ſo *ſhall be* the North part.

18 But the Eaſt ſide ſhall ye meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael by Jorden, *and* from the border unto the Eaſt ſea: and ſo *ſhall be* the Eaſt part.

19 And the South ſide *ſhall be* toward Teman from Tamar to the waters ‡ of Meriboth *in* Kadeſh, *and* the river to the main ſea: ſo *ſhall be* the South part toward Teman.

20 The Weſt part alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath: this ſhall be the Weſt part.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 And you ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhall be unto you, as born in the countrey among the children of Iſrael: [l] they ſhall part inheritance with you, in the mids of the tribes of Iſrael.

23 And in what tribe the ſtranger dwelleth, there ſhall ye give him his inheritance, ſaith the Lord God.

Chap. XLVIII.

The lots of the tribes. 9 The parts of the poſſeſſion of the Prieſts, of the Temple, of the Levites, of the citie, and of the Prince are rehearſed.

NOw theſe are the names of the [a] tribes. From the North ſide, to the coaſt toward Hethlon, as one goeth to Hamath, Ezar, Enan, *and* the border of

Damaſcus

[a] Whereby are meant the Spirituall graces that ſhould be given to the Church under the kingdome of Chriſt.

[b] Signifying, that the graces of God ſhould never decreaſe, but ever abound in his Church.

[c] Meaning, the multitude of them that ſhould be refreſhed by the ſpirituall waters.

[d] Shewing, that the abundance of theſe graces ſhould be ſo great, that all the world ſhould be full thereof, which is here meant by the Perſian ſea, or Genezareth, and the Sea called Mediterraneum, Zeph. 14.8.

[e] The waters which of nature are ſalt and unwholſome, ſhall be made ſweet and comfortable.

[f] Signifying, that when God beſtoweth his mercies in ſuch abundance, the miniſters ſhall by their preaching win many.

[g] Which were cities at the corners of the ſalt or dead ſea.

[h] They ſhall be here of all ſorts, & in as great abundance as in the great Ocean wherby they are bred.

[i] That is, the wicked and reprobate.

‡ *Or, trees for meat.*

‡ *Or, for br* *and ſores.*

* *Gen.* 48. 20.

* *Gen.* 12.7. *and* 13.15. *and* 25.18. *and* 26.4. *Deut.* 34.4.

[k] By the land promiſe he fi fieth the ſpirit land, whereof was a figure.

‡ *Or, ſtrife.*

[l] Meaning, that this ſpiritual ki dome, there ſho be no differe between Jew Gentile, but tha ſhould be pa kers of this inh ritance in th head Chriſt.

[a] The tribes a that they entre to the land u Joſhua, divide land ſomewha therwiſe the here ſet fort this viſion.

Damaſcus Northward the coaſt of Hamath, *even* from the Eaſt ſide to the Weſt ſhall be a *portion* for Dan.

2 And by the border of Dan, from the Eaſt ſide unto the Weſt ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the Eaſt part even unto the Weſt part, a *portion* for Naphtali.

4 And by the border of Naphtali, from the Eaſt quarter unto the Weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the Eaſt ſide unto the Weſt ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the Eaſt part even unto the Weſt part, a *portion* for Reuben.

7 And by the border of Reuben, from the Eaſt quarter unto the Weſt quarter, a *portion* for Judah.

8 And by the border of Judah, from the Eaſt part unto the Weſt part, [b] ſhall be the offering which they ſhall offer of five and twenty thouſand *reeds* broad, and of length as one of the *other* parts, from the Eaſt ſide unto the Weſt ſide, and the Sanctuarie ſhall be in the mids of it.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twentie thouſand long, and of ten thouſand the breadth,

10 And for them, *even* for the Prieſts ſhall be this holy oblation, toward the North, five and twentie thouſand *long*, and toward the Weſt, ten thouſand broad, and toward the Eaſt ten thouſand broad, and toward the South, five and twentie thouſand long, and the Sanctuarie of the Lord ſhall be in the mids thereof.

11 *It ſhall be* for the Prieſts that are ſanctified of the ſons of *Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 Therefore *this* oblation of the land that is offred, ſhall be theirs, *as* a thing moſt holy by the border of the Levites.

13 And over againſt the border of the Prieſts, the Levites *ſhall have* five and twentie thouſand long, and ten thouſand broad: all the length *ſhall be* five and twentie thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither change it, nor abalienate the firſt fruits of the land: for it is holy unto the Lord.

15 And the five thouſand that are left in the breadth over againſt the five and twenty thouſand, ſhalbe a prophane place for the citie, for houſing, and for ſuburbs, and the citie ſhall be in the mids thereof.

16 And theſe ſhall be the meaſures thereof, the North part five hundreth and four thouſand, and the South part [c] five hundreth and four thouſand, and the Eaſt part five hundreth and four thouſand, and the Weſt part five hundreth and four thouſand.

17 And the ſuburbes of the citie ſhall be toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the Eaſt two hundreth and fiftie, and toward the Weſt two hundreth and fiftie.

18 And the reſidue in length over againſt the oblation of the holy portion *ſhall be* ten thouſand Eaſtward, and ten thouſand Weſtward: and it ſhall be over againſt the oblation of the holy portion, and the increaſe thereof ſhall be for food unto them that ſerve in the citie.

19 And they that ſerve in the citie, *ſhall be* of all the tribes of Iſrael that ſhall ſerve therein.

20 All the oblation *ſhall be* five and twenty thouſand with [d] five and twenty thouſand: you ſhall offer this oblation four ſquare for the Sanctuarie, and for the poſſeſſion of the citie.

21 And the reſidue *ſhall be* for the Prince on the one ſide, and on the other of the oblation of the Sanctuarie, and of the poſſeſſion of the citie, over againſt the five and twentie thouſand of the oblation toward the Eaſt border, and Weſtward over againſt the five and twentie thouſand toward the Weſt border, over againſt *ſhall be* for the portion of the Prince: this ſhall be the holy oblation, and the houſe of the Sanctuarie *ſhall be* in the middes thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the citie, that which is in the mids ſhall be the Princes: between the border [e] of Judah, and between the border of Benjamin ſhall be the Princes.

23 And the reſt of the tribes *ſhall be thus*: from the Eaſt part unto the Weſt part, Benjamin *ſhall be a portion.*

24 And by the Border of Benjamin, from the Eaſt ſide unto the Weſt ſide, Simeon a *portion.*

25 And by the border of Simeon, from the Eaſt part unto the Weſt part, Iſſachar a *portion.*

26 And by the border of Iſſachar, from the Eaſt ſide unto the Weſt, Zebulun a *portion.*

27 And by the border of Zebulun, from the Eaſt part unto the Weſt, Gad a *portion.*

28 And by the border of Gad at the South ſide, toward [f] Temath, the border ſhall be even from [g] Tamar *unto* the waters

[b] That is, the portion of the ground, which they ſhall ſeparate & appoint to the Lord, which ſhall be divided into three parts: for the Prieſts, for the Prince, & for the citie.

* Chap.44.15.

[c] Meaning, that it ſhould be ſquare.

[d] Every way it ſhall be five and twentie thouſand.

[e] So that Iudah was on the North ſide of the Princes and Levites portions, and Benjamin on the South ſide.

[f] Which is here taken for Idumea.

[g] Which was Iericho the citie of palm-trees.

of Meribah *in* Kadeſh, *and* to the [h] river *that runneth* into the main ſea.

29 This is the land which ye ſhall diſtribute unto the tribes of Iſrael for inheritance, and theſe are their portions, ſaith the Lord God.

30 And theſe are the bounds of the citie, on the North ſide five hundreth, and four thouſand meaſures.

31 And the gates of the citie *ſhall be* after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Judah, *and* one gate of Levi.

32 And at the Eaſt ſide five hundreth and four thouſand, and three gates, and one gate of Joſeph, one gate of Benjamin, *and* one gate of Dan.

33 And at the South ſide, five hundreth and four thouſand meaſures, and three ports, one gate of Simeon, one gate of Iſſachar, *and* one gate of Zebulun.

34 At the Weſt ſide, five hundreth and four thouſand, *with* their three gates, one gate of Gad, one gate of Aſher, *and* one gate of Naphtali.

35 *It was* round about, eighteen thouſand *meaſures*, and the name of the citie from that day, *ſhall be*, ‡ The Lord is there.

[h] Meaning, Nilus, that runneth into the Sea, called Mediterraneum.

‡ *Ebr, Iehovah-ſhammah.*

DANIEL.

THE ARGUMENT.

THe great providence of God, and his ſingular mercie toward his Church are moſt lively heer ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpeciall revelations of ſuch things as ſhould come to the Church, even from the time that they were in captivitie, to the laſt end of the world, and to the generall reſurrection, as of the four Monarchies and Empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo, of the certain number of the times even unto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreover, he ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the beginning, God ever exerciſed his people under the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his Church untill the dead riſe again, and Chriſt gather his into his kingdome in the heavens.

CHAP. I.

1 The captivitie of Iehojakim King of Iudah. 4 The King chuſeth certain young men of the Iews to learn his law. 5 They have the Kings ordinarie appointed. 8 But they abſtain from it.

IN the [a] third year of the raigne of Jehojakim king of Judah, came Nebuchadnezzar king of Babel unto Jeruſalem & beſieged it.

2 And the Lord gave Jehojakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he caried into the land of [b] Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the king ſpake unto [c] Aſhpenaz the maſter of his [d] Eunuches, that he ſhould bring *certain* of the children of Iſrael, of the [e] kings ſeed, of the Princes:

4 Children in whom was no blemiſh, but well [f] favoured, and inſtruct in all wiſdome, and well ſeen in knowledge, and able to utter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

5 And the King appointed them proviſion every day of a [h] portion of the kings meat, and of the wine, which he drank, ſo nouriſhing them [i] three year, that at the end thereof, they might [k] ſtand before the King.

6 Now

[a] Read 2 King 24 1. and Ierem. 25.1.

[b] Which was a plain by Babylon, where was the temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the Wards.

[d] He calleth them Eunuches whom the king nouriſhed and brought up to be rulers of other countries afterward.

[e] His purpoſe
was to keep th
as hoſtages, and
that he migh
ſhew himſelf v
ctorious, and al
by their good i
treaty and lear
ing of his relig
on, they might
vour rather hi
then the Iews,
ſo to be able t
ſerve him as g
vernors in the
land: moreove
by this means
Iews might b
better kept in ſ
jection, fearin
otherwiſe to p
cure hurt to t
noble men.

[f] The King re
red three thin
that they ſho
be of noble bi
that they ſho
be witty & le
ed, and that they ſhould be of a ſtrong and comely nature, that they might do him better
vice: this did he for his own commoditie, therefore it is not to praiſe his liberalitie: y
this he is worthy praiſe, that he eſteemed learning, and knew that it was a neceſſarie m
to govern by.

[g] That they might forget their own religion and countrey faſhion
ſerve him the better to his purpoſe: yet it is not to be thought yͭ Daniel did learn any kn
ledge that was not godly: in all points he refuſed the abuſe of things and ſuperſtition,
much that he would not eat the meat that the king appointed him, but was content to l
the knowledge of naturall things.

[h] That by ther good entertainment they m
learn to forget the mediocritie of their own people.

[i] To the intent that in
time they might both learn the manners of the Caldeans, and alſo their tongue.

[k]
well to ſerve at the table, as in other offices.

6 Now among theſe were *certain* of the children of Judah, Daniel, Hananiah, Miſhael and Azariah:

7 Unto whom the chief of the Eunuches [l] gave *other* names: for he called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abed-nego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himſelfe with the portion of the Kings meat, nor with the wine which he drank: therefore he required the chief of the Eunuches that he might not defile himſelf.

9 (Now God had brought Daniel into favour, and tender love with the chief of the Eunuches.)

10 And the chief of the Eunuches ſaid unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: therefore if he ſee your faces worſe liking then the *other* children, which are of your ſort, then ſhall yee make me loſe mine head unto the king.

11 Then ſaid Daniel to Melzar, whom the chief of the Eunuches had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, [o] ten daies, and let them give us [p] pulſe to eat, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fairer and in ‡ better liking then all the children, which did eat the portion of the kings meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink, and gave them pulſe.

17 As for theſe four children, God gave them knowledge, and underſtanding in all learning [r] and wiſedome: alſo he gave Daniel underſtanding of all [ſ] viſions and dreams.

18 Now when the time was [t] expired, that the King had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the King.

20 And in all matters of wiſdome, *and* underſtanding that the king enquired of them, he found them ten times better then all the inchanters *and* Aſtrologians, that were in all his realm.

21 And Daniel was unto the [v] firſt year of king Cyrus.

CHAP. II.

1 The dream of Nebuchad-nezzar. 13 The King commandeth all the wiſe men of Babylon to be ſlain; becauſe they could not interpret his dream. 16 Daniel requireth time to ſolue the queſtion. 24 Daniel is brought unto the King, and ſheweth him his dream and the interpretation thereof. 44 Of the everlaſting kingdome of Chriſt.

AND in the ſecond [a] year of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his ſpirit was [c] troubled, and his [d] ſleep was upon him.

2 Then the king commanded to call the inchanters, and the aſtrologians, and the ſorcerers, and the [e] Caldeans for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Caldeans to the king in the [f] Aramites language, O king, live for ever: ſhew thy ſervants the dream, and we ſhall ſhew the interpretation.

5 *And* the king anſwered and ſaid to the Caldeans, The thing is gone from me. If ye will not make me underſtand the dream with the interpretation thereof, ye [g] ſhall be drawn in pieces, and your houſes ſhall be made a jakes.

6 But if ye declare the dream and the interpretation thereof, ye ſhall receive of me gifts and rewards, and great honour: therefore ſhew me the dream and the interpretation thereof.

7 They anſwered again, and ſaid, Let the king ſhew [h] his ſervants the dream, and we will declare the interpretation thereof.

8 *Then* the king anſwered, and ſaid, I know certainly that ye would ‡ gaine the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not declare me the dream, there is but one judgment for you: for ye have prepared lying and corrupt words to ſpeak before me till the time be changed: therefore tell me the dream that I may know if ye can declare me the interpretation thereof.

10 *Then* the Caldeans anſwered before the king, and ſaid, There is no man upon earth, that can declare the kings matter: yea, there is neither king nor prince, nor lord that asked ſuch things at an enchanter or aſtrologian or Caldean.

That they might
together forget
eir religion: for
e Iews gave
eir children
ames, which
ight ever put
em in remem-
rance of ſome
oint of religion:
erefore this was
great tentation,
nd a ſigne of ſer-
itude which they
ere not able to
eiſt.

Not that he
ought any reli-
ion to be in the
eat or drink (for
fterward he did
at) but becauſe
e king ſhould
ot entiſe him by
is ſweet poiſon
o forget his reli-
ion and accuſto-
ed ſobrietie, and
at in his meat &
ink he might
ily remember of
hat people he
as: and Daniel
ingeth this in,
o ſhew how God
om the begin-
ing aſſiſted him
ith his Spirit, &
 length called
im to be a Pro-
het.

He ſuppoſed
y did this for
heir religion,
hich was con-
ary to the Baby-
onians, and there-
ore herein he re-
eſenteth them,
hich are of no
ligion: for nei-
her he would
ondemn theirs,
or maintain his
wn.

Meaning, that
ithin this ſpace
e might have the
iall, and that no
an ſhould be able
o diſcern it: and
hus he ſpake,
eing moved by
he ſpirit of God.

Not that it was a
ing abominable
o eat dainty
eats, & to drink
ine, as both be-
ore and after they
d, but if they
ould have here-
y been won to
e King, & have
fuſed their own
ligion, that meat
d drink had
en accurſed.

This bare feed-
g, and that alſo
f Moſes when he
ed from the
urt of Egypt,
eclareth, that we
uſt live in ſuch
brietie, as God
th call us unto,
ing he will
ake it more pro-
able unto us,
en all dainties:
r his bleſſing
ely ſufficeth.

Ebr. fatter in
ſh.

Meaning, in the
berall ſciences,
d naturall know-
ge, and not in
e magicall Arts
hich are forbid-
n, Deut. 18. 11.

So that he onely
s a Prophet and
ne of the other:
for by dreams and viſions God appeared to his Prophets, Numb, 12. 6.

Of the three
years above mentioued, verſe 5.

[v] That is, he was eſteemed in Babylon as a Prophet, ſo long as that common wealth ſtood.

[a] The father and the ſon were both called by this name: ſo that this is meant of the ſonne when he reigned alone: for he reigned alſo after a ſort with his father.

[b] Not that he had many dreams, but becauſe many matters were contained in this dream.

[c] Becauſe it was ſo rare & ſtrange a dream, that he had not had the like.

[d] He was ſo heavie with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.

[e] For all theſe Aſtrologers & ſorcerers called themſelves by this name of honour, as though all the wiſdome and knowledge of the countrey depended upon them, and that all other countries were void of the ſame.

[f] That is, in the Syrian tongue, which differed not much from the Caldean, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpeak it: as the Iewiſh writers do to this day.

[g] This is a juſt reward of their arogancie (which vaunted of themſelves that they had the knowledg of all things) that they ſhould be proved fools, and that to their perpetuall ſhame and confuſion.

[h] Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tell the dream, except he entred them into the matter, and therefore they would pretend knowledge where was but meer ignorance, and ſo as deluders of the people, they were worthie to die.

‡ *Ebr. redeem the time.*

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and in great fury, and commanded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was given, the wiſe men were ſlaine: and they [i] ſought Daniel and his fellows to be put to death.

14 Then Daniel anſwered with counſell and wiſedome to Arioch the kings ‡ chiefe ſteward, which was gone forth to put to death the wiſe men of Babel,

15 *Yea*, he anſwered and ſaid unto Arioch the kings captaine, Why is the ſentence ſo haſty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and deſired the king that he would give him leaſure, and that he would ſhew the king the interpretation thereof.

17 ¶ Then Daniel went to his houſe, and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions,

18 That they ſhould beſeech the God of heaven for grace in this ſecret, that Daniel and his fellows ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret revealed unto Daniel in a viſion by night: therefore Daniel praiſed the God of heaven.

20 And Daniel anſwered and ſaid, *The Name of God be praiſed for ever and ever: for wiſedome and ſtrength are his,

21 And he changeth the times and ſeaſons: he taketh away kings: he ſetteth up kings: he giveth wiſdome unto the wiſe, and underſtanding to thoſe that underſtand.

22 He diſcovereth the deepe and ſecret things: he knoweth what is in the darkeneſſe, and the [k] light dwelleth with him.

13 I thank thee, and praiſe thee, O thou God of my [l] fathers, that thou haſt given me wiſdome and [m] ſtrength, and haſt ſhewed me now the thing that we deſired of thee: for thou haſt declared unto us the kings matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordained to deſtroy the wiſe men of Babel: he went and ſaid thus unto him, Deſtroy not [n] the wiſe men of Babel, *but* bring me before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſte, and ſaid thus unto him, I have found a man of the children of Judah that were brought captives, that wil declare unto the king the interpretation.

26 Then anſwered the king, and ſaid unto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhew me the dream, which I have ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, can neither the wiſe, the Aſtrologians, the Inchanters, *nor* the Soothſayers declare unto the king:

28 But there is a God in [o] heaven that revealeth ſecrets, and ſheweth the king Nebuchad-nezzar what ſhall be in the latter daies. Thy dreame, and the things which thou haſt ſeene in thine head upon thy bed, is this.

29 O king, when thou waſt in thy bed, thoughts came into thy *minde*, what ſhould come to paſſe hereafter, and he that revealeth ſecrets, telleth thee, what ſhall come.

30 As [p] for me, this ſecret is not ſhewed me for any wiſdome that I have, more then any other living, but onely to ſhew the king the interpretation, and that thou mighteſt know the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there *was* a great image: this great image whoſe glory was ſo excellent, ſtood before thee, and the forme thereof *was* terrible.

32 This images head was of fine [q] gold, his breaſt and his armes of ſilver, his belly and his thighes of braſſe,

33 His legs of iron, *and* his feet *were* part of iron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without hands, which ſmote the image upon his feet, that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſſe, the ſilver, and the gold broken all together, and became like the chaffe of the ſummer flowers, and the wind caried them away, that no place was found for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dream, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heaven hath given thee a kingdome, power, and ſtrength, and glory.

38 And in all *places* where the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over

[i] Which declareth that God would not have his ſervants joyned in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, & therefore juſtly ought to die, though the King did it upon a rage, and no zeale.

‡ *Or, the captaine of the guard.*

* *Pſal.* 113. 2. *and* 115.18.

[k] He ſheweth that man hath neither wiſedome nor knowledge, but very darke blindneſſe and ignorance, of himſelfe: for it commeth onely of God, that man underſtandeth any thing.

[l] To whom thou madeſt thy promiſe, & who lived in thy feare: whereby hee excludeth all other gods.

[m] Meaning, power to interpret it.

[n] Whereby appeareth that many were ſlaine, as ver. 13. and the reſt at Daniels offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the king proceeded according to his wicked affection, and not conſidering, if their ſcience were lawfull or no,

[o] He affirmeth that man by reaſon and art is not able to attaine to the cauſe of Gods ſecrets, but the underſtanding onely thereof muſt come of God: whereby he ſmiteth the King with a certaine feare and reverence of God, that he might be the more apt to receive the high myſteries, that ſhould be revealed.

[p] Becauſe he had ſaid, that God onely muſt reveale: the ſignification of this dreame, the King might have asked why Daniel did enterpriſe to interpret it, and therefore he ſheweth, that he was but Gods miniſter, and had no gifts, but ſuch as God had given him to ſet forth his glory.

[q] By gold, ſilver, braſſe, and iron, are meant the Caldean, Perſian, Macedonian, and Roman kingdome, which ſhould ſucceſſively rule all the world, till Chriſt (which is here called the ſtone) come himſelfe, and deſtroy the laſt: and this was to aſſure the Iewes, that their afflictions ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the comming of Meſſiah, which ſhould be at the end of this fourth monarchie.

over them all: thou art [r] this head of gold.

39 And after thee ſhall ariſe another kingdome, [ſ] inferiour to thee, *of ſilver*, and another [t] third kingdome *ſhall be* of braſſe, which ſhall beare rule over all the earth.

40 And the fourth kingdome ſhall be ſtrong as Iron: for as Iron breaketh in pieces, and ſubdueth all things, and as Iron bruiſeth all theſe things, *ſo* ſhall it break in [v] pieces, and bruiſe *all*.

41 Whereas thou ſaweſt the feet and toes, part of porters clay, and part of iron: the kingdome ſhall be [x] divided, but there ſhall be in it of the ſtrength of the iron, as thou ſaweſt the iron mixt with the clay, *and* earth.

42 And *as* the toes of the feet *were* part of iron, and part of clay, ſo ſhall the kingdome be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixt with clay, *and* earth, they ſhall mingle themſelves with [y] the ſeed of men: but they ſhal not joyne one with another, as iron cannot be mixed with clay.

44 And in the daies of theſe kings, ſhall the God of heaven ſet up a kingdome, which [z] ſhall never be deſtroied: and this kingdome ſhall not be given to another people, but it ſhall breake and deſtroy all theſe kingdoms, and it ſhall ſtand for ever.

45 Whereas thou ſaweſt, that the [a] ſtone was cut out of the mountaine without hands, and that it brake in pieces the iron, the braſſe, the clay, the ſilver, and the gold: *ſo* the great God hath ſhewed the king, what ſhall come to paſſe hereafter, and the dreame *is* true, and the interpretation thereof *is* ſure.

46 ¶ Then the king Nebuchad-nezzar fell upon his face, and [b] bowed himſelfe unto Daniel, and commanded that they ſhould offer meat offerings, and ſweet odours unto him.

47 *Alſo* the king anſwered unto Daniel, and ſaid, *I know* of a truth that your [c] God is a God of gods, and the Lord of kings, and the revealer of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gave him many and great [d] gifts. He made him governour over the whole province of Babel, and chiefe of the rulers, *and* above all the wiſe men of Babel.

49 Then Daniel [e] made requeſt to the King, and he ſet Shadrach, Meſhach, and Abednego, over the charge of the province of Babel: but Daniel *ſate* in the [f] gate of the King.

CHAP. III.

1 The king ſetteth up a golden image. 8 Certaine are accuſed becauſe they deſpiſed the Kings commandement, and are put into a burning oven. 25 By beliefe in God they are delivered from the fire. 26 Nebuchad-nezzar confeſſeth the power of God after the ſight of the miracle.

NEbuchad-nezzar the King made [a] an image of gold, whoſe height *was* three ſcore cubites, *and* the breadth thereof ſixe cubites: hee ſet it up in the plaine of Dura, in the province of Babel.

2 Then Nebuchad-nezzar the king ſent forth to gather together the Nobles, the princes, and the dukes, the judges, the receivers, the counſellers, the officers, and all the governours of the provinces, that they ſhould come to the [b] dedication of the image, which Nebuchad-nezzar the [c] king had ſet up.

3 So the nobles, princes, and dukes, the judges, the receivers, the counſellers, the officers, and all the governours of the provinces were aſſembled unto the dedicating of the image, that Nebuchad-nezzar the king had ſet up: and they ſtood before the image, which Nebuchad-nezzar had ſet up.

4 Then an herald cried aloud, Be it known to you, O people, [d] nations, and languages,

5 That when ye heare the ſound of the cornet, trumpet, harpe, ſackbut, pſaltery, dulcimer, and all inſtruments of muſick, ye fall down and worſhip the golden image, that Nebuchad-nezzar the king hath ſet up,

6 And whoſoever falleth not downe and worſhipeth, ſhall the ſame houre bee caſt into the midſt of an hot fiery fornace.

7 Therefore as ſoone as all the people heard the ſound of the cornet, trumpet, harpe, ſackbut, pſaltery, and all inſtruments of muſicke, all the people, nations, and languages fell downe, and worſhiped the golden image that Nebuchad-nezzar the King had ſet up.

8 ¶ By reaſon whereof at that ſame time came men of the Caldeans, and grievouſly accuſed the Jewes:

9 *For* they ſpake and ſaid to the king Nebuchad-nezzar, O king, live for ever:

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[r] Daniel leaveth out the kingdome of the Aſſyrians, which was before the Babylonians, both becauſe it was not a monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt, for the comfort of the elect among theſe wonderfull alterations: and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, was the beſt, and yet was of it ſelfe wicked and cruell.

[ſ] Meaning, the Perſians which were not inferiour in dignity, power and riches, but were worſe touching ambition, crudelty, and all kinde of vice; ſhewing, that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

[t] That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but to the vileneſſe, in reſpect of ſilver.

[v] That is the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrans and Egyptians.

[x] They ſhall have civill warres and continuall diſcords amongſt themſelves.

[y] They ſhall by mariages and affinities thinke to make themſelves ſtrong: yet ſhall they never bee joyned in hearts.

[z] His purpoſe is to ſhew that all the kingdomes of the world are tranſitory, and that the kingdome of Chriſt ſhall onely remaine for ever.

[a] Meaning Chriſt, who was ſent of God, and not ſet up by man, whoſe kingdome at the beginning ſhould be ſmall, and without beauty to mans judgement, but ſhould at length grow and fill the whole earth, which he calleth a great mountain, as verſ. 35. And this kingdome, which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to every member thereof, ſhall be eternall: for the ſpirit that is in them, is life eternall. Rom. 8. 10.

[b] Though this humbling of the King ſeemed to deſerve commendation, yet becauſe he joyned Gods honour with the Prophets, it is to be reproved, and Daniel herein erred if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

[c] This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9. 27, 28. but his heart was not touched as appeared ſoone afterward.

[d] Not that the Prophet was deſirous of gifts or honour, but becauſe by this meanes he might relieve his poore brethren which were grievouſly oppreſſed in this their captivity, and alſo he received them, leſt he ſhould offend this cruell king, which willingly gave them.

[e] He did not this for their private profite, but that the whole Church, which was then there in affliction, might have ſome releaſe and eaſe by this benefit.

[f] Meaning, that either he was a judge, or that he had the whole authority, ſo that none could be admitted to the Kings preſence, but by him.

[a] Under pretence of religion, and holineſſe, in making an image to his idol Bel, he ſought his owne ambition and vain-glory: and this declareth that he was not touched with the true feare of God before, but that hee confeſſed him on a ſudden motion, as the wicked when they are overcome with the greatneſſe of his works. The Greek interpreters write, that this was done eighteene yeare after the dreame, and as may appeare the king feared leſt the Jewes by their religion ſhould have altered the ſtate of his common-wealth, and therefore he meant to bring all to one kinde of religion, and ſo rather ſought his owne quietneſſe, then Gods glory.

[b] Shewing, that the idole is not knowne for an idol ſo long as he is with the workman: but when the ceremonies and cuſtomes are received and uſed, and the conſent of the people is there, then of a block they thinke they have made a god.

[c] This was ſufficient with the wicked at all times to approve their religion, if the Kings authority were alleadged for the eſtabliſhing thereof, not conſidering in the meane ſeaſon what Gods word did permit.

[d] Theſe are the two dangerous weapons wherewith Satan uſeth to fight againſt the children of God, the conſent of the multitude, and the cruelty of the puniſhment: for though ſome feared God, yet the multitude which conſented to the wickedneſſe, aſtonied them: and here the King required not an inward conſent, but an outward geſture, that the Jewes might by little and little, learne to forget their true religion.

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, and dulcimer, and all inſtruments of muſick, ſhall fall down and worſhip the golden image,

11 And whoſoever falleth not down, and worſhipeth, that he ſhould be caſt into the midſt of an hot fierie fornace:

12 There are certain Jews whom thou haſt ſet over the charge of the province of Babel, [e] Shadrach, Meſhach, and Abednego: theſe men, O king, have not regarded thy commandement, neither will they ſerve thy gods, nor worſhip the golden image, that thou haſt ſet up.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath, commanded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the king.

14 *And* Nebuchad-nezzar ſpake, and ſaid unto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego ſerve my god, nor worſhip the golden image, that I have ſet up?

15 [f] Now therefore, are ye ready when ye hear the ſound of the cornet, trumpet, harp, ſackbut, pſaltery, and dulcimer, and all inſtruments of muſick, to fall down, and worſhip the image, which I have made? for if ye worſhip it not, ye ſhall be caſt immediately into the midſt of an hot fiery fornace: for who is that God, that can deliver you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered, and ſaid to the king, O Nebuchad-nezzar, we [g] are not carefull to anſwere thee in this matter.

17 Behold, our God whom we ſerve, is [h] able to deliver us from the hot fiery fornace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image, which thou haſt ſet up.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: *therefore* he charged and commanded that they ſhould heat the fornace at once ſeven [i] times more then it was wont to be heat.

20 And he charged the moſt valiant men of warre that were in his armie, to bind Shadrach, Meſhach, and Abednego, *and* to caſt them into the hot fierie fornace.

21 So theſe men were bound in their coats, their hoſen, and their cloakes, with their *other* garments, and caſt into the midſt of the hot fiery fornace.

22 Therefore, becauſe the kings commandement was ſtrait, that the fornace ſhould be exceeding hote, the flame of the fire ſlew thoſe men that brought forth Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abednego fell down bound into the midſt of the hot fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was aſtonied and roſe up in haſte, *and* ſpake, and ſaid unto his counſellors, Did not we caſt three men bound into the midſt of the fire? Who anſwered, and ſaid unto the king, It is true, O king.

25 *And* he anſwered, and ſaid, Loe, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the forme of the fourth is like the [k] Sonne of God.

26 Then the king Nebuchad-nezzar came neare to the mouth of the hote fiery fornace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abednego, the ſervants of the high God, go forth, and come *hither*: ſo Shadrach, Meſhach, and Abednego [l] came forth of the midſt of the fire.

27 Then the nobles, princes, and dukes, and the kings counſellors came together to ſee theſe men, becauſe the fire had no power over their bodies: for not an hair of their head was burnt, neither were their coats changed, nor any ſmell of fire come upon them.

28 *Wherefore* Nebuchad-nezzar ſpake and ſaid, [m] Bleſſed *be* the God of Shadrach, Meſhach, and Abednego, who hath ſent his Angel, and delivered his ſervants, that put their truſt in him, and have changed the kings commandement, and yeelded their bodies rather then they would ſerve or worſhip any god, ſave their own God.

29 Therefore I make a decree, that every people, nation, and language, which ſpeak any [n] plaſphemy againſt the God of Shadrach, Meſhach, and Abednego, ſhall be drawn in pieces, and their houſes ſhall be made a jakes, becauſe there is no god that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abednego, in the province of Babel.

31 Nebuchad-nezzar king, unto all people, nations and languages, that dwell in all the [o] world, Peace be multiplied unto you:

32 I thought it good to declare the ſignes and wonders, that the high God hath wrought toward me.

33 How

[e] It ſeemeth, that they named not Daniel, becauſe he was greatly in the Kings favor, thinking if theſe three had been deſtroyed, they might have had better occaſion to accuſe Daniel: and this declareth that this policy of erecting this image, was invented by the malicious flatterers, which ſought nothing but the deſtruction of the Iews, whom they accuſed of rebellion and ingratitude.

[f] Signifying, that he would receive them to grace, if they would now at the length obey his decree.

[g] For they ſhould have done injury to God, if they ſhould have doubted in this holy cauſe, and therefore they ſay, that they are reſolved to die for Gods cauſe.

[h] They ground on two points, firſt, on the power and providence of God over them, and ſecondly, on their cauſe, which was Gods glory, and the teſtifying of his true religion with their blood, and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

[i] This declareth that the more that tyrants rage, and the more witty they ſhew themſelves in inventing ſtrange and cruell puniſhments, the more is God glorified by his ſervants to whom he giveth patience and conſtancy to abide the cruelty of their puniſhment, for either he delivereth them from death, or elſe for this life giveth them a better.

[k] For the Angels were called the ſons of God, becauſe of their excellency: therefore the King called this Angel, whom God ſent to comfort his in theſe great torments, the Son of God.

[l] This commendeth their obedience unto God, that they would not for any fear depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

[m] He was moved by the greatneſſe of the miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to convert men to God, but that doctrine muſt chiefly be adjoined, without the which there can be no faith.

[n] If this heathen King moved by Gods Spirit, would not ſee blaſphemy unpuniſhed, but made a law, and ſet a puniſhment to ſuch tranſgreſſors, much more ought all they that profeſſe religion, take order that ſuch impiety reign not, leſt according as their knowledge & charge is greater, ſo they ſuffer double puniſhment.

[o] Meaning, ſo far as his dominion extended.

33 How great are his ſignes, and how mighty are his wonders! [p] his kingdome *is* an everlaſting kingdome, and his dominion *is* from generation to generation.

CHAP. IV.

2 Another dream of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he ſhould become as a beaſt. 31 After he confeſſeth the power of God, and is reſtored to his former dignitie.

I Nebuchad-nezzar being at [a] reſt in mine houſe, and flouriſhing in my palace,

2 Saw a [b] dreame, which made me afraid, and the thoughts upon my bed, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhould bring all the wiſe men of Babel before me, that they might declare unto me the interpretation of the dream.

4 So came the inchanters, the Aſtrologians, the Caldeans, and the ſoothſayers, to whom he told the dream, but [c] they could not ſhew me the interpretation thereof,

5 Till at the laſt Daniel came before me, (whoſe name *was* [d] Belteſhazzar, according to the name of my god, which hath the ſpirit of the holy gods in him) and before him I told the dream, *ſaying*,

6 O Belteſhazzar, [e] chief of the inchanters, becauſe I know that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dream, that I have ſeen, and the interpretation thereof.

7 Thus *were* the viſions of mine head in my bed: And behold, I ſaw a [f] tree in the mids of the earth, and the height thereof *was* great:

8 A great tree and ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the ends of all the earth.

9 The boughes thereof *were* fair, and the fruit thereof much, and in it was meat for all: it made a ſhadow under it for the beaſts of the field, and the fowles of the heaven dwelt in the boughes thereof, and all fleſh fed of it.

10 I ſaw in the viſions of mine head upon my bed, and behold, [g] a watchman and an Holy one came down from heaven,

11 And cried aloud, and ſaid thus, Hew downe the tree, and break off his branches: ſhake off his leaves, and ſcatter his fruit, that the beaſts may flee from under it, and the fowles from his branches.

12 Nevertheleſſe, leave the ſtump of his roots in the earth, and with a band of iron and braſſe *bind it* among the graſſe of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts among the graſſe of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beaſts heart be given unto him, and let ſeven times be paſſed over him.

14 [i] The ſentence *is* according to the decree of the watchmen, and according to the word of the Holy ones: the demand *was anſwered*, to the intent that living men may know that the moſt High hath power over the kingdome of men, and giveth it to whomſoever he will, and appointeth over it the moſt abject among men.

15 This is the dream, *that* I King Nebuchad-nezzar have ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſemen of my kingdome are not able to ſhew me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniel (whoſe name *was* Belteſhazzar) held his [k] peace by the ſpace of one houre, and his thoughts troubled him, *and* the king ſpake, and ſaid, Belteſhazzar, let neither the dream, nor the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached unto the heaven, and the ſight thereof through all the world,

18 Whoſe leaves *were* fair, and the fruit thereof much, and in it was meat for all, under the which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven did ſit,

19 It is thou, O king, that art great and mighty: for thy greatneſſe is grown, and reacheth unto heaven, and thy dominions to the ends of the earth.

20 Whereas the King ſaw a watchman, and an holy One, that came down from heaven, and ſaid, Hew down the tree, and deſtroy it, yet leave the ſtump of the rootes thereof in the earth, and with a band of iron and braſſe *binde it* among the graſſe of the field, and let it be wet with the deaw of heaven, and let his portion bee with the beaſts of the field, [l] till ſeven times paſſe over him.

21 This *is* the interpretation, O King, and it is the decree of the moſt High,

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[p] Read Chap. 2. 44.

[a] There was no trouble ỹ might cauſe me to dream and therefore it came onely of God.

[b] This was another dream beſides that which he ſaw of the four empires: for Daniel both declared what that dream was, and what it meant: and here he only expoundeth the dream.

[c] In that that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever redy at hand: it declareth the nature of the ungodly, which never ſeek to ỹ ſervants of God, but for very neceſſitie, and then they ſpare no flatterings.

[d] This no doubt was a great grief to Daniel, not only to have his name changed, but to be called by the name of a vile idole, which thing Nebuchadnezzar did, to make him forget the true religion of God.

[e] Which alſo was a great grief to the Prophet, to be numbred among the ſorcerers, and men whoſe practiſes were wicked, and contrarie to Gods word,

[f] By the tree is ſignified the dignity of a King, whom God ordaineth to be a defence for all kind of men, and whoſe ſtate is profitable for mankinde.

[g] Meaning, the Angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods wil, & is not infected with mans corruption, but is ever holy: and in that ỹ he commandeth to cut down this tree, he knew that it ſhould not be cut down by man, but by God.

[h] Hereby he meaneth that Nebuchad-nezzar ſhould not onely for a time loſe his kingdome, but be like a beaſt.

[i] God hath decreed this judgement, & the whole army of heaven have, as it were ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them ỹ lift up themſelves againſt God.

[k] He was troubled for the great judgment of God which he ſaw ordained againſt the king: and ſo the Prophets uſed on the one part, to denounce Gods judgements for the zeal thy bare to his glory: & on the other part, to have compaſſion upon man, and alſo to conſider, that they ſhould be ſubject to Gods judgemnts, if they did not regard them with pitie.

[l] Whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven months and others ſeven weeks, but it ſeemeth he means of years.

which is come upon my Lord the King.

22 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eat graſſe as the [m] oxen, and they ſhall wet thee with the deaw of heaven: and ſeven times ſhall paſſe over thee, till thou know, that the [n] moſt High beareth rule over the kingdome of men, and giveth it to whomſoever he will.

23 Whereas they ſaid, that one ſhould leave the ſtump of the tree roots, thy kingdome ſhall remain unto thee: after that, thou ſhalt know that the heavens have the rule.

24 Wherefore, O King, let my counſell be acceptable unto thee, and [o] breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercy toward the poore: loe, let there be an [p] healing of thine errour.

25 All theſe things ſhall come upon the king Nebuchad-nezzar.

26 ¶ At the end of twelve [q] months, he walked in the royall palace of Babel.

27 *And* the king ſpake, and ſaid, Is not this great Babel, that I have built for the houſe of the kingdome by the might of my power, and for the honour of my majeſtie?

28 While the word *was* in the kings mouth, a voice came down from heaven, *ſaying*, O king Nebuchad-nezzar, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhall drive thee from men, and thy dwelliug *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſſe, as the oxen, and ſeven times ſhall paſſe over thee, untill thou knoweſt, that the moſt High beareth rule over the kingdome of men, and giveth it unto whomſoever he will.

30 The very ſame houre was this thing fulfilled upon Nebuchad-nezzar, and he was driven from men, and did eate graſſe as the oxen, and his body was wet with the dew of heaven, till his haires were grown as Eagles *feathers*, and his nailes like birds *clawes*.

31 And at the end of *theſe* [r] daies, I Nebuchad-nezzar lift up mine eyes unto heaven, and mine underſtanding was reſtored unto me, and I gave thankes unto the moſt High, and I praiſed and honoured him, that liveth for ever, * whoſe power *is* an everlaſting power, and his kingdome *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [ſ] will he worketh in the army of heaven, and in the inhabitants of the earth, and none can ſtay his hand, nor ſay unto him, What doeſt thou?

33 At the ſame time was mine underſtanding reſtored unto me, and *I returned* to the honour of my kingdome: my glory and my beauty was reſtored unto me, and my counſellors [t] and my princes ſought unto me, and I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

34 Now *therefore*, I Nebuchad-nezzar [v] praiſe, and extoll, and magnifie the King of heaven, whoſe workes are all truth, and his waies judgement, and thoſe that walke in pride, he is able to abaſe.

Chap. V.

5 Belſhazzar king of Babylon ſeeth an hand writing on the wall. 8 The ſoothſayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The King is ſlain. 31 Darius enjoieth the kingdome.

King [a] Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine [b] before the thouſand.

2 *And* Belſhazzar ‡ whiles he taſted the wine, commanded to bring him the golden and ſilver veſſels, which his [c] father Nebuchad-nezzar had brought from the Temple in Jeruſalem, that the king and his princes, his wives, and his concubines might drink therein.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Jeruſalem, and the king and his princes, his wives, and his concubines, dranke in them.

4 They dranke wine, and praiſed the [d] gods of gold, and of ſilver, of braſſe, of iron, of wood, and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the kings palace, and the king ſaw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the joints of his loines were looſed, and his [f] knees ſmote one againſt the other.

7 *Wherefore* the king cried loud, that they ſhould bring [g] the Aſtrologians, the Caldeans and the Soothſayers. And the king ſpake, and ſaid to the wiſe men of Babel, Whoſoever can read this writing, and declare me the Interpretation thereof, ſhall be clothed with purple, and *ſhall have* a chain of gold about his neck, and ſhall be the third ruler in the kingdome.

8 Then came all the kings wiſe men,

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[m] Not that his ſhape or form was changed into a beaſt, but that he was either ſtriken mad, and ſo avoided mans company, or was caſt out for dis tyrannie, and ſo wandred among the beaſts, and ate herbes and graſſe.

[n] Daniel ſheweth the cauſe why God thus puniſhed him.

[o] Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance.

[p] Suffer the errors of thy former life to be redreſſed.

[q] After that Daniel had declared this viſion: and this his pride, declareth that it is not in man to convert to God, except his Spirit moove him, ſeeing that theſe terrible threatnings could not move him to repent.

[r] When the terme of theſe ſeven years was accompliſhed.

* Chap. 7.14. Micah 4.17. Luke 1.33.

[ſ] He confeſſeth Gods will to be the rule of all juſtice, and a moſt perfect law wherby he governeth both man and Angels, and devils, ſo that none ought to murmure, or aske a reaſon of his doing, but onely to ſtand content therewith, and give him the glory.

[t] By whom it ſeemeth that he had been put from his kingdom before.

[v] He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault, that God may only have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

[a] Daniel reciteth this hiſtory of king Belſhazzar Evilmerodachs ſon, to ſhew Gods judgments againſt the wicked for the deliverance of his Church, and how the prophecy of Ieremiah was true, that they ſhould be delivered after ſeventie years.

[b] The Kings of ỹ Eaſt parts then uſed to ſit alone commonly, & diſdained that any ſhould ſit in their company: & now to ſhew his power and how little he ſet by his enemies which then beſieged Babylon, he made a ſolemne banquet, and uſed exceſſe in their company, which is meant heer by drinking wine: thus ỹ wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

‡ *Or, overcome with wine.*

[c] Meaning his grandfather.

[d] In contempt of the true God they praiſed their idols not that they thought, that the gold or ſilver were gods, but ỹ there was a certain vertue and power in them to do them good, which is alſo the opinion of all idolaters.

[e] That it might the better be ſeen.

[f] So he that before contemned God, was moved by this ſight to tremble for fear of Gods judgments.

[g] Thus the wicked in their troubles ſeek many means, who draw them from God because they ſeek not to him who is the only comfort in all affliction.

but they could neither read the writing, nor ſhew the king the interpretation.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 *Now* the [h] Queene by reaſon of the talke of the king, and his princes, came into the banquet houſe, *and* the Queene ſpake, and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy gods, and in the daies of thy father, light and underſtanding and wiſdome, like the wiſdome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, *I ſay*, thy father, made chiefe of the [i] inchanters, aſtrologians, Caldeans, *and* ſoothſayers,

12 Becauſe a more excellent ſpirit, and knowledge, and underſtanding (*for* he did expound dreames, and declare hard ſentences, and diſſolved doubts) were found in him, *even* in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will declare the interpration.

13 ¶ Then was Daniel brought before the king, *and* the King ſpake, and ſaid unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom my father the king brought out of Jewrie?

14 Now, I have heard of thee, that [k] the ſpirit of the holy gods *is* in thee, and that light, and underſtanding, and excellent wiſdome is found in thee.

15 Now therefore, wiſe men, *and* aſtrologians have beene brought before mee, that they ſhould reade this writing, and ſhew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeſt ſhew interpretations, and diſſolve doubts: now if thou canſt read the writing, and ſhew me the interpretation thereof, thou ſhalt be clothed with purple, and *ſhalt have* a chaine of gold about thy necke, and ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, and ſaid before the king, Keepe thy rewards to thy ſelfe, and give thy gifts to another: yet I will reade the writing unto the king, and ſhew him the interpretation.

18 O king, *heare* thou, The moſt high God gave unto [l] Nebuchad-nezzar thy father a kingdome, and majeſty, and honour, and glory.

19 And for the majeſty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom hee would: hee ſmote whom hee would: whom hee would hee ſet up, and whom hee would he put downe.

20 But when his heart was puft up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his honour from him.

21 And he was driven from the ſonnes of men, and his heart was made like the beaſts, and his dwelling was with the wild aſſes: they fedde him with graſſe like oxen, and his body was wet with the deaw of heaven, till he knew, that the moſt high God bare rule over the kingdome of men, and that he appointeth over it, whomſoever he pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift thy ſelfe up againſt the Lord of heaven, and they have brought the veſſels of his Houſe before thee, and thou and thy princes, thy wives and thy concubines have drunke wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſſe, iron, wood and ſtone, which neither ſee, neither heare, nor underſtand: and the God, in whoſe hand thy breath is, and all thy waies, him haſt thou not glorified.

24 [m] Then was the palme of the hand ſent from him, and hath written this writing,

25 And this is the writing, that hee hath written, [n] MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finiſhed it.

27 TEKEL, Thou art weighed in the balance, and art found ‡ too light.

28 PERES, Thy kindgdome is divided, and given to the Medes and Perſians.

29 Then at the commandement of Belſhazzar they clothed Daniel with purple, and *put* a chaine of gold about his necke, and made a Proclamation concerning him, that he ſhould be the third ruler in the kingdome.

30 The ſame night was Balſhazzar the King of the Caldeans ſlaine.

31 And Darius [o] of the Medes tooke the kingdome, being threeſcore and two yeare old.

CHAP. VI.

1 Daniel is made ruler over the governours. 5 An act againſt Daniel. 16 He is put into a denne of lions by the commandement of the King. 23 He is delivered by faith in God. 24 Daniels accuſers are put unto the

[h] To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange news.

[i] Read Chap. 4. 6. and this declareth, that both this name was odious unto him, and alſo that he did not uſe theſe vile practiſes, becauſe he was not among them when all were called.

[k] For the idolaters thought that the Angels had power as God, & therefore had them in like eſtimation, as they had God, thinking that the ſpirit of propheſie, and underſtanding came of them.

[l] Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderfull worke toward his grandfather, and ſo ſheweth, that he doth not ſinne of ignorance, but of malice.

[m] After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

[n] This word is twiſe written for the certainetie of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a terme for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

‡ *Or, wanting.*

[o] Cyrus his ſon in law gave him this title of honour, although Cyrus in effect had the dominion.

lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſed Darius to ſet over the kingdome [a] an hundred and twenty governours, which ſhould be over the whole kingdome,

2 And over theſe, three rulers (of whom Daniel was one) that the governours might give accounts unto them, and the king ſhould ‡ have no domage.

3 Now this Daniel [b] was preferred above the rulers and governours, becauſe the ſpirit was excellent in him, and the king thought to ſet him over the whole realme.

4 ¶ Wherefore the rulers and governours [c] ſought an occaſion againſt Daniel concerning the kingdome: but they could find none occaſion or fault: for he was ſo faithfull, that there was no blame nor fault found in him.

5 Then ſaid theſe men, We ſhall not find an occaſion againſt this Daniel, except we find it againſt him concerning the Law of his God.

6 Therefore the rulers and theſe governours went together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the rulers of the kingdome, the officers and governours, the counſellers and dukes have conſulted together to make a decree for the king, and to eſtabliſh a ſtatute, that whoſoever ſhall aske a petition of any god or man for thirtie daies, ſave of thee, O king, he ſhall be caſt into the denne of lions.

8 Now, O king, confirme the decree, and ſeale the writting, that it be not changed according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [d] ſealed the writing and the decree.

10 ¶ Now when Daniel underſtood that he had ſealed the writing, he went into his houſe, and his [e] window being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and praied, and praiſed his God, as he did afore time.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication unto his God.

12 So they came, and ſpake unto the king, concerning the kings decree, Haſt thou not ſealed the decree, that every man that ſhall make a requeſt to any god or man within thirtie daies, ſave to thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing is true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſaid unto the king, This Daniel, which is of the children of the captivitie of Judah, regardeth not thee, O king, nor the decree, that thou haſt ſealed, but maketh his petition three times a day.

14 When the king heard theſe words, he was ſore diſpleaſed with himſelfe, and ſet his heart on Daniel to deliver him: and he laboured till the ſunne went down, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Underſtand, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king confirmeth, may be [f] altered.

16 ¶ Then the king commanded, and they brought Daniel, and caſt him into the denne of lions: *now* the king ſpake, and ſaid unto Daniel, Thy God, whom thou alway ſerveſt, *even* hee will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the king went unto his palace, and remained faſting, neither were the inſtruments of muſick brought before him, and his ſleepe went from him.

19 ¶ Then the king roſe early in the morning, and went in all haſte unto the denne of lions.

20 And when hee came to the denne, hee cried with a lamentable voice unto Daniel: and the king ſpake, and ſaid unto Daniel, O Daniel, the ſervant of the living God, is not thy God, (whom thou alway ſerveſt) [g] able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his Angel, and hath ſhut the lions mouthes, that they have not hurt me: for my [h] juſtice was found out before him: and unto thee, O King, I have done [i] no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the den, and no manner of hurt was found upon him, becauſe he [k] beleeved in his God.

24 And by the commandement of the king, theſe men which had accuſed Daniel, were brought, and were [l] caſt into the den of lions, *even* they, their children, and their wives: and the lions had the maſterie of them, and brake all their bones apieces, or ever they came at the ground of the denne.

25 ¶

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[a] Reade Eſter Chap. 1. 1.

‡ *Or, not bee troubled.*

[b] This heathen King preferred Daniel a ſtranger to all his nobles & familiars, becauſe the graces of God were more excellent in him then in others.

[c] Thus the wicked cannot abide the graces of God in others, but ſeeke by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedie thē to walke uprightly in the feare of God, and to have a good conſcience

[d] Herein is condemned the wickednes of the king who would be ſet up as a god, and paſſed not what wicked lawes he approved for the maintenance of the ſame.

[e] Becauſe hee would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Jeruſalem, when he praied: both to ſtirre up himſelfe with the remembrance of Gods promiſes to his people when they ſhould pray toward that Temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few daies, to any thing that was contrary to Gods glorie.

[f] Thus the wicked maintaine evill lawes by conſtancie & authoritie, which is oftimes either lightneſſe, or ſtubburneſſe, when as the innocents thereby periſh: and therefore governours neither ought to feare, nor be aſhamed to breake ſuch.

[g] This declareth that Darius was not touched with the true knowledg of God, becauſe he doubted of his power.

[h] My juſt cauſe and uprightneſſe in this thing wherein I was charged, is approved of God.

[i] For he did diſobey the Kings wicked commandement to obey God, and ſo did no injurie to the king, who ought to command nothing whereby God ſhould be diſhonoured.

[k] Becauſe he committed himſelfe wholly unto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come unto him: wherein we ſee the power of faith, as Heb. 11. 33.

[l] This is a terrible example againſt al the wicked, which doe againſt their conſcience make cruel lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch, when their wickedneſſe is come to light: though not in every point, or with ſuch like circumſtances, yet to execute true juſtice upon them.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] living God, and remaineth for ever, and his kingdome ſhall not periſh, and his dominion *ſhallbe* everlaſting:

27 He reſcueth and delivereth, and he worketh ſignes and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reign of Cyrus of Perſia.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed unto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the everlaſting kingdome of Chriſt.

IN the firſt yeare of Belſhazzar king of Babel, Daniel ſaw a dreame, and there *were* viſions in his head, upon his bed: [a] then he wrot the dreame, *and* declared the ſumme of the matter.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the foure winds of heaven ſtrove upon [b] the great ſea:

3 And foure great beaſts came up from the ſea, one diverſe from another.

4 The firſt *was* as a [c] lion, and had eagles wings: I beheld, til the wings thereof were pluckt off, and it was lifted up from the earth, and ſet upon *his* feet as a man, and a mans heart was given him.

5 And behold, another beaſt *which was* the ſecond, was like a [d] beare, and ſtood upon the [e] one ſide: and he had three ribs in his [f] mouth between his teeth, [g] and they ſaid thus unto him, Ariſe, *and* devoure much fleſh.

6 After this I beheld, and lo, there *was* another like a [h] leopard, which had upon his backe [i] foure wings of a fowle: the beaſt had alſo foure heads, and [k] dominion was given him.

7 After this, I ſaw in the viſions by night, and behold, the [l] fourth beaſt *was* fearefull and terrible and very ſtrong. It had [m] great iron teeth: it devoured and brake in pieces, and ſtamped [n] the reſidue under his feet: and it was unlike to the beaſts that were before it: for it had [o] ten hornes.

8 As I conſidered the hornes, behold, there came up among them another little [p] horne, before whom there were [q] three of the firſt hornes pluckt away: and behold, in this horne *were* [r] eies like the eies of a man, and a mouth ſpeaking preſumptuous things.

9 I beheld, till the [ſ] thrones were ſet up, and the [t] Ancient of daies did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne *was like* the fierie flame, *and* his wheeles *as* burning fire.

10 A fiery ſtreame iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand [v] thouſands ſtood before him: the judgement was ſet, and the [x] books opened.

11 Then I beheld, [y] becauſe of the voice of the preſumptuous words, which the horne ſpake: I beheld, even till the beaſt was ſlaine, and his body deſtroied, and given to the burning fire.

12 As [z] concerning the other beaſts, they had taken away their dominion: yet their lives were prolonged for a certaine time and ſeaſon.

13 ¶ As I beheld in viſions by night, behold, [a] one like the Son of man came in the clouds of heaven, and [b] approched unto the Ancient of daies, and they brought him before him.

14 And he gave him [c] dominion, and honor, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall never be taken away: and his kingdome ſhall never be deſtroied.

15 ¶ I Daniel was [d] troubled in my Spirit, in the mids of my body, and the viſions of mine head made me afraid.

16 Therefore I came unto [e] one of them that ſtood by, and asked him the truth of all this: ſo hee told me, and ſhewed mee the interpretation of theſe things.

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[m] This proveth not that Darius did worſhip God aright, or elſe was converted: for then he would have deſtroyed all ſuperſtition and idolatrie, and not onely given God the chiefe place, but alſo have ſet him up, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

[n] Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickneth all things, ſo that without him there is no life.

[a] Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeventy yeares, as Jeremiah had declared, he ſheweth that this reſt ſhall not be a deliverance from al troubles, but a beginning, & therefore encouraged them to looke for a continuall affliction, till the Meſſiah be uttered and revealed, by whom they ſhould have a ſpirituall deliverance, and all the promiſes fulfilled: whereof they ſhould have a certaine token in the deſtruction of the Babylonicall kingdome.

[b] Which ſignified that there ſhould be horrible troubles & afflictions in all the corners of the world, and at ſundrie times.

[c] Meaning, the Aſſyrian and Caldea empire, which was moſt ſtrong and fierce in power, & muſt ſoone come to their authoritie, as though they had had wings to flie, yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by mans heart.

[d] Meaning the Perſians, which were barbarous and cruell.

[e] They were ſmall in the beginning, and were ſhut up in the mountaines, and had no bruite.

[f] That is, deſtroied many kingdomes, and was inſatiable.

[g] To wit, the Angels by Gods commandement, who by this meanes puniſhed the ingratitude of the world.

[h] Meaning, Alexander the King of Macedonie.

[i] That is, his four chief captaines; which had the Empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander, and after him, Antipater was king of Macedonia, and Prolemeus had Egypt.

[k] It was not of himſelfe, nor of his owne power, that he gate all theſe countries: for his armies contained but thirty thouſand men, and he overcame in one batteil Darius, which had ten hundred thouſand, when he was ſo heavie with ſleepe, that his eies were ſcarſe open, as the ſtories report: therefore this power was given him of God.

[l] That is, the Romane Empire, which was as a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

[m] Signifying, the tyrannie and greedineſſe of the Romans.

[n] That which the Romans could not quietly enjoy in other countres, they would give it to other Kings and rulers, that at all times when they would they might take it againe: which liberalitie is here called, the ſtamping of the reſt under the feete.

[o] That is, ſundry and divers provinces which were governed by the Deputies and Proconſuls, whereof every one may be compared to a king.

[p] Which is meant of Julius Ceſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings, in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Roman Empire, and the Pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this propheſie the Prophets purpoſe is chiefely to comfort the Iewes unto the revelation of Chriſt. Some take it for the whole body of Antichriſt.

[q] Meaning, a certaine portion of the ten hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the libertie of chuſing the deputies to ſend into the provinces, and tooke the government of certaine countries to himſelfe.

[r] Theſe Romane Emperours at the firſt uſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls and Senates, ſhould beare the name of dignitie, ſo that they might have the profit, and therefore in elections and Counſels would behave themſelves according as did other Senatours: yet againſt their enemies, and thoſe that would reſiſt them, they were fierce and cruell, which is heere meant by the proud mouth.

[ſ] Meaning, the places where God and his Angels ſhould come to judge theſe Monarchies, which judgement ſhould begin at the firſt comming of Chriſt.

[t] That is, God, which was before all times, and is heere deſcribed as mans nature is able to comprehend ſome portion of his glory.

[v] That is, an infinite number of Angels, which were ready to execute his Commandement.

[x] This is meant of the firſt comming of Chriſt, when as the will of God was plainely revealed by his Goſpel.

[y] Meaning, that he was aſtonied, when he ſaw theſe Emperours in ſuch dignitie and pride, and ſo ſuddenly deſtroied at the comming of Chriſt, when this forth Monarchie was ſubject to men of other nations.

[z] As the three former Monarchies had an end at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth have, and they that patiently abide Gods appointment, ſhall enjoy the promiſes.

[a] Which is meant of Chriſt, who had not yet taken upon him mans nature, neither was the ſonne of David according to the fleſh, as hee was afterward: but appeared then in a figure, and that in the clouds: that is, being ſeparate from the common ſort of men by manifeſt ſignes of his divinitie.

[b] To wit, when he aſcended into the heavens, and his divine majeſtie appeared, and all power was given unto him in reſpect of that, that hee was our Mediatour.

[c] This is meant of the beginning of Chriſts kingdome, when God the Father gave unto him all dominion, as to the Mediatour, to the intent that he ſhould governe heere his Church in earth continually, till the time that he brought them to eternall life.

[d] Through the ſtrangeneſſe of the viſion.

[e] Meaning of the Angels, as verſe. 10.

17 Theſe great beaſts which are foure, *are* foure kings which ſhall ariſe out of the earth,

18 And they ſhall take the [f] kingdome of the Saints of the [g] moſt High, which ſhall poſſeſſe the kingdome for ever, even for ever and ever.

19 ¶ After this I would *know* the truth of the forth beaſt, which was ſo [h] unlike to all the others, very fearefull, whoſe teeth were of iron, and his nailes of braſſe: *which* devoured, brake in pieces, and ſtamped the [i] reſidue under his feet.

20 Alſo *to know* of the ten hornes that were in his head, and of the other which came up, before whom three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [k] look was more ſtout then his fellows.

21 I beheld, and the ſame [l] horne made battell againſt the Saints, yea, and prevailed againſt them,

22 Untill [m] the Ancient of daies came, and judgement was given to the Saints of the moſt high: and the time approached, that the Saints poſſeſſed the kingdome.

23 Then he ſaid, The fourth beaſt ſhall be the fourth kingdom in the earth, which ſhall be unlike to all the kingdomes, and ſhall devoure the whole earth, and ſhall tread it down and break it in pieces.

24 And the ten hornes out of this kingdome *are* ten kings that ſhall riſe: and another ſhall riſe after them, and he ſhall be unlike to the firſt, and he ſhall ſubdue [n] three kings,

25 And ſhall ſpeak words againſt [o] the moſt High, and ſhall conſume the Saints of the moſt High, and thinke that he may [p] change times and laws, and they ſhall be gvien into his hand, untill a [q] time, and times, and the dividing of time.

26 But the [r] judgement ſhall ſit, and they that take away his dominion, to conſume and deſtroy it unto the end.

27 And the [ſ] kingdome and dominion, and the greatneſſe of the kingdome under the whole heaven ſhall be given to the holy people of the moſt High, whoſe kingdome *is* an everlaſting kingdome, and all [t] powers ſhall ſerve and obey him.

28 Even this is the end of the matter, I Daniel had many [v] cogitations *which* troubled me, and my countenance changed in me: but I kept the matter in mine heart.

Chap VIII.

A viſion of a battell betweene a Ramme and a Goate. 20 The underſtanding of the viſion.

In the third yeare of the reigne of king Belſhazzar, a viſion appeared unto me, *even* unto me Daniel, [a] after that *which* appeared unto me at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Suſhan, which is in the province [b] of Elam, and in a viſion me thought I was by the river of Ulai.

3 Then, I looked up and ſaw, and behold, there ſtood before the river a [c] ramme, which had two hornes: and theſe two hornes *were* high: but one was [d] higher then another, and the higheſt came up laſt.

4 And I ſaw the ramme puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no [e] beaſts might ſtand before him, nor could deliver out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, [f] a goat came from the Weſt over the whole earth, and touched not the ground: and this goat *had* an [g] horne that appeared betweene his eyes.

6 And he came unto the ramme that had the two hornes, whom I had ſeene ſtanding by the river, and ranne unto him in his fierce rage.

7 And I ſaw him come unto the ram, and being moved againſt him, he [h] ſmote the ramme, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped upon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when hee was at the ſtrongeſt, his great [i] horne was broken: and for it came up foure that [k] appeared toward the foure winds of the heaven.

9 And out of one of them came forth [l] a little horne, which waxed very great toward the [m] South, and toward the [n] Eaſt, and toward the [o] pleaſant *land*.

10 Yea, it grew up unto the [p] hoſte of heaven, and it caſt down *ſome* of the hoſte, and of the ſtars to the ground, and trode upon them,

11 And extolled himſelfe againſt the

[q] prince

Becauſe Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which theſe foure beaſts or tyrants ſhould invade and uſurpe untill the world were reſtored by Chriſt: and this was to confirme them that were in troubles, that their afflictions ſhould have an end at length.

g That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould looke up to the heavens, whereon all their hope dependeth.

h For the other three Monarchies were governed by a king, and the Romane Empire by Conſuls: the Romanes changed their governours yearely, and the other Monarchies retained them for terme of life: alſo the Romans were the ſtrongeſt of all the other, and were never quiet among themſelves.

i Read verſe 7.

k This is meant of the fourth beaſt, which was more terrible then the other.

l Meaning, the Romane Emperours, who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles

m Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the Goſpel gave unto his ſome reſt, and ſo obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

n Read the expoſition hereof, veſ. 8.

o That is, ſhall make wicked decrees and proclamations againſt Gods Word, and ſend throughout all their dominion, to deſtroy all that did profeſſe it.

p Theſe Emperours ſhall not conſider that they have their power of God, but think it is in their owne power to change Gods laws and mans, and as it were the order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus, &c.

q God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time and times, but at length he will aſſwage theſe troubles, and ſhorten the times for his elects ſake, Mat. 24. 22. which is here meant by the dividing of time.

r God by his power ſhall reſtore things that were out of order, and ſo deſtroy this little horne, that it ſhall never riſe up againe.

ſ He ſheweth wherefore the beaſt ſhould be deſtroied, to wit, that his Church might have reſt and quietneſſe, which though they doe not fully enjoy here, yet they have it in hope, and by the preaching of the Goſpel enjoy the beginning thereof, which is meant, by theſe words, *under the heaven*: and therefore he here ſpeaketh of the beginning of Chriſts kingdome in this world, which kingdome the faithfull have by the participation that they have with Chriſt their head.

t That is, ſome of every ſort that beare rule.

v Though he had many motions in his heart, which moved him to and fro to ſeek out this matter curiouſly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the uſe of the Church.

a After the genera viſion becommeth to certaine particular viſions: touching the deſtruction of the Monarchie of the Perſians and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſenteth the kingdome of the Perſians and Medes, which were joyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his uncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia, with great ſpeed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the general captain, ſo that the ſtrength was attributed to him, which is meant by this horne.

h Alexander overcame Darius in two ſundry battels, and ſo had the two kingdoms of the Medes and Perſians

i Alexanders great power was broken, for when he had overcome all the Eaſt, he thought to returne toward Grecia to ſubdue them that there had rebelled, and ſo died by the way.

k That is, which were famous: for almoſt in the ſpace of fifteene yeare there were fifteene divers ſucceſſours before this Monarchie was divided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a ſervile and flattering nature, and alſo there were othe betweene him and the kingdome, and therefore is here called the little horne, becauſe neither princely conditions, not any other thing was in him, why he ſhould obtain this kingdome.

m That is, tow Egypt.

n Whereby he meaneth Ptolema

o That is, Judea.

p Antiochus raged againſt the elect of God, and trod his precio ſtars under feet, which are ſo called, becauſe they are ſeparated from the world.

[q] prince of the hoſte from whom the [r] daily *ſacrifice* was taken away, and the place of his Sanctuary was caſt downe.

12 And [ſ] a time ſhall be given *him* over the daily *ſacrifice* for the iniquity: and it ſhall [t] caſt down the truth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the [v] Saints ſpeaking, and one of the Saints ſpake unto a certaine one, ſaying, How long *ſhall endure* the viſion of the daily *ſacrifice*, and the iniquity of the [x] deſolation to tread both the Sanctuary and the [y] army under foot?

14 And [z] he anſwered me, Unto the [a] evening *and* the morning, two thouſand and three hundred: then ſhall the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, behold, there ſtood before me [b] like the ſimilitude of a man.

16 And I heard a mans voice between *the bankes* of Ulai, which called, and ſaid, Gabriel, [c] make this man to underſtand the viſion.

17 So he came where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for [d] in the laſt time *ſhall be* the viſion.

18 Now as he was ſpeaking unto me, I being aſleepe *fell* on my face to the ground: but he touched me, and ſet me up in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhall be in the laſt [e] wrath: for in the end of the time appointed *it ſhall come*.

20 The ramme which thou ſaweſt having two hornes, *are* the kings of the Medes and Perſians.

21 And the goate *is* the king of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood up for it, *are* foure kingdoms, which ſhall ſtand up [f] of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall be conſumed, a king of [h] fierce countenance, and underſtanding darke ſentences, ſhall ſtand up:

24 And his power ſhall be mighty, but not [i] in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [k] mighty, and the holy people.

25 And through his [l] policie alſo, he ſhall cauſe craft to proſper in his hand, and he ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the [n] Prince of princes, but he ſhall be broken downe [o] without hand.

26 And the viſion of the [p] evening and the morning, which is declared, is true: thererefore ſeale thou up the viſion, for it *ſhall be* after many daies.

27 And I Daniel was ſtricken and ſicke [q] *certaine* daies: but when I roſe up, I did the Kings buſineſſe, and I was aſtoniſhed at the viſion, but none underſtood it.

CHAP. IX.

3 Daniel deſireth to have that performed of God, which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth unto him the viſion of the ſeventy weeks. 24 The anointing of Chriſt. 25 The building againe of Ieruſalem. 26 The death of Chriſt.

IN the firſt yeare of Darius the ſonne of [a] Ahaſhueroſh, of the ſeed of the Medes, which was made king over the [b] realme of the Caldeans,

2 *Even* in the firſt yeare of his reigne, I Daniel underſtood by [c] books, the number of the yeares, whereof the LORD had ſpoken unto Jeremiah the Prophet, that he would accompliſh ſeventie yeares in the deſolation of Jeruſalem.

3 And I turned my face unto the LORD God, and [d] ſought by praier and ſupplications, with faſting and ſackcloth and aſhes,

4 And I prayed unto the LORD my God, and made my confeſſion, ſaying, O LORD God, *which art* [e] great and fearefull, and keepeſt covenant and mercie toward them which love ‡ thee, and toward them that keepe thy commandements.

5 We have ſinned, and have committed iniquitie, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements:

6 For wee would not obey thy ſervants the Prophets, which ſpake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the Land.

7 O LORD, [f] righteouſneſſe *belongeth* unto thee, and unto us ‡ open ſhame, as *appeareth* this day to every man of Judah, and to the inhabitants of Jeruſalem: yea, unto all Iſrael, *both* neere and farre off, through all the countries, whither thou haſt driven them, becauſe of their offences, that they have committed againſt thee.

8 O LORD, unto us *appertaineth* open

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[q] That is, God who governeth and maintaineth his Church.

[r] He laboured to aboliſh all religion, and therefore caſt Gods ſervice out of his Temple, which God had choſen as a litle corner from all the reſt of the world to have his Name there truely called upon.

[ſ] He ſheweth that their ſins are the cauſe of all theſe horible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer utterly to aboliſh his religion.

[t] This horne ſhall aboliſh for a time the true doctrine, and ſo corrupt Gods ſervice.

[v] Meaning, that he heard one of the Angels asking this queſtion of Chriſt, whom he calleth a certaine one, or a ſecret one, or a marveilous one.

[x] That is, the Iews ſins, which were the cauſe of this deſtruction.

[y] That is, which ſuppreſſeth Gods religion, and his people.

[z] Chriſt anſwered me for the comfort of the Church

[a] That is, untill ſo many natural daies be paſt, which make ſixe yeares three moneths and an halfe: for ſo long under Antiochus was the Temple prophaned.

[b] Which was Chriſt, who in this manner declared himſelfe to the old fathers, how he would be God manifeſted in the fleſh.

[c] This power to command the Angel, declared that he was God.

[d] The effect of his viſion ſhall not yet appeare, but a long time after.

[e] Meaning, that great rage which Antiochus ſhould ſhew againſt the Church.

[f] That is, out of Grecia,

[g] They ſhall not have like power as had Alexander,

[h] Noting, that this king Antiochus was impudent and cruel, and alſo crafty, that he could not be deceived.

[i] That is, not like Alexanders ſtrength.

[k] Both the Gentiles that dwell about him, and alſo the Iewes.

[l] Whatſoever he goeth about by his craft, he ſhall bring it to paſſe.

[m] That is, under pretence of peace: or as it were in ſport.

[n] Meaning, againſt God.

[o] For God would deſtroy him with a notable plague, and ſo comfort his Church,

[b] Read verſe, 14.

[q] For feare and aſtoniſhment.

[a] Who was alſo called Aſtyages,

[b] For Cyrus led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdome, though Cyrus was King in effect,

[c] For though he was an excellent Prophet, yet he daily increaſed in knowledge by reading of the Scriptures.

[d] He ſpeaketh not of that ordinary praier, which he uſed in his houſe thrice a day, but of a rare and vehement praier, leſt their ſins ſhould cauſe God to delay the time of their deliverance propheſied by Ieremiah.

[e] That is, haſt all power in thy ſelfe to execute thy terrible judgements againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.

‡ *Ebr. him.*

[f] He ſheweth that whenſoever God puniſheth, he doth it for juſt cauſe: and thus the godly never accuſe him of rigour as the wicked doe, but acknowledge that in themſelves. there is juſt cauſe why he ſhould ſo intreat them.

‡ *Ebr. confuſion of face.*

ſhame, to our [g] kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 *Yet* compaſſion and forgiveneſſe *is* in the Lord our God, albeit we have rebelled againſt him:

10 For we have not obeyed the [h] voice of the Lord our God, to walke in his lawes, which he had laid before us by the miniſterie of his ſervants the Prophets.

11 Yea, all Iſrael have tranſgreſſed thy Law, and are turned backe, and have not heard thy voice: therefore the [i] curſe is powred upon us, and the oath that is written in the Law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words, which he ſpake againſt us, and againſt our judges that ‡ judged us, by bringing upon us a great plague: for under the whole heaven hath not beene the like, as hath been brought upon Jeruſalem.

13 All this plague is come upon us, as it is written in the Law of Moſes: yet made we not our praier before the Lord our God, that we might turne from our iniquities, and underſtand thy truth.

14 Therefore hath the Lord ‡ made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we would not heare his voice.

15 * And now, O Lord our God, that haſt brought thy people out of the land of Egypt with a mightie hand, and haſt gotten thee renowne, as *appeareth* this day, we have ſinned, we have done wickedly.

16 O Lord, according to all thy [k] righteouſneſſe, I beſeech thee, let thine anger and thy wrath be turned away from thy citie Jeruſalem thine holy Mountaine: for becauſe of our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are* a reproach to all *that are* about us.

17 Now therefore, O our God, heare the praier of thy ſervant, and his ſupplications, and cauſe thy face to [l] ſhine upon thy Sanctuarie, that lieth waſte, for the [m] Lords ſake.

18 O my God, incline thine eare and heare: open thine eies and behold our deſolations, and the citie whereupon thy Name is called: for we do not preſent our ſupplications before thee for our [n] owne righteouſneſſe, but for thy great tender mercies.

19 O Lord, heare, O Lord, forgive, O Lord [o] conſider, and do it: deferre not, for thine own ſake, O my God: for thy Name is called upon thy city, & upon thy people.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in praier, even the man * Gabriel, whom I had ſeene before in the viſion, came flying, and touched me about the time of the evening oblation:

22 And he enformed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee knowledge *and* underſtanding.

23 At the beginning of thy ſupplications the Commandement came forth, and I am come to ſhew *thee*, for thou art greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventie [p] weekes are determined upon [p] thy people, and upon thy holy citie, to finiſh the wickedneſſe, and to ſeal up the [r] ſinnes, and to reconcile the iniquitie, and to bring in everlaſting righteouſneſſe, and to ſeale up the viſion and propheſie, and to anoint the moſt Holy:

25 Know therefore and underſtand, that from [ſ] the going forth of the commandment to bring again *the people*, and to build Jeruſalem, unto Meſſiah the Prince, *ſhall be* ſeven [t] weekes, and [v] threeſcore and two weekes, *and* the ſtreet ſhall be built againe, and the wall even in a ‡ troublous time.

26 And after threeſcore and [x] two weekes, ſhall Meſſiah be ſlaine, and ſhall [y] have nothing, and the people of [z] the Prince that ſhall come, ſhall deſtroy the Citie and the Sanctuarie, and the end thereof *ſhall be* with a flood: and unto the end of the battell it ſhall be deſtroied by deſolations.

27 And he [a] ſhall confirme the covenant with many for one week: and in the mids of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe, [c] and for the overſpreading of the abominations, he ſhall make it deſolate, even untill the conſummation determined ſhall be powred upon the deſolate.

[g] He doth not excuſe the Kings becauſe of their authority, but praieth chiefly for them as the chiefe occaſions of theſe great plagues.

[h] He ſheweth that they rebell againſt God, which ſerve him not according to his commandement and word.

[i] As Deut.27.15. or the curſe confirmed by an oath.

‡ *Or, governed us.*

‡ *Ebr. watched upon the evill.*

* *Exod*,14.28.

[k] That is, according to all thy merciful promiſes and the performance thereof.

[l] Shew thy ſelfe favourable.

[m] That is, for thy Chriſts ſake, in whom thou wilt accept all our praiers.

[n] Declaring, that the godly flee only unto Gods mercies, and renounce their own works, when they ſeeke for remiſſion of their ſinnes.

[o] Thus he could not content himſelfe with any vehemencie of words: for he was ſo led with a fervent zeale, conſidering Gods promiſe made to the citie, in reſpect of his Church, & for the advancement of Gods glorie.

* *Chap.*8.16.

[p] He alludeth to Jeremias propheſie, who propheſied that their captivitie ſhould be ſeventie years: but now Gods mercie ſhould ſevenfold exceed his judgment, which ſhould be foure hundred and ninetie yeares, even to the comming of Chriſt, and ſo then it ſhould continue for ever,

[q] Meaning, Daniels nation, over whom he was carefull,

[r] To ſhew mercie, and to put ſinne out of remembrance.

[ſ] That is, from the time that Cyrus gave them leave to depart.

[t] Theſe weekes make fortie nine yeare, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.

[v] Counting from the ſixt yeare of Darius, who gave the ſecond commandement for the building of the Temple, are 62. weekes, which make 439. yeares, which comprehend the time from this bulding of the Temple, unto the Baptiſme of Chriſt.

‡ *Ebr. In ſtreits of time.*

[x] In this laſt weeke of the ſeventie ſhall Chriſt come and preach, and ſuffer death.

[y] He ſhall ſeeme to have no beauty, nor to be of any eſtimation, as Iſaiah,53.2.

[z] Meaning, Titus Veſpaſianus ſon, who ſhould come and deſtroy both the Temple, and the people, without all hope of recoverie.

[a] By the preaching of the Goſpel he confirmed his promiſe, firſt to the Jewes, and after to the Gentiles.

[b] Chriſt accompliſhed this by his death and reſurrection.

[c] Meaning, that Jeruſalem and the Sanctuarie ſhould be utterly deſtroied for their rebellion againſt God, and their idolatry: or, as ſome read, that the plagues ſhal be ſo great, that they ſhall all be aſtonied at them.

CHAP. X.

There appeareth unto Daniel a man clothed in linnen. 11 which ſheweth him wherefore he is ſent.

IN the [a] third yeare of Cyrus King of Perſia, a thing was revealed unto

[a] He noteth this third yeare, becauſe at this time the bulding of the Temple began to be hindered by Cambyſes, Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.

Daniel (whoſe name was called Belte-ſhazzar) and the word *was* true, but the time appointed *was* [b] long, and he underſtood the thing, and had underſtanding of the viſion.

2 At the ſame time I Daniel was in heavineſſe for three weekes of daies.

3 I ate no pleaſant bread, neither came fleſh, nor wine in my mouth, neither did I anoint my ſelfe at all, till three weeks of daies were fulfilled.

4 Then in the foure and twintieth day of the [c] firſt moneth, as I [d] was by the ſide of that great river, even Hiddekel,

5 And I lift up mine eies, and looked, and behold, there *was* a man [e] clothed in linnen, whoſe loines were girded with fine gold of * Uphaz:

6 His body alſo *was* like the Chryſolite, and his face (to looke upon) like the lightning, and his eies as lampes of fire, and his armes and his feet *were* like in colour to poliſhed braſſe, and the voice of his words *was* like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me, ſaw not the viſion: but a great feare fell upon them, ſo that they fled away and hid themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for [f] my ſtrength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I ſlept on my face: and my face *was* toward the ground.

10 And behold, an [g] hand touched me, which ſet me upon my knees, and upon the palmes of mine hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeake unto thee, and ſtand in thy place: for unto thee am I now ſent. And when he had ſaid this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Feare not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to humble thy ſelfe before thy God, thy words were heard, and I am come for thy words.

13 But the [h] prince of the kingdome of Perſia withſtood me one and twentie daies: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Perſia.

14 Now I am come to ſhew thee what ſhall come to thy people in the latter daies: for yet the [k] viſion *is* for *many* daies.

15 And when he ſpake theſe words unto me, I ſet my face toward the ground, and held my tongue.

16 And behold, [l] one like the ſimilitude of the ſonnes of man touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my Lord, [m] by the viſion my ſorrowes are returned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my Lord talke with my Lord *being* ſuch one? for as for me, ſtraight way there remained no ſtrength in me, neither is there breath left in me.

18 Then there came againe, and touched me, one like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man, greatly beloved, feare not: [n] peace *be* unto thee: be ſtrong and of good courage. And when he had ſpoken unto me, I [o] was ſtrengthened, and ſaid, let my Lord ſpeake, for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come unto thee? but now will I returne to fight with the prince of Perſia: and when I am gone forth, loe, the [p] prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the Scripture of truth: [q] and there is none that holdeth with mee in theſe things, but Michael your Prince.

CHAP. XI.

A propheſie of the kingdomes which ſhould be enemies to the Church of God, as of Perſia, 3 Of Grecia, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALſo I, in the firſt yeare of Darius of the Medes, *even* I [a] ſtood to encourage and to ſtrengthen him.

2 And now will I ſhew thee the truth, Behold, there ſhall ſtand up yet [b] three Kings in Perſia, and the fourth ſhall bee farre richer then they all: and by his ſtrength, *and* by his riches, he ſhall ſtirre up [c] all againſt the realme of Grecia.

3 But a [d] mightie King ſhall ſtand up, that ſhall rule with great dominion, and doe according to his pleaſure,

4 And when he ſhall ſtand up, [e] his kingdome ſhall be broken, [f] and ſhall be

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[b] Which is to declare that the godly ſhould not haſten too much, but patiently to abide the iſſue of Gods promiſe.

[c] Called Abib, which containeth part of March, and part of April.

[d] Being caried by the Spirit of propheſie to have the ſight of this river Tygris.

[e] This was the Angel of God, which was ſent to aſſure Daniel in this propheſie that followeth.

* Jer. 10. 9.

[f] The word alſo ſignifieth, comelineſſe, or beautie, ſo that for feare he was like a dead man for deformitie.

[g] Which declareth, that when we are ſtricken downe with the majeſtie of God, we cannot riſe, except he alſo lift us up with his hand, which is his power.

[h] Meaning, Cambyſes, who reigned in his fathers abſence, and did not onely for this ſpace hinder the building of the Temple, but would have further raged, if God had not ſent me to reſiſt him, and therefore have I ſtaied for the profit of the Church.

[i] Though God could by one Angel deſtroy all the world, yet to aſſure his children of his love, he ſendeth forth double power, even Michael, that is, Chriſt Jeſus, the head of Angels.

[k] For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the comming of Chriſt, for the comfort of his Church.

[l] This was the ſame Angel that ſpake with him before in the ſimilitude of a man.

[m] I was overcome with feare and ſorrow, when I ſaw the viſion.

[n] He declareth hereby, that God would be mercifull unto the peoble of Iſrael.

[o] Which declareth, that when God ſmiteth downe his children, he doth not immediately lift them up at once, (for now the Angel had touched him twiſe) but by little and little.

[p] Meaning, that he would not onely himſelfe bridle the rage of Cambyſes, but alſo the other Kings of Perſia, by Alexander the King of Macedonia.

[q] For this Angel was appointed for the defence of the Church under Chriſt, who is the head thereof.

[a] The Angel aſſureth Daniel, that God hath given him power to performe theſe things, ſeeing he appointed him to aſſiſt Darius, when he overcame the Caldeans.

[b] Whereof Cambyſes that now reigned was the firſt, the ſecond Smerdes, the third Darius the ſonne of Hyſtaſpes, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them.

[c] For he raiſed up all the Eaſt Countries for to fight againſt the Grecians: and albeit he had in his Armie nine hundred thouſand men, yet in foure battels he was diſcomfited and fled away with ſhame.

[d] That is, Alexander the great.

[e] For when his eſtate was moſt flouriſhing, he overcame himſelfe with drinke, and ſo fell into a diſeaſe, or as ſome write, was poiſoned by Caſſander.

[f] For his twelve chiefe princes firſt divided his kingdome among themſelves.

divided toward [g] the foure windes of heaven, and not to his [h] poſteritie, nor according to his [i] dominion which he ruled: for his kingdome ſhall be pluckt up, even *to be* for others beſides [k] thoſe.

5 And the [l] king of the South ſhall be mightie, and *one* of [m] his princes, and ſhall prevaile againſt him, and beare rule: his dominion *ſhall be* a great dominion.

6 And in the end of the years they ſhal be joined together: for the kings [n] daughter of the South, ſhall come to the king of the North to make an agreement, but ſhe ſhall not retaine the power of [o] the arme, neither ſhall [p] he continue, nor his [q] arme: but ſhe ſhall be delivered *to death*, and they that brought her, and he [r] that begate her, and he that comforted her in theſe times.

7 But out of the bud of her [ſ] rootes ſhall one ſtand up in his ſtead, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the king of the North, and doe with them *as he liſt*, and ſhall prevaile,

8 And ſhall alſo carie captives into Egypt their gods with their molten images, *and* with their precious veſſels of ſilver and of gold, and he ſhall continue [v] more yeares then the king of the North.

9 So the king of the South ſhall come into *his* kingdome, and ſhall returne into his owne land.

10 Wherefore his [x] ſonnes ſhall bee ſtirred up, and ſhall aſſemble a mightie great armie: and one [y] ſhall come, and overflow, and paſſe thorow: then ſhall he [z] returne, and be ſtirred up at his fortreſſe.

11 And the king of the South ſhall be angrie, and ſhall come forth, and fight with him, *even* with the king of the North: for he ſhall ſet forth a great [a] multitude, and the multitude ſhall be given into his hand.

12 Then the multitude ſhall be proud, and their heart ſhall be lifted up: for he ſhall caſt downe thouſands: but he ſhall not *ſtill* prevaile:

13 For the king of the North [b] ſhall returne, and ſhall ſet forth a greater multitude then afore, and ſhall come forth (after certaine years) with a mightie armie, and great riches.

14 And at the ſame time there ſhall [c] many ſtand up againſt the king of the South: alſo the rebellious children of thy [d] people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall.

15 So the king of the North ſhall come, and caſt up a mount, and take the ſtrong citie: and the armes of the South ſhall [e] not reſiſt, neither his choſen people, neither *ſhall* there *be* any ſtrength to withſtand.

16 But he that ſhall come, ſhall doe unto him as he liſt, and none ſhall ſtand againſt him: and he ſhall ſtand in the [f] pleaſant land, which by his hand ſhall be conſumed.

17 Againe, he ſhall [g] ſet his face to enter with the power of his whole kingdome, and his confederates with him: thus ſhall hee doe, and he ſhall give him the [h] daughter of women, to deſtroy [i] her: but [k] ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this, ſhall he turne his face unto the [l] Iſles, and ſhall take many, but a prince [m] ſhall cauſe his ſhame to light upon him, beſide that he ſhall cauſe his owne ſhame to turne upon [n] himſelfe.

19 For he ſhall turne his face toward the forts of [o] his owne land: but he ſhall be overthrowne and fall, and be no more [p] found.

20 [q] Then ſhall ſtand up in his place in the glorie of the kingdome, one that ſhall raiſe taxes: but after few daies he ſhall be deſtroied, neither in [r] wrath, nor in battell.

21 And in his place ſhall ſtand up a [ſ] vile perſon, to whom they ſhall not give the honour of the kingdome: but he ſhall come in peaceably, and obtaine the kingdome by flatteries,

22 And the [t] armes ſhall bee overthrowne with a flood before him, and ſhall be broken, and alſo the Prince of the [v] covenant.

23 And after [x] the league *made* with him, he ſhall work deceitfully: for he ſhal come up, and overcome with a [y] ſmall people.

24 He ſhall enter into the quiet and plentifull province, and he ſhall doe that which his [z] fathers have not done, nor his fathers fathers, he ſhall divide among them the prey and the ſpoile, and the ſubſtance, yea, and he ſhall fore-caſt his deviſes againſt the ſtrong holds, even for a [a] time.

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[g] After this his Monarchie was divided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolomeus Egypt.

[h] Thus God revẽged Alexanders ambition and crueltie, in cauſing his poſteritie to be murthered, partly of the fathers chiefe friends, and partly one of another.

[i] None of theſe foure ſhall be able to be compared to the power of Alexander.

[k] That is, his poſteritie having no part thereof.

[l] To wit, Ptolomeus king of Egypt.

[m] That is, Antiochus the ſonne of Selencus. and one of Alexanders princes ſhall be more mightie: for hee ſhould have both Aſia and Syria.

[n] That is, Berenice the daughter of Prolomeus Philadelphus ſhall be given in mariage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt ſhould have a continuall peace together.

[o] That force and ſtrength ſhall not continue: for ſoon after Berenice and her yong ſonne after her husbands death, was ſlaine of her ſtep ſonne Selencus Calinicus, the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

[p] Neither Prolemeus nor Antiochus.

[q] Some read, ſeed, meaning the child begotten of Berenice.

[r] Some read, ſhe that begate her, and thereby underſtand her nurſe, which brought her up: ſo that all they that were occaſion of this marriage, were deſtroied.

[ſ] Meaning, that Prolomeus Evergetes after the death of his father Philadelphus ſhould ſucceed in the Kingdome, being of the ſame ſtocke that Berenice was.

[t] To revenge his ſiſters death againſt Antiochus Calinicus King of Syria.

[v] For this Prolomens reigned ſixe and fortie yeares.

[x] Meaning, Seleucus and Antiochus the Great, the ſonnes of Calinicus, ſhall make warre againſt Prolemeus Philopater the ſonne of Philadelphus.

[y] For his elder brother Seleucus died, or was ſlaine whiles the warres were preparing,

[z] That is. Philopater when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo readie to invade Egypt.

[a] For Antiochus had ſixe thouſand horſemen and threeſcore thouſand footmen.

[b] After the death of Ptolomens Philopater, who left Ptolomeus Epiphanes his heire.

[c] For not onely Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them.

[d] For nnder Onias which falſly alledged that place of Iſaiah 19. 19. certaine of the Jewes retired with him into Egypt to fulfill this propheſie: alſo the Angel ſheweth tha all theſe trouble which are in the Church, are by the providence and counſell o God.

[e] The Egyptians were not able t reſiſt Stopas, Antiochus captaine,

[f] He ſheweth, tha he ſhall not onely afflict the Egyptians, but alſo the Jewes, and ſhal enter inter thei countrey, whereof he admoniſheth them before that they may know that all theſe things come by Gods providence,

[g] This was the ſecond battell tha Antiochus fough againſt Prolomen Epiphanes,

[h] To wit, a beautifull woman, which was Cleopatra, Antiochu daughter.

[i] For he regarde not the life of hi daughter, in reſpect of the kingdome of Egypt.

[k] She ſhall not agree to his wicked counſell, b ſhall love her huſband as her dutie requireth, and n ſeeke his deſtruction.

[l] That is, towar Aſia, Grecia, and thoſe Iſles which are in the Sea, called Mediterraneum: for the Jews called all countrie Iſles: which were divided from them by *Sea*

[m] For whereas Antiochus was woont to contemne the Romans, and put their Ambaſſador to ſhame in all places, Attilius th Conſull, or Luciu Scipio put him t flight, and cauſe his ſhame to turn on his own head.

[n] By his wicke life, and obeying of fooliſh counſe

[o] For feare of th Romans he ſha flee to his holds.

[p] For when as under the pretenc of povertie he would have rob ed the Temple o Iupiter Dodoneus the country me ſlew him.

[q] That is, Seleucus ſhall ſuccee his father Antio chus.

[r] Not by forreigne enemies, or battell, but by treaſon.

[ſ] Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus his brothers death, an was of a vile, cruell and flattering nature, and defrauded his brothes ſonne of the kingdom and uſurped the kingdome without the conſent of the people.

[t] He ſheweth, th great forreign powers ſhall come to helpe the young ſonne of Selencus againſt his unc Antiochus, and yet ſhall be overthrowne.

[u] Meaning, Prolomeus Philometor, Phil paters ſonne, who was this childs coſen germane, and is here called the Prince of th covenant, becauſe he was the chiefe, and all other followed his conduct.

[x] For af the battell, Philometor and his uncle Autiochus made a leagne.

[y] For he came upo him at unawares, and when he ſuſpected his uncle Antiochus nothing.

[z] Meanin in Egypt.

[a] He will content himſelfe with the ſmall holds for a time, but ever labo by craft to attaine to the chiefeſt.

25 Alſo, he ſhall ſtir up his power and his courage againſt the king of the South with a great army, and the king of the South ſhall be ſtirred up to battell with a very great and mighty army: but he ſhall not [b] ſtand: for they ſhall forecaſt and practiſe againſt him.

26 Yea, they that feed of the portion of [c] his meate, ſhall deſtroy him: and his army [d] ſhall overflow: and many ſhall fall, and be ſlain.

27 And both theſe kings hearts *ſhall be* to do [e] miſchief, and they ſhall talke of deceit at one table, but it ſhall not avail: for [f] yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great [g] ſubſtance: for his heart ſhall be againſt the holy covenant: ſo ſhall he do and return to his own land.

29 At the time appointed he ſhall return and come toward the South: but the laſt ſhall not be as the firſt:

30 For the ſhips [h] of Chittim ſhal come againſt him: therefore he ſhall be ſory and return, and fret againſt the holy covenant: ſo ſhall he do, he ſhall even return [i] and have intelligence with them that forſake the holy covenant.

31 And arms [k] ſhall ſtand on his part, and they ſhall polute the Sanctuary [l] of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall ſet up the abominable deſolation.

31 And ſuch as wickedly [m] breake the covenant ſhall he cauſe to ſinne by flattery: but the people that do know their God, ſhall prevail and proſper.

33 And they that underſtand among [n] the people, ſhall inſtruct many: [o] yet they ſhall fall by ſword, and by flame, by captivity and by ſpoile many dayes.

34 Now when they ſhall fall, they ſhall be holpen with a [p] little help: but many ſhall cleave unto them [q] feignedly.

35 And ſome of them [r] of underſtanding ſhall fall to trie them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the [ſ] king ſhall do what him liſt: he ſhall exalt himſelf and magnifie himſelf againſt all, *that is* God, and ſhall ſpeake marveilous things againſt the God of gods, and ſhall proſper, till the wrath [t] be accompliſhed: for the determination is made:

37 Neither ſhall he regard the [v] God of his fathers, nor the deſires [x] of women, nor care for any God: for he ſhall magnifie himſelf above all.

38 But in his place ſhall he honour the [y] god Mauzzim, and the god whom his fathers knew not, ſhal he honour with [z] gold and with ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in [a] the holes of Mauzzim with a ſtrange god whom he ſhal acknowledge: he ſhall increaſe *his* glory, and ſhall cauſe them to rule over many, and ſhall divide the land for gain.

40 And at the end of time ſhall the king of the [b] South puſh at him, and the king of the North ſhall come againſt him like a whirlwinde with charets, and with horſmen, and with many ſhips, and he ſhall enter into the countries, and ſhall overflow and paſſe thorow.

41 He ſhall enter alſo into the [c] pleaſant land, and many *countreys* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hands alſo upon the countries, and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt, and of the Lybians, and of the black Mores where he ſhall paſſe.

44 But the tydings out of the Eaſt, and the North ſhall [d] trouble him: therefore he ſhall go forth [e] with great wrath to deſtroy and root out many.

45 And he ſhall plant the tabernacles [f] of his palace between the ſeas in the glorious *and* holy mountain, yet he ſhall come to his end, and none ſhall help him.

[b] He ſhal be overcome with treaſon

[c] Signifying, his princes, and the chief about him.

[d] Declaring, that his ſouldiers ſhall braſt out, and venture their life to ſlay and to be ſlain for the ſafeguard of their Prince.

[e] The uncle and the nephew ſhall take truce, and banquet together, yet in their hearts they ſhall imagine miſchief one againſt another.

[f] Signifying, that it ſtandeth not in the counſell of men to bring things to paſſe, but in the providence of God, who ruleth the kings by a ſecret bridle, that they cannot do what they liſt themſelves.

[g] Which he ſhall take of the Jewes in ſpoiling of Jeruſalem and the Temple, and this is told them before, to move them to patience, knowing, that all things are done by Gods providence.

[h] That is, the Romane power ſhall come againſt him: for P. Popilius the Ambaſſadour appointed him to depart in the Romanes name, to which thing he obeyed, although with grief, and to revenge his rage, he came againſt the people of God the ſecond time.

[i] With the Iewes which ſhall forſake the covenant of the Lord: for firſt he was called againſt the Iewes by Iaſon the high Prieſt, and this ſecond time by Menelaus.

[k] A great faction of the wicked Iewes ſhall hold with Antiochus.

[l] So called, becauſe the power of God was nothing diminiſhed, although this tyrant ſet up in the Temple the image of Jupiter Olympius, and ſo began to corrupt the pure ſervice of God. [m] Meaning, ſuch as beare the name of Iewes: but indeed were nothing leſſe: for they ſold their ſouls, and betraied their brethren for gain. [n] They that remain conſtant among the people ſhall teach others by their example, and edifie many in the true religion. [o] Whereby he exhorteth the godly to conſtancie, although they ſhould periſh a thouſand times, and though their miſeries endure never ſo long. [p] As God will not leave his Church deſtitute, yet will he not deliver it all at once, but ſo help, as they may ſtill ſeem to fight under the croſſe, as he did in the time of the Maccabees, whereof he here propheſieth. [q] That is, there ſhall be even of this ſmall number, many hypocrites. [r] To wit, of them that feare God, and will loſe their life for the defence of true religion, ſignifying alſo, that the Church muſt continually be tried and purged, and ought to look for one perſecution after another: for God hath appointed the time, therefore we muſt obey. [ſ] Becauſe the Angels purpoſe is to ſhew the whole courſe of the perſecutions of the Iewes unto the coming of Chriſt, he now ſpeaketh of the Monarchy of the Romans, which he noteth by the name of a king, who were without all religion, and contemned the true God.

[t] So long the tyrants ſhall prevail as God hath appointed to puniſh his people, but he ſheweth it is but for a time.

[v] The Romanes ſhall obſerve no certain form of Religion as other nations, but ſhall change their gods at their pleaſure, yea contemn them, and preferre themſelves to their gods.

[x] Signifying, that they ſhould be without all humanity: for the love of women is taken for a ſingular or great love, as 2 Sam. 1. 26.

[y] That is, the God of power and riches: they ſhall eſteem their own power above all their gods, and worſhip it.

[z] Under pretence of worſhipping the gods, they ſhall enrich their citie with the moſt precious jewels of all the world, becauſe that hereby all men ſhould have them in admiration for their power and riches.

[a] Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leſt they ſhould have been deſpiſed as Atheiſts: but this was to increaſe their fame and riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profit ever came to the Romanes.

[b] That is, both the Egyptians and Syrians ſhall at the length fight againſt the Romanes, but they ſhall be overcome.

[c] The Angel forewarneth the Iewes that when they ſhould ſee the Romanes invade them, and that the wicked ſhould eſcape their hands, that then they ſhould not thinke but that all this was done by Gods providence, foraſmuch as he warneth them of it ſo long afore, and therefore he would ſtill preſerve them. [d] Hearing that Craſſus was ſlain, and Antonius diſcomfited. [e] For Auguſtus overcame the Parthians, and recovered that which Antonius had loſt. [f] The Romanes after this reigned quietly through all countries, and from ſea to ſea, and in Iudea: but at length for their cruelty God ſhall deſtroy them.

CHAP. XII.

1 Of the deliverance of the Church by Chriſt.

AND at that [a] time ſhall Michael ſtand up, the great Prince, which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there began to be a nation unto that ſame time: and at that time thy people ſhal be delivered, every one that ſhall be found written in the book,

[a] The Angel here noteth two things: firſt, that ẏ Church ſhall be in great affliction & trouble at Chriſts coming, and next, that God will ſend his Angel to deliver it, whom here he calleth Michael, meãing Chriſt, which is publiſhed by the preaching of the Goſpel.

2 And many [b] of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetuall contempt.

3 And they that be [c] wiſe, ſhall ſhine as the brightneſſe of the firmament: and they that [d] turne many to righteouſneſſe, *ſhall ſhine* as the ſtarres for ever and ever.

4 But thou, O Daniel, [e] ſhut up the words, and ſeale the booke [f] till the end of the time: many ſhall run too and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the brinke of the [g] river, and the other on that ſide of the brink of the river.

6 And *one* ſaid unto the man clothed in linnen, which was upon the waters of the river, When *ſhall be* the end of theſe wonders?

7 And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his [h] right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall tarie* for a [i] time, two times and an half: and when he ſhall have accompliſhed [k] to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 Then I heard it, but I underſtood it not: then ſaid I, O my Lord, what ſhall be the end of theſe things?

9 And he ſaid, Go thy way, Daniel: for the words are cloſed up, and ſealed, till the end of the time.

10 Many ſhall be purified, made white, and tried: but the wicked ſhall do wickedly, and none of the wicked ſhall have underſtanding: but the wiſe ſhall underſtand.

11 And from the time that the [l] daily *ſacrifice* ſhalbe taken away, and the abominable deſolation ſet up, there [m] *ſhall be* a thouſand, two hundreth and ninetie daies.

12 Bleſſed *is he* that waiteth and commeth to the thouſand, three hundred and [n] five and thirtie daies.

13 But go [o] thou thy way till the end *be*: for thou ſhalt reſt and ſtand up in thy lot, at the end of the daies.

[b] Meaning, all ſhall riſe at the generall reſurrection, which thing he here nameth, becauſe the faithfull ſhould have ever their reſpect to that: for in the earth there ſhalbe no ſure comfort.

[c] Who have kept the true fear of God, and his religion.

[d] He chiefly meaneth the miniſters of Gods word, and next, all the faithful which inſtruct the ignorant, and bring them to the true knowledg of God.

[e] Though the moſt part deſpiſe this propheſie, yet keep thou it ſure, and eſteem it as a treaſure.

[f] Till the time that God hath appointed for the full revelation of theſe things: and then many ſhall run too and fro to ſearch the knowledge of theſe myſteries, which things they obtain now by the light of the Goſpell.

[g] Which was Tygris.

[h] Which was as it were a double oath, & did the more confirm ẏ thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying, that their troubles ſhould have an end.

[k] When the Church ſhall be ſcattered and diminiſhed in ſuch ſort, as it ſhal ſeem to have no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Law,

[m] Signifying, that the time ſhall be long of Chriſts ſecond comming, and yet the children of God ought not to be diſcouraged, though it be deferred.

[n] In this number he addeth a month and an half to the former number, ſignifying, that it is not in man to appoint the time of Chriſts comming, but that they are bleſſed that patiently abide his appearing.

[o] The Angel warneth the Prophet patiently to abide, till the time appointed come, ſignifying, that he ſhould depart this life, and riſe again with the Elect, when God had ſufficiently humbled and purged his Church.

HOSEA.

The Argument.

After that the ten Tribes had fallen away from God by the wicked and ſubtill counſell of Jeroboam the ſon of Nebat, and in ſtead of his true ſervice commanded by his word, worſhipped him according to their own fantaſies and traditions of men, giving themſelves to moſt vile idolatry and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grew ever worſe and worſe, and ſtill abuſed Gods benefits. Therefore now when their proſperity was at the higheſt under Jeroboam the ſon of Joaſh, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah and Micah to them of Judah) to condemn them of their ingratitude: and whereas they thought themſelves to be greatly in the favour of God, and to be his people, the Prophet calleth them baſtards, and children born in adultery: and therefore ſheweth them that God would take away their kingdome, and give them to the Aſſyrians to be led away captives. Thus Hoſea faithfully executed his office for the ſpace of ſeventy yeares, though they remained ſtill in their vices and wickedneſſe, and derided the Prophets, and contemned Gods judgements. And becauſe they ſhould neither be diſcouraged with threatnings onely, nor yet flatter themſelves by the ſweetneſſe of Gods promiſes, he ſetteth before them the two principall parts of the Law, which are the promiſe of ſalvation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by whom onely they ſhould have true deliverance: and for the ſecond, he uſeth threatnings and menaces to bring them from their wicked manners and vices, and this is the chief ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, or elſe by threatnings of his judgments to feare them from vice: and albeit that the whole Law contain theſe two points, yet the Prophets moreover note peculiarly both the time of Gods judgements, and the manner.

Chap.

CHAP. I.

1 The time wherein Hoſea propheſied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Chriſt is the head of all people.

THe Word of the Lord that came unto Hoſea the ſonne of Beeri, in the daies of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah, [b] Kings of Judah, and in the daies of Jeroboam the ſonne of Joaſh King of Iſrael.

2 At the beginning the Lord ſpake by Hoſea, and the Lord ſaid unto Hoſea, Goe, take unto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, *departing* from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceived and bare him a ſonne.

4 And the Lord ſaid unto him, Call his name [e] Izreel: for yet a little, and I will viſite the blood of Izreel, upon the [f] houſe of Jehu, and will cauſe to ceaſe the kingdome of the houſe of Iſrael.

5 And at that [g] day will I alſo breake the bow of Iſrael in the valley of Izreel.

6 She conceived yet againe, and bare a daughter, and *God* ſaid unto him, Call her name [h] Lo-ruhamah: for I will no more have pitie upon the houſe of Iſrael: but I will utterly [i] take them away.

7 Yet I will have mercie upon the houſe of Judah, and will [k] ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battell, by horſes, nor by horſemen.

8 Now when ſhe had wained Lo-ruhamah, ſhee conceived, and bare a ſonne.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor told: and in the place where it was ſaid unto them, Ye are not my people, it ſhall be ſaid unto them, *Ye are* the ſonnes of the living God.

11 Then ſhall the children of Judah, and the children of Iſrael be [n] gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *is* the [o] day of Izreel.

CHAP. II.

1 The people is called to repentance. 5 He ſheweth their idolatrie, and threatneth them except they repent.

SAy unto your [a] brethren, Ammi, and to your ſiſters, Ruhamah,

2 Plead with your [b] mother: plead *with her*: for ſhe is not my wife, neither am I her huſband: but let her take away her fornications out of her ſight, and her adulteries [c] from betweene her breaſts,

3 [d] Leſt I ſtrip her naked, and ſet her as in the day that ſhe was [e] borne, and make her as a wilderneſſe, and leave her like a drie land, and ſlay her for thirſt.

4 And I will have no pitie upon her children: for they be the [f] children of fornications.

5 For their mother hath plaied the harlot: ſhe that conceived them, hath done ſhamefully: for ſhe ſaid, I will goe after my [g] lovers that give me my bread and my water, my wooll and my flaxe, mine oile and my drinke.

6 Therefore behold, I will [h] ſtop thy way with thornes, and make an hedge that ſhe ſhall not finde her paths.

7 Though ſhe follow after her lovers, yet ſhall ſhe not come at them: though ſhe ſeek them, yet ſhall ſhe not finde *them*: then ſhall ſhee ſay, [i] I will goe and returne to my firſt huſband: for at that time was I better then now.

8 Now ſhe did not know that I gave her [k] corne and wine, and oile, and multiplied her ſilver and gold, *which* they beſtowed upon Baal.

9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the ſeaſon thereof, and will recover my woll and my flaxe *lent*, to cover her ſhame.

10 And now will I diſcover [m] her lewdneſſe in the ſight of her lovers, and no man ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt daies, her new Moones, and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines and her figtrees, whereof ſhe hath ſaid, Theſe are my rewards that my lovers have given me: and I will make them as a forreſt, and the wilde beaſts ſhall eate them.

13 And I will viſite upon her the daies of [n] Baalim, wherein ſhe burnt incenſe to them: and ſhe decked her ſelfe with her [o] eare-rings and her jewels, and ſhe followed her lovers, and forgate me, ſaith the Lord.

14 Therefore behold, I will [p] allure her,

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[a] Called alſo Azariah, who being a leper was depoſed from his kingdome.

[b] So that it may be gathered by the reign of theſe 4 kings, that he preached above 60. yeares.

[c] That is, one that of long time hath accuſtomed to play the harlot: not that the Prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God, to ſet forth under this parable, or figure, the idolatrie of the Synagogue, and of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim, cluſters of figs, declaring that they were all corrupt, like rotten figs.

[e] Meaning, that they ſhould be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did prevaile with God: but that they were as baſtards, and therefore ſhould be called Izreelites that is, ſcattered, people, alluding to Izreel, which was the chiefe citie of the ten tribes under Ahab, where Iehu ſhed ſo much blood, 2.King.10.8.11.

[f] I will be revenged upon Iehu for the blood that he ſhed in Izreel: for albeit God ſtirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatrie, which he had deſtroied.

[g] When the meaſure of their iniquitie is full, and I ſhall take vengeance and deſtroy all their policie and force.

[h] That is, not obtaining mercie; whereby he ſignifieth that Gods favour was departed from them.

[i] For the Iſraelites never returned after that they were taken captives by the Aſſyrians

[k] For after their captivitie he reſtored them miraculouſly by the meanes of Cyrus, Ezra 1.1.

[l] That is, not my people.

[m] Becauſe they thought that God could not have been true in his promiſe, except he had preſerved them, he declareth that though they were deſtroied, yet the true Iſraelites, which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Jewes and the Gentiles, Rom.9.26.

[n] To wit, after the captivitie of Babylon, when the Jewes were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Iewes and Gentiles.

[o] The calamitie and deſtruction of Izreell ſhall be ſo great, that to reſtore them ſhall be as a miracle.

[a] Seeing, that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering, that ye are my people, on whom I will have mercie.

[b] God ſheweth, that the fault was not in him, but in their Synagogue, and their idolatries, that he forſooke them, Iſa. 50,1.

[c] Meaning, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, Ezek.16.25.

[d] For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie, and certain ſignes of his favour, but if they continued ſtill, he would utterly deſtroy them.

[e] When I brought her out of Egypt, Ezek. 16 4. 39.

[f] That is, baſtards, and begotten in adulterie.

[g] Meaning, the idols which they ſerved, and by whom they thought they had wealth and abundance.

[h] I will puniſh thee, that then thou maieſt trie whether thine idoles can helpe thee, and bring thee into ſuch ſtraightneſſe, that thou ſhalt have no luſt to play the wanton.

[i] This he ſpeaketh of the faithful which are truely converted, and alſo ſheweth the uſe and profit of Gods rods.

[k] This declareth that Idolaters defraud God of his honour, when they attribute his benefits to their idols

[l] Signifying, that God will take away his benefis when man by his ingratitude doth abuſe them.

[m] That is, all her ſervice, ceremonies, and inventions, whereby ſhe worſhipped her idoles.

[n] I will puniſh her for her idolatrie.

[o] By ſhewing how harlots trim themſelves to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelves on their holy daies.

[p] By my benefits in offering her grace and mercie, even in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort.

and bring her into the wilderneſſe, and ſpeake friendly unto her.

15 And I will give her her vineyards from thence, and the valley [q] of Achor for the doore of hope, and ſhe ſhall [r] ſing there as in the daies of her youth, and as in the daies when ſhe came up out of the land of Egypt.

16 And at that day, ſaith the Lord, thou ſhalt call me [ſ] Iſhi; and ſhalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall bee no more remembred by their [v] names.

18 And in that day will I make a covenant for them, with the [x] wilde beaſts, and with the fowles of the heaven, and with that that creepeth upon the earth: and I will breake the bow, and the ſword and the battell out of the earth, and will make them to ſleepe ſafely.

19 And I will marrie thee unto me for ever: yea, I will marrie thee unto me in righteouſneſſe, and in judgement, and in mercie, and in compaſſion.

20 I will even marrie thee unto me in [y] faithfulneſſe, and thou ſhalt know the Lord.

21 And in that day I will heare, ſaith the Lord, I will *even* heare [z] the heavens, and they ſhall heare the earth,

22 And the earth ſhall heare the corne, and the wine, and the oile, and they ſhall heare Izreel.

23 And I will ſow her unto me in the earth, and I will have mercie upon her, that was not pitied, and I will ſay to them which were not my people, * Thou art my people, And they ſhall ſay, *Thou art* my God.

* *Rom.9.25.* 1 *Pet.2.10.*

Chap. III.

1 The Iewes ſhall be caſt off for their idolatrie. 5 Afterward they ſhall returne to the Lord.

THen ſaid the Lord to me, [a] Goe yet, *and* love a woman (beloved of *her* huſband, and was an harlot) according to the love of the Lord toward the children of Iſrael: yet they looked to other gods, and [b] loved the wine bottles.

2 So [c] I bought her to me for fifteene *pieces* of ſilver, and for an Homer of barley, and an halfe *Homer* of barley.

3 And I ſaid unto her, Thou ſhalt abide with [d] me many daies: thou ſhalt not play the harlot, and thou ſhalt be to none *other* man, and I will be ſo unto thee.

4 For the children of Iſrael ſhall [e] remaine many daies without a King, and without a [f] Prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael convert, and ſeeke the Lord their God, and [g] David their King, and ſhall feare the Lord, and his goodneſſe in the latter daies.

Chap. IV.

A complaint againſt the people, and the Prieſts of Iſrael.

HEare the word of the Lord, ye children of Iſrael: for the Lord [a] hath a controverſie with the inhabitants of the land, becauſe there *is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring they breake out, and [b] blood toucheth blood.

3 Therefore ſhall the land mourne, and every one that dwelleth therein, ſhall be cut off, with the beaſts of the field, and with the fowles of the heaven, and alſo the fiſhes of the ſea ſhall be taken away.

4 Yet [c] let none rebuke, nor reprove another: for thy people *are* as they that rebuke the Prieſt:

5 Therefore ſhalt thou fall in the [d] day, and the Prophet ſhall fall with thee in the night, and I will deſtroy thy [e] mother.

6 My people are deſtroied for lacke of knowledge: becauſe [f] thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me: and ſeeing, [g] thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: *therefore* will I change their glorie into ſhame.

8 [i] They eat up the ſins of my people, and lift up their mindes in their iniquitie.

9 And there ſhall be like people, like [k] Prieſt: for I will viſite their waies upon them, and reward them their deeds.

10 For they ſhall eate, and not have enough: they ſhall [l] commit adulterie, and ſhall not increaſe, becauſe they have left off to take heed to the Lord.

11 [m] Whoredome, and wine, and new wine take away *their* heart.

12 My [n] people aske counſell at their ſtockes, and their ſtaffe teacheth them: for the [o] ſpirit of fornications hath cauſed *them* to erre, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountaines, and burne incenſe upon the hils under the okes, and the poplar tree, and the elme, becauſe the ſhadow thereof is good: therefore your daughters ſhall be [p] harlots, and your ſpouſes ſhall bee whores.

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[q] Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Ioſh.7.26. and is called the doore of hope, becauſe it was a departing from death, and an entrie into life.

[r] Shee ſhall then praiſe God, as ſhe did when ſhe was dilivered out of Egypt.

[ſ] That is, mine husband, knowing that I am joined to thee by an inviolable covenant.

[t] That is, my maſter: which name was applied to their idoles.

[v] No idolatrie ſhall once come into their mouth but they ſhall ſerve me purely according to my word.

[x] Meaning, that he will ſo bleſſe them, that all creatures ſhall favour them.

[y] With a covenant that never ſhall be broken.

[z] Then ſhall the heaven deſire rain for the earth, which ſhall bring forth for the uſe of man.

[a] Herein the Prophet repreſenteth the perſon of God, which loved his Church before he called her, and did not withdraw the ſame when ſhe gave her ſelfe unto idoles.

[b] That is, gave themſelves wholly to pleaſures, and could not take up, as they that are given to drunkenneſſe.

[c] Yet I loved her, and payed a ſmall portion for her, leſt ſhe perceiving the greatneſſe of my love, ſhould have abuſed me, and not been under dutie: for fifteene pieces of ſilver were but half the price of a ſlave. Exod.21.32.

[d] I will trie thee a long time as in thy widow-hood, whether thou wilt be mine or no.

[e] Meaning, not onely all the time of their captivitie, but alſo unto Chriſt.

[f] That is, they ſhould neither have policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroied.

[g] This is meant of Chriſts kingdome, which was promiſed unto David to be eternall, Pſal.72.17.

[a] Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the judgement ſeate of God, againſt whom they chiefly offended, Iſa.7.13. Zech.12.10. Mich.6.1.2.

[b] In everie place appeareth a libertie to moſt hainous vices, ſo that one followeth in the necke of another.

[c] As though he would ſay, that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the Prophets and Prieſts, whoſe office it is chiefly to rebuke them.

[d] Ye ſhall periſh all together: the one, becauſe he would not obey, and the other, becauſe he would not admoniſh.

[e] That is, the Synagogue, wherein thou boaſteſt.

[f] That is, the Prieſts ſhall be caſt off, becauſe that for lacke of knowledge they are not able to execute their charge, and inſtruct others, Deut.33.3. Malac.2.7.

[g] Meaning, the whole bodie of the people, which were wearie with hearing the word of God.

[h] The more I was beneficiall unto them.

[i] To wit, the Prieſts ſeeke to eate the peoples offerings, and flatter them in their ſinnes.

[k] Signifying, that as they have ſinned together, ſo ſhall they be puniſhed together.

[l] Shewing, that their wickedneſſe ſhall be puniſhed on all ſorts: for though they think by the multitude of wives to have many children, yet they ſhall be deceived of their hope.

[m] In giving themſelves to pleaſures, they become like bruit beaſts.

[n] Thus he ſpeaketh by deriſion in calling them his people, which now for their ſins they were not: for they ſought helpe of ſtocks and ſticks.

[o] They are caried away with a rage.

[p] Becauſe they take away Gods honour, and give it to idoles, therefore he will give them up to their luſts, that they ſhall diſhonour their owne bodies, Rom.1.28.

14 I will not [q] viſit your daughters when they are harlots, nor your ſpouſes, when they are whores: for they themſelves are ſeparated with harlots, and ſacrifice with whores: therefore the people that doth not underſtand, ſhall fall.

15 Though thou, Iſrael, play the harlot, *yet* [r] let not Judah ſinne: come not ye unto [ſ] Gilgal, neither go ye up to [t] Beth-aven, nor ſweare, the Lord liveth.

16 For Iſrael is rebellious as an unruly heifer. Now the Lord will feed them as a [v] lambe in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drunkenneſſe ſtinketh: they have committed whordome: their rulers love *to ſay* with ſhame, [x] Bring ye.

19 The wind hath [y] bound them up in her wings, and they ſhall be aſhamed of their ſacrifices.

Chap. V.

1 Againſt the Prieſts and rulers of Iſrael. 13 The help of man is in vain.

O Ye Prieſts, heare this, and hearken ye, O houſe of Iſrael, and give ye eare, O houſe of the king: for judgement *is* toward you, becauſe ye have been a [a] ſnare on Mizpah, and a net ſpread upon Tabor.

2 Yet they were profound, to decline to [b] ſlaughter, though I have been a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Iſrael is defiled.

4 They will not give their mindes to turn unto their God: for the ſpirit of fornication *is* in the midſt of them, and they have not known the Lord.

5 And the [e] pride of Iſrael doth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them.

6 They ſhall go with their ſheep, and with their bullocks to ſeek the Lord: but they ſhall not finde him, *for* he hath withdrawn himſelf from them.

7 They have tranſgreſſed againſt the Lord: for they have begotten [f] ſtrange children: now ſhall [g] a moneth devoure them with their portions.

8 Blow ye the trumpet in Gibeah, *and* the ſhaume in Ramah: cry out at Beth-aven, after thee, O [h] Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I cauſed to [i] know the truth.

10 The Princes of Judah were like them that [k] remove the bound, *therefore* will I powre out my wrath upon them like water.

11 Ephraim is oppreſſed, *and* broken in judgement, becauſe he willingly walked after the [l] commandment.

12 Therefore will I be unto Ephraim as a moth, and to the houſe of Judah as a rottenneſſe.

13 When Ephraim ſaw his ſickneſſe, and Judah his wound, then went Ephraim unto [m] Aſſhur, and ſent unto king [n] Jareb: yet could he not heale you, nor cure you of your wound.

14 For I will be unto Ephraim as a Lyon, and as a Lyons whelpe to the houſe of Judah: I, *even* I, will ſpoile, and go away: I will take away, and none ſhall reſcue it.

15 I will go, *and* return to my place, till they acknowledge their fault, and ſeek me: in their affliction they will ſeek me diligently.

Chap. VI.

1 Affliction cauſeth a man to turn to God. 9 The wickedneſſe of the Prieſts.

COme, and let us [a] return to the Lord: for he hath ſpoiled, and he will heale us: he hath wounded us, and he will binde us up.

2 After two dayes will [b] he revive us, *and* in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we have knowledge, and endeavour our ſelves to know the Lord: his going forth is prepared as the morning, and he ſhall come unto us as the rain, *and* as the latter rain unto the earth.

4 O Ephraim, what ſhall I do unto thee? O Judah, how ſhall I entreat thee? for [c] your goodneſſe *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I [d] cut down by the Prophets: I have ſlain them by the words of my mouth, and thy [e] judgments *were as* the light that goeth forth.

6 For I deſired [f] mercy, and not ſacrifice, and the knowledge of God more then burnt-offerings.

7 But they [g] like men have tranſgreſſed the covenant: there have they treſpaſſed againſt me.

8 [h] Gilead *is* a citie of them that work iniquity, *and is* polluted with blood.

9 And as theeves wait for a man, *ſo* the company of Prieſts murther in the way by conſent: for they work miſchief.

10 I have

[q] I wil not correct your ſhame to bring you to amendment, but let you run headlong to your own damnation.

[r] God complaineth that Iudah is infected, and willeth them to learn by their example to return in time.

[ſ] For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither.

[t] He calleth Beth-el, that is, the houſe of God, Beth-aven, that is, the houſe of iniquity, becauſe of their abominations ſet up there, ſignifying, that no place is holy, where God is not purely worſhipped.

[v] God will ſo diſperſe them, that they ſhall not remain in any certain place.

[x] They are ſo impudent in receiving bribes, that they wil command men to bring them unto them.

[y] To cary them ſuddenly away.

[a] The Prieſts and Princes catched ỹ poore people in their ſnares, as the foulers did the birds in theſe two high mountaines.

[b] Notwithſtanding they ſeemed to be given altogether to holineſſe, and to ſacrifices, which here he calleth ſlaughter in contempt.

[c] Though I had admoniſhed them continually by my Prophets.

[d] They boaſted themſelves not only to be Iſraelites, but alſo Ephramites, becauſe their king Ieroboam came of that tribe.

[e] Meaning, their contemning of all admonitions.

[f] That is, their children are degenerate, ſo that there is no hope in them

[g] Their deſtruction is not far off.

[h] That is, all Iſrael comprehended under this part, ſignifying, that the Lords plagues ſhould purſue them from place to place, till they were deſtroyed.

[i] By the ſucceſſe they ſhall know that I have ſurely determined this.

[k] They have turned upſide down all political order, and all manner of religion.

[l] To wit, after king Ieroboams commandement, and did not rather follow God.

[m] In ſtead of ſeeking for remedy at Gods hand.

[n] Who was king of the Aſſyrians.

[a] He ſheweth the people how they ought to turn to the Lord, that he might cal back his plagues.

[b] Though he correct us from time to time, yet his help will not be far off, if we return to him.

[c] You ſeem to have a certain holines and repentance, but it is upon the ſudden, and as a morning cloud.

[d] I have ſtill labored by my Prophets, and as it were framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them but a ſword to ſlay them.

[e] My doctrine which I taught thee, was moſt evident.

[f] He ſheweth to what ſcope his doctrine tended, that they ſhould joyne the obedience of God, and the love of their neighbour with outward ſacrifice.

[g] That is, like light and weake perſons.

[h] Which was the place where the Prieſts dwelt, and which ſhould have been beſt inſtructed in my word.

10 I have ſeen villany in the houſe of Iſrael: there *is* the whoredome of Ephraim: Iſrael is defiled.

11 Yea, Judah hath ſet a [i] plant for thee, whiles I would return the captivity of my people.

Chap. VII.

1 Of the vices and wantonneſſe of the people. 12 Of their puniſhment.

WHen I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſſe of Samaria: for they have dealt falſly: and [a] the thief cometh in, and the robber ſpoileth without.

2 And they conſider not in their hearts, *that* I remember all their wickedneſſe: now their own inventions have beſet them about: they are in my ſight.

3 They make the [b] king glad with their wickedneſſe, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] oven heated by the baker, which ceaſeth from raiſing up, *and* from kneading the dough untill it be leavened.

5 *This is* the [d] day of our king: the Princes have made him ſick with flagons of wine: he ſtretcheth out his hand to ſcorners.

6 For they have made ready their heart like an oven whiles they lie in waite: their baker ſleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hot as an oven, and have [e] devoured their judges: all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim hath [f] mixt himſelf among the people, Ephraim is as a cake on the hearth not turned.

9 Strangers have devoured his ſtrength, and he knoweth it not: yea, [g] gray haires are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this.

11 Ephraim alſo is like a Dove deceived, without [h] heart: they call to Egypt: they go to Aſſhur.

12 *But* when they ſhall go, I will ſpread my net upon them, *and* draw them down as the fowles of the heaven: I will chaſtiſe them as their [i] Congregation hath heard.

13 Wo unto them, for they have fled away from me: deſtruction *ſhall be* unto them, becauſe they have tranſgreſſed againſt me: though I have [k] redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their hearts, [l] when they howled upon their beds: [m] they aſſembled themſelves for corn, and wine, *and* they rebell againſt me.

15 Though I have bound *and* ſtrengthened their arme, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitfull bow: their Princes ſhall fall by the ſword, for the rage [n] of their tongues: this ſhall be their deriſion in the land of Egypt.

Chap. VIII.

1 The deſtruction of Iudah and Iſrael, becauſe of their idolatry.

SEt the trumpet to thy [a] mouth: *he ſhall come* as an Eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my Law.

2 Iſrael ſhall [b] cry unto me, My God, we know thee.

3 Iſrael hath caſt off the thing that is good: the enemy ſhall purſue him.

4 They have ſet up a [c] king, but not by me: they have made Princes, and I knew it not: of their ſilver and their gold have they made them idols: therefore ſhall they be deſtroyed.

5 Thy calf, O Samaria, hath caſt thee off: mine anger is kindled againſt them: how long will they be without [d] innocency!

6 [e] For it came even from Iſrael: the workman made it, therefore it is not God: but the calf of Samaria ſhalbe *broken* in pieces.

7 For they have [f] ſown the winde, and they ſhall reap the whirlwinde, it hath no ſtalk: the bud ſhal bring forth no meale: if ſo be it bring forth, the ſtrangers ſhall devoure it.

8 Iſrael is devoured, now ſhall they be among the Gentiles as a veſſell, wherein *is* no pleaſure.

9 For they are gone up to Aſſhur: *they are as* a [g] wilde aſſe alone by himſelf: Ephraim hath hired lovers.

10 Yet though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little, for the [h] burden of the king *and* the Princes.

11 Becauſe Ephraim hath made many altars to ſinne, his altars *ſhall be* to ſinne.

12 I have written to them the great things of my law, *but* they were counted as a [i] ſtrange thing.

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[i] That is, doth imitate thine idolatry, and hath taken graffs of thy trees.

[a] Meaning, that there was no one kinde of vice among them, but that they were ſubject to all wickednes, both ſecret and open.

[b] They eſteem their wicked king Ieroboam above God, and ſeek but how to flatter and pleaſe him.

[c] He compareth the rage of the people to a burning oven which the baker heateth ſtill, till his dough be leavened and raiſed.

[d] They uſed all riot and exceſſe in their feaſts and ſolemnities, whereby their king was overcome with ſurfet, and brought into diſeaſes, and delighted in flatteries.

[e] By their occaſion God hath deprived them of all good rulers.

[f] That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one ſide, and raw on the other, that is, neither thorow hot, nor thorow cold, but partly a Iew, and partly a Gentile.

[g] Which are a token of his manifold afflictions.

[h] That is, without all judgement, as they that cannot tell whether it is better to cleave onely to God, or to ſeek the help of man.

[i] According to my curſes made to the whole congregation of Iſrael.

[k] That is, divers times redeemed them, & delivered them from death.

[l] When they were in affliction, and cried out for pain, they ſought not unto me for help.

[m] They onely ſeek their own commodity and wealth, & paſſe not for me their God.

[n] Becauſe they boaſt of their own ſtrength, and paſſe not what they ſpeak againſt me and my ſervants, Pſal. 73. 9.

[a] God encourageth the Prophet to ſignifie the ſpeedy coming of the enemy againſt Iſrael, which was once the people of God.

[b] They ſhall cry like hypocrites, but not from the heart, as their deeds declare.

[c] That is, Ieroboam, by whom they ſought their own libertie, and not to obey my will.

[d] That is, upright judgement, and godly life.

[e] Meaning, the calf was invented by themſelves, and of their fathers in the wilderneſſe.

[f] Shewing, that their religion hath but a ſhew, and in it ſelf is but vanitie.

[g] They never ceaſe, but run to and fro to ſeek help.

[h] That is, for the tribute which the king and the princes ſhall lay upon them: which meanes the Lord uſeth to bring them to repentance.

[i] Thus the idolaters count the word of God as ſtrange in reſpect of their own inventions.

13 They ſacrifice fleſh for the ſacrifices of mine offerings, and eat it: *but* the [k] Lord accepteth them not: now will he remember their iniquity, and viſite their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth Temples, and Judah hath increaſed ſtrong cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

Chap. IX.

Of the hunger and captivity of Iſrael.

Rejoyce not, O Iſrael, for joy, [a] as *other* people: for thou haſt gone a whoring from thy God: thou haſt loved [b] a reward upon every corne floore.

2 [c] The floore, and the winepreſſe ſhall not feed them, and the new wine ſhall faile in her.

3 They ſhall not dwell in the Lords land, but Ephraim will return to Egypt, and they will eat unclean things in Aſhur.

4 They ſhall not offer [d] wine to the Lord, neither ſhall their ſacrifices be pleaſant unto him: *but they ſhall be* unto them as the bread of mourners: all that eat thereof, ſhall be poluted: for their bread [e] for their ſoules ſhal not come into the houſe of the Lord.

5 What will ye doe [f] then in the ſolemne day, and in the day of the feaſt of the Lord?

6 For loe, they are gone from [g] deſtruction: *but* Egypt ſhall gather them up, and Memphis ſhall bury them: the nettle ſhall poſſeſſe the pleaſant *places* of their ſilver, *and* the thorne *ſhall be* in their tabernacles.

7 The dayes of viſitation are come: the dayes of recompence are come: Iſrael ſhall know it: [h] the Prophet *is* a foole: the ſpirituall man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim [i] *ſhould be* with my God: *but* the Prophet *is* the ſnare of a fowler in all his wayes, *and* hatred in the Houſe of his God.

9 They [k] are deeply ſet: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will viſite their ſinnes.

10 I found Iſrael like [l] grapes in the wilderneſſe: I ſaw your fathers as the firſt ripe in the figge tree at her firſt time, *but* they went to Baal-Peor, and ſeparated themſelves unto that ſhame, and *their* abominations were according to [m] their lovers.

11 Ephraim their glory ſhall flee away like a bird: from the birth [n] and from the womb, and from the conception.

[k] Saying, that they offer it to the Lord, but he accepteth no ſervice which he himſelf hath not appointed.

[a] For though all other people ſhould eſcape, yet thou ſhalt be puniſhed.

[b] Thou haſt committed idolatry in hope of reward, and to have thy barnes filled, Ier. 44.17. as an harlot that had rather live by playing the whore, then to be entertained of her own husband.

[c] Their outward things that thou ſeekeſt, ſhall be taken from thee.

[d] All theſe doings both touching policy and religion ſhall be rejected as things poluted.

[e] The meat-offering, which they offered for themſelves.

[f] When the Lord ſhall take away all the occaſions of ſerving him, which ſhall be the moſt grievous point of your captivity, when ye ſhall ſee your ſelves cut off from God.

[g] Though they think to eſcape by fleeing the deſtruction that is at hand, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.

[h] Then they ſhall know that they were deluded by them who challenged to themſelves to be their Prophets and Spirituall men.

[i] The Prophets duty is to bring men to God, and not to be a ſnare to pull them from God.

[k] This people is ſo rooted in their wickedneſſe, that Gibeah, which was like to Sodom, was never more corrupt, Iudg 19.22.

[l] Meaning, that he ſo eſteemed them, and delighted in them.

[m] They were as abominable unto me, as their lovers, the idols.

[n] Signifying, that God would deſtroy their children by theſe ſundry meanes, and ſo conſume them by little and little.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſaw, *is as a tree* [o] in Tyrus planted in a cottage: but Ephraim ſhall bring forth his children to the murtherer.

14 O Lord, give them: what wilt thou give them? give them a [p] barren womb and dry breaſts.

15 All their wickednes *is* in [q] Gilgal, for there do I hate them: for the wickedneſſe of their inventions, I will caſt them out of mine Houſe: I will love them no more: all their princes are rebels.

6 Ephraim is ſmitten, their root is dried up: they can bring no fruit: yea, though they bring forth, yet will I ſlay even the deareſt of their body.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

Chap. X.

1 Againſt Iſrael and his idols. 14 His deſtruction for the ſame.

Iſrael *is* an [a] empty vine, *yet* hath it brought forth fruit unto it ſelf, *and* according to the multitude of the fruit thereof he hath increaſed the altars: according to the [b] goodneſſe of their land they have made fair images.

2 Their heart is [c] divided: now ſhall they be found faulty: he ſhall break down their altars: he ſhall deſtroy their images.

3 For now they ſhall ſay, We have no [d] King, becauſe we feared not the Lord: and what ſhould a king do to us?

4 They have ſpoken words, ſwearing falſely in making [e] a covenant: thus [f] judgement groweth as wormewood in the furrows of the field.

5 The inhabitants of Samaria ſhall [g] fear becauſe of the calf of Beth-aven: for the people thereof ſhall mourn over it, and the [h] Chemarims thereof that rejoyced on it for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo brought to Aſhur, for a preſent unto king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſell.

7 Of Samaria, the king thereof is deſtroied, as the fome upon the water.

8 The high places alſo of [i] Aven ſhall be deſtroied: *even* the ſinne of Iſrael: the thorne and thiſtle ſhall grow upon their altars, and they ſhall ſay to the mountains, * Cover us, and to the hils, Fall upon us.

[o] As they kep tender plants i their houſes ir Tyrus, to preſerve them from the cold aire of the Sea, ſo was Ephraim at the firſt unto me, but now I will give him to the ſlaughter.

[p] The prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great ſlaughter ſhould come upon their children.

[q] The chief cauſe of their deſtruction is, that they commit idolatry, and corrupt my religion in Gilgal.

[a] Wherof though the grapes were gathered, yet ever as it gathered new ſtrength, it increaſed new wickedneſſe, ſo that the correction which ſhould have brought them to obedience, did but utter their ſtubbornneſſe.

[b] As they were rich, and had abundance.

[c] To wit, from God.

[d] The day ſhall come, that God ſhall take away their king, & then they ſhall feel the fruit of their ſins, and how they truſted in him in vain, 2 King. 17. 6, 7.

[e] In promiſing to be faithfull toward God.

[f] Thus their integrity and fidelity which they pretended, was nothing but bitternes and grief.

[g] When the calf ſhall be carried away.

[h] Chemarims were certain idolarrous prieſts, which did weare black apparell in their ſacrifices, and cried with a loud voice: which ſuperſtition Elijah derided, 1 Kings 18.27. read 2 Kin. 23.5.

[i] Thus he ſpeaketh in contempt of Beth-el, read chap. 4. 15.

* *Iſa.* 2. 19. *Luke* 23. 30. *Revel.* 6. 16. *and* 9. 6.

9 O Iſrael,

9 O Iſrael, thou haſt [k] ſinned from the dayes of Gibeah: there they [l] ſtood: the battell in Gibeah againſt the children of iniquity did not [m] touch them.

10 It is my deſire [n] that I ſhould chaſtiſe them, & the people ſhalbe gathered againſt them, when they ſhall gather themſelves in their two [o] furrows.

11 And Ephraim *is as* an heifer uſed to delight [p] in threſhing: but I will paſſe by her [q] faire neck: I will make Ephraim to ride: Judah ſhall plough, *and* Jaakob ſhall break his clods.

12 Sow to your ſelves in righteouſnes: reape after the meaſure of mercie: [r] break up your follow ground: for *it is* time to ſeek the Lord, till he come and rain righteouſneſſe upon you.

13 *But* you have plowed wickedneſſe: ye have reaped iniquity: you have eaten the fruit of lies: becauſe thou diddeſt truſt in thine own wayes, *and* in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, and all thy munitions ſhall be deſtroyed, as [ſ] Shalman deſtroyed Betharbel in the day of battell: the mother with the children was daſhed in pieces:

15 So ſhall Beth-el do unto you, becauſe of your malicious wickedneſſe: in a morning ſhall the king of Iſrael be deſtroyed.

CHAP. XI.

1 The benefits of the Lord toward Iſrael. 5 Their ingratitude againſt him.

When Iſrael [a] *was* a childe, then I loved him, and called my ſonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they ſacrificed unto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, *as one* ſhould beare them in his arms: but they knew not that I healed them.

4 I led them with cords [c] of a man, *even* with bands of love, and I was to them, as he that taketh off the yoke from their jawes, and I laid the meate unto them.

5 He ſhall no more return into the land of Egypt: but Aſſhur ſhall be his [d] king, becauſe they refuſed to convert.

6 And the ſword ſhall fall on his cities, and ſhall conſume his barres, and devoure them, becauſe of their own counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt High: *yet* none at all would exalt *him*.

8 [f] How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? *how* ſhall I make thee as [g] Admah? *how* ſhall I ſet thee, as Zeboim? mine heart is turned within me: [h] my repentings are rowled together.

9 I will not execute the fierceneſſe of my wrath: I will not return to deſtroy Ephraim: for I am God, and not man, the holy One in the midſt of thee, and I will not [i] enter into the city.

10 They ſhall walke after the Lord: he ſhall roare like a Lion: when he ſhall roare, then the children of the Weſt ſhall feare:

11 [k] They ſhall feare as a Sparrow out of Egypt: and as a Dove out of the land of Aſſhur, And I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with [l] God, and is faithfull with the Saints.

CHAP. XII.

He admoniſheth by Iaakobs example to truſt in God, and not in man.

Ephraim is fed [a] with the winde, and followeth after the Eaſt winde: he increaſeth daily lies and deſtruction, and they do make a covenant with Aſſhur, and [b] oyl is caried into Egypt.

2 The Lord hath alſo a controverſie with [c] Judah, and will viſit Jaakob, according to his wayes: according to his works, will he recompence him.

3 He took his brother by the heel in the wombe, and by his ſtrength he had [d] power with God,

4 And had [e] power over the Angel, and prevailed: he wept and prayed unto him: [f] He found him in Beth-el, and there he ſpake with us.

5 Yea, the Lord God of hoſts, the Lord *is* himſelf his memoriall.

6 Therefore turn thou to thy God: keep mercy and judgement, and hope ſtill in thy God:

7 He *is* [g] Canaan: the balances of deceit *are* in his hand: he loveth to oppreſſe.

8 And Ephraim ſaid, Notwithſtanding I am rich, I have found me out riches in all my labours: they ſhall finde none iniquity in me, [h] that were wickedneſſe.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the ſolemn feaſt.

10 I have alſo ſpoken by the Prophets, and I have multiplied viſions, and uſed ſimilitudes by the miniſtery of the Prophets.

11 Is there [k] iniquity in Gilead?

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[k] In thoſe dayes waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods judgments, ſeeing thine own deeds were as wicked as theirs.

[l] To wit, to fight, or the Iſraelites remained in that ſtubbornnes from that time.

[m] The Iſraelites were not moved by their example to ceaſe from their ſinnes.

[n] Becauſe they are ſo deſperate, I will delight to deſtroy them.

[o] That is, when they have gathered all their ſtrēgth together.

[p] Wherin is pleaſure, as in ploughing is labour and pain.

[q] I wil lay my yoke upon her fat neck.

[r] Reade Ier.4.4.

[ſ] That is, Shalmanazzar in the deſtruction of that city, ſpared neither kinde nor age.

[a] Whiles the Iſraelites were in Egypt, and did not provoke my wrath by their malice & ingratitude.

[b] They rebelled, and went a contrary way when the Prophets called them to repentance.

[c] That is, friendly: and not as beaſts or ſlaves.

[d] Seeing they contemn al this kindneſſe, they ſhall be led captive into Aſſyria.

[e] To wit, the Prophets.

[f] God conſidereth with himſelf, and that with a certain grief how to puniſh them.

[g] Which were two of the cities that were deſtroyed with Sodom, Deut.29.23.

[h] Meaning, tha his love where with he firſt love them, made hi between doubt & aſſurance what t do: and herein appeareth his father ly affection, tha his mercy towar his ſhall overcome his judgments, a he declareth in the next verſe.

[i] To conſume thee, but wil cauſe thee to yeeld, and ſo receive thee to mercy: and this is meant of the ſmall number who ſhall walk after the Lord.

[k] The Egyptians and Aſſyrians ſhall be afraid when the Lord maintaineth his people.

[l] Governeth their ſtate according to Gods word, and doth not degenerate.

[a] That is, flattereth himſelf with vain confidence.

[b] Meaning, preſents, to get friēdſhip.

[c] Which in theſe points was like to Ephraim, but not in idolatries.

[d] Seeing that God did thus prefer Iaakob their father, Iudahs ingratitude was the more to be abhorred.

[e] Read Gen.32.31

[f] God found Iaakob as he lay ſleeping in Beth-el, Gen. 28. 12. and ſo ſpake with him there, that the fruit of that ſpeech appertained to the whole body of the people, whereof we are.

[g] As for Ephraim he is more like the wicked Canaanits, then godly Abraham or Iaakob.

[h] Thus the wicked meaſure Gods favour, by outward proſperity, and like hypocrites cannot abide that any ſhould reprove their doings.

[i] Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feaſt of the Tabernacles, which thou doeſt now contemn.

[k] The people thought that no man durſt have ſpoken againſt Gilead, that holy place, and yet the Prophet ſaith, that all their religion was but vanity.

ſurely they are vanity: they ſacrifice bullocks in Gilgal, and their altars *are* as heaps in the furrows of the field.

12 [l] And Jaakob fled into the countrey of Aram, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a [m] Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he reſerved.

14 *But* Ephraim provoked him with high places: therefore ſhal his blood be powred upon him, and his reproch ſhall his Lord reward him.

[l] If you boaſt of your riches and nobility, ye ſeem to reproach your father who was a poore fugitive and ſervant.

[m] Meaning, Moſes, whereby appeareth, that whatſoever they have, it cometh of Gods free goodneſſe.

CHAP. XIII.

1 The abomination of Iſrael. 9 And the cauſe of their deſtruction.

WHen Ephraim ſpake, there *was* [a] trembling: he [b] exalted himſelf in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding: they were al the work of the craftſmen: they ſay one to another whiles they ſacrifice a [d] man, Let them kiſſe the calves.

3 Therefore they ſhall be as the morning cloud, and as the morning dew that paſſeth away, as the chaff that is driven with a whirlwinde out of the floore, and as the ſmoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt know no God but me: for there *is* no Saviour beſide me.

5 I did know thee in the wilderneſſe, in the land of drought.

6 And in their paſtures, ſo were they filled: they were filled, and their heart was exalted, therefore have they forgotten me.

7 And I will be unto them as a very Lion, *and* as a Leopard in the way of Aſſhur.

8 I will meet them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there I will devoure them like a Lion: the wilde beaſt ſhall teare them.

9 O Iſrael, one [f] hath deſtroyed thee, but in me *is* thine help.

10 [g] I am: where is thy king, that ſhould help thee in all thy cities? and thy judges, of whom thou ſayeſt, Give me a king, and princes?

11 I gave thee a king in mine anger, and I took him away in my wrath.

12 The iniquity of Ephraim *is* [h] bound up: his ſinne *is* hid.

13 The ſorrows of a travelling woman ſhall come upon him: he is an unwiſe ſon, elſe would he not ſtand ſtill at the time, *even* at the [i] breaking forth of the children.

14 I will redeem them from the power of the grave: I will deliver them from death: O [k] death, I will be thy death: O grave, I will be thy deſtruction: [l] repentance is hid from mine eyes.

15 Though he grew up among *his* brethren, an Eaſt winde ſhall come, *even* the winde of the Lord ſhall come up from the wilderneſſe, and dry up his veine, and his fountain ſhall be dried up: he ſhall ſpoile the treaſure of all pleaſant veſſels.

[a] He ſheweth the excellencie and authority that this tribe had above all the reſt.

[b] He made a king of his tribe.

[c] The Ephraimites are not farre from deſtruction, and have loſt their authority.

[d] The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calves which were their idols.

[e] He calleth them to repentance, and reproveth their ingratitude.

[f] Thy deſtruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men muſt needs be the cauſe thereof.

[g] I am all one, Iam. 1.17.

[h] It is ſurely laid up to be puniſhed, as Jer. 17.1.

[i] But would come out of the womb, that is, out of this danger wherein he is, and not tary to be ſtifled.

[k] Meaning, that no power ſhall reſiſt God, when he will deliver his: but even in death will he give them life.

[l] Becauſe they will not turn to me, I wil not change my purpoſe.

CHAP XIV.

1 The deſtruction of Samaria. 2 He exhorteth Iſrael to turn to God, who requireth praiſe and thanks.

SAmaria ſhall be deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ript.

2 O Iſrael, [a] return unto the Lord thy God: for thou haſt fallen by thine iniquity.

3 Take unto you words, and turn to the Lord, and ſay unto him, [b] Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our [c] lips.

4 Aſſhur ſhall [d] not ſave us, neither will we ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſſe findeth mercy.

5 [e] I will heale their rebellion: I will love them freely, for mine anger is turned away from him.

6 I will be as the dew unto Iſrael: he ſhall grow as the lily, and faſten his roots as *the trees* of Lebanon.

7 His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

8 They that dwell under his [f] ſhadow, ſhall return: they ſhall revive *as* the corn, and flouriſh as the vine: the ſent thereof *ſhall be* as the wine of Lebanon.

9 Ephraim *ſhall ſay*, What have I to do any more with idols? I [g] have heard him, and looked upon him: I am like a green firtree: upon me is thy fruit found.

10 Who is [h] wiſe, and he ſhall underſtand theſe things? *and* prudent, and he ſhall know them? for the wayes of the Lord *are* righteous, and the juſt ſhall walk in them: but the wicked ſhall fall therein.

[a] He exhorteth them to repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance.

[b] He ſheweth the how they ought to confeſſe their ſinnes.

[c] Declaring that this is the true ſacrifice, that the faithfull can offer, even thanks and praiſe, Heb. 13.15.

[d] We will leave off all vain confidence and pride.

[e] He declareth how ready God is to receive them that do repent.

[f] Whoſoever joyn themſelves to this people, ſhall be bleſſed.

[g] God ſheweth how prompt he is to heare his, when they repent, and to offer himſelf as a protection, and ſafegard unto them, as a moſt ſufficient fruit and profit.

[h] Signifying, that the true wiſdome and knowledge conſiſteth in this, even to reſt upon God.

IOEL.

THE ARGUMENT.

THe Prophet Joel firſt rebuketh them of Judah, that being now puniſhed with a great plague of famine, remaineth ſtill obſtinate. Secondly, he threatneth greater plagues, becauſe they grew daily to a more hardneſſe of heart, and rebellion againſt God, notwithſtanding his puniſhments. Thirdly, he exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceed from the heart, becauſe they had grievouſly offended God. And ſo doing, he promiſeth that God will be mercifull, and not forget his covenant that he made with their fathers: but will ſend his Chriſt, who ſhall gather the ſcattered ſheep, and reſtore them to life and liberty, though they ſeemed to be dead.

CHAP. I.

1 A propheſie againſt the Iewes. 2 He exhorteth the people to prayer and faſting, for the miſery that was at hand.

THe word of the Lord that came to Joel the ſon of Pethuel.

2 Heare ye this, O [a] Elders, & hearken ye, all inhabitants of the land, whether [b] ſuch a thing hath been in your dayes, or yet in the dayes of your fathers.

3 Tell your children of it, and let your children *ſhew* to their children, and their children to another generation.

4 That which is left of the palmer worm, hath the graſhopper eaten, and the reſidue of the graſhopper hath the canker-worm eaten, and the reſidue of the canker-worm hath the catterpiller eaten.

5 Awake ye [c] drunkards, and weep, and howle al ye drinkers of wine, becauſe of the new-wine: for it ſhall be pulled from your mouth.

6 Yea, [d] a nation cometh upon my land, mighty, and without number, whoſe teeth *are like* the teeth of a lion, and he hath the jawes of a great lion.

7 He maketh my vine waſte, and pilleth off the bark of my fig-tree: he maketh it bare, and caſteth it down: the branches thereof are made white.

8 Mourn like a virgin girded with ſackcloth for the [e] husband of her youth.

9 The meat-offring, and the drink-offering is [f] cut off from the Houſe of the Lord: the Prieſts the Lords miniſters mourn.

10 The field is waſted: the land mourneth: for the corn is deſtroyed: [g] the new wine is dried up, *and* the oyl is decaied.

11 Be ye aſhamed, O husbandmen: howle, O ye vine dreſſers, for the wheat, and for the barley, becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree is decayed: the pomegranat tree, and the palm-tree, and apple-tree, *even* all the trees of the field are withered: ſurely the joy is withered away from the ſonnes of men.

13 [h] Gird your ſelves and lament, ye Prieſts: howle ye miniſters of the altar: come, *and* lie all night in ſackcloth, ye miniſters of my God: for the meat-offering, and the drink-offering is taken away from the houſe of your God.

14 Sanctifie you a faſt: call a ſolemn aſſembly: gather the Elders, *and* all the inhabitants of the land into the houſe of the Lord your God, and cry unto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, and it cometh as a deſtruction from the Almighty.

16 Is not the meat cut off before our eyes? *and* joy and gladneſſe from the houſe of our God?

17 The ſeed is rotten under their clods: the garners are deſtroyed: the barnes are broken down, for the corn is withered.

18 How did the beaſts mourn! the herds of cattell pine away, becauſe they have no paſture, and the flocks of ſheep are deſtroyed.

19 O Lord, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſſe, and the flame hath burnt up all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the paſtures of the wilderneſſe.

CHAP. II.

He propheſieth of the coming and cruelty of their enemies. 13 An exhortation to move them to convert. 18 The love of God toward his people.

Blow

[a] Signifying, the Princes, the Prieſts and the Governours.

[b] He calleth the Iews to the conſideration of Gods judgements, who had now plagued the fruits of the ground for the ſpace of foure yeares, which was for their ſins, and to call them to repentance.

[c] Meaning, that the occaſion of their exceſſe and drunkenneſſe was taken away.

[d] This was another plague wherewith God had puniſhed them, when he ſtirred up the Aſſyrians againſt them.

[e] Mourn grievouſly as a woman which had loſt her husband, to whom ſhe hath been married in her youth.

[f] The tokens of Gods wrath did appear in his temple, inſomuch as Gods ſervice was left off.

[g] All comfort and ſubſtance for nouriſhment is taken away.

[h] He ſheweth that the onely meanes to avoid Gods wrath, and to have al things reſtored, is unfained repentance.

[i] We ſee by theſe great plagues, that utter deſtruction is at hand.

[k] That is, drought

BLow [a] the trumpet in Zion, and ſhout in mine holy mountain: let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

2 A [b] day of darkneſſe, and of blackneſſe, a day of clouds and obſcurity, as the morning ſpread upon the mountaines, *ſo is* there a [c] great people, and a mighty: there was none like it from the beginning, neither ſhall be any more after it, unto the yeares of many generations.

3 A fire devoureth before him, and behinde him a flame burneth up: the land *is* as the garden of [d] Eden before him, and behinde him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

4 The beholding of him *is* like the ſight of horſes, and like the horſmen, ſo ſhall they run:

5 Like the noiſe of charets in the tops of the mountaines ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, *and* as a mighty people prepared to the battell.

6 Before his face ſhall the people tremble: all faces [e] ſhall gather blackneſſe.

7 They ſhall run like ſtrong men, and go up to the wall like men of war, and every man ſhall go forward in his wayes, and they ſhall not ſtay in their pathes:

8 Neither ſhall one [f] thruſt another, but every one ſhall walk in his path: and when they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall: they ſhal climbe up upon the houſes, *and* enter in at the windows like the thief.

10 The earth ſhall tremble before him, the heavens ſhall ſhake, the [g] ſunne and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining,

11 And the Lord ſhall [h] utter his voice before his hoſt: for his hoſt is very great: for *he is* ſtrong that doth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore alſo now the Lord ſaith, Turn you unto me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [i] rent your heart, and not your clothes: and turn unto the Lord your God, for he is gracious, and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill.

14 Who knoweth, *if* he will [k] return and repent, and leave a bleſſing behinde him, *even* a meat-offering, and a drink-offering unto the Lord your God?

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemn aſſembly.

16 Gather the people: ſanctifie the congregation, gather the Elders: aſſemble the [l] children, and thoſe that ſuck the breaſt: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage into reproch, that the heathen ſhould rule over them. * Wherefore ſhould they ſay among the people, Where is their God?

18 Then will the Lord be [m] jealous over his land, and ſpare his people.

19 Yea, the Lord will anſwer, and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and you ſhall be ſatisfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remove far off from you the [n] Northern *army*, and I will drive him into a land, barren and deſolate, with his face toward the [o] Eaſt ſea, and his end to the utmoſt ſea, and his ſtinke ſhall come up, and his corruption ſhall aſcend, becauſe he hath exalted himſelf to do *this*.

21 Feare not, O land, *but* be glad, and rejoyce: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſſe are green: for the tree beareth her fruit: the fig-tree and the vine do give their force.

23 Be glad then, ye children of Zion, and rejoyce in the Lord your God: for he hath given you the rain of [p] righteouſneſſe, * and he will cauſe to come down for you the rain, *even* the *firſt* rain, and the latter rain in the firſt *moneth*.

24 And the barnes ſhall be full of wheat, and the preſſes ſhall abound with wine and oyl,

25 And I will render you the yeares that the graſhopper hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great hoſt which I ſent among you.

26 So you ſhall eat and be ſatisfied, and praiſe the name of the Lord your God, that hath dealt marvellouſly with you: and my people ſhall never be aſhamed.

27 Ye ſhall alſo know, that I am in the mids of Iſrael, and that I am the Lord your God, and none other, and my people ſhall never be aſhamed.

[a] He ſheweth the great judgements of God which are at hand, except they repent.

[b] Of affliction and trouble.

[c] Meaning, the Aſſyrians.

[d] The enemy deſtroyeth our plentifull countrey whereſoever he cometh.

[e] They ſhall be pale and black for feare, as Nahum 2. 10.

[f] For none ſhall be able to reſiſt them.

[g] Reade verſes 2. 31. and Iſa. 13. 10. Ezek. 32. 7. chap. 3. 15. Mat. 24. 29

[h] The Lord ſhall ſtir up the Aſſyrians to execute his judgements.

* *Ier.* 30. 7. *Amos* 5. 18. *Zeph.* 1. 15.

[i] Mortifie your affections, and ſerve God with purenes of heart, and not with ceremonies.

[k] He ſpeaketh this to ſtir up their ſlothfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ier. 18. 8.

[l] That as all have ſinned, ſo all may ſhew forth ſignes of their repentace, that men ſeeing the children, which are not free from Gods wrath, might be the more lively touched with the conſideration of their own ſinnes.

* *Pſal.* 79. 10.

[m] If they repent he ſheweth that God will preſerve and defend them with a moſt ardent affection.

[n] That is, the Aſſyrians your enemies.

[o] Called the ſalt ſea: or Perſian ſea: meaning, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterraneum, yet he would ſcatter them.

[p] That is, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.

* *Levit.* 26. 4. *Deut.* 11. 14.

28 And afterward will I powre [q] out my Spirit upon all fleſh: and your ſonnes and your daughters, ſhall propheſie: your old men ſhall dreame [r] dreames, *and* your young men ſhall ſee viſions.

29 And alſo upon the ſervants,and upon the maidens in thoſe dayes wil I powre my Spirit.

30 And I will ſhew [ſ] wonders in the heavens, and in the earth: blood and fire, and pillars of ſmoke.

31 The [t] Sunne ſhall be turned into darkneſſe, and the moon into blood,before the great and terrible day of the Lord come.

32 But whoſoever ſhall call [v] on the Name of the Lord, ſhall be ſaved: for in mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the [x] remnant, whom the Lord ſhall call.

Chap. III.

Of the judgements of God againſt the enemies of his people.

For behold, in [a] thoſe dayes, and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations,and I wil bring them down into [b] the valley of Jehoſhaphat, and will plead with them there for my people,and for mine heritage Iſrael, whom they have ſcattered among the nations,and parted my land.

3 And they have caſt lots for my people, and have given the childe [c] for the harlot, and ſold the girle for wine, that they might drink.

4 Yea,and [d] what have you to do with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will ye render me [e] a recompence: and if ye recompence me, ſwiftly *and* ſpeedily will I render your recompence upon your head:

5 For ye have taken my ſilver and my gold, and have carried into your temples my goodly *and* pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have you ſold unto the Grecians, that ye might ſend them far from their border.

7 Behold, I will raiſe them out of the place where ye have ſold them, and will render your reward upon your own head.

8 And I will ſell your ſons and your daughters into the hand of the children of Judah: and they [f] ſhall ſell them to the Sabeans,to a people far off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare war, wake up the mighty men: let all the men of war draw neere *and* come up.

10 [g] Break your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelves, and come all ye heathen,and gather your ſelves together round about: there ſhall the Lord caſt down thy mighty men.

12 Let the heathen be wakened and come up to the valley of Jehoſhaphat, for there wil I ſit to judge all the heathen round about.

13 Put in your [h] ſithes, for the harveſt is ripe: come, get you down: for the wine-preſſe is full: yea, the wine-preſſes run over, for their wickedneſſe is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* neere in the valley of threſhing.

15 The Sunne and Moon ſhall be darkened,and the ſtars ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake, but the Lord will be the hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God, dwelling in Zion, mine holy Mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers go [k] thorow her any more.

18 And in that day ſhall the mountaines [l] drop down new wine, and the hils ſhall flow with milk, and all the rivers of Judah ſhall run with waters, and a fountain ſhall come forth of the Houſe of the Lord, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be waſte, and Edom ſhall be a deſolate wildernes, for the injuries of the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will [n] cleanſe their blood, that I have not cleanſed, and the Lord will dwell in Zion.

AMOS.

[q] That is, in greater abundance & more generally then in time paſt: and this was fulfilled under Chriſt, when as Gods graces, and his Spirit under the Goſpel was abundantiy given to the Church, Iſa. 44. 3. Acts 2. 17. Iohn 7. 38, 39.

[r] As they had viſions and dreames in old time, ſo ſhall they now have clearer revelations.

[ſ] He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not look for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerve them.

[t] The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhal be in the world, Iſa. 13. 10. Ezek. 32. 7. Chap. 3. 15. Matth. 24. 29.

[v] Gods judgements are for the deſtruction of the infidels, and to move the godly to call upon the Name of God, who will give them ſalvation.

[x] Meaning hereby, the Gentiles, Rom. 10. 13.

[a] When I ſhall deliver my Church, which ſtandeth of the Jewes and of the Gentiles.

[b] It appeareth that he alludeth to that great victory of Iehoſhaphat, when as God without mans help deſtroied the enemies, 2 Chron. 20. 26. alſo he hath reſpect to this word Jehoſhaphat, which ſignifieth pleading, or judgement, becauſe God would judge the enemies of his Church, as he did there.

[c] That which the enemie gate for ỹ ſale of my people, he beſtowed upon harlots and drink.

[d] He taketh the cauſe of his Church in hand againſt the enemy, as though the injurie were done to himſelf.

[e] Have I done you wrong,that ye will render me the like?

[f] For afterward God ſold them by Nebuchad-nezzar, and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.

[g] When I ſhall execute my judgments againſt mine enemies, I will cauſe every one to be ready, & to prepare their weapons to deſtroy one another for my Church ſake.

[h] Thus he ſhall encourage the enemies when their wickednes is full ripe to deſtroy one another, which he calleth the valley of Gods judgments.

[i] God aſſureth his againſt al troubles, that when he deſtroyeth his enemies,his children ſhalbe delivered.

[k] The ſtrangers ſhall no more deſtroy his Church: which if they do,i is ỹ people, which by their ſins make the breach for the enemy.

[l] He promiſeth to his Church abundance of graces read Ezek. 47. 1 which ſhould water and comfor the moſt barren places, Amos 9. 13

[m] The malicious enemies ſhall have no part of this grace.

[n] He had ſuffere his Church hither to to lie in the filthineſſe, but no he promiſeth t cleanſe them, a to make them pu unto him.

AMOS.

THE ARGVMENT.

Among many other Prophets that God raiſed up to admoniſh the Iſraelites of his plagues, for their wickedneſſe and idolatry, he ſtirred up Amos, who was an herdman or ſhepherd of a poore town, and gave him both knowledge and conſtancy to reprove all eſtates and degrees, & to denounce Gods horrible judgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived, as it were, in ignorance of God in reſpect of them, but for their ſins will puniſh them, that they could look for nothing, but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

1 The time of the propheſie of Amos. 3 The word of the Lord againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

THE words of Amos, who was among the herdmen at [a] Tecoa, which he ſaw upon Iſrael, in the daies of Uzziah king of Judah, & in the daies of [b] Jeroboam the ſon of Joaſh king of Iſrael, two yeare before the [c] earthquake.

2 And he ſaid, The Lord ſhall roare from Zion, and utter his voice from Jeruſalem, and the dwelling places of the ſhepherds ſhall periſh, and the top of [d] Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turn to it, becauſe they have [f] threſhed Gilead with threſhing inſtruments of iron:

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall devoure the [g] palaces of Ben-hadad.

6 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-aven: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall go into captivity unto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for foure, I will not turn to it, becauſe they [i] carried away priſoners the whole captivity to ſhut them up in Edom:

7 Therefore will I ſend a fire upon the walls of Azzah, and it ſhal devoure the palaces thereof:

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turn mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turn to it, becauſe they ſhut the whole captivity in Edom, and have not remembred the [k] brotherly covenant:

10 Therefore will I ſend a fire upon the walls of Tyrus, and it ſhall devoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I will not turn to it, becauſe he did purſue his brother with the ſword, and did ‡ caſt off all pitie, and his anger ſpoiled him evermore, and his wrath watched him [l] alway:

12 Therefore will I ſend a fire upon Teman, and it ſhall devoure the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for foure, I will not turn to it, becauſe they [m] have ript up the women with child of Gilead, that they might enlarge their border:

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhall devoure the palaces thereof, with ſhouting in the day of battell, *and* with a tempeſt in the day of the whirlwind,

15 And their king ſhall go into captivity,

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[a] Which was a town ſix miles from Ieruſalem in Iudea, but he propheſied in Iſrael.

[b] In his dayes the kingdome of Iſrael did moſt flouriſh.

[c] Which, as Ioſephus writeth, was when Uzziah would have uſurped the Prieſts office, and therefore was ſmitten with the leproſie.

[d] Whatſoever is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

[e] He ſheweth, firſt that all the people round about ſhould be deſtroyed for their manifold ſins: which are meant by three and foure, which make ſeven, becauſe the Iſraelites ſhould the more deeply conſider Gods judgements toward them.

[f] If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

[g] The antiquitie of their buildings ſhall not avoid my judgements, reade Ier. 49.27.

[h] Tiglath Pileſer led the Syrians captive, and brought them to Cyrene, which he calleth heere Kir.

[i] They joyned themſelves with the Edomites their enemies, which caried them away captives.

[k] For Eſau (of whom came the Edomites) & Iaakob were brethren: therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.

‡ *Ebr. corrupt his compaſſions.*

[l] He was a continuall enemy unto him.

[m] He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonits came of Lot, who was of the houſhold of Abraham.

tivity, he and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

THus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turn to it, becauſe it burnt the [a] bones of the king of Edom into lime:

2 Therefore will I ſend a fire upon Moab, and it ſhall devoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of a trumpet.

3 And I will cut off the judge out of the mids thereof, and will ſlay all the Princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Judah, and for foure, [b] I will not turn to it, becauſe they have caſt away the Law of the Lord, and have not kept his commandements, and their lies cauſed them to erre, after the which their fathers have walked.

5 Therefore will I ſend a fire upon Judah, and it ſhall devoure the palaces of Jeruſalem.

6 ¶ Thus ſaith the Lord, for three tranſgreſſions of [c] Iſrael, and for foure, I will not turn to it, becauſe they ſold the righteous for ſilver, and the poore [d] for ſhooes.

7 They gape over the head of the poore, in the [e] duſt of the earth, and pervert the wayes of the meek: and a man and his father will go in to a maid to diſhonour mine holy name.

8 And they lie down upon clothes laid to pledge [f] by every altar: and they [g] drink the wine of the condemned in the houſe of their God.

9 Yet deſtroyed I the [h] Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oakes: notwithſtanding I deſtroyed his fruit from above, and his root from beneath.

10 Alſo I brought you up from the land of Egypt, and led you fortie yeares thorow the wilderneſſe, to poſſeſſe the land of the Amorite.

11 And I raiſed up of your ſonnes for Prophets, and [i] of your young men for Nazarites. Is it not even thus, O ye children of Iſrael, ſaith the Lord?

12 But ye gave the Nazarites wine to drink, and commanded the Prophets, ſaying, Propheſie not.

13 Behold, I am [k] preſſed under you as a cart is preſſed that is full of ſheaves.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhal the mighty ſave his life.

15 Nor he that handleth the bow, ſhall ſtand, and he that is ſwift of foot, ſhall not eſcape, neither ſhal he that rideth the horſe, ſave his life.

16 And he that is of a mighty courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

He reproveth the houſe of Iſrael of ingratitude, 11 For the which God will puniſh them.

HEare this word that the Lord pronounceth againſt you, O children of Iſrael, *even* againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [a] onely have I known of all the families of the earth: therefore I will viſit you for all your iniquities.

3 Can two walk together except they be [b] agreed?

4 Will a [c] lyon roare in the foreſt, when he hath no prey? or will a lyons whelp crie out of his den, if he have taken nothing?

5 [d] Can a bird fall in a ſnare upon the earth, where no fowler is? or will he take up the [e] ſnare from the earth, and have taken nothing at all?

6 Or [f] ſhall a trumpet be blown in the city, and the people be not afraid? or ſhall there [g] be evill in a citie, and the Lord hath not done it?

7 Surely, the Lord God will do nothing, but he [h] revealeth his ſecret unto his ſervants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath ſpoken: who can but [i] propheſie?

9 Proclaim in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountaines of Samaria: ſo behold the great tumults in the mids thereof, and the oppreſſed in the mids thereof.

10 For they know not to do right, ſaith the Lord: they ſtore up violence, and robbery [l] in their palaces.

11 Therefore thus ſaith the Lord God, An adverſary *ſhall come* even round about the countrey, and ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the Lord, as the Shepherd taketh [m] out of the mouth of the lion two legs, or a piece of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in [n] Damaſcus, *as in* a couch.

13 Heare, and teſtifie in the houſe of Jaakob,

[a] For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

[b] Seeing the Gentiles that had not ſo far knowledge, were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not think to eſcape.

[c] If he ſpare not Iudah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

[d] They eſteemed moſt vile bribes more then mens lives.

[e] When they have ſpoiled him and thrown him to the ground, they gape for his life.

[f] Thinking by theſe ceremonies, that is, by ſacrificing, and being neare mine altar, they may excuſe all their other wickedneſſe.

[g] They ſpoile others, & offer thereof unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquitie.

[h] The deſtraction of their enemies and his mercy toward them ſhould have cauſed their hearts to melt for love toward him.

[i] Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouthes of my Prophets.

[k] You have wearied me with your ſins, Iſa.1.14.

[l] None ſhalbe de livered by any meanes.

[a] I have only choſen you to be mine among all other people: and yet you have forſaken me.

[b] Hereby the Prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth & moveth him, which is called the agreement between God and his Prophets.

[c] Will God threaten by his Prophets, except there be ſome great occaſion?

[d] Can any thing come without Gods providence?

[e] Shall his threatnings be in vain?

[f] Shall the Prophets threaten Gods judgments, and the people not be afraid?

[g] Doth any adverſity come without Gods appointmēt? Iſa.45.7.

[h] God dealeth not with the Iſraelits, as he doth with other people: for he ever warneth thē before of his plagues by his Prophets.

[i] Becauſe the people ever murmured againſt the Prophets, he ſheweth, that Gods ſpirit moved them ſo to ſpeak as they did.

[k] He calleth the ſtrangers, as, the Philiſtims and Egyptians, to be witneſſes of Gods judgments againſt the Iſraelites for their cruelty and oppreſſion.

[l] The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.

[m] When the Lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an eare to ſhew that the ſheep have been wor.ed.

[n] Where they thought to have had a ſure hold, and to have been in ſafty.

Jaakob, ſaith the Lord God, the God of hoſts.

14 Surely in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be broken off, and fal to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IV.

Againſt the governours of Samaria.

HEare this word, ye [a] kine of Baſhan that are in the mountain of Samaria, which oppreſſe the poore, *and* deſtroy the needy, and they ſay to their maſter, [b] Bring, and let us drink.

2 The Lord God hath ſworn by his Holineſſe, that lo, the dayes ſhall come upon you, that he will take you away with [c] thornes, and your poſteritie with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *Kow* forward: and ye ſhall caſt your ſelves out of the palace, ſaith the Lord.

4 Come to [d] Beth-el, and tranſgreſſe: to Gilgal, and multiply tranſgreſſion, and bring your ſacrifices in the morning, *and* your tithes after three [e] yeares,

5 And offer a thankſgiving [f] of leaven: publiſh *and* proclaim the free-offerings, for this [g] liketh you, O ye children of Iſrael, ſaith the Lord God.

6 And therefore have I given you [h] cleanneſſe of teeth in all your cities, and ſcarceneſſe of bread in all your palaces, yet have ye not returned unto me, ſaith the Lord.

7 And alſo I have with-holden the rain from you, when there *were* yet three [i] moneths to the harveſt, and I cauſed it to rain upon one citie, and have not cauſed it to rain upon another citie: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred unto one citie to drink water, but they were [k] not ſatisfied: yet have ye not returned unto me, ſaith the Lord.

9 I have ſmitten you with blaſting, and mildew: your great gardens and your vineyards, and your fig-trees, and your olive trees did the palmer worm devoure: yet have ye not returned unto me, ſaith the Lord.

10 Peſtilence have I ſent among you, after the manner of [l] Egypt: your young men have I ſlain with the ſword, and have taken away your horſes: and I have made the ſtinke of your tents to come up even unto your noſtrils: yet have ye not returned unto me, ſaith the Lord.

11 I have overthrown you, as God overthrew Sodom and Gomorah: and ye were as a [m] fire brand pluckt out of the burning: yet have ye not returned unto me, ſaith the Lord.

12 Therefore, thus will I do unto thee, O Iſrael: and becauſe I will do this unto thee, prepare to [n] meet thy God, O Iſrael.

13 For lo, he that formeth the mountaines, and createth the winde, and declareth unto man what is his thought: which maketh the morning darkneſſe, and walketh upon the high places of the earth, the Lord God of hoſt *is* his Name.

CHAP. V.

A lamentation for the captivity of Iſrael.

HEare ye this word, which I lift up upon you, *even* a lamentation of the houſe of Iſrael.

2 The [a] virgin Iſrael *is* fallen, *and* ſhall no more riſe: ſhe is left upon her land, *and* there *is* none to raiſe her up.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhall leave an [b] hundreth: and that which went forth by an hundreth, ſhall leave ten to the houſe of Iſrael.

4 For thus ſaith the Lord unto the houſe of Iſrael, ſeek ye me, and ye ſhall live.

5 But ſeek not to Beth-el, nor enter into [c] Gilgal, and go not to Beer-ſheba: for Gigal ſhall go into captivity, and Beth-el ſhall come to nought.

6 Seek the Lord, and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devoure it, and there *be* none to quench it in Beth-el.

7 They turn [d] judgement to wormwood, and leave off righteouſneſſe in the earth.

8 He [e] maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the ſea, and powreth them out upon the open earth: the Lord *is* his name.

9 He ſtrengtheneth the deſtroyer againſt the mighty: and the deſtroyer ſhall come againſt the fortreſſe.

10 They have hated him [f] that rebuked in the gate: and they abhorred him that ſpeaketh uprightly.

11 Foraſmuch then as your treading *is* upon the poore, and [g] ye take from him burdens of wheat, ye have built houſes of hewen ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For

[a] Thus he calleth the princes and governours, which being overwhelmed with the great abundance of Gods benefits, forgat God, and therfore he calleth them by the name of beaſts, and not of men.

[b] They encourage ſuch as have authority over the people, to powle them, ſo that they may have profit by it.

[c] He alludeth to fiſhers which catch fiſh by hooks and thorns.

[d] He ſpeaketh this in contempt of them which reſorted to theſe places, thinking that their great devotion and good intention had bin ſufficient to have bound God unto them.

[e] Reade Deut, 14. 28.

[f] As Levit. 7. 13.

[g] You onely delight in theſe outward ceremonies and have none other reſpect.

[h] That is, lack of bread and meat.

[i] I ſtaied the rain til the fruits of the earth were deſtroied with drought, and yet you would not conſider it, to return to me by repentance.

[k] They could not find water enough where they had heard ſay it had rained.

[l] As I plagued the Egyptians, Exod. 9. 10.

[m] You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 Kings 14. 26.

[n] To turn to him by repentance.

[a] He ſo calleth them, becauſe they ſo boaſted of themſelves, or becauſe they were given to wantonneſſe and daintineſſe.

[b] Meaning, that the tenth part ſhould ſcarcely be ſaved.

[c] In theſe places they worſhipped new idols, which aforetime ſerved for the true honor of God: therefore he ſaith that theſe ſhall not ſave them

[d] In ſtead of judgment and equity, they execute cruelty and oppreſſion.

[e] He deſcribeth the power of God, Iob 9. 9.

[f] They hate the Prophets, which reprove them in the open aſſemblies.

[g] Ye take both his money and alſo his food wherwith he ſhould live.

12 For I know your manifold tranſgreſſions, and your mighty ſins, they afflict the juſt, they take rewards, and they oppreſſe the poore in the gate:

13 Therefore [h] the prudent ſhall keep ſilence in that time, for it is an evill time.

14 Seeke good, and not evill, that ye may live: and the Lord God of hoſts will be with you, as you have ſpoken.

15 Hate the evill, and love the good, and eſtabliſh judgement in the gate: it may be that the Lord God of hoſts will be mercifull unto the remnant of Joſeph.

16 Therefore the Lord God of hoſts, the Lord ſaith thus, Mourning *ſhall be* in all ſtreets: and they ſhall ſay in all the high wayes, Alas, alas: and they ſhall call the [i] husbandman to lamentation, and ſuch as can mourn, to mourning.

17 And in all the vines *ſhall be* lamentation: for I will paſſe through thee, ſaith the Lord.

18 Wo unto you, that [k] deſire the day of the Lord: what have you to do with it? the day of the Lord *is* darkneſſe and not light.

19 As if a man did flee from a lion, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lord be darkneſſe, and not light? even darkneſſe and no light in it?

21 I hate *and* abhorre your feaſt dayes, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt offerings and meate-offerings, [l] I will not accept them: neither will I regard the peace-offerings of your fat beaſts.

23 Take thou away from me the multitude of thy ſongs (for I will not heare the melody of thy viols)

24 And let judgement run down as [m] waters, and righteouſneſſe as a mighty river.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſſe forty years, O houſe of Iſrael?

26 But you have born [n] Siccuth your king, and Chiun your images, *and* the ſtar of your gods, which ye made to your ſelves:

27 Therefore will I cauſe you to go into captivitie beyond Damaſcus, ſaith the Lord, whoſe Name *is* the God of hoſts.

CHAP. VI.

Againſt the Princes of Iſrael living in pleaſures.

WO to [a] them that are at eaſe in Zion, and truſt in the mountain of Samaria, [b] which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Go you unto Calneh, and ſee: and from thence go you to Hamath the great: then go down to Gath of the Philiſtims: be [c] they better then theſe kingdomes? or the border of their land greater then your border?

3 Ye that put far away the [d] evill day, and approach to the ſeat of iniquitie?

4 They lie upon beds of ivorie, and ſtretch themſelves upon their beds, and eat the lambes of the flock, and the calves out of the ſtall.

5 They ſing to the ſound of the viol: they invent to themſelves inſtruments of muſick, like [e] David.

6 They drink wine in bowles, and anoint themſelves with the chief ointments, but no man is [f] ſory for the affliction of Joſeph.

7 Therefore now ſhall they go captive with the firſt that go captive, and [g] the ſorrow of them that ſtretched themſelves is at hand.

8 [h] The Lord God hath ſworn by himſelf, ſaith the Lord God of hoſts, I abhorre [i] the excellencie of Jaakob, and hate his palaces: therefore will I deliver up the citie, with all that is therein.

9 And if there remain ten men in one houſe, they ſhall die.

10 And his uncle [k] ſhall take him up and burn him to carie out the bones out of the houſe, and ſhall ſay, unto him, that is by the [l] ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhall he ſay, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 Shall horſes [n] run upon the rock? or will one plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteouſneſſe into [o] wormwood.

13 Ye rejoyce in a thing of nought: ye ſay, Have not we gotten us [p] horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord God of hoſts: and they ſhall afflict you, from the entring in of [q] Hamath unto the river of the wilderneſſe.

CHAP. VII.

God ſheweth certain viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His crafty counſell.

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[h] God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouthes to admoniſh them of their faults.

[i] So that all degrees ſhall have matter of lamentation for the great plagues.

[k] Thus he ſpeaketh, becauſe the wicked and hypocrites ſaid, they were content to abide Gods judgements, whereas the godly tremble and feare, Ier. 30. 7. Ioel 2. 2, 11. Zeph. 1. 15.

[l] Becauſe ye have corrupted my true ſervice, and remain obſtinate in your vices, Iſa. 1. 11. Ier. 6. 10.

[m] Do your duty to God and to your neighbour, and ſo ye ſhall feel his grace plentifully, if you ſhew your abundant affections according to Gods word.

[n] That idol which you eſteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certain divinitie.

[a] The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

[b] Theſe two ci
were famous
their firſt inha
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them that we
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to dwell in oth
mens poſſeſſions

[c] If God have d
ſtroyed theſe e
cellent cities
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domes, as in Baby
lon, Syria, and
the Philiſtims, an
hath brought th
wide borders in
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then yours yet a
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[d] Ye ÿ contin
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Gods plagues a
not at hand, b
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[e] As he cauſ
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as many to ſer
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fections and luſt

[f] They pitied n
their brethren
whereof now m
ny were ſlain a
caried away ca
tive.

[g] Some read, t
joy of them th
ſtretch themſelv
ſhall depart.

[h] Reade Ier. 5
14.

[i] That is, the ric
es and pomp.

[k] The deſtructio
ſhall be ſo grea
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[l] That is, to ſom
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Gods name, a
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that are deſpera
or reprobate.

[n] He compare
them to bar
rocks, whereup
it is in vain to b
ſtow labour: ſhe
ing that Gods b
nefits can have
place amongthe

[o] Read Chap. 5. 7

[p] That is, pow
and glory.

[q] From one co
ner of the coun
to another.

THus hath the Lord God ſhewed unto me, and behold, he formed [a] graſhoppers in the beginning of the ſhooting up of the latter growth: and lo, *it was* in the latter growth: [b] after the kings mowing.

2 And when they had made an end of eating the graſſe of the land, then I ſaid, O Lord God, ſpare, I beſeech thee: who ſhall raiſe up Jaakob? for he is ſmall.

3 *So* the Lord [c] repented for this. It ſhall not be, ſaith the Lord.

4 ¶ Thus *alſo* hath the Lord God ſhewed unto me, and behold, the Lord God called to judgement by fire, [d] and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord God, ceaſe, I beſeech thee: who ſhall raiſe up Jaakob? for he is ſmall.

6 *So* the Lord repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus *again* he ſhewed me, and behold, the Lord ſtood upon a wall made by line, [e] with a line in his hand.

8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A line. Then ſaid the Lord, Behold, I will ſet a line in the mids of my people Iſrael, and will paſſe by them no more.

9 And the high places of Izhak ſhall be deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ [f] Then Amaziah the Prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the mids of the houſe of Iſrael: the land is not able to beare all his words:

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall be led away captive out of their own land.

12 Alſo [g] Amaziah ſaid unto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eat *thy* bread, and propheſie there.

13 But propheſie no more at Beth-el: for it is the kings chappel, and it is the kings court.

14 Then anſwered Amos, and ſaid to Amaziah, I was no [h] Prophet, neither was I a Prophets ſon, but I was an heardman, and a gatherer of wild figs.

15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, propheſie unto my people Iſrael.

16 Now therefore heare thou the word of the Lord, Thou ſayeſt, Propheſie not againſt Iſrael, and ſpeake nothing againſt the houſe of Izhak.

17 Therefore thus ſaith the Lord, [i] Thy wife ſhall be an harlot in the city, and thy ſonnes and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line, and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1 Againſt the rulers of Iſrael. 7 The Lord ſweareth. 11 The famine of the word of God.

THus hath the Lord God ſhewed unto me, and behold, a basket of ſummer fruit.

2 And he ſaid, Amos, what ſeeſt thou? & I ſaid, A basket of ſummer [a] fruit. Then ſaid the Lord unto me, The end is come upon my people of Iſrael, I will paſſe by them no more.

3 And the ſongs of the Temple ſhall be howlings in that day, ſaith the Lord God: many dead bodies *ſhall be* in every place: they ſhall caſt them forth with [b] ſilence.

4 Heare this, O ye that [c] ſwallow up the poore, that ye may make the needy of the land to faile,

5 Saying, When will the [d] new moneth be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheate, and make [e] the Ephah ſmall, and the ſhekel great, and falſifie the weights by deceit?

6 That we may buy the poore for ſilver, and the needy for ſhooes: yea, and ſell the refuſe of the wheat.

7 The Lord hath ſworn by the excellency of Jaakob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn, that dwelleth therein? and it ſhall riſe up wholly as a flood, and it ſhall be caſt out, and [f] drowned as by the flood of Egypt.

9 And in that day ſaith the Lord God, I will even cauſe the [g] Sunne to go down at noon: and I will darken the earth in the cleare day.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation: and I will bring ſackcloth upon all loynes, and baldneſſe upon every head: and I will make it as the mourning of an onely ſonne, and the end thereof as a bitter day.

11 Behold, the dayes come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North even unto the Eaſt ſhall they run to and fro to

[a] To devoure the land: and he alludeth to the invading of the enemy.

[b] After the publick commandement for mowing was given: or as ſome reade, when the kings ſheep were ſhorne.

[c] That is, ſtayed this plague at my prayer.

[d] Meaning, that Gods indignation was inflamed againſt the ſtubbornneſſe of this people.

[e] Signifying, that this ſhould be the laſt meaſuring of the people, & that he would defer his judgemēts no longer.

[f] That is, when Amos had propheſied that the king ſhound be deſtroyed: for this wicked Prieſt more for hatred he bare to the Prophet, then for love toward the king, thought this accuſation ſufficient to condemn him, whereas none other could take place.

[g] When this inſtrument of Satan was not able to compaſſe his purpoſe by the king, he aſſayed by another practiſe: that was, to feare the Prophet, that he might depart, and not reprove their idolatry there openly, and ſo hinder his profit.

[h] Thus he ſheweth by his extraordinary vocation that God had given him a charge which he muſt needs execute.

[i] Thus God uſeth to approve the authority of his Prophets by his plagus and judgements againſt them, which were malicious enemies, Jer. 28. 12 and 29. 21, 25. as this day he doth againſt them that perſecute the miniſters of his Goſpel.

[a] Which ſignified the ripeneſſe of their ſins, and the readineſſe of Gods judgements.

[b] There ſhall be none left to mourn for them.

[c] By ſtaying the ſale of food and neceſſary things which you have gotten into your own hands, and ſo cauſe the poore to ſpend quickly that little that they have, and at length for neceſſity to become your ſlaves.

[d] When the dearth was once come, they were ſo greedy of gain, that they thought the holy day to be an hinderance unto them.

[e] That is, the meaſure ſmall, and the price great.

[f] That is, the inhabitants of the land ſhalbe drowned, as Nilus drowneth many when it overfloweth.

[g] In the mids of their proſperity, I will ſend great affliction.

ſeek the [h] word of the Lord, and ſhall not find it.

13 In that day ſhall the faire virgins and the young men periſh for thirſt.

14 They that ſweare by the ſin [i] of Samaria, and that ſay, Thy God, O Dan, liveth, and the [k] manner of Beer-ſheba liveth, even they ſhall fall, and never riſe up again.

Chap. IX.

1 Threatnings againſt the Temple, 2 And againſt Iſrael. 11 The reſtoring of the Church.

I Saw the Lord ſtanding upon the [a] altar, and he ſaid, Smite the lintell of the doore, that the poſts may ſhake: and cut them in pieces, *even* the [b] heads of them all, and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be delivered.

2 Though they dig into the hell, thence ſhall mine hand take them: though they climbe up to heaven, thence will I bring them down.

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottom of the ſea, thence will I command the [c] ſerpent, and he ſhall bite them.

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evill, and not for good.

5 And the Lord God of hoſts ſhal touch the land, and it ſhall melt away, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 He buildeth his [d] ſpheres in the heaven, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the ſea, and powreth them out upon the open earth: the Lord *is* his name.

7 Are ye not as the Ethiopians [e] unto me, O children of Iſrael, ſaith the Lord? have not I brought up Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* upon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Nevertheleſſe, I wil not utterly [g] deſtroy the houſe of Jaakob, ſaith the Lord.

9 For lo, I will command and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve: yet ſhall not the [h] leaſt ſtone fall upon the earth.

10 *But* all the ſinners of my people ſhall die by the ſword, which ſay, The evill ſhall not come, nor haſten for us.

11 In that day will I raiſe up the [i] Tabernacle of David, that is fallen down, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it, as in the dayes of old.

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my name is called upon them, ſaith the Lord that doth this.

13 Behold, the dayes come, ſaith the Lord, that the plowman ſhall [l] touch the mower, and the treader of grapes him that ſoweth ſeed: and the mountaines ſhall [m] drop ſweet wine, and all the hils ſhall melt.

14 [n] And I will bring again the captivity of my people of Iſrael: and they ſhall build the waſt cities, and inhabit them, and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruits of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up again out of their land, which I have given them, ſaith the Lord thy God.

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[h] Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoul, for lack of Gods word, which is the food thereof.

[i] For the idolaters did uſe to ſweare by their idoles, which here he calleth their ſinne, as the Papiſts yet do by theirs.

[k] That is, the common manner of worſhipping and the ſervice or religion there uſed.

[a] Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.

[b] Both the chief of them, and alſo the common people.

[c] He ſheweth that God will declare himſelf enemy unto them in all places, and that his elements and creatures ſhall be enemies to deſtroy them.

[d] He declareth by the wonderfull power of God, by the making of the heavens and the elements, that it is not poſſible for man to eſcape his judgements when he puniſheth.

[e] Am I more bou͂d to you then to the Ethiopians or Blackmores? yet have I beſtowed upon you greater benefits.

[f] Reade Ier. 47. 4.

[g] Though he deſtroy the rebellious multitude, yet he will ever reſerve the remnant of his Church to call upon his Name.

[h] Meaning, that none of his ſhould periſh in his wrath.

[i] I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael, Acts 15. 16.

[k] Meaning, that the very enemies, as were the Edomites, and others, ſhould be joyned with the Iewes in one ſociety and body, whereof Chriſt ſhould be the head.

[l] Signifying, that there ſhal be great plenty of al things, ſo that when one kind of fruit is ripe, another ſhould follow, and every one in courſe, Levit. 26. 5.

[m] Reade Ioel. 3. 18.

[n] The accompliſhment hereof is under Chriſt, when they are planted in his Church, out of the which they can never be pulled, after they are once graffed therein.

OBADIAH.

The Argument.

THe Idumeans which came of Eſau, were mortall enemies alwayes to the Iſraelites, which came of Jaakob, and therefore did not onely vex them continually with ſundry kinds of cruelty, but alſo ſtirred up others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction *and miſerie, God raiſed up his Prophet to comfort the Iſraelites, foraſmuch as God had now determined to deſtroy their adverſaries, which did ſo ſore vexe them, and to ſend them ſuch as ſhould deliver them, and ſet up the Kingdome of Meſsiah, which he had promiſed.*

THe viſion of Obadiah. Thus ſaith the Lord **God** againſt Edom, [a] We have heard a rumor from the Lord, and an Ambaſſadour is ſent among the heathen: ariſe, and [b] let us riſe up againſt her to battell.

2 Behold, I have made thee ſmall among the heathen: thou art utterly deſpiſed.

3 The [c] pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rockes, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the eagle, and make thy neſt among the ſtars, thence will I bring thee downe, ſaith the Lord.

5 [d] Came theeves to thee or robbers by night? how waſt thou brought to ſilence? would they not have ſtoln, till they had enough? if the grape gatherers came to thee, would they not leave *ſome* grapes?

6 How are the things of Eſau ſought up, *and* his treaſures ſearched?

7 All the men of thy confederacie [e] have driven thee to the borders: the men that were at peace with thee, have deceived thee, *and* prevailed againſt thee: *they that eate* thy [f] bread, have laid a wound under thee: there is none underſtanding in him.

8 Shall not I in that day, ſaith the Lord, even deſtroy the wiſe men out of Edom, and underſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afraid, becauſe everie one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy crueltie againſt thy [g] brother Jaakob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entered into his gates, and caſt lots upon Jeruſalem, even thou waſt as one of them.

12 But thou ſhouldeſt not have beholden the day of thy brother, in the day that hee was made [i] a ſtranger, neither ſhouldeſt thou have rejoiced over the children of Judah, in the day of their deſtruction: thou ſhouldeſt not have ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not have entred into the gate of my people, in the day of their deſtruction, neither ſhouldeſt thou have once looked on their affliction in the day of their deſtruction, nor have laid hands on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou have ſtood in the croſſe waies to cut off them, that ſhould eſcape, neither ſhouldeſt thou have ſhut up the remnant thereof in the day of affliction.

15 For the day [k] of the Lord *is* neare, upon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne upon thine head.

16 For as ye have [l] drunke upon mine holy Mountaine, *ſo* ſhall all the heathen drinke continually: yea, they ſhall drink and ſwallow up, and they ſhall bee [m] as though they had not beene.

17 But upon mount Zion ſhall be deliverance, and it ſhall bee holy, and the houſe of Jaakob ſhall poſſeſſe their poſſeſsions,

18 And the houſe of Jaakob ſhall bee [n] a fire, and the houſe of Joſeph a flame, and the houſe of Eſau *as* ſtubble, and they ſhall kindle in them and devoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the [o] mount of Eſau, and the plain of the Philiſtims: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall have* Gilead.

20 And the captivitie of this hoſte of the children of Iſrael, which were among the [p] Canaanites, *ſhall poſſeſſe* unto Zarephath, and the captivitie of Jeruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South,

21 And they [q] that ſhall ſave, ſhall come up to mount Zion to judge the mount of Eſau, and the kingdome ſhall be the Lords.

[a] God hath certainely revealed to his Prophets that he will raiſe up the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Ier.49.14.

[b] Thus the heathen encourage themſelves to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut up among the hils, as ſeparate from the reſt of the world.

[d] God will ſo deſtroy them, that he wil leave none, though theeves when they come, take but till they have enough, and they that gather grapes, ever leave ſome behinde them, Ier.49.9.

[e] They in whom thou didſt truſt, for to have helpe and friendſhip of them, ſhall bee thine enemies, & deſtroy thee,

[f] That is, thy familiar friends and gheſts have by ſecret practiſes deſtroied thee.

[g] Hee ſheweth the cauſe why the Edomites were ſo ſharpely puniſhed: to wit, becauſe they were enemies to his Church, whom now he comforteth by puniſhing their enemies.

[h] When Nebuchad-nezzar came againſt Jeruſalem, thou joinedſt with him, and hadſt part of the ſpoile, and ſo diddeſt rejoice, when my people, that is, thy brother, were afflicted, whereas thou ſhouldeſt have pitied and holpen thy brother,

[i] When the Lord deprived them of their former dignitie, and gave them to be caried into captivitie.

[k] When he will ſummon all the heathen, and ſend them to deſtroy thee.

[l] That is, rejoiced & triumphed

[m] The Edomites ſhall utterly be deſtroied, and yet in deſpite of all the enemies, I will reſerve my Church and reſtore it.

[n] God attributeeth this power, to conſume his enemies, to his Church, which power is onely proper to himſelf, as Iſa.10.17 Deut.4.24. Hebr.12.29.

[o] He deſcribeth, how the Church ſhall be enlarged and have great poſſeſsions, but this chiefly is accompliſhed under Chriſt. when as the faithfull are made heires and lords of all things by him which is their head,

[p] By the Canaanites the Iewes meane the Dutchmen: and by Zarephath, France: and by Sepharad Spaine.

[q] Meaning, that God will raiſe up in his Church ſuch as ſhall rule and governe for the defence of the ſame, and deſtruction of his enemies under Meſsiah, whom the Prophet calleth here the Lord and head of this kingdome.

JONAH

IONAH.

THE ARGUMENT.

WHen Ionah had long propheſied in Iſrael, and had little profited, God gave him expreſſe charge to goe and denounce his judgements againſt Nineveh the chiefe citie of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three daies preaching, that Iſrael might ſee how horribly they had provoked Gods wrath, which for the ſpace of ſo many yeares, had not converted to the Lord for ſo many Prophets, and ſo diligent preaching. He propheſied under Joaſh, and Ieroboam, as 2 King. 14.25.

CHAP. I.

3 Ionah fled when he was ſent to preach, 4 A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.

THe word of the Lord came [a] alſo unto Jonah the ſon of Amittai, ſaying,

2 Ariſe, *and* goe to [b] Nineveh, that [c] great city, and cry againſt it: for their wickednes is come up before me.

3 But Jonah roſe up to [d] flee into Tarſhiſh from the preſence of the Lord, and went down to [e] Japho: and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went downe into it, that he might goe with them unto Tarſhiſh from the [f] preſence of the Lord.

4 But the Lord ſent out a great wind into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt the wares that were in the ſhip, into the ſea, to lighten it of them: but Jonah was gone downe [g] into the ſides of the ſhip, and he lay downe, and was faſt aſleepe.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? Ariſe, call upon thy [h] God, if ſo be that God will thinke upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know, for whoſe cauſe this evill *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, for whoſe cauſe this evill *is* upon us? what is thine occupation? and whence commeſt thou? which is thy countrey? and of what people art thou?

9 And he anſwered them, I am an Ebrew, and I feare the Lord God of heaven, which hath made the ſea, and the dry land.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them)

11 Then ſaid they unto him, What ſhall we doe unto thee, that the ſea may be calme unto us? (for the ſea wrought and was troublous)

12 And he ſaid unto them, Take me, and caſt me into the ſea, ſo ſhall the ſea be calme unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthelesſ, the men rowed to bring it to the land, but they could not: for the ſea wrought, and was troublous againſt them.

14 Wherefore they cried unto the Lord, and ſaid, [k] We beſeech thee, O Lord, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent blood: for thou, O Lord, haſt done, as it pleaſed thee.

15 So they took up Jonah, and caſt him into the ſea, and the ſea ceaſed from her raging.

16 Then the men [l] feared the Lord exceedingly, and offred a ſacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fiſh to ſwallow up Jonah: and Jonah was in the [m] belly of the fiſh three daies, and three nights.

CHAP. II.

1 Ionah is in the fiſhes belly. 2 His prayer. 10 He is delivered.

THen Jonah praied unto the Lord his God [a] out of the fiſhes belly,

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[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Iuda, he had viſions in Babylon, Ezek. 1.1.

[b] For ſeeing the great obſtination of the Iſraelites, he ſent his Prophet to the Gentiles, that they might provoke them to repentance, or at leaſt, make them inexcuſable: for Nineveh was the chiefe citie of the Aſſyrians.

[c] For as authours write, it contained in circuit about eight and forty mile, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, Cha. 4.11.

[d] Whereby he declared his weakeneſſe, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſwaded him, that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his owne people, Chap. 4.2.

[e] Which was the haven, and port to take ſhipping thither, called alſo Joppe.

[f] From that vocation whereunto God had called him, and wherein he would have aſſiſted him.

[g] As one that would have caſt off this care and ſolicitud, by ſeeking reſt and quietneſſe.

[h] As they had called on their idols, which declareth, that idolaters have no ſtay nor certainty, but in their troubles ſeeke, they cannot tell to whom.

[i] Which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cauſe: and this may not be done but in matters of gteat importance.

[k] This declare
that the very wic
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God for ſuccou
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are touched wit
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word.

[m] Thus the Lor
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Prophet with a
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ctacle of death,
and hereby alſo
confirmed him o
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port in this hi
charge, which wa
enjoyned him.

[a] Being now ſwa
lowed up of deat
and ſeeing no re
medie to eſcape, his faith braſt out unto the Lord, knowing that out of the very hell h
was able to deliver him.

2 And ſaid, I cried in mine affliction unto the Lord, and he heard me : out of the belly [b] of hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the bottome in the midſt of the ſea, and the floods compaſſed me about: all thy ſurges, and all thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt away out of thy ſight : yet will I looke againe toward thine holy Temple.

5 The waters compaſſed me about unto the ſoule : the depth cloſed me round about, and the weeds were wrapt about my head.

6 I went down to the bottome of the mountaines : the earth with her barres was about me for ever, yet haſt thou brought up my [d] life from the pit, O Lord my God.

7 When my ſoule fainted within me, I remembred the Lord : and my prayer came unto thee, into thine holy Temple.

8 They that waite upon lying [e] vanities, forſake their owne [f] mercy.

9 But I will ſacrifice unto thee with the voice of thankſgiving, and will pay that that I have vowed : ſalvation *is* of the Lord.

10 And the Lord ſpake unto the fiſh, and it caſt out Jonah upon the dry land.

[b] For he was now in the fiſhes belly, as in a grave or place of darkneſſe.

[c] This declared what his praier was, and how he laboured between hope and deſpaire, conſidering the neglect of his vocation, and Gods judgements for the ſame : but yet in the end faith gat the victory.

[d] Thou haſt delivered me from the belly of thy fiſh, and all theſe dangers, as it were raiſing me from death to life.

[e] They that depend upon any thing ſave on God alone.

[f] They refuſe their owne felicity, and that goodneſſe which they ſhould elſe receive of God,

CHAP III.

1 Ionah is ſent againe to Nineveh. 5 The repentance of the King of Nineveh.

AND the word of the Lord came unto [a] Jonah the ſecond time, ſaying,

2 Ariſe, goe unto Nineveh that great city, and preach unto it the preaching which I bid thee.

3 So Jonah aroſe and went to Nineveh according to the word of the Lord: now Nineveh was a [b] great and excellent city of three daies journey.

4 And Jonah began to enter into the city a daies [c] journey, and he cried, and ſaid, Yet forty daies, and Nineveh ſhall be overthrowne.

5 So the people of Nineveh [d] beleeved God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, even to the leaſt of them.

6 For word came unto the King of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered him with ſackcloth, and ſate in aſhes.

7 And he proclaimed and ſaid through Nineveh, (by the counſell of the King and his nobles) ſaying, Let neither man, nor [e] beaſt, bullock nor ſheep taſte any thing, neither feed, nor drinke water.

8 But let man and beaſt put on ſackcloth, and [f] cry mightily unto God : yea, let every man turne from his evill way, and from the wickedneſſe that is in their hands.

9 [g] Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we periſh not?

10 And God ſaw their [h] workes, that they turned from their evill waies : and [i] God repented of the evill that he ſaid that he would doe unto them, and he did it not.

[a] This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

[b] Read chap, 1. 2.

[c] He went forward one day in the city, and preached, and ſo hee continued till the city was converted.

[d] For he declared that he was a Prophet ſent to them from God, to denounce his judgements againſt them.

[e] Not that the dumbe beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin, the anger of God hanged over all creatures.

[f] He willed that the men ſhould earneſtly call unto God for mercy.

[g] For partly by the threarning of the Prophet, and partly by the motion of his conſcince bedoubted whether God would ſhew them mercy.

[h] That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his Prophet.

[i] Read Ier. 18. 8.

CHAP. IV.

The great goodneſſe of God toward his creatures.

THerefore it diſpleaſed [a] Jonah exceedingly, and he was angry.

2 And he praied unto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrie? therefore I prevented it to flee unto [b] Tarſhiſh: for I knew that thou art a gracious God, and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of the evill.

3 Therefore now, O Lord, take, I beſeech thee, my life [c] from me : for it is better for me to die then to live.

4 Then ſaid the Lord, Doſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſate on the Eaſt ſide of the city, and there made him a booth, and ſate under it in the ſhadow [e] till he might ſee what ſhould be done in the city.

6 And the Lord God prepared a [f] gourd, and made it to come up over Jonah, that it might be a ſhadow over his head, and deliver him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning roſe the next day, and it ſmote the gourd, that it withered.

8 And when the ſun did ariſe, God prepared alſo a fervent Eaſt winde, and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in his heart to die, and ſaid, It is better for me to die then to live.

9 And God ſaid unto Jonah, Doſt thou well to be angry for the gourd? And he ſaid, I do well to be [g] angry unto the death.

10 Then ſaid the Lord, Thou haſt had pitty on the gourd for the which thou haſt not laboured, neither madeſt it grow, which came up in a night, and periſhed in a night,

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are ſixeſcore thouſand perſons, that [i] cannot diſcerne betweene their right hand, and their left hand, and *alſo* much cattell.

[a] Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the Name of God, which he preached, ſhould be blaſphemed.

[b] Read chap 1. 3.

[c] Thus he praied of griefe, fearing leſt Gods Name by this forgivenes might be blaſphemed, as though he ſent his Prophets forth to denounce his judgements in vaine.

[d] Wilt thou be judge when I do things for my glory, and when I doe not?

[e] For he doubted as yet, whether God would ſhew them mercie or no: and therfore after fortie daies he departed out of the citie, looking what iſſue God would ſend.

[f] Which was a further meanes to cover him from the heat of the ſun, as he remained in his boothe.

[g] This declareth the great inconveniences whereinto Gods ſervants doe fall, when they give place to their owne affections, and doe not in all things willingly ſubmit themſelves to God.

[h] Thus God mercifully reproveth him, which would pitie himſelfe, and this gourd, and yet would reſtraine God to ſhew his compaſſion to ſo many thouſand people.

[i] Meaning, that they were children and infants.

MICAH.

THE ARGUMENT.

Micah the Prophet, of the tribe of Judah, ſerved in the worke of the Lord concerning Judah and Iſrael at the leaſt thirty yeares: at what time Iſaiah propheſied. Hee declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end he noteth the wickedneſſe of the people, the cruelty of the princes and governours, and the permiſſion of falſe prophets, and the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicity thereof. This Prophet was not that Micah, which reſiſted Ahab and all his falſe prophets, as 1 King. 22.8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatry.

THe word of the Lord, that came unto Micah the [a] Moraſhit in the daies of Jotham, Ahaz, *and* Hezekiah Kings of Judah, which he ſaw concerning Samaria, and Jeruſalem.

2 Heare, [b] all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, *even* the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come [c] downe, and tread upon the high places of the earth.

4 And the mountaines ſhall melt under him (ſo ſhall the valleyes cleave) as waxe before the fire, *and* as the waters that are powred downward.

5 For the wickedneſſe of Jaakob is all this, and for the ſins of the houſe of Iſrael: what is the wickedneſſe of Jaakob? Is not [d] Samaria? and which are the [e] high places of Judah? Is not Jeruſalem?

6 Therefore I will make Samaria as an heape of the field, *and* for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall bee broken, and all the [f] gifts thereof ſhall be burnt with the fire, and all the idols thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhall returne [g] to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grievous: for it is come into Judah: *the enemy* is come unto the gate of my people, unto Jeruſalem.

10 Declare ye it not at [h] Gath, neither weep ye: for the houſe of [i] Aphrah rowle thy ſelfe in the duſt.

11 Thou that dwelleſt at [k] Shaphir, go together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come forth in the mourning of Beth-ezel: *the enemy* ſhall [l] receive of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but evill came from the Lord unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the charet to the *beaſts* [n] of price: ſhe [o] is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth [p] Gath: the houſes of Achzib *ſhall be* as a lie to the Kings of Iſrael.

15 Yet will I bring an [q] heire unto thee, O inhabitant of Mareſhah, hee ſhall come unto Adullam, [r] the glory of Iſrael.

16 Make thee bald: and ſhave thee for thy delicate children: enlarge thy baldneſſe as the Eagle, for they are gone into captivity from thee.

CHAP. II.

1 Threatnings againſt the wanton and dainty people. 6 They would teach the Prophets to preach.

WOe unto them that imagine iniquitie, and worke wickedneſſe upon their beds: [a] when the morning is light they practiſe it becauſe their hand † hath power.

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[a] Borne in Mareſhah, a city of Iudah.

[b] Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, hee ſummoneth them to Gods judgements, taking all creatures and God himſelfe to witnes, that the preaching of his Prophets, which they have abuſed, ſhall be revenged.

[c] Meaning hereby, that God will come to judgement againſt the ſtrong cities and holds.

[d] Samaria, which ſhould have beene an example to all Iſrael of true religion and juſtice, was the puddle and ſtewes of all idolatry and corruption, and boaſted themſelves of their father Jaakob.

[e] That is, the idolatry & infection.

[f] Which they gathered by evill practiſes, and thought that their idols had enriched them therewith, for their ſervice done unto them.

[g] The gaine that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

[h] Leſt the Phil
ſtims our enemi
rejoyce at our de
ſtruction.

[i] Which was a c
tie neare to Jer
ſalem, Ioſh. 18
23. there calle
Ophrah, and ſign
fieth duſt: there
fore he wille
them to mourne
and rowle them
ſelves in the duſt
for their duſtie c
tie.

[k] Theſe were ci
ties whereby th
enemy ſhould
paſſe, as he cam
to Judah.

[l] He ſhall not de
part before he
hath overcome
you, & ſo you ſha
pay for his tary
ing.

[m] For Rabſhake
had ſhut up Ieru
ſalem, that the
could not ſend t
ſuccour them.

[n] To flee away
for Saneherib lai
ſiege firſt to th
citie, and remaine
therein when he
ſent his captaine
and army again
Ieruſalem.

[o] Thou firſt recei
vedſt the idolatr
of Ieroboam, an
ſo didſt infect Ie
ruſalem.

[p] Thou ſhalt brib
the Philiſtines th
neighbours, bu
they ſhall deceive thee, as well as they of Ieruſalem.

[q] He propheſieth againſt hi own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heire t poſſeſſe it.

[r] For ſo they thought themſelves for the ſtrength of their citie.

2 And they covet fields, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, *even* man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this family have I deviſed a plague, whereout ye ſhall not pluck your necks, and ye ſhall not go *ſo* proudly, for this time is evill.

4 In that day ſhal they take up a parable againſt you, and lament with a dolefull lamentation, and ſay, [b] We be utterly waſted: he hath changed the portion of my people: how hath he taken it away to reſtore it unto me? he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in [c] the congregation of the Lord.

6 [d] They that propheſied, propheſie ye not. [e] They ſhal not propheſie to them, neither ſhall they take ſhame.

7 O thou that art named of the houſe of Jaakob, is the Spirit of the Lord ſhortned? [f] are theſe his works? are not my words good unto him [g] that walketh uprightly?

8 But he that was [h] yeſterday my people, is riſen up on the other ſide, *as* againſt an enemy: they ſpoil the [i] beautifull garment from them that paſſe by peaceably, as though they returned from the war.

9 The women of my people have ye caſt out from their pleaſant houſes, *&* from their children have ye taken away [k] my glory continually.

10 Ariſe, and depart, for this is not *your* [l] reſt: becauſe it is polluted, it ſhall deſtroy *you*, even with a ſore deſtruction.

11 If a man [m] walk in the ſpirit, & would lie falſly, *ſaying*, [n] I will propheſie unto thee of wine, and of ſtrong drink, he ſhall even be the Prophet of this people.

12 I will ſurely [o] gather thee wholly, O Jaakob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheep of Bozrah, *even* as the flock in the mids of their fold: *the cities* ſhall be full of bruit of the men.

13 The [p] breaker up ſhall come up before them: they ſhall breake out, and paſſe by the gate, and go out by it, and their king ſhall go before them, and the Lord *ſhall be* [q] upon their heads.

[a] Aſſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.

† Ebr. is in power.

[b] Thus the Iewes lament, & ſay, that there is no hope of reſtitution, ſeeing their poſſeſſions are divided among the enemies.

[c] Ye ſhall have no more lands to divide, as you had in times paſt, and as you uſed to meaſure them in the Iubile.

[d] Thus the people warn the Prophets that they ſpeake to them no more: for they cannot abide their threatnings.

[e] God ſaith that they ſhall not propheſie, nor receive no more of their rebukes or taunts.

[f] Are theſe your works according to his law?

[g] Do not the godly finde my words comfortable?

[h] That is, aforetime.

[i] The poore can have no commodity by them, but they ſpoile them as though they were enemies.

[k] That is, their ſubſtance, and living, which is Gods bleſſing, and as it were, part of his glory.

[l] Ieruſalem ſhall not be your ſafegard, but the cauſe of your deſtruction.

[m] That is, ſhew himſelf to be a prophet.

[n] He ſheweth what prophets they delight in, that is, in flatterers, which tell them pleaſant tales, and ſpeake of their commodities

[o] To deſtroy thee.

[p] The enemy ſhall breake their gates and walls, and lead them into Caldea.

[q] To drive them forward, and to help their enemies.

CHAP. III.

1 *Againſt the tyranny of princes, and falſe Peophets.*

AND I ſaid, Heare, I pray you, O heads of Jaakob, and ye princes of the houſe of Iſrael: ſhould not ye know [a] judgment?

2 *But* they hate the good, and love the evil: they pluck off their skins from them, and their fleſh from their bones;

3 And they eat alſo the [b] fleſh of my people, and flay off their skin from them, and they breake their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then [c] ſhall they crie unto the Lord, but he will not heare them: he wil even hide his face from them at that time, becauſe they have done wickedly in their works.

5 Thus ſaith the Lord, Concerning the prophets that deceive my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare war againſt him,

6 Therefore [e] night ſhalbe unto you for a viſion, and darkneſſe *ſhall be* unto you for a divination, and the Sun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the Seers be aſhamed, and the Soothſayers confounded: yea, they ſhall all [f] cover their lips, for they have none anſwer of God.

8 Yet notwithſtanding I am ful [g] of power by the Spirit of the Lord, and of judgment, and of ſtrength to declare unto Jaakob his tranſgreſſion, and to Iſrael his ſin.

9 Heare this, I pray you, ye heads of the houſe of Jaakob, and princes of the houſe of Iſrael: they abhorre judgement, and pervert all equity.

10 They build up Zion with [h] blood, and Jeruſalem with iniquity.

11 The heads thereof judge for rewards, and the prieſts thereof teach for hire, and the prophets thereof prophecie for money: yet will they [i] leane upon the Lord, and ſay, Is not the Lord among us? no evill can come upon us.

12 Therefore ſhall Zion for your ſake be [k] plowed *as* a field, and Jeruſalem ſhall be an heape, and the mountain of the houſe, as the high places of the forreſt.

[a] That thing which is juſt and lawfull, both to govern my people aright, and alſo to diſcharge your own conſcience?

[b] The prophet condemneth the wicked governours, not onely of covetouſnes, theft and murther, but compareth them to wolves, lyons, and moſt cruell beaſts.

[c] That is, when I ſhall viſit their wickedneſſe: for though I heare the godly before they cry, Iſa. 65. 24. yet I will not heare theſe though they cry, Iſa. 1. 15. and Ezek. 8. 18. Iam. 2. 12. 1 Pet. 3. 11, 12

[d] They devoure all their ſubſtance, and then flatter them, promiſing that al ſhal go wel: but if one reſtrain from their bellies, then they invent all wayes to miſchief.

[e] As you have loved to walk in darneſſe, and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe and ignorance, ſo that when all others ſhal ſee the bright beames of Gods graces, ye ſhall as blinde men grope as in the night.

[f] When God ſhall diſcover them to the world, they ſhal be afraid to ſpeak: for all ſhall know that they were but falſe prophets, and did belie the word of God.

[g] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked, ſhewing how God, both gave him gifts, abilitie and knowledge, to diſcern between good and evil, and alſo conſtancy to reprove the ſinnes of the people, and not to flatter them

[h] They build them houſes by bribery, which he calleth blood and iniquity.

[i] They will ſay, that they are the people of God, and abuſe his name as a pretence to cloake their hypocriſie.

[k] Reade Ier. 26. 18.

CHAP. IV.

1 *Of the kingdome of Chriſt, and felicity of his Church.*

BUt in the [a] laſt dayes it ſhal come to paſſe, that the mountain of the houſe of the Lord ſhall be prepared in the top of the mountaines, and it ſhal be exalted above the [b] hills, and people ſhall flow unto it.

2 Yea, many nations ſhall come and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jaakob, and he will [c] teach us his wayes, and we will walk in his pathes: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem,

3 And he ſhall judge among many people, and [d] rebuke mighty nations afar off, and they ſhall breake their ſwords into mattocks,

[a] When Chriſt ſhal come, and the temple ſhall be deſtroyed.

[b] Reade Iſa. 2. 2.

[c] He ſheweth that there is no true Church but where as the people are taught by Gods pure word.

[d] By his corrections & threatnings he will bring the people into ſubjection, which are in the utmoſt corners of the world.

tocks, and their ſpeares into [e]ſithes: nation ſhall not lift up a ſword againſt nation, neither ſhall they [f] learn to fight any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make them afraid: for the mouth of the Lord of hoſts hath ſpoken it.

5 For all people will walk [g] every one in the Name of his God, and we will walk in the name of the Lord our God, for ever and ever.

6 At the ſame day, ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I have afflicted.

7 And I will make her that halted,[h] a remnant, and her that was caſt far off, a mighty nation: and the Lord ſhall reigne over them in mount Zion, from henceforth even for ever.

8 And thou, O [i] tower of the flock, the ſtrong hold of the daughter Zion, unto thee ſhall it come, even [k] the firſt dominion, *and* kingdome ſhall come to the daughter Jeruſalem.

9 Now why doſt thou cry out with lamentation? *is* [l] there no king in thee? is thy counſeller periſhed? for ſorrow hath taken thee as a woman in travail.

10 Sorrow and mourn, O daughter Zion, like a woman in travail: for now ſhalt thou go forth of the city, and dwell in the field, and ſhalt go into Babel, *but* there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhall be condemned, and our eye ſhal looke upon Zion.

12 But they [m] know not the thoughts of the Lord: they underſtand not his counſell, for he ſhall gather them as the ſheaves in the barn.

13 Ariſe, and threſh,[n] O daughter Zion, for I will make thine horn iron, and I will make thine hoofs braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches unto the Lord, and their ſubſtance unto the ruler of the whole world.

Chap. V.

1 The deſtruction of Ieruſalem. 2 The excellency of Beth-lehem.

NOw aſſemble thy gariſons, O daughter of [a] gariſons: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 And thou Beth-lehem Ephrathah art [b] little to be among the thouſands of Judah, *yet* out of thee ſhal he come forth unto me, that ſhall be the ruler in Iſrael, whoſe [c] goings forth *have been* from the beginning, *and* from everlaſting.

3 Therefore will he give them up, untill the time that [d] ſhe which ſhall beare, ſhall travail, then the remnant of their brethren ſhall return unto the children of Iſrael.

4 And he ſhall [e] ſtand, and feed in the ſtrength of the Lord, *and* in the Majeſtie of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified unto the ends of the world.

5 And he [f] ſhall be *our* peace when Aſſhur ſhall come into our land: when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepheards, and eight principall men.

6 And they ſhall deſtroy [g] Aſſhur with the ſword, and the land of Nimrod with their ſwords: thus ſhall he [h] deliver *us* from Aſſhur, when he cometh into our land, & when he ſhal tread without our borders.

7 And the [i] remnant of Jaakob ſhall be among many people, as a deaw from the Lord, *and* as the ſhowres upon the graſſe, that wayteth not for man, nor hopeth in the ſons of Adam.

8 And the remnant of Jaakob ſhal be among the Gentiles in the mids of many people, as the Lyon among the beaſts of the forreſt, *and* as the lyons whelp among the flocks of ſheep, who when he goeth thorow, treadeth down and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine [k] horſes out of the mids of thee, and I wil deſtroy thy charets.

11 And I will cut off the cities of thy land, and overthrow all thy ſtrong holds.

12 And I will cut off thine inchanters out of thine hand: and thou ſhalt have no more ſooth-ſayers.

13 Thine idols alſo will I cut off, and thine images out of the mids of thee: and thou ſhalt no more worſhip the work of thine hands.

14 And I will pluck up thy groves out of the mids of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation upon the heathen, [l] which they have not heard.

Chap. VI.

An exhortation to the dumbe creatures to heare the judgement againſt Iſrael being unkinde. 6 What manner of Sacrifices do pleaſe God.

HArken ye now what the Lord ſaith, Ariſe thou, *and* contend *before* the [a] mountaines, and let the hills heare thy voice.

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[e] They ſhall abſtain from all evill doing, and exerciſe themſelves in godlineſſe and wel doing to others.

[f] Reade Iſa. 2.4.

[g] He ſheweth that the people of God ought to remain conſtant in their religion, albeit all the world ſhould give themſelves to their ſuperſtition and idolatry.

[h] I will cauſe that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall live again and grow into a great people.

[i] Meaning, Ieruſalem, where the Lords flock was gathered.

[k] The flouriſhing ſtate of the kingdome, as it was under David and Salomon, which thing was accompliſhed to the Church, by the coming of Chriſt.

[l] In the meane ſeaſon he ſheweth ẏ they ſhould endure great troubles and temptations when they ſaw themſelves neither to have king nor counſell.

[m] He ſheweth that the faithfull ought not to meaſure Gods judgements by the brags and threatnings of the wicked, but thereby are admoniſhed to lift up their hearts to God to cal for deliverance.

[n] God giveth his Church this victory ſo oft as he overcometh their enemies: but the accompliſhment hereof ſhall be at the laſt coming of Chriſt.

[a] He forewarneth them of the dangers that ſhal come before they enjoy theſe comforts ſhewing that foraſmuch as Ieruſalem was accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vex her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

[b] For ſo the Iewes divided their countrey, that for every thouſand there was a chief captain, and becauſe Beth-lehem was not able to make a thouſand, he calleth it little, but yet God will raiſe up his captain and governour therein: and thus it is not the leaſt by reaſon of this benefit, as Matth. 2. 6.

[c] He ſheweth that the coming of Chriſt and all his wayes were appointed of God from all eternitie.

[d] He compareth the Jewes to women with childe, who for a time ſhould have great ſorrowes, but at length they ſhould have a comfortable deliverance, John 16. 21.

[e] That is, Chriſts kingdome ſhall be ſtable and everlaſting, and his people as well the Gentiles as the Jewes ſhall dwell in ſafety.

[f] This Meſſiah ſhall be a ſufficient ſafegard for us, and though the enemy invade us for a time, yet ſhall God ſtir up many which ſhall be able to deliver us.

[g] Theſe whõ God ſhall raiſe up for the deliverance of his Church, ſhall deſtroy all the enemies therof, which are meant here by the Aſſyrians and Babylonians which were the chief at that time.

[h] By theſe governours wil God deliver us, when the enemie cometh into our land.

[i] This remnant, or Church which God ſhall deliver, ſhall onely depend on Gods power and defence, as doth the graſſe of the field, and not on the hope of man.

[k] I will deſtroy all things wherein thou puttreſt thy confidence, as thy vain confidence and idolatry, and ſo will help thee.

[l] It ſhall be ſo terrible that the like hath not been heard off.

[a] He taketh the hie mountaines and hard rocks to witnes againſt the obſtinacy of his people.

2 Heare ye, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrel againſt his people, and he will pleade with Iſrael.

3 O my people, what have I done unto thee? or wherein have I grieved thee? teſtifie againſt me.

4 Surely I [b] brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I have ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deviſed, and what Baalam, the ſon of Beor anſwered him, from [c] Shittim unto Gilgal, that ye may know the [d] righteouſneſſe of the Lord.

6 Wherewith [e] ſhall I come before the Lord, *and* bow my ſelf before the high God? Shall I come before him with burnt-offerings, *and* with calves of a yeare old?

7 Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? ſhal I give my [f] firſt-born for my tranſgreſſion, *even* the fruit of my body, for the ſin of my ſoul?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [g] ſurely to do juſtly, & to love mercy, and to humble thy ſelf to walk with thy God.

9 The Lords voice crieth unto the [h] city, and the man of wiſdome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickedneſſe in the houſe of the wicked, and the ſcant meaſure that is abominable?

11 Shall I juſtifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of cruelty, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore alſo will I make thee ſick in ſmiting thee, *and* in making *thee* deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eat and not be ſatiſfied, and [k] thy caſting down *ſhall be* in the mids of thee, and thou ſhalt [l] take hold, but ſhalt not deliver: and that which thou delivereſt, will I give up to the ſword.

15 Thou ſhalt ſow, but not reape: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oyle, and *make* ſweet wine, but ſhalt not drink wine.

16 For the [m] ſtatutes of Omri are kept, and all the manner of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee waſt, and the inhabitants thereof an hiſſing: therefore ye ſhall beare the reproch of my people.

CHAP. VII.

1 A complaint for the ſmall number of the righteous. 4 The wickedneſſe of thoſe times. 14 The proſperity of the Church.

WO is me, for I am as [a] the ſummer gatherings, *and* as the grapes of the vintage: there *is* no cluſter to eate: my ſoul deſired the firſt ripe fruits.

2 The good man is periſhed out of the earth, and there *is* none righteous among men: [b] they all lie in wait for blood: every man hunteth his brother with a net.

3 To make good for the evill of *their* hands, the Prince asked, and the Judge *judgeth* for a reward: therefore the [c] great man he ſpeaketh out the corruption of his ſoul: ſo [d] they wrapt it up.

4 The beſt of them *is* as [e] a bryar, and the moſt righteous of them *is ſharper* then a thorne hedge: the day of [f] thy watchmen *and* thy viſitation cometh: then ſhall be their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſeller: keep the doores of thy mouth from her that lieth in thy boſome:

6 For the ſon revileth the father: the daughter riſeth up againſt her mother: the daughter in law againſt her mother in law, *and* a mans enemies *are* the men of his own houſe.

7 Therefore I [g] will look unto the Lord: I will wait for God my Saviour: my God will heare me.

8 Rejoyce not againſt me, [h] O mine enemy: though I fall, I ſhall ariſe: when I ſhall ſit in darkneſſe, the Lord *ſhall be* a light unto me.

9 I wil beare the wrath of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me: *then* will he bring me forth to the light, *and* I ſhall ſee his righteouſneſſe.

10 Then ſhe that is mine enemy, ſhal look upon it, & ſhame ſhall cover her, which ſaid unto me, Where is the Lord thy God? Mine eyes ſhall behold her: now ſhall ſhe be troden down as the myre of the ſtreets.

11 *This is* [i] the day, that thy walles ſhall be built: this day ſhall drive far away [k] the decree.

12 In this day alſo they ſhall come unto thee from [l] Aſſhur, and *from* the ſtrong cities, and from the ſtrong holds even unto the river, & from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate becauſe of them that dwell therein, *and* for the fruits of [m] their inventions.

14 [n] Feed thy people with thy rod, the flock of thine heritage (which dwell ſolitary in the wood) *as* in the mids of Carmel: let them feed in Baſhan and Gilead, as in old time.

15 [o] According to the dayes of thy comming out of the land of Egypt, will I ſhew unto him marveilous things.

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[b] I have not hurt thee, but beſtowed infinite benefits upon thee.

[c] That is, remember my benefits from the beginning, how I delivered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plain of Moab, till I brought you into the land promiſed.

[d] That is, the truth of his promiſe, and his manifold benefits toward you.

[e] Thus the people by hypocriſie ask how to pleaſe God, and are content to offer ſacrifices, but will not change their lives.

[f] There is nothing ſo deare to man but the hypocrites will offer it unto God, if they think thereby to avoid his anger: but they will never be brought to mortifie their own affections, & to give themſelves willingly to ſerve God as he commandeth.

[g] The Prophet in few words calleth them to the obſervation of the ſecond table, to know if they will obey God aright or no, ſaying, that God hath preſcribed them to do this.

[h] Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his majeſtie, and conſider not the mortall man that bringeth the threatning, but God that ſendeth it.

[i] That is, of Ieruſalem.

[k] Thou ſhalt be conſumed with inward grief and evills.

[l] Meaning, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

[m] You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and Ahab his ſon: and to excuſe your doings, you alledg the kings authority by his ſtatutes, and alſo wiſdome and policy in ſo doing, but you ſhal not eſcape puniſhment, but as I have ſhewed you great favour, and taken you for my people, ſo ſhall your plagues be accordingly, Luk. 12.47.

[a] The Prophet taketh upon him the perſon of the earth which complaineth that all her fruits are gone, ſo that none is left: that is, that there is no godly man remaining: for all are givē to cruelty and deceit, ſo that none ſpareth his own brother.

[b] He ſheweth that the Prince, the judge, and the rich man are linked together, all to do evill, and to cloke the doings one of another.

[c] That is, the rich man that is able to give money, abſtaineth from no wickedneſſe nor injurie.

[d] These men agree amongthemſelves, and conſpire with one conſent to do evill.

[e] They that are of moſt eſtimation, & are counted moſt honeſt among thē, are but thorns & briers to prick.

[f] Meaning, of the Prophets and governours.

[g] The prophet ſheweth that the onely remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

[h] This is ſpoken in the perſon of the Church, which calleth the malignant Church her enemy

[i] To wit, when God ſhall ſhew himſelf a deliverer of his Church, & a deſtroyer of his enemies.

[k] Meaning, the cruel empire of the Babylonians.

[l] When the Church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither holds, rivers, ſeas, nor mountaines ſhall be able to let them.

[m] Afore this grace appeare, he ſheweth how grievouſly the hypocrites themſelves ſhal be puniſhed, ſeeing that the earth it ſelf, which cannot ſin, ſhall be made waſte becauſe of their wickedneſſe.

[n] The Prophet prayeth to God to be mercifull unto his Church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficiall unto them as in time paſt.

[o] God promiſeth to be favourable to his people, as he had been aforetime.

16 The nations ſhall ſee, and be confounded for all their power: they ſhal [p] lay their hand upon their mouth: [q] their eares ſhall be deaf.

17 They ſhal [r] lick the duſt like a ſerpent: they ſhal move out of their holes like worms: they ſhall be afraid of the Lord our God, and ſhall feare becauſe of thee.

18 Who is a God like unto thee, that taketh away iniquity, and [ſ] paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his wrath for ever, becauſe mercy pleaſeth him.

19 He will turn again, *and* have compaſſion upon us: he will ſubdue our iniquities, and caſt all [t] their ſinnes into the bottome of the ſea.

20 Thou wilt perform *thy* [v] truth to Jaakob, *and* mercy to Abraham, as thou haſt ſworn unto our fathers in old time.

[p] They ſhall be as dumbe men, and dare brag no more.

[q] They ſhalbe aſtonied and afraid to heare men ſpeak leſt they ſhould heare of their deſtruction.

[r] They ſhall fal flat on the ground for feare.

[ſ] As though he would not ſee it, but winke at it.

[t] Meaning, of his elect.

[v] The Church is aſſured that God will declare in effect the truth of his mercifull promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHVM.

THE ARGUMENT.

As they of Nineveh ſhewed themſelves prompt and ready to receive the word of God at Jonahs preaching, and ſo turned to the Lord by repentance: ſo after a certain time, rather giving themſelves to worldly meanes to increaſe their dominion, then ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of Religion, and ſo returned to their vomit, and provoked Gods juſt judgement againſt them, in afflicting his people. Therefore their city Nineveh was deſtroyed, and Meroch-baladan king of Babel (or as ſome think Nebuchad-nezzar) enjoyed the Empire of the Aſſyrians. But becauſe God hath continuall care of his Church, he ſtirreth up his Prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he propheſied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Jewes write.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliverance of Iſrael.

The [a] burden of Nineveh. [b] The book of the viſion of Nahum the [c] Elkeſhite.

2 God is [d] jelous, and the Lord revengeth: the Lord revengeth: even the Lord [e] of anger, the Lord will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies

3 The [f] Lord *is* ſlow to anger, but *he is* great in power, and will not ſurely cleare *the wicked*: the Lord *hath* his way in the whirlwinde, & in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and drieth it, and he drieth up all the rivers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountaines tremble for him, and the hils melt, and the earth is burnt at his ſight, yea, the world, and all that dwell therein.

6 [g] Who can ſtand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

7 The Lord is good [h] *and* as a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But paſſing over *as* with a flood, he will utterly deſtroy the [i] place thereof, and darkneſſe ſhall purſue his enemies.

9 What do ye [k] imagine againſt the Lord? he will make an utter deſtruction: affliction ſhall not riſe up the ſecond time.

10 For *he ſhall come as* unto [l] thorns folden one in another, and as unto drunkards in their drunkenneſſe: they ſhall be devoured as ſtubble fully dried.

11 There [m] cometh one out of thee that imagineth evil againſt the Lord, *even* a wicked counſeller.

12 Thus ſaith the Lord, Though they be [n] quiet, and alſo many, yet thus ſhal they be cut off when he ſhall paſſe by: though I have afflicted thee, I wil afflict thee no more

13 For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

14 And the Lord hath given a commandement concerning thee, that no more of thy name be [o] ſown: out of the houſe of thy gods will I cut off the graven and the molten image: I will make it thy grave for thee, for thou art vile.

15 [*] Behold, upon the mountaines the feet of him that declareth and publiſheth [p] peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſſe thorow thee: he is utterly cut off.

[a] Reade Iſa. 13. 1.

[b] The viſion or revelation, which God commanded Nahum to write concerning the Ninevites.

[c] That is, born in a poore village in the tribe of Simeon.

[d] Meaning, of his glory.

[e] With his he is but angry for a time, but his anger never aſſwageth toward the reprobate, though for a time he defer it.

[f] Thus the wicked would make Gods mercy an occaſion to ſin, but the Prophet willeth them to conſider his force and juſtice.

[g] If al creatures be at Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and thinke by any meanes to eſcape when he provoketh his God to anger?

[h] Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he hath care over them.

[i] Signifying, that God will ſuddenly deſtroy Nineveh, and the Aſſyrians, in ſuch ſort, as they ſhall ly in perpetuall darkneſſe, and never recover their ſtrength again.

[k] He ſheweth that the enterpriſes of the Aſſyrians againſt Iudah and the Church were againſt God, and therefore he would ſo deſtroy them at once, ẏ he ſhould not need to return the ſecond time.

[l] Though the Aſſyrians think themſelves like thorns that prick on all ſides, yet the Lord wil ſet fire on thẽ, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing able to reſiſt him.

[m] Which may be underſtood either of Saneherib, or of the whole body of the people of Nineveh.

[n] Though they think themſelves in moſt ſafty, and of greateſt ſtrẽgth, yet when God ſhall paſſe by, he will deſtroy them: notwithſtanding, he comforteth his Church, and promiſeth to make an end of puniſhing them by the Aſſyrians.

[o] Meaning Saneherib, who ſhould have no more children, but be ſlain in the houſe of his gods, 2 Kings 19.36,37.

[*] *Iſa.* 52. 7. *Rom.* 10. 15.

[p] Which peace the Iewes ſhould enjoy by the death of Saneherib.

CHAP. II.

He deſcribeth the victories of the Caldeans againſt the Aſſyrians.

CHAP.

THe [a] deſtroyer is come before thy face: keep the munition: look to the way: make *thy* loines ſtrong: increaſe *thy* ſtrength mightily.

2 For the Lord hath [b] turned away the glory of Jaakob, as the glory of Iſrael: for the emptiers have emptied them out, and [c] marred their vine branches.

3 The ſhield of his mighty men is made red: [d] the valiant men are in ſcarlet: the charets *ſhalbe as* in the fire, *and* flames in the day of his preparation, and [e] the fir-trees ſhall tremble.

4 The charets ſhall rage in the ſtreets: they ſhall run to and fro in the high wayes: they ſhall ſeem like lamps: they ſhall ſhoot like the lightning.

5 [f] He ſhall remember his ſtrong men: they ſhall ſtumble as they go: they ſhall make haſte to the walls thereof, and the defence ſhalbe prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall melt.

7 And Huzzab *the queen* ſhall be led away captive, and her maids ſhall lead *her* as with the voyce of doves, ſmiting upon their breaſts.

8 But Nineveh is [g] of old like a poole of water: yet they ſhal flee away. Stand, ſtand, *ſhall they cry*: but none ſhall look back.

9 [h] Spoile ye the ſilver, ſpoile the gold: for there is none end of the ſtore, *and* glory of all the pleaſant veſſels.

10 [i] She is empty and void and waſt, and the heart melteth, and the knees ſmite together, and ſorrow is in all loynes, and the faces [k] of them all gather blackneſſe.

11 Where is the [l] dwelling of the lions, and the paſture of the lions whelps? where the lion *and* the lioneſſe walked, *and* the lions whelp, and none made them afraid?

12 The lion did teare in pieces enough for his whelps, and woried for his lioneſſe, and filled his holes with prey, and his dens with ſpoile.

13 Behold, I *come* unto thee, ſaith the Lord of hoſts, and I will burn her charets in the [m] ſmoke, and the ſword ſhall devoure thy young lions, and I will cut off thy ſpoil from the earth, and the voice of thy [n] meſſengers ſhal no more be heard.

CHAP. III.

1 Of the fall of Nineveh. 8 No power can eſcape the hand of God.

O Bloody city, it is all full of lies, *and* robbery, [a] the prey departeth not:

2 The noiſe of a whip, [b] and the noiſe of the moving of the wheeles, and the beating of the horſes, and the leaping of the charets.

3 The horſman lifteth up both the bright ſword, and the glittering ſpeare, and a multitude *is* ſlain, and the dead bodies *are* many: there *is* none end of their corpſes: they ſtumble upon their corpſes,

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations thorow her witchcrafts.

5 Behold, I *come* upon thee, ſaith the Lord of hoſts, and will diſcover thy skirts upon thy face, and will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.

6 And I will caſt filth upon thee, and make thee vile, and will ſet thee as a gazing ſtock.

7 And it ſhall come to paſſe, that al they that look upon thee, ſhall flee from thee, and ſay, Niniveh is deſtroyed, who wil have pitie upon her? where ſhall I ſeek comforters for thee?

8 Art thou better then [d] No, *which was* ful of people? that lay in the rivers, and *had* the waters round about it? whoſe ditch was the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and there *was* none end: Put and Lubim were ‡ her helpers.

10 Yet was ſhe caried away, *and* went into captivity: her yong children alſo were daſhed in pieces at the head of al the ſtreets: and they caſt lots for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelf, and ſhalt ſeek help, becauſe of the enemy.

12 All thy ſtrong cities *ſhall be like* figtrees with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land ſhall be opened unto thine enemies, *and* the fire ſhall devoure thy barres.

14 Draw thee waters for the ſiege: fortifie thy ſtrong holds: go into the clay, and temper the morter: make ſtrong brick.

15 There ſhall the fire devoure thee: the ſword ſhal cut thee off: it ſhal eat thee up lik the [e] locuſts, *though* thou be multiplied lik the locuſts, *and* multiplied like the graſhopper.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the locuſt ſpoileth and flieth away.

17 Thy princes *are* as the graſhoppers, & thy captains as the great graſhoppers which remain in the hedges in the cold day: *but* when the ſun ariſeth, they flee away, and their place is not known where they are.

18 Thy [f] ſhepheards do ſleep, O king of Aſhur: thy ſtrong men lie down: thy people is ſcattered upon the mountaines, and no man gathereth *them*.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruit of thee, ſhall clap the hands over thee: for upon [g] whom hath not thy malice paſſed continually?

[a] That is, Nebuchad-nezzar is in areadineſſe to deſtroy the Aſſyrians: and the Prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.

[b] Seeing God hath puniſhed his own people Iudah and Iſrael, he will now puniſh the enemies by whom he ſcourged them, reade Iſa. 10.12.

[c] Signifying, that the Iſraelites were utterly deſtroyed.

[d] Both to feare the enemie, and alſo that they themſelves ſhould not ſo ſoon eſpie blood one of another to diſcourage them.

[e] Meaning, their ſpeares ſhould ſhake and craſh together.

[f] Then the Aſſyrians ſhall ſeek by all meanes to gather their power, but all things ſhall fail them.

[g] The Aſſyrians will flatter themſelves, and ſay, that Nineveh is ſo ancient that it can never periſh, and is as a fiſh-poole, whoſe waters they that walk on the banks cannot touch, but they ſhall be ſcattered, and ſhall not look back, though men would call them.

[h] God commandeth the enemies to ſpoil Nineveh, and promiſeth them infinit riches and treaſures.

[i] That is, Nineveh, and the men thereof ſhall be after this ſort.

[k] Read Ioel 2.6.

[l] Meaning, Nineveh, whoſe inhabitants were cruell like the lions, and given to all oppreſſion, and ſpared no violence or tyranny to provide for their wives and children.

[m] That is, aſſoon as my wrath beginneth to kindle.

[n] Signifying the heralds, which were accuſtomed to proclaim war. Some reade, of thy gum teeth wherewith Nineveh was wont to bruiſe the bones of the poore.

[a] It never ceaſeth to ſpoile and rob.

[b] He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhall be in beating the ground, when they come againſt the Aſſyrians.

[c] He compareth Nineveh to an harlot, which by her beauty and ſubtilty entiſeth yong men and bringeth them to deſtruction.

[d] Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

‡ Or, thine.

[e] Signifying, that Gods judgements ſhould ſuddenly deſtroy the Aſſyrians as theſe vermine are with rain or change of weather.

[f] Thy princes and counſellers.

[g] Meaning, that there was no people to whom the Aſſyrians had not done hurt.

HABAKKVK.

THE ARGUMENT.

THe Prophet complaineth unto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and cruelty, and yet can ſee none end. Therfore he had this revelation ſhewed him of God, that the Caldeans ſhould come and take them away captives, ſo that they could look for none end of their troubles as yet, becauſe of their ſtubbornnes and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and cruelty ſhall be at height: wherefore he exhorteth the faithfull to patience by his own example, and ſheweth them a form of prayer, wherewith they ſhould comfort themſelves.

CHAP. I.

2 A complaint againſt the wicked that perſecute the juſt.

THe burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhal I crie, and thou wilt not hear! *even* cry out unto thee [a] for violence, and thou wilt not helpe!

3 Why doſt thou ſhew me iniquitie, and cauſe me to behold ſorrow? for ſpoiling, and violence *are* before me: and there are that raiſe up ſtrife and contention.

4 Therefore the Law is diſſolved, and judgement doth never goe forth: for the wicked doth [b] compas about the righteous: therefore [c] wrong judgement proceedeth.

5 Behold among the heathen, and regard and wonder, *and* marvell: for I will worke a work in your daies: [d] ye will not beleeve it, though it be told you.

6 For loe, I raiſe up the Caldeans, that bitter and furious nation, which ſhall goe upon the breadth of the land to poſſeſſe the dwelling places *that are* not theirs.

7 They are terrible and fearefull: [e] their judgement and their dignitie ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter then the leopards, and are more fierce then the woolves in the *evening: and their horſmen are many: and their horſmen ſhal come from far: they ſhall flee as the eagle haſting to meat.

9 They come all to ſpoile: before their faces *ſhall be* an [f] Eaſt winde, and they ſhall gather the captivity, [g] as the ſand.

10 And they ſhall mock the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take a courage, and tranſgreſſe and do wickedly, *imputing* this their power unto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we ſhall [k] not dy: O Lord, thou haſt ordained them for judgement, and O God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of pure eyes, and canſt not ſee evill: thou canſt not behold wickednes: wherefore doſt thou look upon the tranſgreſſors, *and* holdeſt thy tongue when the wicked devoureth the man, that is more righteous then he?

14 And makeſt men as the [l] fiſhes of the ſea, *and* as the creeping things, that have no ruler over them?

15 They take up all with the angle: they catch it in their net, and gather it in their yarne, whereof they rejoyce and are glad.

16 Therefore they ſacrifice unto their [m] net, and burn incenſe unto their yarn, becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore ſtretch out their net and not ſpare continually to ſlay [n] the nations?

CHAP. II.

2 A viſion, 5 Againſt pride, covetouſneſſe, drunkenneſſe, and idolatrie.

I Will ſtand upon my [a] watch, and ſet me upon the tower, and will look and ſee what he would ſay unto me, and what I ſhal anſwer to him that rebuketh me.

2 And the Lord anſwered me, and ſaid, Write the viſion, and make it plaine upon tables, that he may run [b] that readeth it.

3 For the viſion *is* yet for an appointed time, but at the [c] laſt it ſhall ſpeake, and not lie: though it tarie, waite: for it ſhall ſurely come, *and* ſhall not ſtay.

4 Behold, [d] he that lifteth up himſelf, his minde is not upright in him, but the juſt ſhal live by his faith:

5 Yea, indeed the proud man *is as* [e] he

[a] The Prophet complaineth unto God, & bewaileth that among the Jewes is left none equity or brotherly love: but in ſtead hereof reigneth cruelty, theft, contention, and ſtrife.

[b] To ſuppres him, if any ſhould ſhew himſelf zealous of Gods cauſe.

[c] Becauſe the judges which ſhould redreſſe this exceſſe, are as evill as the reſt.

[d] As in times paſt you would not beleeve Gods word, ſo ſhall ye not now beleeve ẏ ſtrange plagues which are at hand.

[e] They themſelves ſhall be your judges in this cauſe, and none ſhal have authority over them to controll them.

* *Zeph.* 3.3.

[f] For the Jewes moſt feared this winde, becauſe it deſtroyed their fruits.

[g] They ſhall be ſo many in number.

[h] They ſhall caſt up mounts againſt it.

[i] The prophet comforteth the faithfull, that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent, attributing the praiſe hereof to their idols.

[k] He aſſureth the godly of Gods protection, ſhewing that the enemy can do no more then God hath appointed, & alſo that their ſins required ſuch a ſharp rod.

[l] So that the great devoureth the ſmall, and the Caldeans deſtroy all the world.

[m] Meaning, that the enemies flatter themſelves, and glory in their own force, power and wit.

[n] Meaning, that they ſhould not.

[a] I will renounce mine own judgement, and onely depend on God, to be inſtructed what I ſhal anſwer them that abuſe my preaching, and to be armed againſt all temptations.

[b] Write it in great letters, that he that runneth may reade it.

[c] Which contained the deſtruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans haſty affection, yet the iſſue of both is certain at his time appointed.

[d] To truſt in himſelf, or in any worldly thing is never to be quiet: for the onely reſt is to ſtay upon God by faith, Rom.1.17. Gal.3.11. Hebr.10.38.

[e] He compareth the proud, and covetous man to a drunkard that is without reaſon and ſenſe, whom God wil puniſh and make him a laughing ſtock to al the world: and this he ſpeaketh for the comfort of the godly, and againſt the Caldeans.

that tranſgreſſeth by wine: therefore ſhall he not endure, becauſe he hath enlarged his deſire as the hell, and is as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all theſe take up a parable againſt him, and a tanting proverb againſt him, and ſay, Ho, he that increaſeth *that which is* not his? [f] how long? and he that ladeth himſelf with thick clay?

7 Shall [g] they not riſe up ſuddenly, that ſhall bite thee? and awake, that ſhall ſtirre thee? and thou ſhalt be their prey?

8 Becauſe thou haſt ſpoiled many nations, al the remnant of the people ſhal ſpoile thee, becauſe of mens blood, and for the wrong *done* in the land, in the city, and unto all that dwell therein.

9 Ho, he that coveteth an evill coveteouſnes to his houſe, that he may ſet his neſt on high to eſcape from the power of evill.

10 Thou [h] haſt conſulted ſhame to thine own houſe, by deſtroying many people, and haſt ſinned againſt thine own ſoul.

11 For the [i] ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwer it.

12 Wo unto him that buildeth a town with blood, & erecteth a city by iniquitie.

13 Behold, is it not of the [k] Lord of hoſts that the people ſhal labour in the very fire? the people ſhall even weary themſelves for very vanity.

14 For the earth ſhall [l] be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.

15 Wo unto him that giveth his neghbour [m] drink: thou joyneſt thine heate, and makeſt *him* drunken alſo, that thou mayeſt ſee their privities.

16 Thou art filled with ſhame [n] for glory: drink thou alſo, and be made naked: the cup of the Lords right hand ſhall be turned unto thee, and ſhamefull ſpewing *ſhalbe* for thy glory.

17 For the [o] cruelty of Lebanon ſhall cover thee: ſo ſhall the ſpoile of the beaſts, which made them afraid becauſe of mens blood, and for the wrong *done* in the land, in the city, and unto all that dwel therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, truſt therein, when he maketh dumbe idols.

19 Wo unto him that ſaith to the wood, Awake, *and* to the dumbe ſtone, Riſe up, it ſhal teach thee: [q] behold, it is laid over with gold and ſilver: and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keep ſilence before him.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I have heard thy voyce, *and* was afraid: O Lord, revive thy [c] work in the mids of the people, in the mids of the yeares make it known: in wrath remember mercy.

3 God cometh from [d] Teman, and the Holy one from mount Paran, Selah. His glory covereth the heavens, and the earth is full of his praiſe,

4 And *his* brightneſſe was as the light: [e] he had horns *coming* out of his hands, and there was the hiding of his power.

5 Before him went the peſtilence, and burning coales went out before his feet.

6 He ſtood and meaſured the earth: he beheld and diſſolved the nations, and the everlaſting mountaines were broken, *and* the ancient hills did bow: his [f] wayes *are* everlaſting.

7 [g] For *his* iniquity I ſaw the tents of Cuſhan, *and* the curtaines of the land of Midian did tremble.

8 Was the Lord angry againſt the [h] rivers? or was thine anger againſt the floods? or was thy wrath againſt the ſea, that thou didſt ride [i] upon thine horſes? thy charets brought ſalvation.

9 Thy [k] bow was manifeſtly reveiled, *and* the [l] oathes of the tribes *were* a ſure word, Selah: thou [m] didſt cleave the earth with rivers.

10 The mountaines ſaw thee, and they trembled: the ſtreame of the water [n] paſſed by: the deep made a noiſe, and lift up his hand on high.

11 The [o] ſun *and* moon ſtood ſtill in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright ſhining of thy ſpeares.

12 Thou trodeſt down the land in anger, *and* didſt threſh the heathen in diſpleaſure.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine [q] Annointed: thou haſt wounded the head of the houſe of the wicked, and diſcoveredſt the foundations unto the [r] neck, Selah.

14 Thou didſt [s] ſtrike thorow with his own ſtaves the heads of his villages: they came out as a whirlwind to ſcatter me: the rejoycing *was* as to devoure the poore ſecretly.

15 Thou didſt walk in the ſea with thine horſes upon the heape of great waters.

16 When I [t] heard, my belly trembled: my lips ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelf, that I might reſt in [v] the day of trouble:

[f] Signifying, that all the world ſhall wiſh the deſtruction of tyrants, and that by their oppreſſion and coveteouſneſſe, they heape but upon themſelves more heavy burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians.

[h] Signifying, that the covetous man is the ruine of his own houſe, when as he thinketh to enrich it by cruelty and oppreſſion.

[i] The ſtones of the houſe ſhall cry, and ſay, that they are built of blood, and the wood ſhall anſwer, and ſay the ſame of it ſelf.

[k] Meaning, that God will not defer his vengeance long, but will come and deſtroy al their labours, as though they were conſumed with fire.

[l] In the deſtruction of the Babylonians his glory ſhall appeare through all the world.

[m] He reprocheth thus the king of Babylon, who as he was drunken with covetouſneſſe and cruelty, ſo he provoked others to the ſame, and inflamed them by his rage, and ſo in the end brought them to ſhame.

[n] Whereas thou thoughteſt to have glory of theſe thy doings, they ſhall turn to thy ſhame, for thou ſhalt drink of the ſame cup with others in thy turn.

[o] Becauſe the Babylonians were cruell, not onely againſt other nations, but alſo againſt the people of God, which is meant by Lebanon, and the beaſts therein, he ſheweth that the like cruelty ſhall be executed againſt them.

[p] He ſheweth that the Babylonians gods could nothing availe them: for they were but blocks and ſtones, reade Jer. 10. 8.

[q] If thou wilt conſider what it is, and how that it hath neither breath nor life, but is a dead thing.

[a] The prophet inſtructeth his people to pray unto God, not onely for their great ſins, but alſo for ſuch as they had committed of ignorance.

[b] Thus the people were afraid, when they heard Gods threatnings, and prayed.

[c] That is, the ſtate of thy Church which is now ready to periſh before it come to half a perfect age, which ſhould be under Chriſt.

[d] Teman and Paran were neere Sinai where the law was given: whereby is ſignified, that his deliverance was as preſent now, as it was then

[e] Whereby is meant, a power that was joyned with his brightneſſe, which was hid to the reſt of the world, but was revealed in mount Sinai to his people, Pſal. 31. 16.

[f] Signifying, that God hath wonderfull meanes, and ever had a marveilous power when he would deliver his Church.

[g] The iniquity of the king of Syria in vexing thy people, was made manifeſt by thy judgment, to the comfort of thy Church, Judg. 3. 10. and alſo of the Midianites, which deſtroyed themſelves Iudg. 7. 22.

[h] Meaning, that God was not angry with the waters, but that by this meanes he would deſtroy his enemies and deliver his Church.

[i] And ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies.

[k] That is, thy power.

[l] For he had not onely made a covenant with Abraham, but renewed it with his poſterity.

[m] Reade Num. 20. 11.

[n] He alludeth to the red ſea, and Iordē, which gave paſſage to Gods people, and ſhewed ſignes of their obedience, as it were by lifting up of their hands.

[o] As appeareth, Ioſh. 10. 12.

[p] According to thy commandment the ſun was directed by the weapons of thy people, that fought in thy cauſe as though it durſt not go forward.

[q] Signifying, that there is no ſalvation, but by Chriſt.

[r] From the top to the toe thou haſt deſtroyed the enemies.

[s] God deſtroyed his enemies both great and ſmal with their own weapons, though they were never ſo fierce againſt his Church.

[t] He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of Gods judgements.

[v] He ſheweth that the faithfull can never have true reſt, except they feel before the weight of Gods judgements.

for when he cometh up [x] unto the people, he ſhall deſtroy them.

17 For the figtree ſhal not flouriſh, neither ſhal fruit *be* in the vines: the labour of the Olive ſhall faile, and the fields ſhall yeeld no meat: the ſheep ſhalbe cut off from the fold, and there ſhalbe no bullock in the ſtals.

18 But I will rejoyce in the Lord: I will joy [y] in the God of my ſalvation.

19 The Lord God *is* my ſtrength: he will make my feet like Hindes *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on Neginothai.

[x] That is, the enemy: but the godly ſhall be quiet, knowing that al things ſhall turn to good unto them.

[y] He declareth wherein ſtandeth the comfort and joy of the faithful, though they ſee never ſo great afflictions prepared.

[z] The chief ſinger upon the inſtruments of muſick ſhall have occaſion to praiſe God for this great deliverance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, ſhewing that their countrey ſhould be utterly deſtroyed, and they caried away captives by the Babylonians. Yet for the comfort of the faithfull, he propheci-ed of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians, and others, to aſſure them that God had a continuall care over them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſſions: ſo he exhorteth the godly to patience, and to truſt to finde mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

CHAP. I.

Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatry.

THe word of the Lord, which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the dayes of * Joſiah, the ſon of * Amon king of Judah.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] fowles of the heaven, and the fiſhes of the ſea, and ruines *ſhall be* to the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] Chemarims with the Prieſts,

5 And them that worſhip the hoſt of heaven upon the houſe tops, and them that worſhip and ſweare by the Lord, and ſware by [c] Malcham,

6 And them that are turned back from the Lord, and thoſe that have not ſought the Lord nor inquired for him.

7 Be ſtill at the preſence of the Lord God, for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, *and* hath ſanctified his gueſts.

8 And it ſhall be in the day of the Lords ſacrifice, that I will viſit the princes and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I viſit al thoſe that [e] daunce upon the threſholds ſo proudly, which fill their maſters houſes by cruelty and deceit.

10 And in that day, ſaith the Lord, there *ſhall be* a noiſe, *and* crie from the [f] fiſh-gate, and an howling from the ſecond *gate*, and a great deſtruction from the hills.

11 Howle ye inhabitants of the [g] low place: for the company of the merchants is deſtroyed: all they that beare ſilver, are cut off.

12 And at that time will I ſearch Jeruſalem with [h] lights, and viſit the men that are froſen [i] in their dregs, and ſay in their hearts, The Lord will neither do good nor do evill.

13 Therefore their goods ſhall be ſpoyled, and their houſes waſt: * they ſhall alſo build houſes, but not inhabit *them*, and they ſhal plant vineyards, but not drink the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and haſteth greatly, *even* the voice of the day of the Lord: the [k] ſtrong man ſhall crie there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heavineſſe, a day of deſtruction and deſolation, a day of obſcurity and darkneſſe, a day of clouds and blackneſſe,

16 A day of the trumpet and alarm againſt the ſtrong cities, and againſt the high towers.

17 And I will bring diſtreſſe upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the dung.

18 * Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords wrath, but the * whole land ſhall be devoured by the fire of his jelouſie: for he

* 2 *Kings* 22. 1.
* 2 *Kings* 21. 19.

[a] Not that God was angry with theſe dumbe creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

[b] Which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar chaplens, reade 2 Kings 23. 5. Hoſea 10. 5.

[c] He alludeth to their idole Molech which was forbidden, Levit. 20. 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idols, and ſerve them: which halting is here condemned, as Ezek. 20.39. 1 King. 18. 21. 2 King. 17.33

[d] Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to win their favour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

[e] He meaneth the ſervants of the rulers which invade other mens houſes, and rejoyce, and leap for joy, when they can get any prey to pleaſe their maſter withall.

[f] Signifying, that all the corners of the citie of Ieruſalem ſhould be full of trouble.

[g] This is meant of the ſtreet of the merchants which was lower then the reſt of the place about it.

[h] So that nothing ſhall eſcape me.

[i] By their proſpe-titie they are hardned in their wickedneſſe.

* *Deut.* 28. 30. *Amos* 5. 11.

[k] They that truſted in their own ſtrength and contemned the Prophets of God.

* *Ier.* 30. 7. *Ioel* 2. 11. *Amos* 5. 18.

* *Ezek.* 7. 19.

* *Chap.* 3. 8.

he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1 He moveth to return to God, 5 Propheſying deſtruction againſt the Philiſtims, Moabites and others.

GAther [a] your ſelves, even gather you, O nation not worthy to be beloved,

2 Before the decree come forth, *and ye be* as chaff that paſſeth in a day, *and* before the fierce wrath of the Lord come upon you, *and* before the day of the Lords anger come upon you.

3 Seek ye the Lord all the meek of the earth, which [b] have wrought his judgment: ſeek righteouſneſſe, ſeek lowlineſſe, if ſo be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhall be forſaken, and Aſhkelon deſolate: they ſhall drive out Aſhdod at the noon day, and Ekron ſhal be rooted up.

5 Wo unto the inhabitants of the Sea [d] coaſt: the nation of the Cherethims, the word of the Lord *is* againſt you: O Canaan, the land of the Philiſtims, I wil even deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhal be dwellings *and* cottages for ſhepheards and ſheepfolds.

7 And *that* coaſt ſhall be for the [e] remnant of the houſe of Judah to feed thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lord their God ſhall viſit them, and turn away their captivity.

8 I have heard the reproch of Moab, and the rebukes of the children of Ammon, wherby they upbraided my people, & [f] magnified themſelves againſt their borders.

9 Therefore, as I live, ſaith the Lord of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorah, *even* the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folk ſhall ſpoil them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they have for their pride, becauſe they have reproched, and magnified themſelvns againſt the Lord of hoſts people.

11 The Lord *will be* terrible unto them: [g] for he will conſume all the gods of the earth, & every man ſhall worſhip him from his place, *even* all the Iſles of the heathen.

12 Ye Morians alſo ſhall be ſlain by my ſword with them.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſhur, and will make Nineveh deſolate, *and* waſte like a wilderneſſe.

14 And flocks ſhall lie in the mids of her, and all the beaſts of the nations, and the [h] pelicane, and the ‡ owle ſhall abide in the upper poſts of it: the voice *of birds* ſhall ſing in the windows, *and* deſolations *ſhall be* upon the poſts: for the cedars are uncovered.

15 This is the [i] rejoycing city that dwelt careleſſe, that ſaid in her heart, I am, and there *is* none beſides me: how is ſhe made waſte, and the lodging of the beaſts! every one that paſſeth by her, ſhall hiſſe, and wag his hand.

CHAP. III.

4 Againſt the governours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WO to her that is filthy and polluted, to the robbing [a] city.

2 She heard not the voyce: ſhe received not correction: ſhe truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her *are* as roaring * Lyons: her judges *are* as * Wolves in the evening, *which* [b] leave not the bones till the morrow.

4 Her Prophets are light *and* wicked perſons: her prieſts have polluted the Sanctuary: they have wreſted the law.

5 The [c] juſt Lord *is* in the mids thereof: he will do none iniquity: every morning doth he bring his judgement to light, he faileth not: but the wicked will not learn to be aſhamed.

6 I have [d] cut off the nations: their towers are deſolate: I have made their ſtreets waſte, that none ſhall paſſe by: their cities are deſtroyed without man *and* without inhabitant.

7 I ſaid, Surely thou wilt feare me: thou wilt receive inſtruction: ſo their dwelling ſhould not be deſtroyed howſoever I viſited them, but [e] they roſe early *and* corrupted all their works.

8 Therefore [f] waite ye upon me, ſaith the Lord, untill the day that I riſe up to the prey: for I am determined to gather the nations, and that I will aſſemble the kingdomes to poure upon them mine indignation, *even* all my fierce wrath: for all the earth ſhall be devoured with the fire of my jelouſie.

9 Surely [g] then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him † with one conſent.

10 From beyond the rivers of Ethiopia, the [h] daughter of my diſperſed, praying unto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed, for [i] all thy works, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the mids of thee them that rejoyce of thy pride, and thou ſhalt no more be proud of mine holy mountain.

12 Then will I leave in the mids of thee

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[a] He exhorteth thẽ to repentance and willeth them to deſcend into themſelves and gather themſelves together, leſt they be ſcattered like chaff.

[b] That is, which have lived uprightly and godly, according as he preſcribeth by his word.

[c] He comforteth the faithful in that, that God would change his puniſhments from them unto the Philiſtims their enemies and other nations.

[d] That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Jews, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be ſlain.

[e] He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

[f] Theſe nations preſumed to take from the Jews that countrey which the Lord had given them.

[g] When he ſhall deliver his people and deſtroy their enemies and idols, his glory ſhal ſhine throughout all the world.

[h] Read Iſa. 34.11.

‡ Or, hedgeh og.

[i] Meaning, Nineveh, which rejoycing ſo much of her ſtrength and proſperity, ſhould be thus made waſt, and Gods people delivered.

[a] That is, Ieruſalem.

* Ezek. 22.25,27. Mich. 3.11.

* Habak. 1.8.

[b] They are ſo greedy that they eat up bones and all.

[c] The wicked thus boaſted that God was ever among them, but the Prophet anſwereth, that that cannot excuſe their wickedneſſe: for God wil not beare with their ſinnes: yet that he did patiently abide, and ſent his prophets continually to call them to repentãce, but he profited nothing.

[d] By the deſtruction of other nations he ſheweth that the Iewes ſhould have learned to feare God.

[e] They were moſt earneſt and ready to do wickedly.

[f] Seeing ye will not repent, you ſhall look for my vengeance as well as other nations.

[g] Leſt any ſhould think then ẏ Gods glory ſhould have periſhed when Iudah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.

† Ebr. with one ſhoulder, as Hoſ. 6.9.

[h] That is, the Iews ſhall come as well as the Gentiles: which is to be underſtood under the time of the Goſpel.

[i] For they ſhall have full remiſſion of their ſins: and the hypocrites which boaſted of the temple, which was alſo thy pride in times paſt, ſhall be taken from thee.

an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall do none iniquity, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall be fed and lie down, and none ſhall make them afraid.

14 Rejoyce, O daughter Zion: be ye joyfull, O Iſrael: be glad and rejoyce with all *thine* heart, O daughter Jeruſalem.

15 The Lord hath taken away thy [k] judgments: he hath caſt out thine [l] enemy: the king of Iſrael, *even* the Lord *is* in the mids of [m] thee: thou ſhalt ſee no more evill.

16 In that day it ſhall be ſaid to Jeruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the mids of thee *is* mighty: he wil ſave, he wil rejoyce over thee with joy: he will quiet himſelf in [n] his love: he will rejoyce over thee with joy.

18 After a certain time will I gather the afflicted that were of thee, *and* them that bare the reproch for [o] it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will [p] ſave her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [q] lands of their ſhame.

20 At that time I wil bring you again, and then will I gather you: for I will give you a name and praiſe among all the people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

[k] That is, the puniſhment for thy ſin.

[l] As the Aſſyrians, Caldeans, Egyptians. and other nations.

[m] To defend thee as by thy ſinnes thou haſt put him away, and left thy ſelf naked, as Exo. 32. 25.

[n] Signifying, that God delighteth to ſhew his love and great affection toward his Church.

[o] That is, them that were had in hatred, and reviled for the Church, and becauſe of their religion.

[p] I will deliver the Church which now is afflicted, as Micah 4. 6.

[q] As among the Aſſyrians and Caldeans which did mock them and put them to ſhame.

HAGGAI.

THE ARGVMENT.

WHen the time of the ſeventy yeares captivity prophecied by Jeremiah, was expired, God raiſed up Haggai, Zechariah, and Malachi to comfort the Jewes, and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellency ſtood in Chriſt. And becauſe that all were given to their own pleaſures and commodities, he declareth that that plague of famine, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, foraſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple again.

IN the ſecond yeare of king [a] Darius, in the ſixt month, the firſt day of the moneth, cam the word of the Lord (by the miniſtery of the Prophet Haggai) unto [b] Zerubbabel the ſon of Shealtiel, a prince of Judah, and to Jehoſhua the ſon of Jehozadak the high Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not yet come, that [c] the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſtery of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwel in your [d] ſieled houſes, and this Houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoſts, Conſider your own wayes in your hearts.

6 [e] Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled: ye clothe you, but ye be not warm: and he that earneth wages, putteth the wages into a broken bag.

7 Thus ſaith the Lord of hoſts, Conſider your own wayes in your hearts.

8 Go [f] up to the mountain and bring wood, and build this houſe, and [g] I will be favourable in it, and I will [h] be glorified, ſaith the Lord.

9 Ye looked for much, and lo, *it came* to little: & when ye brought it home, I did blow [i] upon it. And why, ſaith the Lord of hoſts? Becauſe of mine Houſe that is waſt, and ye run every man to his own houſe.

10 Therefore the heaven over you ſtayed it ſelf from dew, and the earth ſtayed her fruit.

11 And I called for a drought upon the land, and upon the mountaines, and upon the corn, and upon the wine, and upon the oyl, upon *al* that the ground bringeth forth:

both

[a] Who was the ſon of Hyſtaſpis, and the third king of the Perſians, as ſome think.

[b] Becauſe the building of the temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies, and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhal we think of other governours, whoſe doings are either againſt God, or very cold in his cauſe?

[c] Not that they condemned the building thereof, but they preferred policy & private profit to religion, being content with ſmall beginnings.

[d] Shewing, ÿ they ſought not onely their neceſſities, but their very pleſures before Gods honour.

[e] Conſider the plagues of God upon you for preferring your policies to his religion, and becauſe ye ſeek not him firſt of all.

[f] Meaning, that they ſhould leave off their own commodities and go forward in the building of Gods Temple, and in the ſetting forth of his religion.

[g] That is, I will heare your prayers according to my promiſe, 1 Kings 8. 21, 29.

[h] That is, my glory ſhall be ſet forth by you.

[i] And ſo bring it to nothing.

both upon men and upon cattell, and upon all the labour of the hands.

12 When Zerubbabel the ſon of Shealtiel, and Jehoſhua the ſon of Jehozadak the high Prieſt with all the remnant of the people, heard the [k] voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred up [l] the ſpirit of Zerubbabel, the ſon of Shealtiel, a prince of Judah, and the ſpirit of Jehoſhua the ſon of Jehozadak the high Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the work in the houſe of the Lord of hoſts their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twenty day of the ſixt moneth, in the ſecond yeare of king Darius,

2 In the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the Lord by the miniſtery of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſon of Shealtiel prince of Judah, and to Jehoſhua the ſon of Jehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [a] Houſe in her firſt glory, and how do you ſee it now? is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Jehoſhua, ſon of Jehozadak the high Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and [b] do it: for I am with you, ſaith the Lord of hoſts,

6 *According* to the word that I covenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remain among you: feare ye not,

7 For thus ſaith the Lord of hoſts, [c] Yet a little while, and I will ſhake the heavens and the earth, and the ſea, and the dry land:

8 And I will move all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.

9 The [e] ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts.

10 The glory of this laſt houſe ſhall be greater then the firſt, ſaith the Lord of hoſts: and in this place will I give [f] peace, ſaith the Lord of hoſts.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the ſecond yeare of Darius, came the word of the Lord unto the Prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoſts, Aske now the Prieſts *concerning* the Law, and ſay,

13 If one beare [g] holy fleſh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, ſhal it be holy? And the Prieſts anſwered, and ſaid, No.

14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it be unclean? And the Prieſts anſwered, and ſaid, It ſhall be unclean.

15 Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaith the Lord: and ſo *are* all the works of their hands, and that which they offer here, is unclean.

16 And now, I pray you conſider in your minds, from this [h] day, and afore, *even* afore a ſtone was laid upon a ſtone in the Temple of the Lord:

17 [i] Before theſe things were, when one came to an heape of twenty *meaſures*, there were but ten: when one came to the wine-preſſe for to draw out fifty *veſſels* out of the preſſe, there were but twenty.

18 I ſmote you with blaſting, and with mildeaw, and with haile, in al the labours of your hands: yet you *turned* not to me, ſaith the Lord.

19 Conſider, I pray you, in your minds, from [k] this day, and afore from the foure and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the Lords Temple was laid: conſider it in your minds.

20 Is the [l] ſeed yet in the barn? as yet the vine, and the fig-tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I bleſſe *you*.

21 And again the word of the Lord came unto Haggai in the foure and twentieth *day* of the moneth, ſaying,

22 Speak unto Zerubbabel the prince of Judah, and ſay, I [m] will ſhake the heavens and the earth,

23 And I will overthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will overthrow the charets, and thoſe that ride in them, and the horſe and the riders ſhall come down, every one by the ſword of his brother.

24 In that day, ſaith the Lord of hoſts, will I take thee, O Zerubbabel my ſervant, the ſonne of Shealtiel, ſaith the Lord, and will make thee as a [o] ſignet: for I have choſen thee, ſaith the Lord of hoſts.

[k] This declared that God was the authour of the doctrine, and that he was but the miniſter, as Exod. 14. 31 Judg. 7. 20. Acts 15. 28.

[l] Which declareth that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts and give them new ſpirits, John 6. 44.

[a] For the people according, as Iſa. 32. 11. and Ezek. 41. 1. had prophecied, thought this temple ſhould have been more excellent then Salomons temple which was deſtroyed by the Babylonians, but the Prophets meãt the ſpirituall temple, the Church of Chriſt.

[b] That is, go forward in building the temple.

[c] He exhorteth them to patience. though they ſee not as yet this temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

[d] Meaning Chriſt, whom all ought to look for & deſire, or by deſire, he may ſignifie al precious things, as riches and ſuch like.

[e] Therefore when his time cometh, he can make al the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond temple doth not ſtand in material things, neither can be built.

[f] Meaning all ſpirituall bleſſings & felicitie purchaſed by Chriſt, Phil. 4. 7.

[g] That is, the fleſh of the ſacrifices, whereby he ſignifieth that ẏ thing which of it ſelf is good cannot make another thing ſo, and therefore they ought not to juſtifie themſelves by their ſacrifices and ceremonies: but contrary, he that is unclean and not pure of heart, doth corrupt thoſe things and make them deteſtable unto God, which elſe are good and godly.

[h] Conſider how God did plague you with famine afore you began to build the temple.

[i] That is, before the building was begun.

[k] From the time they began to build the temple, he promiſed that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

[l] He exhorteth them to patience and to abide till the harveſt came, and then they ſhould ſee Gods bleſſings.

[m] I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

[n] Hereby he ſheweth that there ſhall be no let nor hinderance when God will make this wonderfull reſtitution of his Church.

[o] Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirm the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent unfainedly, and not abuſe this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithfull ſhould have from death and ſin by Chriſt. But becauſe they ſtill remained in their wickednes, and coldneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he ever mixeth the promiſe of grace, that they might by this meanes be prepared to receive Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

2 He exhorteth the people to return to the Lord, and to eſchew the wickedneſſe of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeare of [a] Darius, came the word of the Lord unto [b] Zechariah the ſon of Berechiah, the ſon of Iddo, the Prophet, ſaying,

2 The Lord hath been [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, [d] Turn ye unto me, ſaith the Lord of hoſts, and I wil turn unto you, ſaith the Lord of hoſts.

4 Be ye not as your fathers, unto whom the former * Prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn you now from your evill wayes, and from your wicked works: but they would not heare, nor hearken unto me, ſaith the Lord.

5 Your fathers, where [e] are they? and do the Prophets live for ever?

6 But did not my words and my ſtatutes, which I commanded by my ſervants the Prophets, take hold of [f] your fathers? and [g] they returned, and ſaid, As the Lord of hoſts hath determined to do unto us, according to our own wayes, and according to our works, ſo hath he dealt with us.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth [h] Shebat, in the ſecond yeare of Darius, came the word of the Lord unto Zechariah the ſon of Berechiah, the ſon of Iddo the Prophet, ſaying,

8 I [i] ſaw by night, and behold [k] a man riding upon a red horſe, & he ſtood among the myrrhe trees, that were in a bottome, and behinde him were there [l] red horſes ſpeckled and white.

9 Then ſaid I, O my Lord, what are theſe? And the Angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrrthe trees, anſwered, and ſaid, Theſe are they whom the Lord hath ſent to go thorow the world.

11 And they anſwered the Angel of the Lord, that ſtood among the myrrhe trees, and ſaid, we have gone throw the world: and behold, all the world ſitteth ſtill, and is at reſt.

12 Then the [m] Angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou be unmercifull to Jeruſalem, and to the cities of Judah, with whom thou haſt been diſpleaſed now theſe threeſcore and ten yeares?

13 And the Lord anſwered the Angel that talked with me, with good words *and* comfortable words.

14 So the Angel that communed with me, ſaid unto me, Cry thou, and ſpeake, Thus ſaith the Lord of hoſts, I am [n] jelous over Jeruſalem and Zion with a great zeale,

15 And am greatly angry againſt the careleſſe heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will return unto Jeruſalem with tender mercie: mine houſe ſhall be builded in it, ſaith the Lord of hoſts, and a line [p] ſhall be ſtretched upon Jeruſalem.

17 Crie yet and ſpeake, Thus ſaith the Lord of hoſts, My cities ſhall yet [q] be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Jeruſalem.

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[a] Who was the ſon of Hyſtaſpis.

[b] This was not that Zechariah whereof is mention, 2 Chron. 24. 20. but had the ſame name, and is called the ſon of Berechiah, as he was, becauſe he came of thoſe progenitors, as of Iojada or Berechiah and Iddo.

[c] He ſpeaketh this to feare them with Gods judgements that they ſhould not provoke him as their fathers had done, whom he ſo geievouſly puniſhed.

[d] Let your fruits declare that you are Gods people, and that he hath wrought in you by his ſpirit and mortified you: for elſe man hath no power to return to God, but God muſt convert him, as Ier. 31. 18 Lament. 5. 21. Iſa. 21. 8. and 31. 6. and 45. 21.

* *Ier.* 3. 12. *Ezek.* 18. 30. *Hoſe.* 14. 2. *Ioel* 2. 12.

[e] Though your fathers be dead, yet Gods judgements in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for ever, 2 Pet. 1. 15.

[f] Seeing ye ſaw the force of my doctrine in puniſhing your fathers why do not ye feare the threatnings contained in the ſame, and declared by my Prophets?

[g] As men aſtoniſhed with my judgements, and not that they were touched with true repentance.

[h] Which containeth part of Ianuary and part of February.

[i] This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eyes which is here meant by the night, by the bottom, & by the mirrhe trees which are ſo black, and give a darke ſhadow: yet he compareth God to a king, who hath his poſts and meſſengers abroad, by whom he ſtill worketh his purpoſe, & bringeth his matters to paſſe.

[k] Who was the chief among the reſt of the horſ-men.

[l] Theſe ſignified the divers offices of Gods Angels by whom God ſometime puniſheth, and ſometime comforteth, and bringeth forth his works in divers ſorts.

[m] That is, Chriſt the Mediatour prayed for the ſalvation of his Church, which was now troubled when all the countreys about them were at reſt.

[n] Though for a time God deferre his help and comfort from his Church, yet this declareth that he loveth them ſtill moſt dearely, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them his help is ever ready.

[o] In deſtroying the reprobate I ſhewed my ſelf but a little angry toward my Church but the enemy would have deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

[p] To meaſure out the buildings.

[q] The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to contain theſe bleſſings that God will ſend, but ſhall even breake for fulneſſe.

18 Then lift I up mine eyes and ſaw, and behold, [r] four hornes:

19 And I ſaid unto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the hornes which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four [ſ] carpenters.

21 Then ſaid I, What come theſe to do? And he anſwered, and ſaid, Theſe are the hornes, which have ſcattered Judah, ſo that a man durſt not lift up his head: but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift up their horne over the land of Judah, to ſcatter it.

[r] Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

[ſ] Theſe Carpenters or Smithes are Gods inſtruments, which with their mallets and hammers break theſe hard and ſtrong hornes which would overthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to break it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift up mine eyes again and looked, and behold, a [a] man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth: and another Angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this [b] yong man, and ſay, [c] Jeruſalem ſhall be inhabited without wals, for the multitude of men and cattell therein:

5 For I, ſaith the Lord, will be unto her a wall of [d] fire round about, and will [e] be the glory in the mids of her.

6 Ho, ho, *come* [f] *forth*, and flee from the land of the North, ſaith the Lord: for I have ſcattered you into the foure [g] winds of the heaven, ſaith the Lord.

7 [h] Save thy ſelf, O Zion, that dwelleſt with the daughter of Babel,

8 For thus ſaith the Lord of hoſts, After *this* [i] glory hath he ſent me unto the nations, which ſpoiled you: for he that toucheth you, toucheth the [k] apple of his eye,

9 For behold, I will lift up mine hand [l] upon them: and [m] they ſhall be a ſpoile to thoſe that ſerved them, and ye ſhall know that the Lord of hoſts hath [n] ſent me.

10 Rejoyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, ſaith the Lord.

11 And many nations ſhal be joyned to the Lord in that day, and ſhall be my people: and I will dwell in the mids of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee.

12 And the Lord ſhall inherite Iudah his portion in the holy land, and ſhall chuſe Ieruſalem again.

13 Let all fleſh be ſtill before the Lord, for he is raiſed up out of his holy place.

[a] That is, ye Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, & ſo called.

[b] Meaning himſelf Zechariah.

[c] Signifying, the ſpirituall Ieruſalem and Church under Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall wals, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerved, and dwell in peace among all their enemies.

[d] To defend my Church, to fear ye enemies, and to deſtroy them if they approch neer.

[e] In me they ſhal have their full felicitie, and glory.

[f] He calleth to them which partly for fear, and partly for their own eaſe, remained ſtill in captivitie, and ſo preferred their own private commodities to the benefits of God promiſed in his Church.

[g] As it was I that ſcattered you, ſo have I power to reſtore you.

[h] By flying from Babylon and comming to the Church.

[i] Seeing that God hath begun to ſhew his grace among you by delivering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel, and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

[k] Ye are ſo dear unto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye, pſal. 17.8.

[l] Vpon the heathen your enemies.

[m] They ſhall be your ſervants as you have been theirs.

[n] This muſt neceſſarily be underſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwel in his Church, and to governe them.

CHAP. III.

A propheſie of Chriſt and of his kingdom.

And he ſhewed me Iehoſhua the high Prieſt, [a] ſtanding before the Angel of the Lord, and [b] Satan ſtood at his right hand to reſiſt him.

2 And the [c] Lord ſaid unto Satan, The Lord reprove thee, O Satan: even the Lord that hath choſen Ieruſalem, reprove thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoſhua was clothed with filthy garments, and ſtood before the Angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the [e] filthy garments from him. And unto him he ſaid, Behold, I have [f] cauſed thine iniquitie to depart from thee, and I wil clothe thee with change of raiment.

5 And I ſaid, Let them [g] ſet a fair diademe upon his head. So they ſet a fair diademe upon his head, and clothed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lord teſtified unto Jehoſhua, ſaying,

7 Thus ſaith the Lord of hoſtes, If thou wilt walk in my wayes, and keep my watch, thou ſhalt alſo [h] judge mine houſe, and ſhalt alſo keep my [i] courts, and I will give thee place among [k] theſe that ſtand by.

8 Hear now, O Jehoſhua the high Prieſt, thou and thy fellows that ſit before thee: for they [l] are monſtrous perſons: but behold, I will bring forth the [m] Branch my ſervant.

9 For loe, the [n] ſtone that I have laid before Jehoſhua: upon one ſtone ſhall be ſeven eyes: behold, I will [o] cut out the graving thereof, ſaith the Lord of hoſtes, and I will take [p] away the iniquitie of this land in one day.

10 In that day ſaith the Lord of hoſtes, ſhall ye call every man his neighbour under the [q] vine, and under the fig tree.

[a] He prayed to Chriſt the Mediator for the ſtate of the Church.

[b] Which declareth that the faithfull have not only war with fleſh and blood, but with Satan himſelf, and ſpirituall wickedneſſes. Eph. 6.12.

[c] That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelf to be the continuall preſerver of his Church.

[d] Meaning, that Jehoſhua was wonderfully preſerved in the captivitie, and now Satan ſought to afflict and trouble him when he was doing his office.

[e] In reſpect of the glorious garments and precious ſtones that the Prieſts did wear before the captivitie: and by this contemptible ſtate the Prophet ſignifieth that theſe ſmall beginnings ſhould be made excellent, when Chriſt ſhall make the full reſtitution of his Church.

[f] He ſheweth of what apparell he ſpeaketh, which is when our filthy ſins are taken away and we are clad with Gods mercies, which is meant of the ſpiritual reſtitution.

[g] The Prophet prayeth that beſides the raiment, the Prieſt might alſo have tire for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned that can content themſelves with any mean reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it.

[h] That is, have rule and governement in my Church, as thy predeceſſors have had.

[i] Whereby he meaneth to have the whole charge and miniſtery of the Church.

[k] That is, the Angels who repreſented the whole number of the faithfull: ſignifying, that all the godly ſhould willingly receive him.

[l] Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa. 8.18.

[m] That is Chriſt, who did ſo humble himſelf, that not only he became the ſervant of God, but alſo the ſervant of men: and therefore in him they ſhould have comfort, although in the world they were contemned, Iſa. 11.1. Iere. 23.5. and 33.14,15.

[n] He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giveth light unto all others, and that all ought to ſeek light at him, Chap. 4.10.

[o] That is, I will make it perfect in all points, as a thing wrought by the hand of God.

[p] Though I have puniſhed this land for a time, yet I will even now be pacified, and viſite their ſins no more.

[q] Ye ſhall then live in peace and quietneſſe, that is, in the kingdom of Chriſt, Iſa. 2.2. Micah. 4.4. Hag. 2.10.

CHAP. IV.

The viſion of the golden Candleſticke, and the Expoſition thereof.

And the Angel that talked with me, came again and waked me, as a man that is raiſed out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a [a] candleſtick al of gold with a bowl upon the top of it, and his ſeven lamps therein, and ſeven

[a] Which was ever in the mids of the Temple. ſignifying that the graces of Gods Spirit ſhould ſhine there in moſt abundance, and in all perfection.

[b] pipes to the lamps, which were upon the top thereof,

3 And two olive trees over it, one upon the right ſide of the bowle, and the other upon the left ſide thereof.

4 So I anſwered, and ſpake to the Angel that talked with me, ſaying, What are theſe my Lord?

5 Then the Angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

6 Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto [c] Zerubbabel, ſaying, Neither by [d] an armie nor ſtrength, but by my ſpirit, ſaith the Lord of hoſtes.

7 Who art thou, O [e] great mountain, before Zerubbabel? *thou ſhalt be* a plain, and [f] he ſhall bring forth the head ſtone thereof, with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundations of this houſe: his hands ſhal alſo finiſh it, and [g] thou ſhalt know that the Lord of hoſtes hath ſent me unto you.

10 For who hath deſpiſed the day of the [h] ſmall things? but they ſhall rejoyce, and ſhall ſee the ſtone of [i] tin in the hand of Zerubbabel: [k] theſe ſeven are the eyes of the Lord, which go thorow the whole world.

11 Then anſwered I, and ſaid unto him, What are theſe two olive trees upon the right and upon the left ſide thereof?

12 And I ſpake moreover, and ſaid unto him, What be theſe two olive branches, which thorow the two golden pipes empty themſelves into the gold?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid he, Theſe are the two [l] olive branches, that ſtand with the ruler of the whole earth.

[b] Which conveyed the oyle that dropped from the trees into the lamps, ſo that the light never failed, and this viſion was to confirme the faithfull, that God had ſufficient power in himſelf to continue his graces, & to bring his promiſe to paſſe, though he had no help of man.

[c] Who was a figure of Chriſt, and therefore this doctrine was directed to all the Church, who are his body and members.

[d] He ſheweth that Gods power only is ſufficient to preſerve his Church, though he uſe not mans help thereunto.

[e] He compareth the power of the adverſaries to a great mountain, who thought the Iews nothing in reſpect of them, & would have hindred Zerubbabel, who repreſented Chriſt, whom the enemies dayly labour to let, in the building of his ſpirituall Temple, but all in vain.

[f] Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall rejoyce, and pray unto God that he would continue his grace and favour toward the Temple.

[g] Meaning, the Prophet, that I am Chriſt ſent of my Father for the building and preſervation of my ſpirituall Temple.

[h] Signifying, that all were diſcouraged at the ſmall & poor beginnings of the Temple.

[i] Whereby he ſignifieth the plummet and line, that is, that Zerubbabel which repreſented Chriſt, ſhould go forward with his building, to the joy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye.

[k] That is, God hath ſeven eyes: meaning, a continuall providence, ſo that neither Satan nor any power in the world can go about to bring any thing to paſſe to hinder his worke, chap. 3. 9.

[l] Which were ever green and full of oyle, ſo that ſtill they powred forth oyle into the lamps: ſignifying that God will continually maintain and preſerve his Church, and endue it ſtill with abundance and perfection of graces.

CHAP. V.

1 The viſion of the flying booke, ſignifying the curſe of theeves, and ſuch as abuſe the Name of God. 6 By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

THen I turned me, and lifted up mine eyes and looked, and behold, a flying book.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying [a] booke: the length thereof *is* twentie cubites, and the breadth thereof ten cubites.

3 Then ſaid he unto me, This is the curſe that goeth forth over the whole earth: for every one that [b] ſtealeth, ſhal be cut off *aſwell* on this [c] ſide, as on that: and every one that [d] ſweareth, ſhall be cut off *aſwell* on this ſide, as on that.

4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him, that falſely ſweareth by my Name: and it ſhall remain in the mids of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 Then the Angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what is this that goeth forth.

6 And I ſaid, What is it? And he ſaid, This is an [e] Ephah that goeth forth. He ſaid moreover, This is the [f] ſight of them through all the earth.

7 And behold, there was lift up a [g] talent of lead: and this is a [h] woman that ſitteth in the mids of the Ephah.

8 And he ſaid, This is [i] wickedneſſe, and he caſt it into the mids of the Ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked, and behold, there came out two [k] women, and the wind *was* in their wings (for they had wings like the wings of a ſtorke) and they lift up the Ephah between the earth and the heaven.

10 Then ſaid I to the Angel that talked with me, Whither do theſe bear the Ephah?

11 And he ſaid unto me, [l] To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed and ſet there upon her own place.

[a] Becauſe the Iews had provoked Gods plagues by contemning his word, & caſting off all judgement and equitie, he ſheweth that Gods curſes written in this book had juſtly light both on them, and their fathers: but now if they would repent, God would ſend the ſame among the Caldeans their former enemies.

[b] That is, uſeth any injurie toward his neighbour.

[c] Meaning, whereſoever he be in the world.

[d] He that tranſgreſſeth the firſt Table, and ſerveth not God aright, but abuſeth Gods Name.

[e] Which was a meaſure, in drie things, containing about ten pottels.

[f] That is, all the wickedneſſe of the ungodly is in Gods ſight, which he keepeth in a meaſure, and can ſhut it or open it at his pleaſure.

[g] To cover the meaſure.

[h] Which repreſenteth iniquitie, as in the next verſe.

[i] Signifying, that Satan ſhould not have ſuch power againſt the Iews to tempt them, as he had in time paſt, but that God would ſhut up iniquitie in a meaſur, as in a priſon.

[k] Which declared that God would execute his judgements by the means of weak and infirme means.

[l] To remove the iniquity and afflictions that came for the ſame from Judah, to place it for ever in Babylon.

CHAP. VI.

By the charets he deſcribeth the four monarchies.

AGain, I turned and lift up mine eyes, and looked: and behold, there came four [a] charets out from between two [b] mountains, and the mountains were mountains of braſſe.

2 In the firſt charet *were* [c] red horſes, and in the ſecond charet [d] black horſes,

3 And in the third charet [e] white horſes, and in the fourth charet, horſes of [f] divers colours, and reddiſh.

4 Then I anſwered, and ſaid unto the Angel that talked with me, What are theſe, my Lord?

5 And the Angel anſwered, and ſaid unto me, Theſe are the [g] four ſpirits of the heaven, which go forth from ſtanding with the Lord of all the earth.

6 That with the black horſe went forth into the land of the North, and the white went out after them, and they of divers co-

lours

[a] By charets here, as by horſes afore, he meaneth the ſwift meſſengers of God, to execute and declare his will.

[b] By the braſen mountains he meaneth the eternall counſel and providence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter.

[c] Which ſignified the great crueltie and perſecutions that the Church had endured under divers enemies.

[d] Signifying, that they had endured great afflictions under the Babylonians.

[e] Theſe repreſented their ſtate under the Perſians, which reſtored them to libertie.

[f] Which ſignified that God would ſometime give his Church reſt, and powre his plagues upon their enemies, as he did in deſtroying Niniveh & Babylon, & other their enemies.

[g] Meaning, all the actions, and motions of Gods Spirit, which according to his unchangeable counſel he cauſeth to appear through al yͤ world.

lours went forth toward the [h] South countrey.

7 And the [i] reddiſh went out, and required to go, and paſſe through the world, and he ſaid, Go paſſe through the world. So they went through out the world.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the North countrey, have pacified my [k] ſpirit in the North countrey.

9 And the word of the Lord came unto me, ſaying,

10 Take of them of the captivitie, *even* of Heldai, and of Tobijah, and Jedajah, which are come from Babel, and come thou the ſame day, and go unto the houſe [l] of Joſhia, the ſon of Zephaniah.

11 Take even ſilver, and gold, and make crowns, and ſet *them* upon the [m] head of Jehoſhua, the ſonne of Jehozadak the high Prieſt,

12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſtes, and ſaith, Behold the man whoſe name is the [n] Branch, and he ſhall grow up [o] out of his place, and he ſhall [p] build the Temple of the Lord,

13 Even he ſhall build the Temple of the Lord, and he ſhall bear the [q] glory, and ſhall ſit and rule upon his throne, and he ſhall be a Prieſt upon his throne, and the counſell of peace ſhall be between them [r] both.

14 And the crowns ſhall be to [ſ] Helem, and to Tobijah, and to Jedajah, and to [t] Hen the ſon of Zephaniah, for a [v] memoriall in the temple of the Lord.

15 And they that are [x] far off, ſhall come and build in the Temple of the Lord, and ye ſhall know, that the Lord of hoſts hath ſent me unto you. And this ſhall come to paſſe, if ye will [y] obey the voice of the Lord your God.

Chap. VII.

9 The true faſting. 11 The rebellion of the people is the cauſe of their affliction.

And in the fourth year of King Darius, the word of the Lord came unto Zechariah in the fourth *day* of the ninth moneth, even in [a] Chiſleu,

2 For [b] they had ſent unto the Houſe of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 *And* to ſpeak unto the Prieſts, which were in the houſe of the Lord of hoſts, and to the Prophets, ſaying, Should I [c] weep in the fiſt moneth, and [d] ſeparate my ſelf as I have done theſe ſo many [e] years?

4 Then came the word of the Lord of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the [f] Prieſts, and ſay, When ye faſted, and mourned in the fiſt and ſeventh month, even theſe ſeventie years, did ye faſt unto me? [g] do I *approve it?*

6 And when ye did eat, and when ye did drink, did ye not eat [h] for your ſelves, and drink for your ſelves?

7 Should ye not *hear* the words, which the Lord [i] hath cryed by the miniſterie of the former Prophets when Ieruſalem was inhabited, and in proſperitie, and the cities thereof round about her, when the South and the plain was inhabited?

8 And the word of the Lord came unto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoſts, ſaying, [k] Execute true judgement, and ſhew mercy and compaſſion, every man to his brother,

10 And oppreſſe not the widow, nor the fatherleſſe, the ſtranger nor the poore, and let none of you imagine evill againſt his brother in your heart.

11 But they refuſed to hearken, and [l] pulled away the ſhoulder, and ſtopped their eares, that they ſhould not hear.

12 Yea, they made their hearts as an Adamant ſtone, leſt they ſhould hear the Law, and the words which the Lord of hoſts ſent in his [m] Spirit by the miniſterie of the former Prophets: therefore came a great wrath from the Lord of hoſtes.

13 Therefore it is come to paſſe, that as he cryed, and they would not hear, ſo they cryed, and I would not hear, ſayeth the Lord of hoſts.

14 But I ſcattered them among all the nations, whom they knew not: thus the land was deſolate [n] after them, that no man paſſed thorow nor returned: for they layed the pleaſant land [o] waſte.

Chap. VIII.

2 Of the return of the people unto Ieruſalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

Again, the word of the Lord of hoſtes came *to me*, ſaying,

2 Thus ſaith the Lord of hoſts, I was [a] jelous for Zion with great jelouſie, and I was jelous for her with great wrath.

3 Thus ſaith the Lord, I will return unto Zion, and will dwel in the mids of Ieruſalem: and Ieruſalem ſhall be called a citie of trueth, and the mountain of the Lord of hoſts, the holy Mountain.

4 Thus ſayeth the Lord of hoſtes, There ſhall yet old [c] men and old women dwel in the ſtreets of Ieruſalem, and every man with his ſtaffe in his hand for very age,

5 And the ſtreets of the citie ſhall be full

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[h] That is, toward Egypt, and other countreyes there about.

[i] That is, they of divers colours, which aske leave, to ſignifie that Satan hath no power to hurt or afflict till God give it him, Iob 1.12.

[k] By puniſhing the Caldeans, mine anger ceaſed, and you were delivered.

[l] To receive of him and the other three, money to make the two crowns: which were men of great authoritie among the Iews, and doubted of the reſtitution of the kingdom, and of the Prieſthood, & hurt others by their example.

[m] Becauſe this could not be attributed to any one according to the Law, therefore it followeth that Iehoſhua muſt repreſent the Meſſiah, who was both Prieſt and King.

[n] Meaning Chriſt, of whom Iehoſhua was the figure: for in Greek they were both called Ieſus.

[o] That is, of himſelf without the helpe of man.

[p] Which declareth that none could build this Temple, whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpirituall, and not materiall, Hagg.2.10.

[q] Whereof Iehoſhua had but a ſhadow.

[r] The two offices of the kingdom and Prieſthood ſhall be ſo joyned together, that they ſhall be no more diſſevered.

[ſ] Who was alſo called Heldai.

[t] He was alſo called Ioſhia.

[v] That they may acknowledge their infirmitie, which looked that all things ſhould have been reſtored incontinently: and of this their infidelity theſe two crowns ſhall remain as tokens, Act.1.6.

[x] That is, the Gentiles by the preaching of the Goſpel ſhall help toward the building of this Spirituall Temple.

[y] If ye will beleeve and remain in the obedience of faith.

[a] Which contained part of November, and part of December.

[b] That is, the reſt of the people that remained yet in Chaldea, ſent to the Church at Ieruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented upon by the agreement of the whole Church, the one in the month that the Temple was deſtroyed, and the other when Gedaliah was ſlain, Ier. 41.2.

[c] By weeping and mourning, appear what exerciſes they uſed in their faſting.

[d] That is, prepare my ſelf with all devotion to this faſt.

[e] Which was now ſince the time the Temple was deſtroyed.

[f] For there were both of the people and of the Prieſts, which doubted as touching this controverſie, beſides them that yet remained in Chaldea, and reaſoned of it, as one of the chief points of their religion.

[g] For they thought they had deſerved toward God, becauſe of this faſt, which they invented of themſelves: and though faſting of it ſelf be good, yet becauſe they thought it a ſervice toward God, and truſted therein, it is heer reproved.

[h] Did ye not eat, and drinke for your own commoditie and neceſſitie? and ſo likewiſe ye did abſtain according to your own fantaſies, and not after the preſcript of my Law.

[i] Hereby he condemneth their hypocriſie, which thought by their faſting to pleaſe God, and by ſuch things as they invented, and in the mean ſeaſon would not ſerve him as he had commanded.

[k] He ſheweth that they did not faſt with a ſincere heart, but for hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould have declared that they were godly, Matth.23.23.

[l] And would not cary the Lords burden, which was ſweet and eaſie, but would bear their own, which was heavie and grievous to the fleſh, thinking to merite thereby: which ſimilitude is taken of oxen, which ſhrink at the yoke. Nehem.9.29.

[m] Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God, that ſpake in them.

[n] That is, after they were caried captive.

[o] By their ſins, whereby they provoked God to anger.

[a] I loved my citie with a ſingular love, ſo yͤ I could not abide that any ſhould do her any injurie.

[b] Becauſe ſhe ſhall be faithfull and loyall toward me her huſband.

[c] Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerve them ſo long as nature would ſuffer them to live, and increaſe their children in great abundance.

of boyes and girles, playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſtes, Though it be [d] unpoſſible in the eyes of the remnant of this people in theſe dayes, ſhould it therefore be unpoſſible in my ſight, ſaith the Lord of hoſtes?

7 Thus ſaith the Lord of hoſtes, Behold, I will deliver my people from the Eaſt countrey, and from the Weſt countrey:

8 And I will bring them, and they ſhall [e] dwell in the mids of Jeruſalem, and they ſhall be my people, and I will be their God in trueth, and in righteouſneſſe.

9 Thus ſayeth the Lord of hoſtes, Let your [f] hands be ſtrong, ye that hear in theſe dayes theſe words by the mouth of the Prophets, which were in the day, that the foundation of the houſe of the Lord of hoſtes was laid, that the Temple might be builded.

10 For before theſe dayes there was no hire for [g] man, nor any hire for beaſt, neither was there any peace to him that went out or came in becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now, I will not *intreat* the reſidue of this people as a foretime, ſaith the Lord of hoſtes.

12 For the ſeed *ſhall be* proſperous: the vine ſhall give her fruit, and the ground ſhal give her increaſe, and the heavens ſhall give their deaw, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael, ſo will I deliver you, and ye ſhall be a bleſſiug: fear not, *but* let your hands be ſtrong:

14 For thus ſaith the Lord of Hoſtes, as I thought to puniſh [h] you, when your fathers provoked me unto wrath, ſaith the Lord of hoſts, and repented not,

15 So again have I determined in theſe dayes [i] to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 Theſe are the things that ye ſhall do, Speak ye every man the truth unto his neighbour: execute judgement truely and uprightly in your gates,

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoſtes came unto me, ſaying,

19 Thus ſaith the Lord of hoſtes, The faſt of the fourth *month*, and the faſt of the fift, and the faſt of the ſeventh, and the faſt of the [k] tenth, ſhall be to the houſe of Judah joy and gladneſſe, and proſperous high feaſts: therefore love the trueth and peace.

20 Thus ſaith the Lord of hoſts, that there ſhall yet come [l] people, and the inhabitants of great cities,

21 And they that dwell in one *citie*, ſhal go to another, ſaying, * Up, let us go and pray before the Lord, and ſeek the Lord of hoſtes: I will go alſo.

22 Yea, great people, and mighty nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoſtes, In thoſe dayes ſhall ten men take hold out of all languages of the nations, *even* take hold of the ſkirt of him that is a Jew, and ſay, we will go with you: for we have heard, that God is with you.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Chriſt.

THe burden of the word of the Lord in the land of [a] Hadrach: and Damaſcus *ſhall be* his [b] reſt: when the [c] eyes of man, *even* of all the tribes of Iſrael *ſhall be* toward the Lord.

2 And Hamath alſo ſhall border [d] thereby: Tyrus *alſo* and Zidon, though *they be* [e] very wiſe.

3 For Tyrus did build her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and gold as the myre of the ſtreets.

4 Behold, the Lord will ſpoile her, and he will ſmite her [f] power in the Sea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee it, and fear, and Azzah alſo ſhal be very ſorowfull, and Ekron: for her countenance ſhall be aſhamed, and the King ſhall periſh from Azzah, and Aſhkelon ſhall not be inhabited.

6 And the [g] ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.

7 And I will take away his blood out of his mouth, and his abominations from between his [h] teeth: but he that remaineth, even he ſhall be for our God, and he ſhalbe as a Prince in Judah, but [i] Ekron *ſhall be* as a Jebuſite.

8 And I will camp about [k] mine houſe againſt the armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come upon them any more: for now [l] have I ſeen with mine eyes.

9 Rejoyce greatly, O daughter Zion, ſhout for joy, O daughter Jeruſalem, behold, thy king commeth unto thee: [m] he is juſt and ſaved himſelf, poor & riding upon an [n] aſſe, and upon a colt the foale of an aſſe.

10 And I will cut off the charets from Ephraim, and the horſe from Jeruſalem: the bow of the battell ſhall be broken, and he ſhall ſpeak peace unto the heathen, and

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[d] He ſheweth wherein our faith ſtandeth, that is, to beleeve that God can performe that which he hath promiſed, though it ſeem never ſo unpoſſible to man, Rom.4.20. Gen.18.14.

[e] So that their return ſhall not be in vain: for God will accompliſh his promiſe, and their proſperity ſhall be ſure and ſtable.

[f] Let neither reſpect of your private commodities, neither counſell of others, nor fear of enemies diſcourage you in the going forward with the building of the Temple, but be conſtant, and obey the Prophets which encourage you thereunto.

[g] For God curſed your work ſo, that neither man nor beaſt had profit of their labours.

[h] Read Ezek.18.20.

[i] Which declareth that man cannot turn to God till he change mans heart by his Spirit, and ſo begin to do well, which is to pardon his ſins and to give him his graces.

[k] Which faſt was appointed when the citie was beſieged, and was the firſt faſt of theſe four: and here the prophet ſheweth, that if the Iews will repent, and turn wholy to God, they ſhall have no more occaſion to faſt, or to ſhew ſignes of heavineſſe: for God will ſend them joy and gladneſſe.

[l] He declareth t great zeal th God ſhould gi the Gentiles to come to his Church, and to joyne with the Iews in his true religion, which ſhould be in t kingdom of Chr

* *Iſa.*2.2. *Micah.*4.1.

[a] Whereby he meaneth Syria.

[b] Gods anger ſhall abide upon their chief citie, and not ſpare ſo much as that.

[c] When the Iew ſhall convert and repent, then God will deſtroy their enemies.

[d] That is, by Damaſcus, meaning that Hamah or Antiochia ſhould be under the ſame rod and plague.

[e] He ſecretly ſheweth ÿ cauſe of their deſtruction, becauſe they deceived all other by their craft and ſubtilitie, which they cloked with this name of wiſdome.

[f] Though they of Tyrus think themſelves invincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods judgments.

[g] Meaning, that all ſhould be deſtroyed ſave a very few, that ſhould remain as ſtrangers.

[h] He promiſeth to deliver the Iews when he ſhal take vengeance on their enemies for their cruelty, and wrongs done to them.

[i] As the Iebuſites had been deſtroyed, ſo ſhould Ekron and all the Philiſtims.

[k] He ſheweth that Gods power onely ſhall be ſufficient to defend his Church againſt all adverſaries, be they never ſo cruel, or aſſemble their power never ſo often.

[l] That is, God hath now ſeen the great injuries and afflictions wherewith they have been afflicted by their enemies.

[m] That is, he hath righteouſneſſe & ſalvation in himſelf for the uſe and commodities of his Church.

[n] Which declareth that they ſhould not look for ſuch a king as ſhould be glorious in the eyes of man, but ſhould be poore, and yet in himſelf have all power to deliver his: and this is meant of Chriſt, as Matth. 21.5.

[o] No power of man or creature ſhall be able to let this kingdom of Chriſt, and he ſhall peaceably governe them by his word.

his dominion *ſhall be* from [p] ſea unto ſea, and from the [q] River to the end of the land.

11 [r] Thou alſo *ſhalt be ſaved* through the blood of thy covenant: I have looſed thy [ſ] priſoners out of the pit wherin *is* no water.

12 Turne you to the [t] ſtrong hold, ye [v] priſoners of hope: even too day doe I declare, that I will render the [x] double unto thee:

13 For Judah have I [y] bent, as a bow for me: Ephraims hand have I filled, and I have raiſed up thy ſonnes, O Zion, againſt thy ſonnes, O Grecia, and have made thee as a giants ſword.

14 And the Lord ſhall be ſeene over them, and his arrow ſhall goe forth as the lightning: and the Lord God ſhal blowe the trumpet, and ſhall come forth with the whirlewindes of the South.

15 The Lord of hoſtes ſhall defend them, and they ſhall devoure them, [z] and ſubdue them with ſling ſtones, and they ſhal drink, *and* make a noyſe as thorow wine, and they ſhall be filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God ſhall deliver them in that day as the flocke of his people: for *they ſhall be as* the [a] ſtones of the crowne lifted up upon his land:

17 For how great is his goodneſſe! and how great is his beautie! corne ſhall make the young men cheerefull, and new wine the maides.

CHAP X.

1 The vanitie of idolatrie. 3 The Lord promiſeth to viſite and comfort the houſe of Iſrael.

Aſke you of the [a] Lord raine in the time of the latter raine: *ſo* ſhall the Lord make white cloudes, and give you ſhowres of rain, *and* to every one graſſe in the field.

2 Surely [b] the idoles have ſpoken vanitie, and the ſoothſayers have ſeene a lye, and the dreamers have told a vaine thing: they comfort in vaine: therefore [c] they went away as ſheepe: they were troubled, becauſe there was no ſhepherd.

3 My wrath was kindled againſt the ſhepherds, and I did viſite the [d] goates: but the Lord of hoſtes will viſite his flocke the houſe of Judah, and will make them as [e] his beautifull horſe in the battell.

4 Out [f] of him ſhall the corner come forth: out of him the naile, out of him the bowe of battell, *and* out of him every [g] appointer of tribute alſo.

5 And they ſhall be as the mightie men, which tread downe *their enemies* in the mire of the ſtreets in the battell, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will preſerve the houſe [h] of Joſeph, and I will bring them again, for I pitie them: and they ſhall be as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a giant, & their heart ſhall reioyce as thorow wine: yea, their children ſhall ſee it, and be glad: *and* their heart ſhall reioyce in the Lord.

8 I will [i] hiſſe for them, and gather them, for I have redeemed them: and they ſhall increaſe, as they have increaſed.

9 And I will [k] ſow them among the people, and they ſhall remember me in farre countreyes: and they ſhall live with their children and [l] turne againe.

10 I will bring them againe alſo out of the land of Egypt, and gather them out of Aſſhur: and I will bring them into the land of Gilead, and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall goe into the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the depthes of the river ſhall drie up: and the pride of Aſſhur ſhall be caſt down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, & they ſhall walke in his Name, ſayth the Lord.

CHAP XI.

1 The deſtruction of the Temple. 4 The care of the faithfull is committed to Chriſt. 7 A grivous viſion againſt Ieruſalem and Iudah.

Open thy doores, O [a] Lebanon, and the fire ſhall devoure thy cedars.

2 Howle, [b] firre trees: for the cedar is fallen, becauſe all the mighty are deſtoyed: howle ye, O oakes of Baſhan, for the [c] defenced forreſt is cut downe.

2 There is the voyce of the howling of the ſhepherds, for their [d] glory is deſtroyed: the voyce of the roaring of lyons whelpes, for the pride of Jorden is deſtroyed.

4 Thus ſaith the Lord my God, Feed the ſheepe of the [e] ſlaughter.

5 They that poſſeſſe them, ſlay them [f] & ſin not: and they that ſel them, ſay, [g] Bleſſed *be* the Lord, for I am rich, and their owne ſhepherds ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſayth the Lord: but loe, [h] I will deliver the men every one into his neighbours hand, and into the hand of

[p] That is, from the red ſea, to the ſea called Syriacum: & by theſe places which the Iewes knew, he meaneth an infinite ſpace and compaſſe over the whole world.

[q] That is, from Euphrates.

[r] Meaning, Ieruſalem, or the Church which is ſaved by the blood of Chriſt, whereof the blood of the ſacrifices was a figure, and is here called the covenant of the Church, becauſe God made it with his Church, and left it with them for the love that he bare unto them.

[ſ] God ſheweth that he will deliver his Church out of all dangers, ſeeme they never ſo great.

[t] That is, into the holy land where the citie and the Temple are, where God will defend you.

[u] Meaning, the faithfull, which ſeemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty.

[x] That is, double benefits, and proſperity, in reſpect of that which your fathers enjoyed from Davids time to the captivitie.

[y] I will make Judah and Ephriam, that is, my whole Church, victorious againſt all enemies, which he here meaneth by the Grecians.

[z] He promiſeth that the Iewes ſhall deſtroy their enemies and have abundance and exceſſe of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperancie, but to ſobrietie, and a thankfull remembrance of Gods great liberalitie.

[a] The faithfull ſhall be preſerved, and reverenced of all, that the very enemies ſhall be compelled to eſteeme them: for Gods glory ſhall ſhine in them, as Joſephus declareth of Alexander the great when he met Iadi the high Prieſt.

[a] The Prophet reproveth the Iewes becauſe by their owne infidelitie they put back Gods graces promiſed, and ſo famine came by Gods juſt judgement: therefore to avoid this plague he willeth them to turne to God, and to pray in faith to him, and ſo he will give them abundance.

[b] He calleth to remembrance Gods puniſhments in times paſt, becauſe they truſted not in him, but in their idoles and ſorcerers, who ever deceived them.

[c] That is, the Iewes went into captivity.

[d] Meaning, the cruel governors, which did oppreſſe the poore ſheepe: Ezek. 34. 16.17.

[e] He will be mercifull to his Church, and cheriſh them as a King or Prince doeth his beſt horſe, which ſhall be for his owne uſe in the warre.

[f] Out of Judah ſhall the chieſe governour proceed, who ſhall be as a corner to uphold the building, and as a naile to faſten it together.

[g] Over their enemies.

[h] That is, the tenne tribes, which ſhould be gathered under Chriſt, to the reſt of the Church.

[i] Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a becke or hiſſe he can call them from all places ſuddenly.

[k] Though they ſhall yet be ſcattered and ſeeme to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my Name, which was accompliſhed under the Goſpel among whom it was firſt preached.

[l] Not that they ſhould return into their countrey, but be gathered and joyned in one faith, by the doctrine of the Goſpel.

[m] He alludeth to the deliverance of the people out of Egypt, whereas the Angel ſmote the floods and rivers.

[a] Becauſe the Iews thought themſelves ſo ſtrong by reaſon of this mountaine, that no enemie could come to hurt them the prophet ſheweth, that when God ſendeth the enemies, it ſhall ſhew it ſelfe ready to receive them.

[b] Shewing that if the ſtrong men were deſtroied, the weaker were not able to reſiſt.

[c] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out.

[d] That is, the renoume of Judah and Iſrael ſhould periſh.

[e] Which beeing now deſtinate to be ſlain, were delivered as out of the lions mouth.

[f] Their governours deſtroy them without any remorſe of conſcience, or yet thinking that they doe evill.

[g] He noteth the hypocrites, which ever have the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods bleſſings, which commeth of the ſpoyle of their brethren.

[h] I will cauſe one to deſtroy another.

his[i] King: and they ſhall ſmite the land, and out of their hands I will not deliver *them*.

7 For I fed the ſheep of ſlaughter, even the [k]poore of the flock, and I took unto me[l] two ſtaves: the one I called Beautie, and the other I called Bands, and I fed the ſheep.

8 [m] Three ſhepherds alſo I cut off in one moneth, and my ſoule lothed [n] them, and their ſoule abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eat, every one the fleſh of his neighbour.

10 And I took my ſtaffe, *even* Beauty, and brake it, that I might diſanul my covenant, which I had made with all people.

11 And it was broken in that day: and ſo the[o] poor of the ſheep that waited upon me knew that it was the word of the Lord.

12 And I ſaid unto them, If ye think it good, give *me* my [p] wages: and if no, leave off: ſo they weighed for my wages thirtie *pieces* of ſilver.

13 And the Lord ſaid unto me, Caſt it unto the [q] potter: a goodly price, that I was valued at of them. And I took the thirtie *pieces* of ſilver, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe, *even* the Bands, that I might diſſolve the brotherhood betweene Judah and Iſrael.

15 And the Lord ſaid unto me, Take to thee yet the [r] inſtruments of a fooliſh ſhepherd.

16 For loe, I will raiſe up a ſhepherd in the land, which ſhall not look for the thing that is loſt, nor ſeek the tender lambes, nor heale that that is hurt, nor feed that that [ſ] ſtandeth up: but he ſhall eat the fleſh of the fat, and teare their clawes in pieces.

17 O idole ſhepherd that leaveth the flock: the ſword *ſhallbe* upon his [t] arme, and upon his right eye. His arme ſhall be cleane dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

Of the deſtruction and building againe of Ieruſalem.

THe burden of the word of the Lord upon [a] Iſrael, ſaith the Lord, which ſpread the heavens, and laid the foundation of the earth, and formed the ſpirit of man within him.

2 Behold, I will make Jeruſalem a[b] cup of poyſon unto all the people round about: and alſo with Judah will he be, in the ſiege againſt Jeruſalem.

3 And in that day I will make Jeruſalem an heavie ſtone for all people: all that lift it up, ſhall be torne, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the Lord, will I ſmite every horſe with aſtoniſhment, and his rider with madneſſe, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſſe.

5 And the Princes of Judah ſhall ſay in their hearts, The [c] inhabitants of Jeruſalem *ſhallbe* my ſtrength in the Lord of hoſtes their God.

6 In that day will I make the princes of Judah like coles of fire among the wood, & like a firebrand in the ſheafe, and they ſhall devoure all the people round about on the right hand and on the left: and Jeruſalem ſhall be inhabited againe in her owne place, *even* in Jeruſalem.

7 The Lord alſo ſhall preſerve the [d] tents of Judah, *as* afore time: Therefore the glorie of the houſe of David ſhall not boaſt, nor the glory of the inhabitants of Jeruſalem againſt Judah.

8 In that day ſhall the Lord defend the inhabitants of Jeruſalem, & he that is feeble among them, in that day ſhal be as David: & the houſe of David *ſhallbe* as Gods *houſe*, *and* as the Angel of the Lord before them.

9 And in that day will I ſeek to deſtroy al the nations that come againſt Jeruſalem.

10 And I will powre upon the houſe of David, and upon the inhabitants of Jeruſalem the Spirit of[e] grace and of compaſſion, and they ſhall look upon me, whom they have[f] peirced, and they ſhall lament for [g] him, as one mourneth for *his* onely *ſonne*, and be ſorie for him as one is ſorie for *his* firſt borne.

11 In that day ſhall there be a great mourning in Jeruſalem, as the[h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the[k] land ſhall bewaile, every family [l] apart: the familie of the [m] houſe of David apart, and their wives apart: the familie of the houſe of Nathan apart, and their wives apart:

13 The family of the houſe of Levi apart, and their wives apart: the familie [n] of Shemei apart, and their wives apart:

14 All the families that [o] remaine, every familie apart, and their wives apart.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the clean riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

IN that day there [a] ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſinne and for uncleanneſſe.

2 And in that day, ſaith the Lord of hoſtes, I will cut off the [b] names of the idols out of the land: and they ſhall no more be remembred: and I wil cauſe the[c] prophets, & the uncleane ſpirit to depart out of the land.

3 And when any ſhall yet [d] propheſie,

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[i] Their governours ſhal execute cruelty over them.

[k] That is, the ſmall remnant whom he thought worthy to ſhew mercy unto.

[l] God ſheweth his great benefits toward his people to convince them of greater ingratitud, which would neither be ruled by his moſt beautifull order of governement, neither continue in the bands of brotherly unities, and therefote he breaketh both the one and the other, Some read, for Bands, Deſtroyers, but in the 14. verſe the firſt reading is confirmed.

[m] Wherby he ſheweth his care & diligence, ỹ he would ſuffer them to have no evill rulers becauſe they ſhould conſider his great love.

[n] Meaning the people, becauſe they would not acknowledge theſe great benefits of God.

[o] He ſheweth that the leaſt part ever profit by Gods judgements.

[p] Beſides their ingratitude God accuſeth them of malice & wickedneſſe, which did not onely forger his benefits, but eſteemed them as things of nought.

[q] Shewing, that it was to little to pay his wages which could ſcare ſuffice to make a few tiles for to cover the Temple.

[r] Signifying, that they ſhould have a certain kind of regiment, and outward ſhew of goverment: but in effect it ſhould be nothing: for they ſhould be wolves, and devouring beaſts in ſtead of ſhepherds.

[ſ] And is in health and ſound.

[t] By the arme he ſignifieth ſtrength, as he doth wiſedome and judgement by the eye: that is, the plange of God ſhall take away both thy ſtrength and judgement.

[a] That is, the ten tribes, which neglected Gods benefite in delivering their brethren, and had rather remaine in captivity, then to returne home, when God called them.

[b] Ieruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Judah, and ſhall deſtroy the enemies.

[c] Every captaine that had many under him afore, ſhal now think that the ſmall power of Ieruſalem ſhall be ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

[d] The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerved by my power, then if they were under their Kings, (which is meant by the houſe of David) or in their defenced cities.

[e] They ſhall have the feeling of my grace by faith, and know that I have compaſſion on them.

[f] That is, whom they have continually vexed with their obſtinacie, and grieved my ſpirit, Iohn 19.37 where it is referred to Chriſts bodie, which here is referred to the Spirit of God.

[g] They ſhall turne to God by true repentance, whom before they had ſo grievouſly offended by their ingratitude.

[h] They ſhall lament and repent exceedingly for their offences againſt God.

[i] Which was the name of a towne and place neere to Megiddo, where Ioſiah was ſlaine. 2.Chron, 35,22.

[k] That is, in al places where the Iewes ſhall remain.

[l] Signifying that this mourning or repentance ſhould not be a vaine ceremonie: but every one touched with his owne griefe ſhal lament.

[m] Under theſe certaine families he containeth all the tribes, and ſheweth that both the Kings and the Prieſtes had by their ſinnes prierced Chriſt.

[n] Called alſo Simeon.

[o] To wit, which were elect by grace, and preſerved from the common deſtruction.

[a] He ſheweth what ſhall be the fruit of their repentance, to wit, remiſſion of ſins, by the blood of Chriſt, which ſhal be a continuall running fountaine and purge them from all uncleanneſſe.

[b] He promiſeth that God will alſo purge them from al ſuperſtition, and that their religion ſhall be pure.

[c] Meaning the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth uncleane ſpirits.

[d] That is, when they ſhall propheſie lies, and make God, who is the author of truth, a cloke thereunto.

his father and his mother that begate him, ſhall ſay unto him, Thou ſhalt not live, for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, [e] ſhall thruſt him through, when he propheſieth.

4 And in that day ſhall the prophets be [f] aſhamed every one of his viſion, when he hath propheſied: neither ſhall they weare a rough garment to deceive.

5 But he ſhall ſay, I am no [g] Prophet: I am an husbandman: for man taught me to be an herdman from my youth up.

6 And one ſhall ſay unto him, What are theſe [h] wounds in thine hands? Then ſhall he anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, upon my [i] ſhepherd, and upon the man, *that is* my fellow, ſayth the Lord of hoſtes: ſmite the ſhepherd and the ſheep ſhall be ſcattered: and I will turne mine hand upon the little ones.

8 And in all the land, ſaith the Lord, [k] two parts therein ſhall be cut off, *and* die: but the third ſhall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the ſilver is fined, and will trie them as gold is tried: they ſhall call on my Name, and I wil heare them: I will ſay, It is my people, and they ſhall ſay, the Lord *is* my God.

e He ſheweth what zeale the godly ſhall have under the kingdome of Chriſt. Deut. 13.6.9

f God ſhall make them aſhamed of their errors & lies and bring them to repentance: and they ſhall no more weare Prophets apparrell to make their doctrine ſeeme more holy.

g They ſhall confeſſe their former ignorance, and be content to labour for their living.

h Hereby he ſheweth, that though their parents and friends dealt more gently with them and put them not to death, yet they would ſo puniſh their children that became falſe prophets, that the markes and ſignes ſhould remain for ever.

i The Prophet warneth the Iewes, that before this great comfort ſhould come under Chriſt, ther ſhould be an horrible diſſipation among the people: for their governours & paſtours ſhould be deſtroyed, and the people ſhould be as ſcattered ſheep: and the Evangeliſt applyeth this to Chriſt, becauſe he was the head of all Paſtours, Matth. 26.31.

k The greateſt part ſhall have no portion of theſe bleſſings, and yet they that ſhall enioy them, ſhall be tried with great afflictions, ſo that it ſhall be knowen that onely Gods power and his mercies doe preſerve them.

CHAP. XIV.

8 Of the doctrine that ſhall proceed out of the Church, and of the reſtauration thereof.

Behold, the day of the Lord commeth, and thy ſpoyle ſhall be [a] devided in the middes of thee,

2 For I will gather all nations againſt Jeruſalem to battell, and the citie ſhall be taken, aud the houſes ſpoyled, and the women defiled, and halfe of the citie ſhall goe into captivity, and the reſidue of the people ſhall not be cut off from the citie.

3 Then ſhall the Lord goe forth, and fight againſt thoſe nations, as when he [b] fought in the day of battell:

4 And his feet ſhall ſtand in that day upon the [c] mount of olives, which is before Jeruſalem on the Eaſt ſide, and the mount of olives ſhall cleave in the mids thereof: toward the Eaſt and toward the Weſt there *ſhall be* a very great [d] valley, and halfe of the mountaine ſhall remove toward the North, and halfe of the mountaine toward the South.

5 And ye ſhal flee unto the [e] valley of the mountaines: for the valley of the mountaines ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from the [f] earthquake in the dayes of Uzziah King of Judah: and the Lord [g] my God ſhall come, and all the Saints with thee.

6 And in that day ſhall there be no cleare light, but dark.

7 And there ſhall be a day (it is knowen to the Lord) [h] neither day nor night, but about the evening time it ſhall be light.

8 And in that day ſhall there [i] waters of life goe out from Jeruſalem, halfe of them toward the Eaſt Sea, and halfe of them toward the uttermoſt Sea, *and* ſhall be, both in ſummer and winter.

9 And the Lord ſhall be King over all the earth: in that day ſhall there be one [k] Lord, and his name ſhall be one.

10 All the land ſhall be turned [l] as a plaine from Geba to Rimmon, toward the South of Jeruſalem, and it ſhall be lifted up, and inhabited in her place, from Benjamins gate unto the place of the firſt gate, unto the corner gate, and from the towre of Hananiel, unto the kings winepreſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Jeruſalem ſhall be ſafely inhabited.

12 And this ſhall be the plague, wherewith the Lord will ſmite all people, that have fought againſt Jeruſalem: their fleſh ſhall conſume away, though they ſtand upon their feet, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day [m] a great tumult of the Lord ſhall be among them, and every one ſhall take [n] the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour,

14 And Judah ſhall fight againſt Jeruſalem, and the arme of all the heathen ſhall be gathered round about, with [o] gold and ſilver, and great abundance of apparell.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camell and of the aſſe, and of all the beaſts that be in theſe tents as this [p] plague.

16 But it ſhall come to paſſe that every one that is left of all the nations, which came againſt Jeruſalem, ſhall goe up from yeare to yeare to worſhip the King the Lord of hoſtes, and to keep the feaſt of Tabernacles.

17 And who ſo will not come up of *all* the families of the earth unto Jeruſalem to worſhip the King the Lord of hoſts, even upon them ſhall come no rain.

18 And if the familie of [q] Egypt goe not up, and come not, it ſhall not *rain* upon them. *This* ſhal be the plague wherewith the Lord wil ſmite all the heathen, that com not up to keep the feaſt of Tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all the nations

a He armeth the godly againſt the great tentations that ſhould come before they enioied this proſperous eſtate, promiſed under Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them before.

b As your fathers and you have had experience, both at the red Sea, and at all other times.

c By this manner of ſpeech the prophet ſheweth Gods power and care over his Church, & how he will as it were by miracle ſave it.

d So ỷ out of al the parts of the world, they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this he meaneth of the ſpirituall Ieruſalem, the Church.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence but ſhould flee into al places, where they might hide them among the mountaines.

f Read Amos 1.1.

g Becauſe they did not credit the Prophets words, he turneth to God and comforteth himſelfe in that that he knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords handes, yet at length (which is here meant by the evening) God would ſend comfort.

i That is, the ſpirituall graces of God, which ſhould ever continue in moſt abundance.

k All idolatrie and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, & one religion.

l This new Ieruſalem ſhall be ſeen through all the world, and ſhall excell the firſt in excellencie, wealth, and greatneſſe.

m God will not onely raiſe up warre witthout, but ſedition at home to trie them

n To hurt, and oppreſſe him.

o The enemies are rich, and therefore ſhall not come for a prey, bnt to deſtroy and ſhed blood.

p As the men ſhould be deſtroyed, verſe 12.

q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

that come not up to keep the feaſt of Tabernacles.

20 In that day there ſhall be *written* upon the [r] bridles of the horſes, The holineſſe unto the Lord, and the [ſ] pots in the Lords houſe ſhall be like the bowles before the altar.

21 Yea, every pot in Jeruſalem and Judah ſhall be holy unto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeeth therein: and in that day there ſhall be no more the [t] Canaanite in the houſe of the Lord of hoſtes.

[r] Signifying, that to what ſervice they were put now (whether to labour, or to ſerve in warre) they were now holy, becauſe the Lord had ſanctified them.

[ſ] As precious the one as the other, becauſe they ſhall be ſanctified.

[t] But all ſhall be pure and cleane, and thereſhall neither be hypocrite, nor any that ſhall corrupt the true ſervice of God.

MALACHI.

The Argument.

This Prophet was one of the three, which God raiſed up for the comfort of his Church after the captivitie, and after him there was no more untill John Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more fervent deſires look for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefely he reproveth the Prieſts for their covetouſneſſe, and for that they ſerved God after their owne fantaſies, and not according to the preſcript of his word. He alſo noteth certain peculiar ſinnes, which were then among them, as marrying of Idolatrous and many wives, murmurings againſt God, impatiencie, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made unto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and joy unto the godly.

Chap. I.

A complaint againſt Iſrael, and chiefly the Prieſts.

The [a] burden of the word of the Lord to Iſrael by the miniſterie of Malachi.

2 I have loved you, ſaith the Lord: yet ye ſay, [b] Wherin haſt thou loved us? Was not Eſau Jaakobs brother, ſaith the Lord? yet I loved Jaakob,

3 And I [c] hated Eſau, and made his mountains waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, We are impoveriſhed, but we will returne and build the deſolate places, yet ſaith the Lord of hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lord is angry for ever.

5 And your eies ſhall ſee it, and ye ſhall ſay, The Lord will be magnified upon the border of Iſrael.

6 A ſonne honoureth *his* father, and a ſervant his maſter. If then I be a father, where is mine honour? and If I be a maſter, where is my feare, ſaith the Lord of hoſtes unto you, [d] O Prieſts, that deſpiſe my Name? and ye ſay, [e] Wherein have we deſpiſed thy Name?

7 Ye offer [f] uncleane bread upon mine altar, and you ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is not [g] to be regarded.

8 And if ye offer the blind for ſacrifice, it is not [h] evill: and if ye offer the lame and ſick, it is not evill: offer it now unto thy prince: will he be content with thee, or accept thy perſon, ſaith the Lord of hoſts?

9 And now, I pray you, [i] pray before God, that he may have mercie upon us: this hath beene by your meanes: will he regard your [k] perſons, ſaith the Lord of hoſts?

10 Who is there even among you, [l] that would ſhut the doores, and kindle not *fire* on mine altar in vain? I have no pleaſure in you, ſaith the Lord of hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the ſun unto the goingdown of the ſame, my Name is [m] great among the Gentiles, and in every place incenſe ſhall be offred unto my Name and a pure offering: for my Name is great among the heathen, ſaith the Lord of hoſtes.

12 But ye have polluted it, in that ye ſay, The table of the Lord is [n] polluted, and the fruit thereof, *even* his meate is not to be regarded.

13 Ye ſaid alſo, Behold, *it is* a [o] weari-

neſſe,

[a] Read Iſa. 13. 1.

[b] Which declareth their great ingratitud that did not acknowledge this love, which was ſo evident in that he choſe Abraham from out of all the world, and next, choſe Jaakob the yonger brother, of whom they came, and left Eſau the elder.

[c] For beſides that the ſignes of my hatred appeared even when he was made ſervant unto his yonger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet even now before your eyes the ſignes hereof are evident in that his countrey lyeth waſt, and he ſhall never returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and love toward you delivered, read Rom. 9. 13.

[d] Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould have reproved others for their hypocriſie, and obſtinacy againſt God, and not have hardened them by their example to greater evils.

[e] He noteth their groſſe hypocriſie, which would not ſee their faults but moſt impudently covered them, and ſo were blind guides.

[f] Ye receive al manner offerings for your owne greedineſſe, and doe not examine whether they be according to my Law or no.

[g] Not that they ſaid thus, but by their doings they declared no leſſe.

[h] You make it no fault: whereby he condemneth them that think it ſufficent to ſerve God, partly, as he hath commanded, and partly, after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproch he ſheweth them that a mortall man would not be content to be ſo ſerved.

[i] He derideth the Prieſts, who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion, that theſe evils came upon the people.

[k] Wil God conſider your office and ſtate, ſeeing you are ſo covetous and wicked?

[l] Becauſe the Levites, who kept the doores did not trie whether the ſacrifices that came in, were according to the Law, God wiſheth that they would rather ſhut the doores, then to receive ſuch as were not perfite.

[m] God ſheweth that their ingratitude, and neglect of his true ſervice ſhall be the cauſe of the calling of the Gentiles: and here the Prophet that was under the Law framed his words to the capacitie of the people, and by the altar and ſacrifice he meaneth the ſpirituall ſervice of God which ſhould be under the Goſpel, when an end ſhould be made to al theſe legal ceremonies by Chriſts only ſacrifice.

[n] Both the Prieſts and the people were infected with this errour, that they paſſed not what they offred: for they thought that God was as well content with the leane as with the fat: but in the meane ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and covetouſneſſe.

[o] The Prieſts and people were both weary with ſerving God, and paſſed not what manner of ſacrifice and ſervice they gave to God, for that which was leaſt profitable, was thought good enough for the Lord.

neſſe,and ye have ſnuffed at it,ſaith the Lord of hoſts, and ye offered that which was torn,and the lame and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

14 But curſed be the deceiver,which hath in his flock [p] a male,and voweth and ſacrificeth unto the Lord a corrupt thing:for I am a great king,ſaith the Lord of hoſts,and my Name is terrible among the heathen.

Chap. II.

Threatnings againſt the Prieſts, being ſeducers of the people.

ANd now,O ye [a] Prieſts,this commandement is for you.

2 If ye will not heare it,nor conſider it in your heart,to give glory [b] unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and will curſe your [c] bleſſings: yea,I have curſed them already, becauſe ye do not conſider it in *your* heart.

3 Behold, I will corrupt [d] your ſeed,and caſt dung upon your faces,*even* the [e] dung of your ſolemn feaſts,and you ſhall be like unto it.

4 And ye ſhall know,that I have [f] ſent this commandment unto you, that my covenant, which I made with Levi, might ſtand, ſaith the Lord of hoſts.

5 My [g] covenant was with him of life and peace,and I [h] gave him feare,and he feared me,and was afraid before [i] my Name.

6 The law of [k] truth was in his mouth,and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity:

7 For the Prieſts [l] lips ſhould preſerve knowledge, and they ſhould ſeek the law at his mouth: for he is the [m] meſſenger of the Lord of hoſts.

8 But ye are gone out of the way: ye have cauſed many to fall by the law: ye have broken the covenant of Levi,ſaith the Lord of hoſts.

9 Therefore have I alſo made you to be deſpiſed,and vile before all the people, becauſe ye kept not my wayes, but have been partiall in the law.

10 Have we not all one [n] father? hath not one God made us? why do we tranſgreſſe every one againſt his brother, and breake the covenant of [o] our fathers?

11 Judah hath tranſgreſſed, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath defiled the holineſſe of the Lord, which he loved,and hath married the [p] daughter of a ſtrange god.

12 The Lord will cut off the man that doth this: *both* the maſter & the ſervant out of the Tabernacle of Jaakob, and him that [q] offereth an offering unto the Lord of hoſts.

13 And this have ye done again,and [r] covered the altar of the Lord with teares,with weeping and with mourning: becauſe the offering is no more regarded, neither received acceptably at your hands.

14 Yet ye ſay, [s] Wherein? Becauſe the Lord hath been witneſſe between thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhe thy [t] companion, and the wife of thy [v] covenant.

15 And did not [x] he make one? yet had he [y] abundance of ſpirit: and wherefore one? becauſe he ſought a godly [z] ſeed: therefore keep your ſelves in your [a] ſpirit,and let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt *her*, [b] put her away,ſaith the Lord God of Iſrael, yet he covereth [c] the injurie under his garment, ſaith the Lord of hoſts: therefore keep your ſelves in your ſpirit, and tranſgreſſe not.

17 Ye have [d] wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, every one that [e] doth evill,is good in the ſight of the Lord, and he delighteth in them. Or where is the God of [f] judgement?

Chap. III.

1 Of the meſſenger of the Lord Iohn Baptiſt, and of Chriſts office.

BEhold, I will ſend my [a] meſſenger, and he ſhall prepare the way before me: and [b] the Lord whom ye ſeek, ſhall ſpeedily come to his Temple: even the [c] meſſenger of the covenant whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſts.

2 But who [d] may abide the day of his coming? and who ſhall endure, when he appeareth? for he is like a purging fire, and like fullers ſope.

3 And he ſhall ſit down to try and fine the ſilver: he ſhall even fine the ſons [e] of Levi and purifie them as gold and ſilver, that they may bring offerings unto the Lord in righteouſneſſe.

4 Then ſhall the offrings of Judah and Jeruſalem be acceptable unto the Lord,as in old time and in the yeares afore.

5 And I will come neere to you to judgement, and I will be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keep back the hirelings wages, *and vex* the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts.

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[p] That is, hath ability to ſerve the Lord according to his word, and yet will ſerve him according to his covetous minde.

[a] He ſpeaketh unto them chiefly, but under them he containeth the people alſo.

[b] To ſerve me according to my word.

[c] That is, the abundance of Gods benefits.

[d] Your ſeed ſown ſhall come to no profit.

[e] You boaſt of your holineſſe,ſacrifices and feaſts,but they ſhall turn to your ſhame, and be as vile as dung.

[f] The Prieſts objected againſt the Prophet that he could not reprove them, but he muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but he ſheweth that the office is nothing ſlandered when theſe villaines and dung are called by their own names.

[g] He ſheweth what were the two conditions of the covenant made with the tribe of Levi: on Gods part, that he would give them long life and felicity, and on their part,that they ſhould faithfully ſerve him according to his word.

[h] I preſcribed Levi a certain law to ſerve me.

[i] He ſerved me and ſet forth my glory with all humilitie and ſubmiſſion.

[k] He ſheweth that the Prieſts ought to have knowledg to inſtruct other in the word of the Lord.

[l] He is as the treaſure houſe of Gods word, and ought to give to every one according to their neceſſity,and not to reſerve it for himſelf.

[m] Shewing, that whoſoever doeth not declare Gods will,is not his meſſenger and Prieſt.

[n] The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

[o] Whereby they had bound themſelves to God to be an holy people.

[p] They have joyned themſelves in marriage with them that are of another religion.

[q] That is, the Prieſts.

[r] Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeem to ſacrifice in vain.

[s] This is another fault, whereof he accuſeth them, that is, that they brake the laws of marriage.

[t] As the one half of thy ſelf.

[v] She that was joyned to thee by a ſolemn covenant, and by the invocation of Gods name

[x] Did not God make man and woman as one fleſh and not many?

[y] By his power & vertue he could have made many women for one man.

[z] Such as ſhould be born in lawfull and moderate marriage, wherein is no exceſſe of luſts.

[a] Contain your ſelves within your bounds,and be ſober in minde, and bridle your affections.

[b] Not that he doth allow divorcemēt, but of the two faults he ſheweth, which is the leſſe.

[c] He thinketh it ſufficient to keep his wife ſtill,albeit he take others, and ſo as it were covereth his fault.

[d] Ye murmured againſt God,becauſe he heard not you aſſoon as ye called.

[e] In thinking that God favoured the wicked, and had not reſpect to them that ſerve him.

[f] Thus they blaſphemed God in condemning his power and juſtice,becauſe he judged not according to their fantaſies.

[a] This is meant of Iohn Baptiſt, as Chriſt expoundeth it, Luke 7.27.

[b] Meaning, Meſſiah,as Pſal.40.1,7. Dan.9.17,25.

[c] That is,Chriſt by whom the covenant was made and ratified,who is called the Angel or meſſenger of the covenant, becauſe he reconcileth us to his Father: and is Lord or King becauſe he hath the government of his Church.

[d] He ſheweth that the hypocrites, which wiſh ſo much for the Lords coming, wil not abide when he draweth neere: for he will conſume them, and purge his and make them cleane.

[e] He beginneth at the Prieſts, that they might be lights and ſhine unto others.

6 For I am the Lord: I change not, and ye ſons of Jaakob[f] are not conſumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept *them*: [g] return unto me, and I will return unto you, ſaith the Lord of hoſts: but he ſaid, Wherein ſhall we return?

8 Will a [h] man ſpoyle *his* gods? yet have ye ſpoyled me: but ye ſay, Wherein have we ſpoyled thee? In [i] tythes, and offerings.

9 Ye are curſed with a curſe: for ye have ſpoyled me, even this whole nation.

10 Bring ye all the tythes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open the windows of heaven unto you, and powre you out a bleſſing[k] without meaſure.

11 And I will rebuke the [l] devourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſts.

13 Your words have been ſtout[m] againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken againſt thee?

14 Ye have ſaid, *It is* in vain to ſerve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hoſts?

15 Therefore we count the proud bleſſed: even they that work wickedneſſe are ſet up, and they that tempt God, yea, they are [n] delivered.

16 [o] Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a [p] book of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they ſhall be to me, ſaith the Lord of hoſts, in that day [q] that I ſhall do *this*, for a flock, and I will [r] ſpare them, as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall you return, and diſcerne between the righteous and wicked, between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

The day of the Lord, before the which Elijah ſhould come.

FOr behold, the day cometh that ſhall [a] burn as an oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, and the day that cometh, ſhal burn them up, ſaith the Lord of hoſts, and ſhall leave them neither root nor branch.

2 But unto you that feare my name, ſhall the [b] ſun of righteouſneſſe ariſe, and health *ſhall be* under his wings, and ye ſhall [c] go forth, and grow up as fat calves.

3 And ye ſhall tread down the wicked: for they ſhal be duſt under the ſoles of your feet in the day that I ſhall do *this*, ſaith the Lord of hoſts.

4 [d] Remember the Law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgements.

5 Behold, I will ſend you [e] Elijah the Prophet before the coming of the great and [f] fearfull day of the Lord.

6 And he ſhall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with a curſe.

The end of the Prophets.

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[f] They murmured againſt God becauſe they ſaw not his help ever preſent to defend them: and therefore he accuſeth them of ingratitude, and ſheweth that, in that they are not daily conſumed, it is a token that he doth ſtill defend them: and ſo his mercy toward them never changeth.

[g] Read Zech. 1. 3.

[h] There are none of the heathen ſo barbarous, that wil defraude their gods of their honour, or deale deceitfully with thẽ.

[i] Whereby the ſervice of God ſhould have been maintained, and the Prieſts and the poore relieved.

[k] Not having reſpect how much ye need, but I will give you in all abundance: ſo that ye ſhall lack place to put my bleſſings in.

[l] Meaning, the caterpillar, and whatſoever deſtroyeth corn and fruits.

[m] The Prophet condemneth them of double blaſphemy againſt God: firſt, in that they ſaid, that God had no reſpect to them that ſerved him, & next, that the wicked were more in his favour then the godly.

[n] They are not onely preferred to honour, but alſo delivered from dangers.

[o] After theſe admonitions of the Prophet, ſome were lively touched, and incouraged others to feare God.

[p] Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſall corruption, and alſo that this might be an example of Gods mercies to al penitent ſinners.

[q] When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine own proper goods.

[r] That is, forgive their ſinnes, and govern them with my Spirit.

[a] He prophecieth of Gods judgements againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

[b] Meaning, Chriſt who with his wings, or beames of his grace ſhould lighten and comfort his Church, Epheſ. 5. 14. and he is called the ſunne of righteouſneſſe becauſe in himſelf he hath all perfection, and alſo the juſtice of the Father dwelleth in him, whereby he regenerateth us into righteouſneſſe, cleanſeth us from the filth of this world, and reformeth us to the image of God.

[c] Ye ſhall be ſet at libertie and increaſe in the joy of the Spirit, 2. Cor. 3. 17.

[d] Becauſe the time was come that the Iews ſhould be deſtitute of Prophets untill the time of Chriſt, becauſe they ſhould with more fervẽt minds deſire his comming, the Prophet exhorteth them to exerciſe themſelves diligently in ſtudying the Law of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.

[e] This Chriſt expoundeth of Iohn Baptiſt, Matth. 11. 13. 14. who both for his zeale, and reſtoring of religion, is aptly compared to Elijah.

[f] Which as it is true for the wicked, ſo doeth it waken the godly, and call them to repentance.

[g] He ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, and joyning of the father, and children in one unitie of faith: ſo that the father ſhall turne to the religion of his ſon which is converted unto Chriſt, and the ſonne ſhall embrace the faith of the true fathers, Abraham, Izhak, and Iaakob.

[h] The ſecond point of his office was to denounce Gods judgements againſt them that would not receive Chriſt.

❦

BRITISH MUSEUM

THE NEW TESTAMENT OF OVR LORD IESVS CHRIST, TRANSLATED OVT OF GREEKE BY THEOD. BEZA.

WHEREVNTO ARE ADIOYNED
brieſe Summaries of doctrine upon the Euangeliſts
and Acts of the Apoſtles, together with the Methode of the Epiſtles of the
Apoſtles, by the ſayd Theod. Beza.

And alſo ſhort expoſitions on the phraſes and hard places, taken out
of the large Annotations of the foreſaid Author, and Ioach.
Camerarius, by *P. Loſ. Villerius.*

Engliſhed by L. Tomſon.

¶ Together with the Annotations of Fr. Iunius upon the
Revelation of S^{t}. Iohn.

AMSTERDAM,
Printed by Thomas Stafford: And are to be ſold at his houſe, at the
ſigne of the Flight of Brabant, upon the Milk-Market, over againſt the
Deventer Wood-Market. cIↃ. IↃ. c. xl.

According to the Copy printed at Edinburgh *by* Andro Hart, *in the yeare* 1610.

44
10 8
347

BRITISH MUSEUM

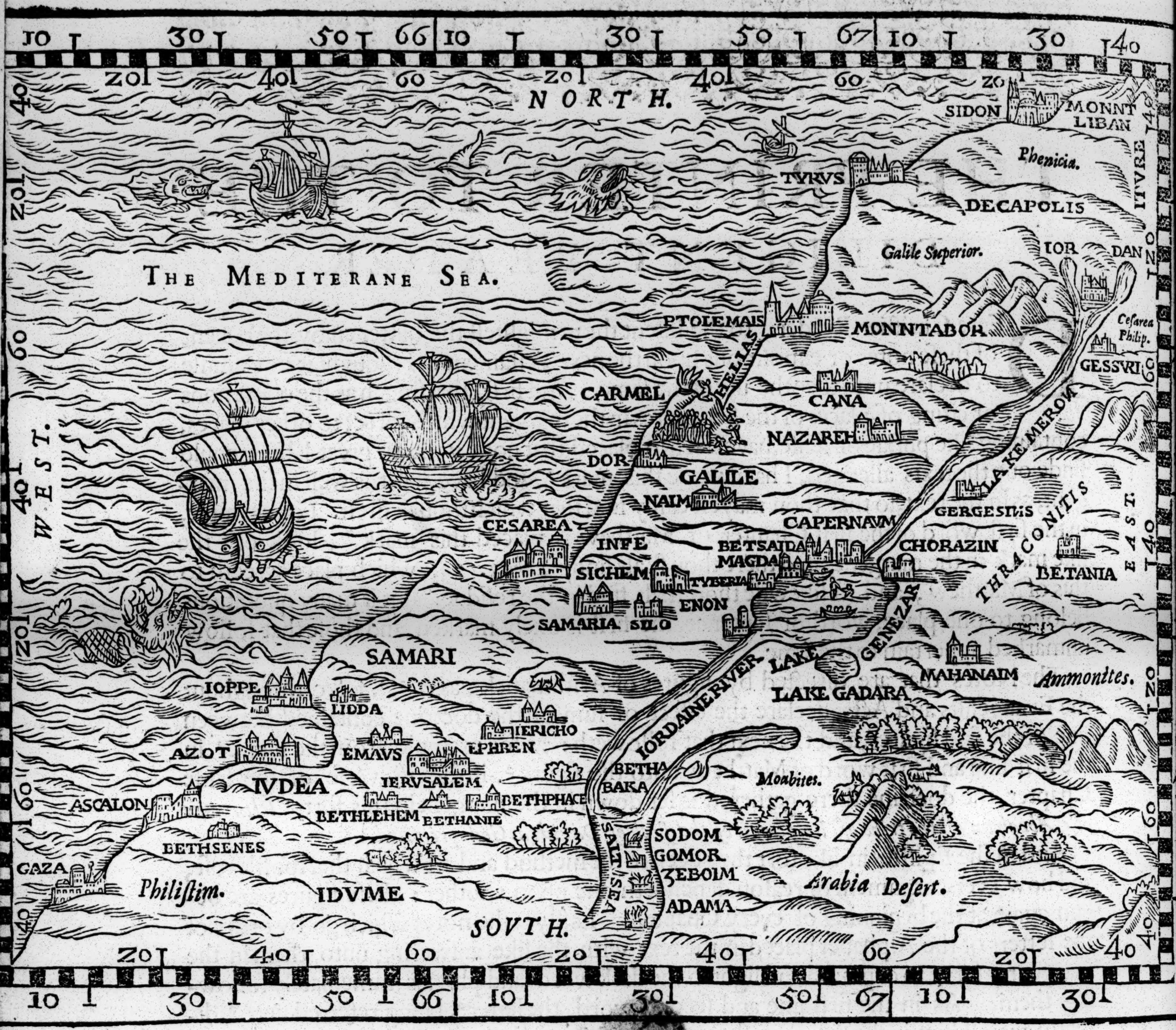
THE PRINTER TO THE DILIGENT READER.

Deare Chriſtian Reader, to the intent thou mighteſt the better enjoy the benefit of theſe notes or expoſitions upon the new Teſtament: I thought it not amiſſe to declare unto thee the uſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phraſe or ſenſe, have been ſo placed, that none without great labour could finde out the texts alledged, I have made this mark *, and have ſet it as well in the margent, as in the text, ſo that thou mayeſt eaſily find that which thou deſireſt. For example, in the firſt word of the firſt Chapter of Matthew is placed this mark *, look out the like mark in the margent, and there thou ſhalt find, *Luke* 3. 23. which place agreeth to this of Matthew, and ſo likewiſe thou ſhalt find in the reſidue. But if many quotations belong to one place, word or ſentence, the firſt is onely marked and thoſe that follow unmarked appertain to the ſame.

The Notes that are directed by figures of Arithmatick, as [1]. [2]. [3]. [4], &c. throughout the Evangeliſts and Acts, declare the effect or ſum of the doctrine contained between one of the ſaid figures, and the next that followeth: as for example, from the figure [1]. in the firſt line and firſt word of Matthew unto the figure [2]. in the 18. verſe of the ſame Chapter, the doctrine there gathered is ſet down in the margent in this ſort, [1] *Ieſus came of Abraham of the tribe of Iuda, and of the ſtock of David, as God promiſed.*

And in the Epiſtles in like ſort they declare the method and art which the Apoſtles uſe, and how every argument or reaſon dependeth one upon another: theſe figures are begun again at the beginning of every Chapter. Laſtly, the notes which go by order of the letters of the Alphabet placed in the text with the like anſwering unto them in the margent, ſerve to expound and lighten the dark words and phraſes immediately following them. As in the firſt line and ſecond word, the letter [a], being referred unto [a], directly againſt him in the margent, ſheweth that this word, Book, ſignifieth *A rehearſall, as the Hebrews uſe to ſpeake: as Gen.* 5. 1. *The book of the generations.* Theſe letters begin at the beginning of every Chapter, continuing unto [z]. and ſo beginning again with [a], if there be ſo many notes that they do exceed in number the letters of an Alphabet. This have I faithfully done for thy commoditie, reape thou the fruit, and give the praiſe to God.

THE DESCRIPTION OF THE HOLY land, containing the places mentioned in the foure Evangeliſts, with other places about the Sea coaſts, wherein may be ſeen the wayes and journeys of CHRIST and his Apoſtles in *Iudea, Samaria,* and *Galile*: for into theſe three parts this land is divided.


NORTH.
WEST.
EAST.
SOVTH.
THE MEDITERANE SEA.
SIDON
MONNT LIBAN
ITVRE
Phenicia.
TVRVS
DECAPOLIS
Galile Superior.
IOR
DAN
Ceſarea Philip.
PTOLEMAIS
HELLAS
MONNTABOR
GESSVRI
CARMEL
CANA
NAZAREH
DOR
GALILE
NAIM
LAKE MEROM
GERGESINS
THRACONITIS
CESAREA
CAPERNAVM
CHORAZIN
INFE
BETSAIDA
MAGDA
SICHEM
TYBERIA
BETANIA
SAMARIA
SILO
ENON
SAMARI
LAKE GENEZAR
MAHANAIM
Ammonites.
IOPPE
LIDDA
LAKE GADARA
IERICHO
EPHREN
AZOT
EMAVS
IORDAINE RIVER
IERVSALEM
BETHABARA
Moabites.
IVDEA
ASCALON
BETHPHACE
BETHLEHEM
BETHANIE
SALT SEA
SODOM
GOMOR.
ZEBOIM
ADAMA
BETHSENES
GAZA
Philiſtim.
IDVME
Arabia Deſert.

The places ſpecified in the Map, with their ſituation, by the Obſervation of the degrees concerning their length and breadth.

Aſcalon	65,24 : 31,32
Azor	65,35 : 32
Bethlehem	65,55 : 31,51
Bethphage	68,31 : 58
Bethſaida	66,51 : 32,29
Bethabara	66,34 : 32,1
Bethania	66,31,58
Cana of Galile	66,52 : 32,48
Capernaum	66,53 : 32,39
Carmel mount	66,31 : 32,50
Ceſarea Strat.	66,16 : 32,25
Ceſarea Phil.	67,39 : 33,5
Coraſim	67,53 : 32.29
Dan, one fountain whence Jordan ſprings	67,25 : 33,8
Ennon	66,40 : 32,18
Emmaus	65,54 : 31,59
Ephen.	66,8,32
Gadara or Gazara	66,48 : 32,29
Gaza	65,10 : 31,40
Jericho	66,10 : 32,1
Jeruſalem	66,31,55
Joppe	65,40 : 32,5
Jor, the other fountain whēce it ſprings	67,31 : 33,7
Magdalon, called alſo Dalmanutha	66,48 : 32,28
Naim	66,35 : 32,33
Nazareth	66,56 : 32,48
Ptolemais	66,50 : 32,48
Samaria a city	66,22 : 32,19
Sidon	67,15 : 33,30
Silo	66,27 : 32,19
Tyrus	67,33,20
Tiberias	66,44 : 32,26

THE

THE HOLY GOSPEL OF JESVS CHRIST,

According to S^t. MATTHEVV.

CHAP. I.

1 That Ieſus is that Meſſias, the Saviour promiſed to the Fathers. 18 The Nativity of Chriſt.

THe *[1] [a]Book of the [b]generation of JESVS CHRIST the ſon of David, the [c]ſon of Abraham.

* *Luke* 3.23.

1 Jeſus Chriſt came of Abraham, of the tribe of Iuda, and of the ſtock of David, as God promiſed.

[a] *Rehearſall: As the Hebrews uſe to ſpeake, as Gen. 5.1. The book of the generations.*

[b] *Of the Anceſtors of whom Chriſt came.*

[c] *Which Chriſt is alſo the ſon of Abraham.*

2 * Abraham begat Iſaac. * And Iſaac begat Jacob. And * Jacob begat Judas and his brethren.

* *Gen*, 21.2.
* *Gen*.25.24.
* *Gen*.29.35.

3 * And Judas begat Phares, and Zara of Thamar. And * Phares begat Eſrom. And Eſrom begat Aram.

* *Gen*.38.27.
* 1 *Chron.* 2.5.
Ruth.4.18,19.

4 And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat Salmon.

5 And Salmon begat Booz of Rachab. And * Booz begat Obed of Ruth. And Obed begat Jeſſe.

* *Ruth*.4.21.

6 And * Jeſſe begat David the king. And * David the king begat Solomon of her that was *the wife* of Vrias.

* 1 *Sam*. 16.1. *and* 17.12.
* 2 *Sam*.12.24.

7 And * Solomon begat Roboam. And Roboam begat Abia. And Abia begat Aſa.

* 1 *Kings* 11.43.
1 *Chron* 3.10.11.

8 And Aſa begat Joſaphat. And Joſaphat begat Joram. And Joram begat Hozias.

9 And Hozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezekias.

10 And * Ezekias begat Manaſſes. And Manaſſes begat Amon. And Amon begat Joſias.

* 2 *Kings* 20.21. *and* 21.18.
1 *Chron*. 3. 13, 14, 15.

11 And * Joſias begat Jakim. And Jakim [d]begat Jechonias and his brethren, about the time they were caried away to Babylon.

* 2 *Kings* 23.34. *and* 24.1,6.
2 *Chron*.36.4,9.

[d] *That is, the captivitie fell in the dayes of Iakim and Iechonias: for Iechonias was born before their carying away into captivity.*

12 And after they were caried away into Babylon, * Jechonias begat Salathiel. * And Salathiel begat Zorobabel.

* 1 *Chron*.3, 16.
* 1 *Chron*.3. 17.
Ezra 13.2.*and* 5.2.

13 And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

16 And Jacob begat Joſeph the huſband of Mary, of whom was born JESVS, that is called Chriſt.

17 So [e]all the generations from Abraham to David, *are* fourteen generations: and from David untill they were caried away into Babylon, foureteen generations: and after they were caried away into Babylon untill Chriſt, fourteen generations.

[e] *All theſe which are reckoned up, in this pedigree of Davids ſtock, as they begat one another orderly in their degrees.*

18 ¶ Mow the birth of [2] JESVS CHRIT was thus, When as his mother Mary was * betrothed to Joſeph, before they came together, ſhe was found with childe of the holy Ghoſt.

2 Chriſt the true Immanuel, and therefore Ieſus, (that is, Saviour) is conceived in the Virgine by the holy Ghoſt, as it was foretold by the Prophets.

* *Luke* 1. 27.

19 Then Joſeph her huſband being a juſt man, and not willing to * make her a publick example, was minded to put her away ſecretly.

* *Deut*. 24.1:

20 But whiles he thought theſe things, behold, the Angel of the Lord appeared unto him in a dreame, ſaying, Joſeph the ſon of David, feare not to [f]take Mary thy [g]wife: for that which is [h]conceived in her, is of the holy Ghoſt.

[f] *Receive her at her parents and kinſfolks hands.*

[g] *Which was promiſed and made ſure to thee to be thy wiſe.*

[h] *Of the mothers ſubſtance by the holy Ghoſt.*

21 And ſhe ſhall bring [3] forth a ſonne, and thou ſhalt * call his Name JESVS: for he ſhall * [i] ſave his people from their ſinnes.

3 Chriſt is born of the ſame Virgine which never knew man, and is called Ieſus of God himſelf, by the Angel.

* *Luke* 1. 31.
* *Acts* 4. 12.

22 And all this was done, that it might be fulfilled, which *is* ſpoken of the Lord by the Prophet, ſaying,

23 * Behold, a [k] virgine ſhall be

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[i] *Deliver, and this ſheweth us the meaning of this Name Ieſus.*

* *Eſay* 7.14.

[k] *There is in the Hebrew and Greeke text, an article added, to point out the woman, and ſet her forth plainly: as you would ſay, That Virgine, or, a certain Virgine.*

with childe, and ſhall beare a ſon, and they ſhall call his name Emmanuel, which is by interpretation, God with us.

24 ¶ Then Joſeph, being raiſed from ſleep, did as the Angel of the Lord had enjoyned him, and took his wife.

25 But he knew her not, [l] till ſhe had brought forth her firſt born Sonne, and he called his name Jeſus.

[l] *This little word Till, in the Hebrew tongue, giveth us to underſtand alſo, that a thing ſhall not come to paſſe in time to come: as Michal had no children Till her deaths day, 2 Sam. 6. 23. And in the laſt Chapter of this Evangeliſt: Behold, I am with you Till the end of the world.*

CHAP. II.

The Wiſemen, who are the firſt fruits of the Gentiles, worſhip Chriſt. 14 Ioſeph fleeth into Egypt with Ieſus, and his mother. 16 Herod ſlaieth the children.

WHen * [1] Jeſus then was born at Beth-leem in [a] Judea, in the dayes of Herod the king, behold, there came [b] Wiſemen from the Eaſt to Jeruſalem,

2 Saying, Where is that king of the Jewes that is born? for we have ſeen his ſtarre in the Eaſt, and are come to worſhip him.

3 When king Herod heard *this*, he was [c] troubled, and all Jeruſalem with him,

4 And gathering together all the [d] chief Prieſts, and [e] Scribes of the people, he asked of them, where Chriſt ſhould be born.

5 And they ſaid unto him, At Beth-leem in Judea: for ſo it is written by the Prophet,

6 * And thou Beth-leem in the land of Juda, art not the [f] leaſt among the Princes of Juda: For out of thee ſhall come the Governour that [g] ſhall feed my people Iſrael.

7 Then Herod privily called the Wiſemen, *and* diligently enquired of them the time of the ſtar that appeared,

8 And ſent them to Beth-leem, ſaying, Go, and ſearch diligently for the Babe: and when ye have found him, bring me word again, that I may come alſo and worſhip him.

9 ¶ So when they had heard the king, they departed: and lo, the ſtar which they had ſeen in the Eaſt, went before them, till it came and ſtood over *the place* where the Babe was.

10 And when they ſaw the ſtar, they rejoyced with an exceeding great joy,

11 And went into the houſe, and found the Babe with Mary his mother, and [h] fell down, and worſhipped him, and opened their [i] treaſures, and preſented unto him gifts, *even* gold, and frankincenſe, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they ſhould not go again to Herod, they returned into their countrey another way.

13 ¶ [2] After their departure, behold, the Angel of the Lord appeareth to Joſeph in a dreame, ſaying, Ariſe, and take the Babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will ſeek the Babe to deſtroy him.

14 So he aroſe, and took the Babe and his mother by night, and departed into Egypt,

15 And was there unto the death of Herod, that that might be fulfilled, which is ſpoken of the Lord by the * Prophet, ſaying, Out of Egypt have I called my Sonne.

16 ¶ Then Herod, ſeeing that he was mocked of the Wiſemen, was exceeding wroth, and ſent forth, aad ſlew all the male children that were in Beth-leem, and in all the coaſts thereof, from two yeare old and under, according to the time which he had diligently ſearched out of the Wiſemen.

17 Then was that fulfilled which is ſpoken [l] by the Prophet Jeremias, ſaying,

18 * In Rhama was [m] a voice heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

19 [3] And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Joſeph in Egypt,

20 Saying, Ariſe, and take the Babe and his mother, and go into the land of Iſrael: for they are dead which ſought the Babes life.

21 Then he aroſe up, and took the Babe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reigne in Judea, in ſtead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the parts of Galile,

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, *which was*, That he ſhould be called a Nazarite.

* *Luke 2. 6.*

[1] Chriſt a poore childe, laid down in a crib, and nothing ſet by of his own people, receiveth notwithſtanding a noble witneſſe of his divinity from heaven, and of his kingly eſtate, of ſtrangers: which his own alſo unwittingly allow of, although they do not acknowledge him.

[a] *For there was another in the tribe of Zebulun.*

[b] *Wiſe and learned men: it is a Perſian word which they uſe in good part.*

[c] *Was much moved, for he was a ſtranger, and came to the kingdome by force: and the Iewes were troubled: for wickedneſſe is mad and raging.*

[d] *The chief Prieſts, that is, ſuch as were of Aarons family, which were divided into foure and twenty orders, 1 Chron. 24. 5. and 2 Chron. 36 14.*

[e] *They that expound the Law to the people, for the Hebrewes take this word of another, which ſignifieth as much, as to expound and declare.*

* *Micah 5. 2. Iohn 7. 42.*

[f] *Though thou be a ſmall town, yet ſhalt thou be very famous and noble through the birth of the Meſſias, who ſhall be born in thee.*

[g] *That ſhall rule & govern: for Kings are fitly called feeders, and ſhepherds of the people.*

[h] *A kinde of humble and lowly reverence.*

[i] *The rich and coſtly preſents, which they brought him.*

[k] *God warned and told them of it, when as they asked it not.*

[2] Chriſt being yet ſcarce born, beginneth to be crucified for us, both in himſelf, and alſo in his members.

* *Hoſea 11. 1.*

[l] *For God ſpeaketh by the mouth of the Prophets.*

* *Ier. 31. 15.*

[m] *A voice of lamenting, weeping, and howling.*

[n] *That is to ſay, All that compaſſe about Bethleem: for Rachel, Iaakobs wiſe who died in childbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſſe of the ſoile, and plenty of corn.*

[3] Chriſt is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appeare to the world, that he is the Lords true Nazarite.

CHAP. III.

1 John preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the root of the tree. 12 The fanne and the chaff. 13 Chriſt is baptized.

ANd in * [a] thoſe dayes, [1] John the Baptiſt came and preached in the [b] wilderneſſe of Judea,

2 And ſaid, [c] Repent, for the [d] kingdome of heaven is at hand.

* *Marke 1. 4. Luke 3. 3.*

[a] *Not when Ioſeph went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty yeares: for in the thirtieth yeare of his age was Ieſus baptized of Iohn: therefore by thoſe dayes is meant, at that time that Ieſus remained as yet an inhabitant of the town of Nazareth.*

[1] John, who through his ſingular holineſſe and rare auſterneſſe of life, cauſed all men to caſt their eyes upon him, prepareth the way, for Chriſt, following faſt on at his heels, as the Prophet Eſay foretold, and delivereth the ſum of the Goſpel, which in ſhort ſpace after ſhould be delivered more fully.

[b] *In an hilly countrey, which was notwithſtanding inhabited, for Zacharie dwelt there, Luke 1. 39. and there was Ioabs houſe. 1 Kings 2. 34. and beſides theſe, Iehoſhua maketh mention of ſix towns that were in this wilderneſſe, Chap. 15. 61.*

[c] *The word in the Greeke tongue, ſignifieth a changing of our mindes and hearts from evill to better.*

[d] *The kingdome of Meſſias, whoſe government ſhall be heavenly, and nothing but heavenly.*

3 For this is he of whom it is ſpoken by the prophet Eſaias, ſaying, *The voice of him that crieth in the wilderneſſe, Prepare ye the way of the Lord: [e] make his paths ſtraight.

4 *And this John had his garment of camels hair, and a girdle of a ſkinne about his loyns: his meat was alſo [f] locuſts and wilde hony.

5 *Then went out to him [g] Hieruſalem and all Judea, and all the region round about Jordan.

6 And they were baptized of him in Jordan, [h] confeſſing their ſinnes.

7 [2] Now when he ſaw many of the Phariſees, and of the Sadduces come to his baptiſme, he ſaid unto them, *O generations of vipers, who hath forewarned you to flee from the anger to come?

8 [3] Bring forth therefore fruit worthy amendment of life.

9 [4] And [i] think not to ſay [k] with your ſelves, *We have Abraham to *our* father: for I ſay unto you, that God is able even of theſe ſtones to raiſe up Children unto Abraham.

10 And now alſo is the axe put to the root of the trees: *therefore every tree which bringeth not forth good fruit, is hewen downe, and caſt into the fire.

11 * [5] In deed I baptize you with water to [l] amendment of life, but he that commeth after me, is mightier then I, whoſe ſhoes I am not worthy to beare: he will baptize you with the holy Ghoſt, and with fire,

12 [6] Which hath his fanne in his hand, and will [m] make cleane his floore, and gather his wheat into his garner, but will burne up the chaffe with unquenchable fire.

13 ¶ * [7] Then came Jeſus from Galilee, to Jordan unto John, to be baptized of him.

14 But John earneſtly put him back, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 Then Jeſus anſwering, ſaid to him, Let be now: for thus it becometh us to fulfill [n] all righteouſneſſe. So he ſuffered him.

16 And Jeſus when he was baptized, came ſtraight out of the water. And lo, the heavens were opened unto [o] him, and *Iohn* ſaw the ſpirit of God deſcending like a dove, and lighting upon him.

17 [8] And lo, a voice *came* from heaven, ſaying, *This is my beloved Sonne, in whom I am [p] well pleaſed.

** Eſay 40.3. Mar. 1.3. Luke 3.4. Iohn 1.23.*

e Make him a plain and ſmoothe way.

** Mark 1.6.*

f Locuſts were a kinde of meat, which certain of the Eaſt people uſe, which were therefore called devourers of locuſts. Euſt. in Ode 9.

** Mark 1.5. Luke 3.7.*

g The people of Hieruſalem.

h Acknowledging that they were ſaved onely by free remiſſion and forgiveneſſe of their ſinnes.

2 There is nothing that ſtoppeth up the way of mercie and ſalvation againſt us ſo much, as the opinion of our own righteouſneſſe doth.

** Chap. 12.34.*

3 True repentance, is an inward thing, which hath his ſeat in the minde and heart.

4 The faith of the fathers, availeth the unbeleeving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.

i Think not that you have any cauſe to be proud of Abraham.

k In your hearts.

** Iohn 8.39. Acts 13.26.*

** Chap. 7.19.*

** Mark 1.8. Luke 3.16. Iohn 1.26. Acts 1.5. and 2.4. and 8.17. and 19.4.*

5 We may neither dwell upon yͤ ſigns which God hath ordained, as means to lead us unto our ſalvation, neither upon them that miniſter them: but we muſt climbe up to the matter it ſelf, that is to ſay, to Chriſt, who inwardly worketh that effectually, which is outwardly ſignifyed unto us.

l The outward ſigne putteth us in minde of this, that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingraffed into Chriſt, whereby our old man dyeth, and the new man riſeth up, Rom. 6.6.

6 The triumphs of the wicked ſhall end in everlaſting torment.

m VVill cleanſe it throughly, and make a full riddance.

** Mark 1.9. Luke 3.21.*

7 Chriſt ſanctifyeth our baptiſme in himſelf.

n All ſuch things as he hath appointed us to keep.

o To Iohn.

8 Chriſts full conſecration and authorizing to the office of the Mediatourſhip, is ſhewed by the Fathers own voice, and a viſible ſigne of the holy Ghoſt.

** Coloſſ. 1.13. 2. Pet. 1.17.*

p The Greek word betokeneth a thing of great account, and ſuch as highly pleaſeth a man. So then the Father ſaith, that Chriſt is the onely man, whom when he beholdeth, look what an opinion he had conceived of us, he layeth it clean aſide.

CHAP. IV.

1 Chriſt is tempted. 4 He vanquiſheth the Devill with Scripture. 11 The Angels miniſter unto him. 12 He preacheth repentance, and that himſelf is come. 18 The calling of Peter, Andrew, 21 Iames and Iohn. 23 He preacheth the Goſpel, and healeth the diſeaſed.

THen * was [1] Jeſus led aſide of the Spirit into the wilderneſſe, to be tempted of the Devill.

2 And when he had faſted [a] fourty dayes, and fourty nights, he was afterward hungry.

3 Then came to him the tempter, and ſaid, If thou be the Sonne of God, commaund that theſe ſtones bee made bread.

4 But he anſwering, ſaid, It is written, *Man ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God.

5 Then the Devill took him up into the holy citie, and ſet him on a [b] pinacle of the Temple,

6 And ſaid unto him, If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, *that hee will give his Angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, *Thou ſhalt not [c] tempt the Lord thy God.

8 Again the Devill took him up into an exceeding high mountain, and ſhewed him all the kingdomes of the world, and the glory of them,

9 And ſaid to him, All theſe will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaid Jeſus unto him, Avoide Satan: for it is written, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

11 *Then the devill left him: and behold, the Angels came and miniſtred unto him.

12 ¶ * [2] And when Jeſus had heard that John was committed to priſon, he returned into Galilee,

13 And leaving Nazareth, went and dwelt in [d] Capernaum, which is neare the Sea in the borders of Zabulon and Nepthalim,

14 That it might bee fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

** Mark 1.12. Luke 4.1.*

1 Chriſt was tempted all maner of waies, and ſtill overcommeth, that we alſo through his vertue may overcome.

a Full fortie daies.

** Deut. 8.3.*

b The battlement wherewith the flat roofe of the Temple was compaſſed about that no man might fall downe: as was appointed by the Law, Deut. 22.8.

** Pſal. 91.11.*

** Deut. 6.16.*

c VVord for word, Thou ſhalt not goe on ſtill in tempting.

** Deut. 6.13. and 10.20.*

** Marke 1.13. Luke 4.13.*

** Marke 1.14. Luke 4.14. Iohn 4.43.*

2 When the Heralds mouth is ſtopped, the Lord revealeth himſelf, and bringeth full light into the darknes of this world, preaching free forgivenes of ſins to them that repent.

d VVhich was a towne a great deale more famous then Nazareth was.

15 * The Land of Zabulon, and the land of Nepthalim *by* the way of the [e] ſea, beyond Jordan, [f] Galilee of the Gentiles:

16 The people which ſat in darkneſſe, ſaw great light: and to them that ſat in the region, and ſhadow of death, light is riſen up.

17 * From that time Jeſus began to preach, and to ſay, Amend your lives, for the kingdome of heaven is at [g] hand.

18 ¶ [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, which is called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers)

19 * And he ſaid unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway leaving the nets, followed him.

21 And when he was gone forth from thence, he ſaw other two brethren, James *the ſonne* of Zebedeus, and John his brother in a ſhippe with Zebedeus their father, mending their nets, and he called them.

22 And they without tarrying, leaving the ſhip, and their father, followed him.

23 So [4] Jeſus went about all Galilee, teaching in [h] their [i] Synagogues, and preaching the Goſpel of the [k] kingdome, and healing [l] every ſickneſſe, and every [m] diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: and they brought unto him all ſicke people, that were taken with divers diſeaſes and [n] torments, and them that were poſſeſſed with devils, and thoſe which were [o] lunatike, and thoſe that had the [p] Palſie: and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Jeruſalem, and Judea, and from beyond Jordan.

* *Eſa.* 9. 1.

e *Of Tyberias, or becauſe that countrey bended toward Tyrus, which ſtandeth upon the ſea that cutteth the midſt of the world.*

f *So called, becauſe it bordered upon Tyrus and Sydon, and becauſe Solomon gave the king of Tyrus twenty cities in that quarter,* 1. *King.* 9. 11.

* *Mark* 1. 15.

g *Is come to you.*

3 Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, getteth him diſciples after an heavenly ſort, men indeed poore, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected witneſſes of the truth of thoſe things they heard and ſaw..

* *Mark* 1. 16. 1. *Cor.* 1. 27.

4 Chriſt aſſureth the hearts of the beleevers of his ſpirituall and ſaving vertue, by healing the diſeaſes of the body.

h *Their, that is, the Galileans,*

i *Synagogues, that is, the Iewes churches.*

k *Of Meſſias.*

l *Diſeaſes of all kindes, but not every one: that is, as we ſay, ſome of every one.*

m *The word ſignifieth properly, the weakneſſe of the ſtomack, but here it is taken for thoſe diſeaſes which make men faint and weare away, that have them.*

n *The word ſignifieth properly, the ſtone wherewith gold is tryed, and by a borrowed kinde of ſpeech is applyed to all kinde of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes which put ſickmen to great woe.* o *VVhich at every full Moon, or other changes of the Moon, are ſhrewdly troubled and diſeaſed.* p *VVeak and feeble men, who have the parts of their body looſed, and ſo weakened, that they are neither able to gather them up together, nor put them out as they would*

Chap. V.

1 Who are bleſſed. 13 The Apoſtles are the ſalt and light of the world. 14 The citie ſet on an hill. 15 The candle. 16 Good works. 19 The fulfilling of Chriſts Commandments. 21 What killing is. 23 Reconciliation is ſet before ſacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of divorcement. 33 Not to ſwear. 43 To love our enemies. 48 Perfectneſſe.

And when he ſaw the multitude, he went up into a mountain: and when he was ſet, his diſciples came to him,

2 [1] And he opened his mouth, and taught them, ſaying,

1 Chriſt teacheth that the greateſt joy and felicitie is not in the commodities, and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will & pleaſure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the worldlings, becauſe they will not faſhion themſelves to their manners.

3 * Bleſſed *are* the [a] poore in [b] ſpirit, for theirs is the kingdome of heaven.

4 * Bleſſed *are* they that mourn: for they ſhall be comforted.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth.

6 * Bleſſed *are* they which hunger and thirſt for righteouſneſſe: for they ſhall be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtain mercie.

8 Bleſſed *are* the * [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they * which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heaven.

11 * Bleſſed ſhall ye be when men revile you, and perſecute *you*, and ſay all manner of evil againſt you for my ſake, falſly.

12 Rejoyce and be glad, for great is your reward in heaven: for ſo perſecuted they the Prophets which were before you.

13 * Ye [2] are the ſalt of the [d] earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be [e] ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14 Ye are the [f] light of the world. A citie that is ſet on an hill, cannot be hidde.

15 * Neither do men light a candle, and put it under a buſhell, but on a candleſticke, and it giveth light unto all that are in the houſe.

16 * Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

17 [3] Think not that I am come to deſtroy the Law, or the Prophets. I am not come to deſtroy them, but to [g] fulfill them.

18 * For truely I ſay unto you, Till heaven and earth periſh, one jot or one title of the Law ſhall not eſcape, till all things be fulfilled.

19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandements, and teach men ſo, he ſhall be called the [h] leaſt in the kingdome of heaven: but whoſoever ſhall obſerve and teach *them*, the ſame ſhall bee called great in the kingdome of heaven.

20 For I ſay unto you, Except your righteouſneſſe * exceed the *righteouſneſſe* of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heaven.

21 [5] Ye have heard that it was ſaid unto them of the old time, * Thou ſhalt not kill:

* *Luke* 6. 20.

a *Under the name of povertie, are all ſuch miſeries meant, as are joyned with povertie.*

b *VVhoſe minde, & ſpirits are brought under, and tamed, & obey God.*

* *Eſa.* 61. 2, 3. *Luke* 6. 21.

* *Pſal.* 37. 11.

* *Eſa.* 65. 13.

* *Pſal.* 24. 4.

c *Fitly is this word, Pure, joyned with the heart, for as a bright and ſhining reſemblance or image may be ſeen plainly in a cleare and pure looking glaſſe, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearely appeare in a pure heart.*

* 1 *Corinth.* 14. 33. 1 *Pet.* 3. 14.

* *Acts* 5. 41. 1 *Pet.* 4. 14.

* *Mark* 9. 50. *Luke* 14. 34.

2 The Miniſters of the word eſpecially (unleſſe they will be the moſt caitifs of all) muſt needs leade other both by word and deed to this greateſt joy & felicitie.

d *Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing unſavoury and vaine.*

e *VVhat ſhall you have to ſalt withall? And ſo are fools in the Latine tongue called ſaltleſſe, as you would ſay, men that have no ſalt, or ſavour and taſte in them.*

f *You ſhine and give light, by being made partakers of the true Light.*

* *Mark* 4. 21. *Luke* 8. 16. and 11. 33.

* 1 *Pet.* 2. 12.

3 Chriſt came not to bring any new way of righteouſneſſe and ſalvation into the world, but to fulfil that in deed which was ſhadowed by the figures of the Law, by delivering men through grace from the curſe of the Law: and moreover to teach the true uſe of obedience, which the Law appointeth, and to grave in our hearts the force of obedience.

g *That the propheſies may be accompliſhed.*

* *Luke* 16. 17.

* *Iames* 2. 10.

4 He beginneth with the true expounding of the Law, and ſetteth it againſt the old (but yet falſe) gloſes of the Scribes: So farre is he from aboliſhing the leaſt commandement of his Father.

h *He ſhall have no place in the Church.*

* *Luke* 11. 39.

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5 The true meaning of the ſixt commandement. * *Exod.* 20. 13. *Deut.* 5. 17.

for whoſoever killeth, ſhall be culpable of judgement.

22 But I ſay unto you, Whoſoever is angrie with his brother unadviſedly, ſhall be [i] culpable [k] of judgement. And whoſoever ſaith unto his brother, Raca, ſhall be worthy to be puniſhed by the [l] Councel. And whoſoever ſhall ſay, Foole, ſhall be worthy to be puniſhed with [m] hell [n] fire.

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24 Leave there thine offering before the altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

25 * [p] Agree with thine adverſary quickly, whiles thou art in the way with him, leaſt thine adverſary deliver thee to the Judge, and the Judge deliver thee to the ſergeant, and thou be caſt into priſon.

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30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

31 It hath been ſaid alſo, * Whoſoever ſhall put away his wife, let him give her a bill of divorcement.

32 But I ſay unto you, whoſoever ſhall put away his wife (except it be for fornication) cauſeth her to commit adultery: and whoſoever ſhall marrie her that is divorced, committeth adulterie.

33 [8] Again, ye have heard that it was ſaid to them of old time, * Thou ſhalt not forſweare thy ſelf, But ſhalt perform thine othes to the Lord.

34 But I ſay unto you, Sweare not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footeſtoole: neither by Jeruſalem, for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or black.

37 * But let your communication be [t] Yea, yea: Nay, nay. For whatſoever *is* more then theſe, commeth of [v] evil.

38 ¶ [9] Ye have heard that it hath been ſaid, An * eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * Reſiſt not evill: but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coate, let him have thy cloke alſo.

41 And whoſoever will compell thee *to go* a mile, go with him twain.

42 * Give to him that asketh, and from him that would borrow of thee, turn not away.

43 Ye have heard that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemie.

44 But I ſay unto you, * Love your enemies: bleſſe them that curſe you: doe good to them that hate you, * and pray for them which hurt you, and perſecute you,

45 [10] * That ye may be the children of your Father that is in heaven: for he maketh his ſunne to ariſe on the evil, and the good, and ſendeth rain on the juſt and unjuſt.

46 For if ye love them, which love you, what reward ſhall you have? Do not the Publicanes even the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing do ye? doe not even the [x] Publicanes likewiſe?

48 Ye ſhall therefore be perfite, as your Father which is in heaven, is perfite.

CHAP. VI.

1 Almes. 5 Prayers. 14. Forgiving our brother. 16 Faſting. 19 Our treaſure. 20 We muſt ſuccour the poore. 24 God and riches. 25 Carefull ſeeking for meat and drink, and apparell, forbidden. 33 The kingdome of God and his righteouſneſſe.

TAke heed that ye give not your [1] almes before men, to be ſeen of them, or elſe

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[i] *He ſpeaketh of the judgement of God, and of the difference of ſinnes, and therefore applieth his words to the form of civill judgements, which were then uſed.*

[k] *Of that judgement which was ruled by three men, who had the hearing and deciding of money matters, and ſuch other ſmall cauſes.*

[l] *By that judgement which ſtood of three and twenty Judges, who had the hearing and deciding of weighty affaires, and matters of life and death: as the higheſt Judges of all were to the number of ſeventy and one, which had the hearing of moſt weighty affaires, as the matter of an whole Tribe, or of an high Prieſt, or of a falſe prophet.*

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[n] *The Iewes uſed foure kinds of puniſhments, before their government was taken away by Herod, hanging, beheading, ſtoning, and burning: this is it that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a judgement, a Councell, and a fire, he ſheweth that ſome ſinnes are worſe then other ſome, but yet they are all ſuch, that we muſt give an account for them, and ſhall be puniſhed for them.*

[6] The covetous Phariſes taught, that God was appeaſed by the ſacrifices appointed in the Law, which they themſelves devoured. But Chriſt on the contrary ſide denieth, that God accepteth any mans offering, unleſſe he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that theſe ſtubborne and ſtiffenecked deſpiſers of their brethren, ſhall never eſcape the wrath and curſe of God, before they have made full ſatisfaction to their brethren.

[o] *He applyeth all this ſpeech, to the ſtate of his time, when as there was an Altar ſtanding in Hieruſalem: and therefore they are very fooliſh, that gather hereupon, that we muſt build Altars, and uſe ſacrifices: but they are more fooles, which drew that to Purgatorie, which is ſpoken of peace-making and atonement one with another.* * *Luke* 12. 58.

[p] *Cut off all cauſe of enmitie.*

[q] *Thou ſhalt be dealt with all, to the utmoſt extremitie.*

[7] He is taken for an adulterer before God whatſoever he be, that coveteth a woman: and therefore we muſt keepe our eyes chaſte, and all the members we have, yea, and we muſt eſchew all occaſions, which might moove us to evill, how deare ſoever it coſt us. * *Exod.* 20. 14. *Rom,* 13. 9. * *Chap.* 18. 8, 9. *Marke* 9. 47.

[r] *He nameth the right eye, and the right hand, becauſe the parts of the right ſide of our body are the chiefeſt, and readieſt to commit any wickedneſſe.*

[ſ] *VVord for word, do cauſe thee to offend: for ſinnes are ſtumbling blocks, as it were, that is to ſay, rocks which we are caſt upon.* * *Chap.* 19. 7. *Deut.* 24. 1. *Marke* 10. 4. *Luke* 16. 18. 1. *Cor.* 7. 10.

[8] The meaning of the third commandment againſt the froward opinion and judgement of the Scribes, which excuſed by oathes or indirect formes of ſwearing. * *Exod.* 20. 7. *Levit.* 19 12. *Deut.* 5. 11.

* *Iames* 5. 12.

[t] *VVhatſoever you vouch, vouch it barely, and whatſoever you deny, deny it barely, without any more words.*

[u] *From an evil conſcience, or from the devil.*

[9] He ſheweth cleane contrary to the doctrine of the Scribes, that the ſumme of the ſecond Table muſt be ſo underſtood, that we may in no wiſe render evill for evill, but rather ſuffer double injurie, and do well to them that are our deadly enemies. * *Exod.* 21. 24. *Levit.* 24. 20. *Deut.* 19. 21. * *Luke* 6. 29. *Rom.* 12. 17. 1 *Cor.* 6. 7. * *Deut.* 15. 8. * *Levit.* 19. 8.

* *Luke* 6. 27.

* *Luke* 23. 34. *Acts* 7. 60. 1 *Corin.* 4. 13.

[10] A double reaſon: the one is taken of the relatives, The children muſt be like their father: the other is taken of compariſons, The children of God muſt be better then the children of this world. * *Luke* 6. 35.

[x] *They that were the tolle-maſters, and had the overſight of tributes and cuſtom: a kinde of men that the Iewes hated to death, both becauſe they ſerved the Romanes in thoſe offices, (whoſe yokefull bondage they could hardly away withall) and alſo, becauſe theſe tolle-maſters are for the moſt part given to covetouſneſſe.*

[1] Ambition maketh almes vain.

15 * The Land of Zabulon, and the land of Nepthalim *by* the way of the [e] ſea, beyond Jordan, [f] Galilee of the Gentiles:

16 The people which ſat in darkneſſe, ſaw great light: and to them that ſat in the region, and ſhadow of death, light is riſen up.

17 * From that time Jeſus began to preach, and to ſay, Amend your lives, for the kingdome of heaven is at [g] hand.

18 ¶ [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, which is called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers)

19 * And he ſaid unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway leaving the nets, followed him.

21 And when he was gone forth from thence, he ſaw other two brethren, James *the ſonne* of Zebedeus, and John his brother in a ſhippe with Zebedeus their father, mending their nets, and he called them.

22 And they without tarrying, leaving the ſhip, and their father, followed him.

23 So [4] Jeſus went about all Galilee, teaching in [h] their [i] Synagogues, and preaching the Goſpel of the [k] kingdome, and healing [l] every ſickneſſe, and every [m] diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: and they brought unto him all ſicke people, that were taken with divers diſeaſes and [n] torments, and them that were poſſeſſed with devils, and thoſe which were [o] lunatike, and thoſe that had the [p] Palſie: and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Jeruſalem, and Judea, and from beyond Jordan.

* *Eſa.* 9. 1.

[e] *Of Tyberias, or becauſe that countrey bended toward Tyrus, which ſtandeth upon the ſea that cutteth the midſt of the world.*

[f] *So called, becauſe it bordered upon Tyrus and Sydon, and becauſe Solomon gave the king of Tyrus twenty cities in that quarter,* 1. *King.* 9. 11.

**Mark* 1. 15.

[g] *Is come to you.*

3 Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, getteth him diſciples after an heavenly ſort, men indeed poore, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected witneſſes of the truth of thoſe things they heard and ſaw..

* *Mark* 1. 16. 1. *Cor.* 1. 27.

4 Chriſt aſſureth the hearts of the beleevers of his ſpirituall and ſaving vertue, by healing the diſeaſes of the body.

[h] *Their, that is, the Galileans,*

[i] *Synagogues, that is, the Iewes churches.*

[k] *Of Meſsias.*

[l] *Diſeaſes of all kindes, but not every one: that is, as we ſay, ſome of every one.*

[m] *The word ſignifieth properly, the weakneſſe of the ſtomack, but here it is taken for thoſe diſeaſes which make men faint and weare away, that have them.*

[n] *The word ſignifieth properly, the ſtone wherewith gold is tryed, and by a borrowed kinde of ſpeech is applyed to all kinde of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes which put ſick men to great woe.* [o] *VVhich at every full Moon, or other changes of the Moon, are ſhrewdly troubled and diſeaſed.* [p] *VVeak and feeble men, who have the parts of their body looſed, and ſo weakened, that they are neither able to gather them up together, nor put them out as they would*

Chap. V.

1 Who are bleſſed. 13 The Apoſtles are the ſalt and light of the world. 14 The citie ſet on an hill. 15 The candle. 16 Good works. 19 The fulfilling of Chriſts Commandments. 21 What killing is. 23 Reconciliation is ſet before ſacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of divorcement. 33 Not to ſwear. 43 To love our enemies. 48 Perfectneſſe.

AND when he ſaw the multitude, he went up into a mountain: and when he was ſet, his diſciples came to him,

2 [1] And he opened his mouth, and taught them, ſaying,

1 Chriſt teacheth that the greateſt joy and felicitie is not in the commodities, and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will & pleaſure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the worldlings, becauſe they will not faſhion themſelves to their manners.

3 * Bleſſed *are* the [a] poore in [b] ſpirit, for theirs is the kingdome of heaven.

4 *Bleſſed *are* they that mourn: for they ſhall be comforted.

5 *Bleſſed *are* the meek: for they ſhall inherit the earth.

6 * Bleſſed *are* they which hunger and thirſt for righteouſneſſe: for they ſhall be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtain mercie.

8 Bleſſed *are* the * [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they * which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heaven.

11 *Bleſſed ſhall ye be when men revile you, and perſecute *you*, and ſay all manner of evil againſt you for my ſake, falſly.

12 Rejoyce and be glad, for great is your reward in heaven: for ſo perſecuted they the Prophets which were before you.

13 *Ye [2] are the ſalt of the [d] earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be [e] ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14 Ye are the [f] light of the world. A citie that is ſet on an hill, cannot be hidde.

15 *Neither do men light a candle, and put it under a buſhell, but on a candleſticke, and it giveth light unto all that are in the houſe.

16 *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

17 [3] Think not that I am come to deſtroy the Law, or the Prophets. I am not come to deſtroy them, but to [g] fulfill them.

18 * For truely I ſay unto you, Till heaven and earth periſh, one jot or one title of the Law ſhall not eſcape, till all things be fulfilled.

19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandements, and teach men ſo, he ſhall be called the [h] leaſt in the kingdome of heaven: but whoſoever ſhall obſerve and teach *them*, the ſame ſhall bee called great in the kingdome of heaven.

20 For I ſay unto you, Except your righteouſneſſe * exceed the *righteouſneſſe* of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heaven.

21 [5] Ye have heard that it was ſaid unto them of the old time, * Thou ſhalt not kill:

5 The true meaning of the ſixt commandement. **Exod.* 20. 13. *Deut.* 5. 17.

* *Luke* 6. 20.

[a] *Under the name of povertie, are all ſuch miſeries meant, as are joyned with povertie.*

[b] *VVhoſe mindes & ſpirits are brought under, and tamed, & obey God.*

* *Eſa,* 61. 2, 3. *Luke* 6. 21.

* *Pſal.* 37. 11.

* *Eſa.* 65. 13.

* *Pſal.* 24. 4.

[c] *Fitly is this word, Pure, ioyned with the heart, for as a bright and ſhining reſemblance or image may be ſeen plainly in a cleare and pure looking glaſſe, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearely appeare in a pure heart.*

* 1 *Corinth.* 14. 33. 1 *Pet.* 3. 14.

* *Acts* 5. 41. 1 *Pet.* 4. 14.

* *Mark* 9. 50. *Luke* 14. 34.

2 The Miniſters of the word eſpecially (unleſſe they will be the moſt caitifs of all) muſt needs leade other both by word and deed to this greateſt joy & felicitie.

[d] *Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing unſavoury and vaine.*

[e] *VVhat ſhall you have to ſalt withall? And ſo are fools in the Latine tongue called ſaltleſſe, as you would ſay, men that have no ſalt, or ſavour and taſte in them.*

[f] *You ſhine and give light, by being made partakers of the true Light.*

* *Mark* 4. 21. *Luke* 8. 16. *and* 11. 33.

* 1 *Pet.* 2. 12.

3 Chriſt came not to bring any new way of righteouſneſſe and ſalvation into the world, but to fulfil that in deed which was ſhadowed by the figures of the Law, by delivering men through grace from the curſe of the Law: and moreover to teach the true uſe of obedience, which the Law appointeth, and to grave in our hearts the force of obedience.

[g] *That the propheſies may be accompliſhed.*

* *Luke* 16. 17.

* *Iames* 2. 10.

4 He beginneth with the true expounding of the Law, and ſetteth it againſt the old (but yet falſe) gloſes of the Scribes: So farre is he from aboliſhing the leaſt commandement of his Father.

[h] *He ſhall have no place in the Church.*

* *Luke* 11. 39.

for whoſoever killeth, ſhall be culpable of judgement.

22 But I ſay unto you, Whoſoever is angrie with his brother unadviſedly, ſhall be [i] culpable [k] of judgement. And whoſoever ſaith unto his brother, Raca, ſhall be worthy to be puniſhed by the [l] Councel. And whoſoever ſhall ſay, Foole, ſhall be worthy to be puniſhed with [m] hell [n] fire.

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34 But I ſay unto you, Sweare not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footeſtoole: neither by Jeruſalem, for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or black.

37 * But let your communication be [t] Yea, yea: Nay, nay. For whatſoever *is* more then theſe, commeth of [v] evil.

38 ¶ [9] Ye have heard that it hath been ſaid, An * eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * Reſiſt not evill: but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coate, let him have thy cloke alſo.

41 And whoſoever will compell thee *to go* a mile, go with him twain.

42 * Give to him that asketh, and from him that would borrow of thee, turn not away.

43 Ye have heard that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemie.

44 But I ſay unto you, * Love your enemies: bleſſe them that curſe you: doe good to them that hate you, * and pray for them which hurt you, and perſecute you,

45 [10] * That ye may be the children of your Father that is in heaven: for he maketh his ſunne to ariſe on the evil, and the good, and ſendeth rain on the juſt and unjuſt.

46 For if ye love them, which love you, what reward ſhall you have? Do not the Publicanes even the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing do ye? doe not even the [x] Publicanes likewiſe?

48 Ye ſhall therefore be perfite, as your Father which is in heaven, is perfite.

[8] The meaning of the third commandment againſt the froward opinion and judgement of the Scribes, which excuſed by oathes or indirect formes of ſwearing. * *Exod.* 20. 7. *Levit.* 19 12. *Deut.* 5. 11.

* *James* 5. 12,

[t] *VVhatſoever you vouch, vouch it barely, and whatſoever you deny, deny it barely, without any more words.*

[u] *From an evil conſcience, or from the devil.*

[9] He ſheweth cleane contrary to the doctrine of the Scribes, that the ſumme of the ſecond Table muſt be ſo underſtood, that we may in no wiſe render evill for evill, but rather ſuffer double injurie, and do well to them that are our deadly enemies. * *Exod.* 21. 24. *Levit.* 24. 20. *Deut.* 19. 21. * *Luke* 6. 29. *Rom.* 12. 17. 1 *Cor.* 6. 7. * *Deut.* 15. 8. * *Levit.* 19. 8.

* *Luke* 6. 27.

* *Luke* 23. 34. *Acts* 7. 60. 1 *Corin.* 4. 13.

[10] A double reaſon: the one is taken of the relatives, The children muſt be like their father: the other is taken of compariſons, The children of God muſt be better then the children of this world. * *Luke* 6. 35.

[x] *They that were the tolle-maſters, and had the overſight of tributes and cuſtom: a kinde of men that the Jewes hated to death, both becauſe they ſerved the Romanes in thoſe offices, (whoſe yokefull bondage they could hardly away withall) and alſo, becauſe theſe tolle-maſters are for the moſt part given to covetouſneſſe.*

Chap. VI.

1 Almes. 5 Prayers. 14. Forgiving our brother. 16 Faſting. 19 Our treaſure. 20 We muſt ſuccour the poore. 24 God and riches. 25 Carefull ſeeking for meat and drink, and apparell, forbidden. 33 The kingdome of God and his righteouſneſſe.

TAke heed that ye give not your [1] almes before men, to be ſeen of them, or elſe

[1] Ambition maketh almes vain.

ye ſhall have no [a] reward of your Father which is in heaven.

2 * Therefore when thou giveſt thine almes, thou ſhalt not make a trumpet to be blown before thee, as the [b] hypocrites doe in the Synagogues and in the ſtreets, to be praiſed of men. Verely I ſay unto you, they have their reward.

3 But when thou doeſt thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecret, he will reward thee openly.

5 [2] And when thou prayeſt, be not as the hypocrites: for they love to ſtand, and pray in the Synagogues, and in the corners of the ſtreets, becauſe they would be ſeen of men. Verely I ſay unto you, they have their reward.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore, pray unto thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray uſe no [c] vain repetitions as the heathen: for they think to be heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye have need, before ye ask of him.

9 [3] After this manner therefore pray ye, * Our Father which art in heaven, hallowed be thy name.

10 Thy kingdome come. Thy will be done even in earth, as *it is* in heaven.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we alſo forgive our debters.

13 And leade us not into temptation, but deliver us * from [e] evill: for thine is the kingdome, and the power, and the glory for ever. Amen.

14 * [4] For if yee doe forgiue men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye do not forgive men their treſpaſſes, no more will your Father forgive *you* your treſpaſſes.

16 [5] Moreover, when ye faſt, look not ſowre as the hypocrites: for they [f] diſſigure their faces, that they might ſeem unto men to faſt. Verely I ſay unto you, that they have their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeem not unto men to faſt, but unto thy Father which is in ſecret: and thy father which ſeeth in ſecret, will reward thee openly.

19 ¶ [6] Lay not up treaſures for your ſelves upon the earth, where the moth and canker corrupt, and where theeves digge through and ſteale:

20 * But lay up treaſures for your ſelves in heaven, where neither the moth nor canker corrupteth, and where theeves neither digge thorow nor ſteale.

21 For where your treaſure is, there will your hearts be alſo.

22 ¶ * [7] The light of the body is the eye: if then thine [g] eye be ſingle, the whole body ſhall be light.

23 But if thine eye be wicked, then all thy bodie ſhall be dark. Wherefore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 * [8] No man can ſerve [h] two maſters: for either he ſhall hate the one, and love the other, or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerve God and [i] riches.

25 * [9] Therefore I ſay unto you, Be not carefull for your life, what ye ſhall eat, or what ye ſhall drink: nor yet for your body, what ye ſhall put on. Is not the life more worth then meat? and the body then raiment?

26 Behold the fowles of the [k] heaven: for they ſow not, neither reape, nor carie into the barnes: yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking care is able to adde one cubite unto his ſtature?

28 And why care ye for raiment? Learne how the lillies of the field do grow: they [m] are not wearied, neither ſpin:

29 Yet I ſay unto you, that even Solomon in all his glorie was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the field which is to day, and to morrow is caſt into the oven, ſhall he not *do* much more unto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall wee eate? or what ſhall we drink? or wherewith ſhall we be clothed?

32 (For after all theſe things ſeek the Gentiles) for your heavenly Father knoweth, that ye have need of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be miniſtred unto you.

34 Care not then for the morrow: for the morrow ſhall care for it ſelf: the day hath enough with his own grief.

Chap. VII.

1 We may not give judgement of our neighbour, 6 Nor caſt that which is holy to dogs. 13 The broad and ſtrait way. 15 Falſe prophets. 18 The tree and fruit. 24 The houſe built upon a rock, 26 And on the ſand.

Judge

[a] *This word, Reward, is alwayes taken in the Scriptures for a free recompence, and therefore the Scholemen do fondly ſet it to be anſwerable to a deſerving, which they call merite.*

* *Rom.* 12. 8.

[b] *Counterfeits, for hypocrites were players that played a part in a play.*

2 He reprehendeth two foul faults in prayer, ambition, and vain babling.

[c] *Long prayers are not condemned, but vain, needleſſe, and ſuperſtitious.*

3 A true ſumme and forme of all Chriſtian prayers.

* *Luke* 11. 2.

[d] *That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.*

* *Chap.* 13. 19.

[e] *From the devill: or from all adverſitie.*

* *Marke* 11. 25.

4 They that forgive wrongs, to them their ſinnes are forgiven, but revenge is prepared for them that revenge.

5 Againſt ſuch as hunt after a name of holines by faſting.

[f] *They ſuffer not their firſt hue to be ſeen, that is to ſay, they marre the naturall colour of their faces, that they may ſeem leane and pale faced.*

6 Thoſe mens labours are ſhewed to be vain, which paſſe not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together fraile and vain riches.

* *Luke* 12. 33.
1 *Tim.* 6. 19.

* *Luke* 11. 34.

7 Men do maliciouſly &wickedly put out even th little light of nature that is i them.

[g] *The iudgement o the minde: that a the body is with th eyes, ſo our whole lif may be ruled wit right reaſon, that is t ſay, with the ſpirit o God wherewith w are lightned.*

* *Luke* 16. 13.

8 God will b worſhipped of th whole man.

[h] *VVhich be a iarre together, for i two agree, they ar as one.*

[i] *This word is Syrian word, & ſignifieth all thing that belong to money.*

* *Luke* 12. 22.
Phil. 4. 6.
1 *Tim.* 6. 8.
1 *Pet.* 5. 7.
Pſal. 53. 23.

9 The froward carking carefulnes for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

[k] *Of the aire, or that live in the aire: for in all tongues almoſt this word heaven, is taken for the aire.*

[l] *He ſpeaketh of care which is ioyned with thought of minde, and hath, for the moſt part, diſtruſt yoked with it.*

[m] *By labour.*

IVdge[1] not, that ye be not judged.

2 For with what * judgement ye judge, ye ſhall be judged, and with what * meaſure ye mete, it ſhall be meaſured to you again.

3 And why ſeeſt thou the mote that is in thy brothers eye, and perceiveſt not the beame that is in thine own eye?

4 * Or how ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame is in thine own eye?

5 Hypocrite, firſt caſt out that beame out of thine own eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.

6 ¶ [2] Give ye not that which is holy to dogs, neither caſt ye your [a] pearles before ſwine, leſt they treade them under their feet, and turning again, all to rent you.

7 ¶ * [3] Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.

8 For whoſoever asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 For what man is there among you, which if his ſon ask him bread, would give him a ſtone?

10 Or if he ask fiſh, will he give him a ſerpent?

11 If ye then, which are evill, can give to your children good gifts, how much more ſhall your Father which is in heaven, give good things to them that ask him?

12 * [4] Therefore whatſoever ye would that men ſhould do to you, even ſo do ye to them: for this is the [b] Law and the Prophets.

13 ¶ * [5] Enter in at the ſtrait gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which go in thereat.

14 Becauſe [c] the gate is ſtrait, and the way narrow that leadeth unto life, and few there be that finde it.

15 ¶ [6] Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. * Do men gather grapes of thorns? or figs of thiſtles?

17 So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit.

18 A good tree cannot bring forth evill fruit: neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20 Therefore by their fruits ye ſhall know them.

21 ¶ [7] Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdome of heaven, * but he that doth my Fathers will which is in heaven.

22 * Many will ſay to me in that day, Lord, Lord, have we not by thy [d] Name propheſied? and by thy Name caſt out devils? and by thy Name done many [e] great works?

23 And then will I profeſſe to them, * [f] I never knew you: * depart from me, [g] ye that work iniquity.

24 [8] Whoſoever then heareth of me theſe words, * and doth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rock.

25 And the rain fell, and the floods came, and the windes blew, and beat upon that houſe, and it fell not: for it was grounded on a rock:

26 But whoſoever heareth theſe my words, and doth them not, ſhall be likened to a fooliſh man, which hath builded his houſe upon the ſand:

27 And the rain fell, and the floods came, and the windes blew, and beat upon that houſe, and it fell, and the fall thereof was great.

28 ¶ * And it came to paſſe, when Jeſus had ended theſe words, the people were aſtonied at his doctrine,

29 For he taught them as one having authority, and not as the Scribes.

CHAP. VIII.

3 The leper clenſed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 And caſting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe deſirous to follow Chriſt. 23 The tempeſt on the ſea. 28 Two poſſeſſed with devils, cured. 32 The devils go into the ſwine.

NOw when he was come down from the mountain, great multitudes followed him.

2 * [1] And lo, there came a leper, and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me clean.

3 And Jeſus putting forth his hand, touched him, ſaying, I will, be thou clean: and immediatly his leproſie was cleanſed.

4 Then Jeſus ſaid unto him, See thou tell no man, but go, *and* ſhew thy ſelf unto the Prieſts, and offer the gift that * Moſes commanded for a witneſſe unto them.

5 ¶ * [2] When Jeſus was entred into Capernaum, there came unto him a Centurion, beſeeching him,

6 And ſaid, Maſter, my ſervant lieth ſick at home of the palſie, and is grievouſly pained.

7 And Jeſus ſaid unto him, I will come and heale him.

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[1] We ought to finde fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier then they, or in hatred of them.

* *Luke* 6. 37,38. *Rom.* 2. 1. 1 *Cor.* 4. 3.

* *Marke* 4. 24. *Luke* 6. 38.

* *Luke* 6. 41.

[2] The ſtiffnecked and ſtubborn enemies of the Goſpel are unworthy to have it preached unto them.

[a] *A pearle hath his name among the Grecians, for the orient brightnes that is in it: and a pearle was in ancient time in great eſtimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fifty thouſand crowns: and the word is now borrowed from that, to ſignifie the moſt precious heavenly doctrine.*

* *Chap.* 21. 22. *Marke* 11. 24. *Luke* 11. 9. *Iohn* 14. 13. and 16. 23. *Iames* 1. 5.

[3] Prayers are a ſure refuge in all miſeries.

* *Luke* 6. 31. *Iohn* 4. 16.

[4] A rehearſall of the meaning of the ſecond Table.

[b] *That is to ſay, the doctrine of the Law and Prophets.*

* *Luke* 13. 24.

[5] Example of life muſt not be taken from a multitude.

[c] *The way is ſtrait and narrow: we muſt paſſe thorow this rough way, and ſuffer, and endure, and be thronged, and ſo enter into life.*

[6] Falſe teachers muſt be taken heed of: and they are known by falſe doctrine, and evill living.

* *Luke* 6. 44.

* *Chap.* 3. 10.

[7] Even the beſt gifts that are, are nothing without godlineſſe.

* *Rom.* 2. 13.

* *Iames* 1. 22.

[d] *By Name heere, is meant that mighty working power of God, which every man witneſſeth that calleth upon him.*

[e] *Properly, powers: Now theſe excellent works wrought, are called powers, by occaſion of thoſe things which they bring to paſſe, for by them we underſtand how mighty the power of God is.*

* *Luke* 13. 27.

[f] *That is, not of ignorance, but becauſe he will caſt them away.*

* *Pſal.* 6. 8.

[g] *You that are given to all kinde of wickedneſſe, and ſeem to make an art of ſinne.*

[8] True godlineſſe reſteth onely upon Chriſt, and therefore alwayes remaineth invincible.

* *Luke* 6. 47,48.

* *Marke* 1. 22. *Luke* 4. 32.

* *Marke* 1. 40. *Luke* 5. 19.

[1] Chriſt, in healing the leprous with the touching of his hand, ſheweth, that he abhorreth no ſinners that come unto him, be they never ſo unclean.

* *Levit.* 14. 3,4.

* *Luke* 7. 1.

[2] Chriſt, by ſetting before them the example of the uncircumciſed Centurion, and yet of an excellent faith, provoketh the Iewes to emulation, and together forewarneth them of their caſting off, and the calling of the Gentiles.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthy that thou ſhouldeſt come under my roof: but ſpeake the word onely, and my ſervant ſhall be healed.

9 For I am a man alſo under the authority *of another*, and have ſoldiers under me: and I ſay to one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

10 When Jeſus heard *that*, he marvelled, and ſaid to them that followed *him*, Verely, I ſay unto you, I have not found ſo great faith, even in Iſrael.

11 But I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall [a] ſit down with Abraham, and Iſaac, and Jacob, in the kingdome of heaven.

12 And the children of the kingdome ſhall be caſt out into [b] utter * darkneſſe: there ſhall be weeping and gnaſhing of teeth.

[a] *A metaphore taken of banquets, for they that ſit down together are fellows in the banquet.*

[b] *Which are without the kingdome: For in the kingdome is light, and without the kingdome darkneſſe.*

* *Chap.* 22.13.

13 Then Jeſus ſaid unto the Centurion, Go thy way, and as thou haſt beleeved, ſo be it unto thee. And his ſervant was healed the ſame houre.

14 ¶ * [3] And when Jeſus came to Peters houſe, he ſaw his wives mother laid down, and ſick of a feaver,

15 And he touched her hand, and the feaver left her: ſo ſhe aroſe, and miniſtred unto them.

* *Marke* 1. 29. *Luke* 4 38.

3 Chriſt in healing divers diſeaſes, ſheweth, that he was ſent of his Father, that in him onely we ſhould ſeek remedy in all our miſeries.

16 * When the Even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed [c] all that were ſick,

* *Marke* 1. 32. *Luke* 4. 40.

[c] *Of all ſorts.*

17 That it might be fulfilled, which was ſpoken by * Eſaias the Prophet, ſaying, He took our infirmities, and bare *our* ſickneſſes.

* *Eſa.* 53.4. 1 *Pet.* 2. 24.

18 ¶ * And when Jeſus ſaw great multitudes of people about him, he commanded them to [d] go over *the water.*

* *Luke* 9.57,58.

[d] *For Capernaum was ſituate upon the lake of Tiberias.*

19 [4] Then came there a certain Scribe, and ſaid unto him, Maſter, I wil follow thee whitherſoever thou goeſt.

4 The true diſciples of Chriſt muſt prepare themſelves to all kinde of miſeries.

20 But Jeſus ſaid unto him, The foxes have holes, and the birds of the heaven have [e] neſts, but the Sonne of man hath not whereon to reſt his head.

[e] *Word for word, ſhades made with boughes.*

21 ¶ [5] And another of his diſciples ſaid unto him, Maſter, ſuffer me firſt to go, and bury my father.

5 When God requireth our labour, we muſt leave off all duty to men.

22 But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

23 ¶ * [6] And when he was entred into the ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the Sea, ſo that the ſhip was covered with waves: but he was aſleepe.

* *Marke* 4. 37. *Luke* 8. 23.

6 Although Chriſt ſeemeth oftentims to neglect his, even in moſt extreame dangers, yet in time convenient he aſſwageth all tempeſts, and bringeth thẽ to the haven.

25 Then his diſciples came, and awoke him, ſaying, Maſter, ſave us: we periſh.

26 And he ſaid unto them, Why are ye fearfull, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea: and *ſo* there was a great calm.

27 And the men marvelled, ſaying, What man is this, that both the winds and the ſea obey him!

28 ¶ * [7] And when he was come to the other ſide into the countrie of the Gergeſenes, there met him two poſſeſſed with devils, which came out of the graves very fierce, ſo that no man might go by that way.

* *Marke* 5.1,2. *Luke* 8.26,27.

7 Chriſt came deliver men fro the miſerable thraldome of Satan: but the worl had rather lac Chriſt, then th vileſt and leaſt o their commodi ties.

29 And behold, they cried out, ſaying, Jeſus the Son of God, what have we to do with thee? Art thou come hither to torment us before the time?

30 Now there was [f] afar off from them, a great herd of ſwine feeding.

[f] *On an hill, Marke and Luk witneſſe: Now Gedera, as Ioſeph. recordeth, booke 17 chap. 13. lived afte the order of the Gre tians, and therefor we may not marvell if there were ſwin there.*

31 And the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go into the herd of ſwine.

32 And he ſaid unto them, Go. So they went out and departed into the herd of ſwine: and behold, the whole herd of ſwine ran headlong into the ſea, and died in the water.

33 Then the herdmen fled: and when they were come into the city, they told all things, and what was become of them that were poſſeſſed with the devils.

34 And behold, all the city came out to meet Jeſus: and when they ſaw him, they beſought him to [g] depart out of their coaſts.

[g] *Where men live as ſwine, there doth not Chriſt tarry, but devils.*

CHAP. IX.

1 One ſick of the palſie is healed. 5 Remiſſion of ſinnes. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The rulers daughter raiſed. 20 A woman healed of a bloody iſſue. 28 Two blinde men by faith receive ſight. 32 A dumbe man poſſeſſed is healed. 37 The harveſt and workmen.

THen he [1] entred into a ſhip, and paſſed over, and came into his [a] own citie.

2 And * lo, they brought to him a man ſick of the palſie, laid on a bed. And Jeſus [b] ſeeing their faith, ſaid to the ſick of the palſie, ſon, be of good comfort: thy ſinnes are forgiven thee.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiveth them, if we beleeve.

[a] *Into Capernaum, for as Theoph. ſaith, Bethleem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.*

* *Marke* 2. 3. *Luke* 5. 18.

[b] *Knowing by a manifeſt ſigne.*

3 And behold, certain of the Scribes ſaid within themſelves, This man [c] blaſphemeth.

[c] *To blaſpheme, ſignifieth amongſt the Divines, to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.*

4 But when Jeſus ſaw their thoughts, he ſaid, Wherefore think ye evill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſins are forgiven thee, or to ſay, Ariſe, and walk?

6 And that ye may know that the Sonne of man hath authoritie in earth

to forgive ſinnes, (then ſaid he to the ſick of the palſie) Ariſe, take up thy bed, and go to thine houſe.

7 And he aroſe, and departed to his own houſe.

8 So when the multitude ſaw it, they marveiled, and glorifyed God, which had given ſuch authoritie to men.

9 ¶ * [2] And as Jeſus paſſed forth from thence, he ſaw a man ſitting at the [d] cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

* *Mark* 2. 14. *Luke* 5. 27.

[2] Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.

[d] *At the Cuſtomers table, where it was received.*

10 And it came to paſſe, as Jeſus ſat at meat in *his* houſe, behold, many Publicanes and [e] ſinners, that came *thither*, ſat down at the table with Jeſus and his diſciples.

[e] *The Cuſtomers fellows which were placed by the Romanes, after that Iudea was brought into the forme of a Province, to gather the cuſtomes, and therefore of the reſt of the Jewes they were called ſinners, that is to ſay, very vile men.*

11 And when the Phariſees ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Jeſus heard it, he ſaid unto them, The whole need not a Phyſician, but they that are ſick.

13 But go ye and learn what this is, * I will have mercie, and not ſacrifice: for I am not come to call the righteous, but the * ſinners to repentance.

* *Hoſe.* 6. 6. *Chap.* 12. 7.

* 1. *Tim.* 1. 15.

14 ¶ * [3] Then came the diſciples of John to him, ſaying, Why do we and the Phariſees faſt oft, and thy diſciples faſt not?

* *Mark* 2. 18. *Luke* 5. 33.

[3] Againſt naughty emulation in matters indifferent.

15 And Jeſus ſaid unto them, Can the [f] children of the marriage chamber mourn as long as the bridegroom is with them? But the dayes will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt.

[f] *An Hebrew kinde of ſpeech, for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.*

16 Moreover, no man pieceth an old garment with a piece of [g] new cloth, for that that ſhould fill it up, taketh away from ~~the~~ garment, and the breach is worſe.

[g] *Raw, which was never put to the fuller.*

17 Neither do they put new wine into old veſſels: for then the veſſels would break, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put new wine into new veſſels, and *ſo* are both preſerved.

18 ¶ * [4] While he thus ſpake unto them, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is now deceaſed, but come and lay thine hand on her, and ſhe ſhall live.

* *Mark* 5. 22. *Luke* 8. 41.

[4] There is no evil ſo old, and incurable, which Chriſt cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

19 And Jeſus aroſe, and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelve yeares, came behinde him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelf, If I may touch but his garment onely, I ſhall be whole.

22 Then Jeſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

23 [5] Now when Jeſus came into the rulers houſe, and ſaw the [h] minſtrels and the multitude making noiſe,

[5] Even death it ſelf giveth place to the power of Chriſt.

[h] *It appeareth that they uſed minſtrils at their mourning.*

24 He ſaid unto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid aroſe.

26 And this bruite went throughout all that land.

27 [6] And as Jeſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of David have mercy upon us.

[6] By healing theſe two blinde, Chriſt ſheweth that he is the light of the world.

28 And when he was come into the houſe, the blinde came to him: and Jeſus ſaid unto them, Beleeve ye that I am able to do this? And they ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it unto you.

30 And their eyes were opened, and Jeſus gave them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame throughout all that land.

32 ¶ * [7] And as they went out, behold, they brought to him a dumbe man poſſeſſed with a Devil.

* *Luke* 11. 14.

[7] An example of that power; that Chriſt hath over the Devil.

33 And when the devill was caſt out, the dumbe ſpake: then the multitude marveiled, ſaying, The like was never ſeen in Iſrael.

34 But the Phariſees ſaid, * He caſteth out devils, through the prince of devils.

* *Chap.* 12. 24. *Mark* 3. 22. *Luke* 11. 15.

35 ¶ And * Jeſus went about all cities and towns, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing every ſickneſſe, and every diſeaſe among the people.

* *Mark* 6. 6. *Luke* 13. 22.

36 [8] But * when he ſaw the multitude, he had compaſſion upon them, becauſe they were diſperſed, and ſcattered abroad, as ſheep having no ſhepherd.

[8] Although the ordinary paſtours ceaſe; yet Chriſt hath not caſt off the care of his Church.

* *Mark* 6. 34.

37 Then ſaid he to his diſciples, * Surely the harveſt *is* great, but the labourers *are* few.

* *Luke* 10. 2. *Iohn* 4. 35, 36.

38 Wherefore pray the Lord of the harveſt, that he would [i] ſend forth labourers into his harveſt.

[i] *VVord for word, caſt them out: for men are very ſlow in ſo holy a work.*

Chap. X.

1 The gift of healing given to the Apoſtles. 5 They are ſent to preach the Goſpel. 13 Peace. 24 Shaking off the duſt. 16 Affliction. 22 Continuance unto the end. 23 Flying from perſecution, 28 Fear. 29 Two ſparrowes. 30 Haires of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Love of parents. 38 The croſſe. 39 To loſe the life. 40 To receive a preacher.

AND [1] * he called his twelve diſciples unto him, & gave them power againſt uncleane ſpirits, to caſt them out, and to heal every ſickneſſe, and every diſeaſe.

[1] The Apoſtles are ſent to preach the Goſpel in Iſrael.

* *Mark* 3. 13, 14, 15. *Luke* 9. 1.

2 Now the names of the twelve Apo-

ſtles are theſe. The [a] firſt *is* Simon, called Peter, and Andrew his brother: James *the ſon* of Zebedeus, and John his brother:

3 Philip and Bartlemew: Thomas, and Matthew the Publicane: James *the ſonne* of Alpheus, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon the Canaanite, and Judas [b] Iſcariot, who alſo betrayed him.

5 Theſe twelve did Jeſus ſend forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But go rather * to the loſt ſheep of the houſe of Iſrael.

7 * [2] And as ye go, preach, ſaying, The kingdome of heaven is at hand.

8 [3] Heale the ſick, clenſe the lepers: raiſe up the dead: caſt out the devils. Freely ye have received, freely give.

9 * [4] Poſſeſſe [c] not gold, nor ſilver, nor money in your girdles,

10 Nor a ſcrip for the journey, neither two coats, neither ſhooes, nor a ſtaffe: * for the workman is worthy of his [d] meat.

11 [5] And into * whatſoever city or town ye ſhall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your [e] peace come upon it: but if it be not worthy, let your peace return to you.

14 * And whoſoever ſhall not receive you, nor heare your words, when ye depart out of that houſe, or that city, * ſhake off the duſt of your feet.

15 Truely I ſay unto you, it ſhall be eaſier for them of the land of Sodom and Gomorah, in the day of judgement, then for that citie.

16 ¶ * [6] Behold, I ſend you as [f] ſheep in the mids of the wolves: be ye therefore wiſe as ſerpents, and [g] innocent as doves.

17 But beware of [h] men, for they will deliver you up to the Councils, and will ſcourge you in their Synagogues.

18 And ye ſhall be brought to the governours and kings for my ſake, in witneſſe to them, and to the Gentiles.

19 * But when they deliver you up, take no thought how or what ye ſhall ſpeake: for it ſhall be given you in that houre, what ye ſhall ſay.

20 For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you.

21 And the * brother ſhall betray the brother to death, and the Father the ſonne, and the children ſhall riſe againſt *their* parents, and ſhall cauſe them to die.

22 And ye ſhall be hated of all men for my Name: * but he that endureth to the end, he ſhall be ſaved.

[a] *Theophylact ſaith, that Peter and Andrew are called the firſt, becauſe they were firſt called.*

[b] *A man of Kerioth. Now Kerioth was in the tribe of Iudah, Ioſh.15.25.*

* *Acts* 13.46.

* *Luke* 10.9,11.

2 The ſumme of the Goſpel, or preaching of the Apoſtles.

3 Miracles are dependances of the word.

* *Marke* 6.8,9. *Luke* 9.3. *and* 22.35.

4 The miniſters of the word muſt caſt away all cares that might hinder thē the leaſt wiſe that might be.

[c] *For this iourney, to wit, both that nothing might hinder them, and alſo that they might feel ſome taſt of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, Luke 22.35.*

* 1 *Tim.* 5.15.

[d] *God will provide you meat.*

5 Happy are they that receive the preaching of the Goſpel: and unhappy are they that refuſe it.

* *Luke* 10.8.

[e] *It is a manner of ſpeech taken from the Hebrews, whereby they meant all kinde of happineſſe.*

* *Marke* 6.11. *Luke* 9.5.

* *Acts* 13.51.

* *Luke* 10.3.

6 Chriſt ſheweth how the miniſters muſt behave thēſelves under the croſſe.

[f] *You ſhall be in great danger.*

[g] *You ſhall not ſo much as revenge an iniurie: and by the mixing of theſe beaſts natures together, he will not have our wiſdome to be malicious, nor our ſimplicitie mad, but a certain form of good nature as exquiſitly framed of both them, as may be.*

[h] *For in the cauſe of religion men are wolves one to another.*

* *Marke* 13.11. *Luke* 12.11.

* *Luke* 21.16.

* *Marke* 13.13.

23 And when they perſecute you in this citie, flee into another: for verely I ſay vnto you, yee ſhall not [i] goe over *all* the cities of Iſrael, till the Sonne of man be come.

24 * The diſciple is not above his Maſter, nor the ſervant above his Lord.

25 It is enough for the diſciple to be as his Maſter *is*, and the ſervant as his Lord. * If they have called the Maſter of the houſe [k] Beel-zebub, how much more them of his houſhold?

26 [l] Feare them not therefore: * for there is nothing covered, that ſhal not be diſcloſed, nor hid, that ſhall not be knowen.

27 What I tell you in darkeneſſe, that ſpeake yee in light: and what ye heare in the eare, that preach ye on the [m] houſes.

28 And [n] feare yee not them which kill the body, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.

29 Are not two ſparrowes ſolde for a [o] farthing, and one of them ſhall not fall on the ground without your father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many ſparrowes.

32 [7] * Whoſoever therefore ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heaven.

33 But whoſoever ſhall denie me before men, him will I alſo denie before my Father which is in heaven.

34 * [8] Thinke not that I am come to ſend peace into the earth: I came not to ſend peace, but the ſword.

35 For I am come to ſet a man at variance, againſt his father, and the daughter againſt her mother, and the danghter in law againſt her mother in law.

36 * And a mans enemies *ſhall be* they of his owne houſhold.

37 * [9] He that loveth father or mother more then me, is not worthy of me. And he that loveth ſonne, or daughter more then me, is not worthy of me.

38 * And hee that taketh not his croſſe, & followeth after me, is not worthy of me.

39 * Hee that will [p] finde his life, ſhall loſe it: and hee that loſeth his life for my ſake, ſhall finde it.

40 [10] He that receiveth you, receiveth me: and hee that receiveth me, receiveth him that hath ſent me.

41 * [11] He that receiveth a Prophet in [q] the name of a Prophet, ſhall receive a Prophets reward: and hee that receiveth a righteous man, in the name of a righteous man, ſhall receive the reward of a righteous man.

42 * And whoſoeuer ſhall give vnto one of theſe [r] little ones to drinke a cup of cold

water

[i] *Bring to an ende, that is, you ſhall not have gone thorow all the cities of Iſrael, and preached in them.*

* *Luke* 6.40. *Iohn* 13.16. *and* 15.20.

* *Chap.* 12.24.

[k] *It was the idole of the Acronites, which we call the god of flies.*

[l] *Truth ſhall not alwaies be hid.*

* *Marke* 4.22. *Luke* 8.17. *and* 12.2.

[m] *Openly, and in the higheſt places. For the tops of their houſes were ſo made, that they might walke upon them, Acts 10.9.*

[n] *Though tyrants be never ſo raging and cruell, yet wee may not feare them.*

[o] *The fourth part of an ounce.*

* 1 *Sam.* 14.45. 2 *Sam.* 14.11. *Acts* 27.34.

7 The neceſſitie & reward of open confeſſing Chriſt.

* *Marke* 8.38. *Luke* 9.26. & 12.8. 2 *Tim.* 2.12.

* *Luke* 12.51.

8 Civil diſſentions follow the preaching of the Goſpel.

* *Mich.* 7.6.

* *Luke* 14.26.

9 Nothing without exception is to bee preferred before our duty to God.

* *Chap.* 16.24. *Marke* 8.34. *Luke* 9.23. *and* 14.27.

* *Iohn* 12.25.

[p] *They are ſaid to finde their life, which deliver it out of danger: and this is ſpoken after the opinion of the people, which thinke them clean loſt that die, becauſe they thinke not of the life to come.*

10 God is both author and revenger of his holy Miniſtry.

* *Luke* 10.16. *Iohn* 13.20.

11 We ſhall loſe nothing that we beſtow upon Chriſt.

[q] *As a Prophet.*

* *Marke* 9.41.

[r] *Which in the ſight of the world are vile and abiect.*

water only, in the name of a diſciple, verely, I ſay vnto you, he ſhall not loſe his reward.

Chap. XI.

2 Iohn ſendeth his diſciples to Chriſt. 7 Chriſts teſtimony of Iohn. 13 The Law and the Prophets. 18 Chriſt and Iohn. 21 Chorazin, Bethſaida. 25 The Goſpel revealed to children. 28 They that are weary and laden.

AND [1] it came to paſſe that when Jeſus had made an end of [a] commanding his twelve diſciples, he departed thence to teach and to preach in [b] their cities.

[1] Chriſt ſheweth by his works that he is the promiſed Meſſias.

[a] *Of inſtructing them with precepts.*

[b] *The diſciples cities, that is to ſay, in Galilee, where many of them were born, Acts 2. 7.*

** Luke 7. 18.*

2 ¶ *And when John heard in the priſon the workes of Chriſt, hee ſent two of his diſciples, and ſaid unto him,

3 Art thou hee that ſhould come, or ſhall wee looke for another?

4 And Jeſus anſwering, ſaid vnto them, Goe, and ſhew John, what things ye hear, and ſee.

5 The blinde receive ſight, and the halt doe walke: the lepers are cleanſed, and the deafe heare: the dead are raiſed up, and the * poore receive the Goſpel,

** Eſa. 61. 1. Luke 4. 18.*

6 And bleſſed is hee that ſhall not bee offended in mee.

7 [2] And as they departed, Jeſus began to ſpeake vnto the multitude of John, What went ye out into the wilderneſſe to ſee? a reed ſhaken with the winde?

[2] What agreement and what difference is betwixt the miniſtery of the Prophets, the preaching of John, and the full light of the Goſpel, which Chriſt hath brought.

8 But what went ye out to ſee? A man clothed in ſoft raiment? Behold, they that weare ſoft clothing, are in Kings houſes.

9 But what went ye out to ſee? A Prophet? Yea, I ſay unto you, and more then a Prophet.

10 For this is he of whom it is written, * Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

** Mal. 3. 1. Luke 7. 28.*

11 Verely, I ſay unto you, Among them which are begotten of women, aroſe there not a greater then John Baptiſt: notwithſtanding, he that is the leaſt in the [c] kingdome of heaven, is greater then he.

[c] *In the new ſtate of the Church where the true glory of God ſhineth, the perſons are not compared together, but the kindes of doctrines, the preaching of Iohn, with the Law and the Prophets, and again, the moſt cleare preaching of the Goſpel with Iohn.*

12 And from * the time of John Baptiſt hitherto, the kingdome of heaven ſuffereth violence, and the violent take it by force.

** Luke 16. 16.*

13 For all the Prophets and the Law [d] propheſied unto John.

[d] *They propheſied of things to come, which are now preſent, and clearely, & plainly ſeen.*

14 And if ye will receive it, this is * that Elias, which was to come.

** Malac. 4. 5.*

15 ¶ He that hath eares to heare, let him heare.

16 * [3] But whereunto ſhall I liken this generation? [e] It is like unto little children which ſit in the markets, and call unto their fellowes,

** Luke 7. 31.*

[3] There are none more ſtout and ſtubborn enemies of the Goſpel, then they to whom it ought to be moſt acceptable.

[e] *He blameth the frowardneſſe of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.*

17 And ſay, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil.

19 The Sonne of man came eating and drinking, and they ſay, Behold a glutton and a drinker of wine, a friend unto Publicanes and ſinners: [4] but [f] wiſdome is juſtifyed of her children.

[4] That which the moſt part refuſe, the elect and choſen embrace.

[f] *VViſe men do acknowledge the wiſdome of the Goſpel, when they receive it.*

20 ¶ [5] * Then began he to upbraid the cities, wherein moſt of his great works were done, becauſe they repented not.

[5] The proud reject the Goſpel offered unto them, to their great hurt and ſmart, which turneth to the ſalvation of the ſimple.

** Luke 10. 13.*

21 Woe *be* to thee, Chorazin: Woe *be* to thee, Bethſaida: for if the great works, which were done in you, had been done in Tyrus and Sidon, they had repented long agone in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be eaſier for Tyrus and Sidon at the day of judgement then for you.

23 And thou, Capernaum, which art lifted up unto heaven, ſhalt be brought down to hell: for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.

24 But I ſay unto you, that it ſhall be eaſier for them of the land of Sodom in the day of judgement, then for thee.

25 * At that time Jeſus anſwered, and ſaid, I give thee thanks, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and men of underſtanding, and haſt [g] opened them unto babes.

** Luke 10. 21.*

[g] *Through the miniſterie of Chriſt, who onely ſheweth the truth of all things pertaining to God.*

26 It is [h] ſo, O Father, becauſe thy [i] good pleaſure was ſuch.

[h] *This word ſheweth that he contenteth himſelf in his Fathers counſel,*

[i] *Gods will is the onely rule of righteouſneſſe.*

27 * [6] All things are given unto me of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reveale *him*.

** Iohn 3. 35.*

[6] There is no true knowledge of God, nor quietneſſe of minde, but onely in Chriſt alone.

** Iohn 6, 46.*

28 Come unto me all ye that are weary and laden, and I will eaſe you.

29 Take my yoke on you, and learn of me that I am meek and lowly in heart: and ye ſhall finde * reſt unto your ſouls.

** Ierem. 6. 16.*

30 * For my yoke is [k] eaſie, and my burden light.

** Iohn 5. 3.*

[k] *May eaſily be born. For his commandments are not grievous, for all that is born of God, overcometh the world, 1. Iohn 5. 4.*

Chap. XII.

1 The diſciples pluck the eares of corn. 6 Mercie, ſacrifice. 10 The withered hand is healed. 12 We muſt do good on the Sabbath. 22 The poſſeſſed is holpen. 25 A kingdome divided. 31 Sinne, blaſphemie. 33 The good or evil tree. 34 Vipers. 41 The Ninevites. 42 The queen of Saba. 48 The true mother and brethren of Chriſt.

AT [1] * that time Jeſus went on a Sabbath day through the corn, and his diſciples were an hungred, and began to pluck the eares of corn, and to eat.

[1] Of the true ſanctifying of the Sabbath, and the abrogating of it.

** Mark 2. 23. Luke 6. 1.*

2 And when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that * which is not lawfull to do upon the Sabbath.

** Deut. 23. 25.*

3 But he ſaid unto them, * Have ye not reade what David did when he was an hungred, and they that were with him?

** 1 Sam. 21. 6.*

4 How he entred into the houſe of God,

and did eat the [a] ſhewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Prieſts?

5 Or have ye not read in the Law, how that on the Sabbath dayes the Prieſts in the Temple * [b] break the Sabbath, and are blameleſſe?

6 But I ſay unto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I will have mercie, and not ſacrifice, ye would not have condemned the innocents.

8 For the Son of man is Lord, *even* of the Sabbath.

9 * [2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dried up. And they asked him, ſaying, Is it lawfull to heale upon a Sabbath day? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that hath a ſheep, and if it fall on a Sabbath day into a pit, doth he not take it and lift it out?

12 How much more then is a man better then a ſheep? therefore it is lawfull to do well on the Sabbath day.

13 Then ſaid he to the man, Stretch forth thine hand. And he ſtretched it forth, and it was made whole as the other.

14 [3] Then the Phariſees went out and conſulted againſt him, how they might deſtroy him.

15 But when Jeſus knew it, he departed thence: and great multitudes followed him, and he healed them all,

16 And charged them in threatning wiſe, that they ſhould not make him known,

17 That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying,

18 * Behold my ſervant whom I have choſen, my beloved in whom my ſoul delighteth: I will put my ſpirit on him, and he ſhall ſhew [c] judgement to the Gentiles.

19 He ſhall not ſtrive, nor crie, neither ſhall any man heare his voice in the ſtreets.

20 A bruiſed reed ſhall he not breake, and ſmoaking flaxe ſhall he not quench, till he [d] bring forth judgement unto victorie.

21 And in his Name ſhall the Gentiles truſt.

22 ¶ * [4] Then was brought to him one poſſeſſed with a devill, *both* blind, and dumb, and he healed him, ſo that he *which was* blind and dumbe, both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this that ſonne of David?

24 But when the Phariſes heard it, they ſaid, * This man caſteth the devils no otherwiſe out, but through Beelzebub the prince of devils.

25 [5] But Jeſus knew their thoughts, and ſaid to them, every kingdome divided againſt it ſelfe, is brought to nought: and every citie or houſe, divided againſt it ſelf, ſhall not ſtand.

26 So if Satan caſt out Satan, he is divided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through Beelzebub caſt out devils, by whom doe your children caſt them out? Therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then is the kingdome of God come unto you.

29 Elſe how can a man enter into a ſtrong mans houſe and ſpoile his goods, except he firſt binde the ſtrong man, and then ſpoile his houſe.

30 Hee that is not with mee, is againſt me: and he that gathereth not with me, ſcattereth.

31 * Wherefore I ſay unto you, every ſinne and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the holy Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſhall ſpeak a word againſt the Sonne of man, it ſhall be forgiven him: [6] but whoſoever ſhall ſpeak againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come. +

Hebrews 6. 4.

33 Either make the tree good, and his fruit good: or elſe make the tree evill, and his fruit evill: for the tree is known by the fruit.

34 [7] O generations of vipers, how can you ſpeak good things, when ye are evil? For of the * abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth forth good things: and an evill man out of an evill treaſure bringeth forth evil things.

36 But I ſay unto you, that of every [e] idle word that men ſhall ſpeak, they ſhall give accompt thereof at the day of judgement.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 ¶ [8] * Then anſwered certaine of the Scribes and of the Phariſees, ſaying, Maſter, we would ſee a ſigne of thee.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh a ſigne, but no ſigne ſhall be given unto it, ſave that ſigne of the Prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales belly: ſo ſhall the ſonne of man be three dayes and three nights in the heart of the earth.

41 [9] The men of Nineve ſhall riſe in judgement with this generation, and condemne it: for they * repented at the preaching of

[a] *The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, Levit.* 24.6.

* *Exod.* 29.33. *Levit.* 8.31. & 24.9.

* *Numb.* 28. 9.

[b] *When the Prieſts doe Gods ſervice upon the Sabbath day, yet they break not the Law: much leſſe doth the Lord of the Sabbath break the Sabbath.*

* *Hoſe* 6.7. *Chap.* 9.13.

* *Mark* 3.1. *Luke* 6.6.

[2] The ceremonies of the Law are not againſt the love of our neighbour.

[3] How farre and in what reſpect we may give place to the unbridled rage of the wicked.

* *Eſa.* 42. 1.

[c] *By judgement is meant a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid to reigne and judge there: that is to ſay, to govern and rule matters.*

[d] *He ſhall pronounce ſentence and judgement, maugre the world and Satan, & ſhew himſelf conquerour over all his enemies.*

* *Luke* 11. 14.

[4] A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly.

* *Chap.* 9. 34. *Mark* 3. 22. *Luke* 11. 15.

[5] The kingdome of Chriſt, and the kingdome of the devil cannot conſiſt together.

* *Marke* 3.28.29. *Luke* 12.10. 1 *Iohn* 5.16.

[6] Of blaſphemy againſt the holy Ghoſt.

[7] Hypocrits at the length bewray themſelves even by their owne mouth.

* *Luke* 6.45.

[e] *Vaine and unprofitable trifles, which the moſt part of men ſpend their lives in.*

[8] Againſt froward deſirers of miracles.

* *Chap.* 16.1. *Luke* 11.29. 1 *Cor.* 1.22.

[f] *Baſtards which fell from Abrahams faith, or forſooke the true worſhip of God.*

* *Ionas* 1. 17.

[9] Chriſt teacheth by the ſorrowfull example of the Iewes, that there are none more miſerable then they which put out the light of the Goſpel, which was kindled in them.

* *Ionas* 3.5

of Jonas: and behold, a greater then Jonas *is* here.

* 1 *King.* 10.1. 2 *Chron.* 9.1.

[g] *Hee meaneth the Queene of Saba: whoſe countrey is South, in reſpect of the land of Iſrael.* 1 *King.* 10.

[h] *For Saba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea.*

42 * The Queene of the [g] South ſhall riſe in judgement with this generation, and ſhall condemn it: for ſhe came from the [h] utmoſt parts of the earth to heare the wiſdome of Salomon: and behold, a greater then Salomon *is* here.

* *Luke* 11.24.

43 ¶ * Now when the unclean ſpirit is gone out of a man, he walketh throughout drie places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into mine houſe from whence I came: and when he is come, he findeth it empty, ſwept and garniſhed.

45 ¶ Then he goeth and taketh unto him ſeven other ſpirits worſe then himſelf, and they enter in, and dwell there: * and the end of that man is worſe then the beginning. Even ſo ſhall it be with this wicked generation.

* *Heb.* 6.4.5. and 10.26. 2 *Pet.* 2.20.

[10] Chriſt teacheth by his own example, how that al things ought to be ſet apart, in reſpect of Gods glorie.

* *Marke* 3.31. *Luke* 8.20.

46 ¶ [10] * While he yet ſpake to the multitude, behold, his mother, and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he anſwered, and ſaid to him that told him, Who is my mother? and who are my brethren?

[11] None are more neere unto us, then they that are of the houſhold of faith.

49 [11] And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother and my brethren.

50 For whoſoever ſhall do my Fathers will which is in heaven, the ſame is my brother and ſiſter and mother.

Chap. XIII.

1 *The parable of the ſower.* 11 *and* 34 *why Chriſt ſpake in parables.* 18 *The expoſition of the parable.* 24 *The parable of the tares.* 31 *Of the muſtard ſeed.* 33 *Of the leaven.* 44 *Of the hidden treaſure.* 45 *Of the pearle.* 47 *Of the draw-net caſt into the ſea.* 53 *Chriſt is not received of his countreymen the Nazarites.*

* *Marke* 4.1. *Luke* 8.4.5.

THe * ſame day went Jeſus out of the houſe, and ſate by the ſea ſide.

[1] Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſowne in the world, commeth not on ſo well in one as in another, and the reaſon is, for that men, for the moſt part, either doe not receive it, or ſuffer it not to ripen.

2 [1] And great multitudes reſorted unto him, ſo that he went into a ſhip, and ſate down: and the whole multitude ſtood on the ſhore.

3 Then he ſpake many things to them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And as he ſowed, ſome fell by the way ſide, and the fowles came and devoured them up.

5 And ſome fell upon ſtony ground, where they had not much earth, and anon they ſprung up, becauſe they had no depth of earth.

6 And when the ſunne was up, they were parched, and for lack of rooting, withered away.

7 And ſome fell among thorns, and the thorns ſprung up, and choked them.

8 Some again fell in good ground, and brought forth fruit, one *corne* an hundreth fold, ſome ſixtie fold, & another thirty fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſaid to him, Why ſpeakeſt thou to them in parables?

[2] The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgement of God.

* *Chap.* 25.29.

11 [2] And he anſwered, and ſaid unto them, Becauſe it is given unto you, to know the ſecrets of the kingdome of heaven, but to them it is not given.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeake I to them in parables, becauſe they ſeeing, do not ſee: and hearing, they heare not, neither underſtand.

* *Eſay* 6.9. *Marke* 4.12. *Luke* 8.10. *Iohn* 12.40. *Acts* 28.26. *Rom.* 11.8.

14 So in them is fulfilled the Propheſie of Eſaias, which *propheſie* ſaith, * By hearing, ye ſhall heare, and ſhall not underſtand, and ſeeing, ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eies they have wincked, leſt they ſhould ſee with their eies, and heare with their eares, and ſhould underſtand with their hearts, and ſhould returne that I might heale them.

[3] The conditiō of the Church under, and ſince Chriſt, is better then it was in the time of the fathers under the Law.

* *Luke* 10.24.

16 [3] But bleſſed *are* your eies, for they ſee: and your eares, for they heare.

17 * For verely, I ſay unto you, that many Prophets, and righteous men have deſired to ſee thoſe things which yee ſee, and have not ſeene *them*, and to heare thoſe things, which ye heare, and have not heard *them*.

* *Marke* 4.15. *Luke* 8.11.

18 ¶ * Heare ye therefore the parable of the ſower.

[a] *Though there bee mention made of the heart, yet this ſowing is referred to hearing, without underſtanding. For whether the ſeed be received in the heart or no, yet hee that ſoweth, ſoweth to the heart.*

19 Whenſoever any man heareth the word of that kingdome, and underſtandeth it not, that evil one cometh and catcheth away that which was ſowen in his [a] heart: and this is he which hath received the ſeed by the way ſide.

20 And he that received ſeed in the ſtonie ground, is he which heareth the word, and incontinently with joy receiveth it,

21 Yet hath he no root in himſelfe, and dureth but a ſeaſon: for as ſoone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that received the ſeed among thornes, is he that heareth the word: but the care of this world, and the deceitfulnes of riches choke the word, and he is made unfruitfull.

23 But he that received the ſeed in the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixtie fold, and ſome thirty fold.

4 Chriſt ſheweth in an other parable of the evil ſeed mixt with the good, that the Church ſhall never be free and quit from offences, both in doctrine and manners, untill the day appointed for the reſtoring of all things do come, & therefore the faithfull have to arm themſelves with patience and conſtancie.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdome of heaven is like unto a man which ſowed good ſeed in his field.

25 But while men ſlept, there came his enemie, and ſowed tares among the wheat, and went his way.

26 And when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 Then came the ſervants of the houſeholder, and ſaid unto him, Maſter, ſowedſt not thou good ſeed in thy field? from whence then hath it tares?

28 And he ſaid to them, ſome envious man hath done this. Then the ſervants ſaid unto him, Wilt thou then that we goe and gather them up?

29 But he ſaid, Nay, leſt while ye goe about to gather the tares, ye pluck up alſo with them the wheat.

30 Let both grow together untill the harveſt, and in time of harveſt I will ſay to the reapers, Gather ye firſt the tares, and binde them in ſheaves to burn them: but gather the wheate into my barne.

* *Marke* 4. 30. *Luke* 13. 19.
5 God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power & working may be the more ſet forth.

31 ¶ * [5] Another parable he put forth unto them, ſaying, The kingdome of heaven is like unto a graine of muſtard ſeed, which a man taketh and ſoweth in his field:

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and it is a tree, ſo that the birds of heaven come and build in the branches thereof.

* *Luke* 13. 21.

33 ¶ * Another parable ſpake he to them, The kingdome of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

* *Marke* 4. 33. 34.

34 ¶ * All theſe things ſpake Jeſus unto the multitude in parables, and without parables ſpake he not to them,

* *Pſal.* 78. 2.

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in parables, and will utter the things which have been kept ſecret from the foundation of the world.

36 Then ſent Jeſus the multitude away, and went into the houſe. And his diſciples came unto him, ſaying, Declare unto us the parable of the tares of that field.

6 He expoundeth the former parable of the good and evill ſeed.

37 [6] Then anſwered he, and ſaid to them, He that ſoweth the good ſeed, is the Sonne of man.

38 And the field is the world, and the good ſeed are the children of the kingdome, and the tares are the children of that wicked one.

* *Ioel* 3. 13. *Revel.* 14. 15.

39 And the enemie that ſoweth them, is the devill, * and the harveſt is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forth his Angels, and they ſhall gather out of his kingdome all things that offend, and them which do iniquitie,

42 And ſhall caſt them into a fornace of fire. There ſhall be wailing and gnaſhing of teeth.

* *Dan.* 12. 3.

43 * Then ſhall the juſt men ſhine as the ſunne in the kingdome of their Father. He that hath eares to heare, let him heare.

7 Few men underſtand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that redeemeth them with the los of all his goods.

44 ¶ [7] Again, the kingdome of heaven is like unto a treaſure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdome of heaven is like to a merchant man, that ſeeketh good pearles,

46 Who having found a pearle of great price, went and ſold all that he had, and bought it.

8 There are many in the Church, which notwithſtanding are not of the Church, and therefore at legth ſhall be caſt out: but the full and perfect clenſing of them is deferred to the laſt day.

47 ¶ [8] Again, the kingdome of heaven is like unto a draw-net caſt into the ſea, that gathereth of all kinds of *things*,

48 Which, when it is full, men draw to land, and ſit and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the end of the world. The Angels ſhall goe forth, and ſever the bad from among the juſt,

50 And ſhall caſt them into a furnace of fire: there ſhall be wailing, and gnaſhing of teeth.

9 They ought to be diligent, which have not onely to be wiſe for themſelves, but to diſpence the wiſedome of God to other.

51 ¶ [9] Jeſus ſaid unto them, Underſtand ye all theſe things? They ſaid unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every Scribe which is taught unto the kingdome of heaven, is like unto an houſeholder, which bringeth forth out of his treaſure things both new and old.

53 ¶ And it came to paſſe, that when Jeſus had ended theſe parables, he departed thence,

* *Marke* 6. 1. *Luke* 4. 16.
10 Men doe not onely ſinne of ignorance, but alſo wittingly and willingly lay ſtumbling blocks in their own wayes, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.

54 * [10] And came into his own countrey, and taught them in their Synagogue, ſo that they were aſtonied, & ſaid, Whence cometh this wiſdome and great works unto this man?

* *Iohn* 6. 42.

55 Is not this the carpenters ſonne? Is not his mother called Mary, * and his brethren James, and Joſes, and Simon, and Judas?

56 And are not his ſiſters all with us? Whence then hath he all theſe things?

* *Marke* 6. 4. *Luke* 4. 24. *Iohn* 4. 44.

57 And they were offended with him. Then Jeſus ſaid to them, * A Prophet is not without honour, ſave in his own countrey, and in his own houſe.

58 And he did not many great works there,for their unbeliefs ſake.

Chap. XIV.

1 Herods judgement of Chriſt. 3 Wherefore Iohn was bound. 10 And beheaded. 13 Ieſus departeth. 18 Of the five loaves, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waves. 27 Faith. 34 Peter in jeopardie. 36 The hemme of Chriſts garment.

* *Marke* 6. 14. *Luke* 9. 7.

[1] Here is in John, an example of an invincible courage, which all faithfull miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride, and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſlaverie, which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whore-like wantonneſſe & womanly cruelty.

[a] *By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.*

* *Marke* 6. 17. *Luke* 3. 12.

* *Levit.* 18. 16. and 20. 21.

* *Chap.* 21. 26.

[b] *There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonius, in whoſe reigne Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called Antipas, Magnus his ſonne, whoſe mothers name was Malthaca or Martaca, & this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienne in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and he it was that ſlew Iames.*

At * [1] that time Herod the Tetrarch heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is that John Baptiſt, he is riſen again from the dead, and therefore great [a] works are wrought by him.

3 * For Herod had taken John, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, It is not * lawfull for thee to have her.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a * Prophet.

6 But when Herods birth-day was kept, the daughter of Herodias daunced before them, and pleaſed [b] Herod.

7 Wherefore he promiſed with an oath, that he would give her whatſoever ſhe would aſk.

8 And ſhe being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a platter.

9 And the king was ſory: nevertheles becauſe of the oath, and them that ſate with him at the table, he commanded it to be given *her*.

10 And ſent, and beheaded John in the priſon.

11 And his head was brought in a platter, and given to the maid, and ſhe brought it unto her mother.

12 And his diſciples came, and tooke up the body, and buried it, and went, and told Jeſus.

* *Marke* 6. 23. *Luke* 9. 10.

13 * And when Jeſus heard it, he departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

[2] Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, & ſeek the kingdome of heaven.

* *Marke* 6. 35. *Luke* 9. 12. *Iohn* 6. 5.

14 [2] And Jeſus went forth and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 ¶ And when even was come, * his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may go into the townes, and buy them victuales.

16 But Jeſus ſaid to them, They have no need to go away: give ye them to eat.

17 Then ſaid they unto him, We have here but five loaves and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſſe, and tooke the five loaves and the two fiſhes, and looked up to heaven, and bleſſed, and brake; and gave the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſuffiſed, and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thouſand men, beſide women and little children.

22 ¶ And ſtraightway Jeſus compelled his diſciples to enter into a ſhip, and to go over before him, while he ſent the multitude away.

23 And aſſoone as he had ſent the multitude away, he went up into a mountain alone to pray: and * when the evening was come, he was there alone.

* *Marke* 6. 45. 46. 47. *Iohn* 6. 16. 17. 18.

[3] We muſt ſaile evē through mighty tempeſts, and Chriſt will never forſake us, ſo that we go whither he hath commanded us.

[c] *By the fourth watch is meant the time neere to day breaking: for in old time they divided the night into foure watches, in which they ſcouted.*

[d] *A ſpirit, as it is here taken, is that which a man imagineth to himſelfe vainly in his minde, perſwading himſelf that he ſeeth ſomething, and ſeeth nothing.*

[4] By faith we treade under our feet even the tēpeſts themſelves, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath given.

24 [3] And the ſhip was now in the mids of the ſea, and was toſſed with waves: for it was a contrary winde.

25 And in the [c] fourth watch of the night, Jeſus went unto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit, and cryed out for feare.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good comfort, it is I: be not afraid.

28 [4] Then Peter anſwered him, and ſaid, Maſter, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw a mighty wind, he was afraid: and as he began to ſink, he cryed, ſaying, Maſter, ſave me.

31 So immediatly Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And aſſoone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Sonne of God.

* *Marke* 6. 54.

[e] *This Gennezaret was a lake nigh to Capernaum, which is alſo called the ſea of Galile, and Tiberias, ſo that the countrey it ſelf grew to be called by that name.*

[5] In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedie for ſpiritual diſeaſes at his hands: and that we are bound not only to run our ſelves but alſo to bring others unto him.

34 ¶ * And when they were come over, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knew him, they ſent out into all that countrey round about, and brought unto him, all that were ſick,

36 And beſought him that they might touch the hem of his garment onely: and as many as touched it were made whole.

Chap. XV.

3 The commandements and traditions of men. 12 Offence. 13 The plant which is rooted up. 14 Blinde leading the blind. 18 The heart. 22 The woman of Canaan. 26 The childrens bread: whelps. 28 Faith. 32 Foure thouſand men fed. 36 Thankſgiving.

THen [1] came to Jeſus the Scribes and Phariſes, which were of Jeruſalem, ſaying,

2 * Why do thy diſciples tranſgreſſe the tradition of the Elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do ye alſo tranſgreſſe the commandement of God by your tradition?

4 * For God hath commanded, ſaying, [b] Honour thy father and mother: * and he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] whoſoever ſhall ſay to father or mother, By the gift that is *offered* by me, thou mayeſt have profit,

6 Though he honour not his father or his mother, *ſhall be free*: thus have ye made the commandment of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Eſaias propheſied well of you, ſaying,

8 * This people draw neere unto me with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vain they worſhip me, teaching *for* doctrines mens precepts.

10 [4] Then he called the multitude unto him, and ſaid to them, Heare & underſtand.

11 * That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his diſciples & ſaid unto him, Perceiveſt thou not, that the Phariſes are offended in hearing *this* ſaying?

13 But he anſwered and ſaid, * every plant which mine heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone, they be the * blinde leaders of the blinde: and if the blind leade the blinde, both ſhall fall into the ditch.

15 ¶ * Then anſwered Peter, and ſaid to him, Declare unto us this parable.

16 Then ſaid Jeſus, Are ye yet without underſtanding?

17 Perceive ye not yet, that whatſoever entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evil thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlanders.

20 Theſe are the things, which defile the man: but to eat with unwaſhen hands, defileth not the man.

21 * And Jeſus went thence, and departed into the [e] coaſts of Tyrus and Sidon.

22 And behold, a woman a [f] Canaanite came out of the ſame coaſts, and cried, ſaying unto him, Have mercie on me, O Lord, the ſonne of David: my daughter is miſerably vexed with a devill.

23 [5] But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe crieth after us.

24 But he anſwered, and ſaid, I am not ſent but unto the * loſt ſheep of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, help me.

26 And he anſwered, and ſaid, it is not good to take the childrens bread, and to caſt it to whelps.

27 But ſhe ſaid, Trueth, Lord: yet indeed the whelps eat of the crummes, which fall from their maſters table.

28 Then Jeſus anſwered, and ſaid unto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [6] So Jeſus * went away from thence, and came neere unto the ſea of Galile, and went up into a mountain and ſat down there.

30 And great multitudes came unto him, * having with them, halt, blinde, dumbe, [h] maimed, and many other, and caſt them down at Jeſus feet, and he healed them.

31 Inſomuch that the multitude wondered, to ſee the dumb ſpeake, the maimed whole, the halt to go, and the blinde to ſee: and they glorified the God of Iſrael.

32 * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on this multitude, becauſe they have [i] continued with me already three dayes, and have nothing to eat: and I will not let them depart faſting, leſt they faint in the way.

33 And his diſciples ſaid unto him, Whence ſhould we gett ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude!

34 And Jeſus ſaid unto them, how many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 Then he commanded the multitude to [k] ſit down on the ground,

36 And took the ſeaven loaves, and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were ſufficed: and they took up of the fragments that remained, ſeven [l] baskets full.

38 And they that had eaten, were foure thouſand men, beſide women, and little children.

39 Then *Ieſus* ſent away the multitude, and took ſhip, and came into the parts of Magdala.

Chap.

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[1] None commonly are more bold conteners of God, then they whom God appointeth keepes of his law.

* *Marke* 7. 1.

[a] *VVhich they received of their anceſtors from hand to hand, or their elders allowed, which were the governors of the Church.*

[2] Their wicked boldneſſe in corrupting the commandements of God, and that upon pretence of godlineſſe, and uſurping authority to make lawes is here reproved.

* *Exod.* 20. 12. *Deut.* 5. 16. *Epheſ.* 6. 2.

[b] *By honour is meant, all kinde of duetie which children owe to their parents.*

* *Exod.* 21. 17. *Levit.* 20. 9. *Prov.* 20. 20.

[c] *The meaning is this: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſes of our time ſay) it ſhall be meritorious for thee, for under this colour of religion they raked all to themſelves, as though that he that had given any thing to the temple, had done the duty of a child.*

[d] *You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the Church of God, in deſpite of the world and Satan.*

[3] The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things.

* *Eſai.* 29, 13.

[4] Chriſt teacheth us, that hypocriſie of falſe teachers which deceive our ſoules, is not to be born withal, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

* *Marke* 7. 18. * *Iohn* 15. 2. * *Luke* 6. 39. * *Marke* 7. 17.

* *Gen.* 6. 5. *and* 8. 21. *Marke* 7. 21.

* *Marke* 7. 24, 25.

[e] *Coaſts which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.*

[f] *Of the ſtock of the Canaanites, which dwelled in Phenicia.*

[5] In that that Chriſt doth ſometimes as it were ſtop his eares againſt the prayers of his ſaints, he doeth it for his glory, and our profit.

* *Chap.* 10. 6.

[g] *Of the people of Iſrael, which people was divided into tribes, but all thoſe tribes came of o*

houſe.

[6] Chriſt ceaſeth not to be beneficiall, even there, where he is contemned, and in the middeſt of wolves he gathereth together and foſtereth his flock.

* *Marke* 7. 31. * *Eſai.* 35. 5.

[h] *VVhoſe member were weakened wit the palſey, or b nature, for afterward it is ſaid, h healed them. No Chriſt was wont t heal in this wiſe, tha ſuch members a were weake, he reſtored to health, an yet he could eaſily i he had would, hav given them hands & feet, & other members which wante them,*

* *Marke* 8. 1.

[7] By doing agai this miracle, Chri ſheweth that h will never be wanting to them th follow him, no no in the wilderneſſe

[i] *Go not from m ſide.*

[k] *VVord for wor to lie down backwar as rowers do in row ing they draw the oares to them.*

[l] *A kinde of veſ wrought with tw*

Chap. XVI.

4 The ſigne of Ionas. 6 The leaven of the Phariſees. 12 For their doctrine. 13 The peoples opinion of Chriſt. 17 Faith cometh of God. 18 The rock. 19 The keyes. 21 Chriſt foreſheweth his death. 24 The forſaking of ones ſelf, and the croſſe. 25 To looſe the life.

THen [1] * came the Phariſees and Sadduces, and did [a] tempt *him*, deſiring him to ſhew them a ſigne from heaven.

2 But he anſwered, and ſaid unto them, When it is evening, ye ſay, Fair weather: for the skie is red.

3 * And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the skie is red and lowring. O hypocrites, ye can diſcern the [b] face of the skie, and can ye not *diſcern* the ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be given it, but [c] that ſigne of the Prophet * Jonas: ſo he left them, and departed.

5 ¶ [2] And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them*.

6 Then Jeſus ſayd unto them, Take heed and beware of the leaven of the Phariſees and Sadduces.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have brought no bread:

8 But Jeſus [d] knowing it, ſaid unto them, O ye of little faith, why reaſon ye *thus* among your ſelves, becauſe ye have brought no bread?

9 Do ye not yet perceive, neither remember the [e] five loaves, when there were * five thouſand *men*, and how many baskets took ye up?

10 Neither the ſeven loaves when there were * foure thouſand *men*, and how many baskets took ye up?

11 Why [f] perceive ye not that I [g] ſaid not unto you concerning bread, that ye ſhould beware of the leaven of the Phariſees and Sadduces?

12 Then underſtood they that he had not ſaid that they ſhould beware of the leaven of bread, but of the doctrine of the Phariſees, and Sadduces.

13 ¶ * [3] Now when Jeſus came into the coaſts of [h] Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the Son of man am?

14 And they ſaid, Some *ſay*, [i] John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid unto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, and ſaid, * Thou art that Chriſt, the Sonne of the living God.

17 [4] And Jeſus anſwered, and ſaid to him, Bleſſed art thou Simon thou ſon of Jonas: for [k] fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 [5] And I ſay alſo unto thee, that thou art * [l] Peter, and upon this rock I will build my Church: and the [m] gates of hell ſhall not overcome it.

19 [6] And I * will give unto thee the [n] keyes of the kingdome of heaven, and whatſoever thou ſhalt [o] bind upon earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 [7] Then he charged his diſciples, that they ſhould tell no man that he was Jeſus that Chriſt.

21 ¶ [8] From that time forth Jeſus began to ſhew unto his diſciples, that he muſt go unto Hieruſalem, and ſuffer many things of the [p] Elders, and of the high Prieſts, and Scribes, and be ſlain, and be raiſed again the third day.

22 Then Peter [q] took him aſide, and began to rebuke him, ſaying, Maſter, pittie thy ſelf: this ſhall not be unto thee.

23 [9] Then he turned back, and ſaid unto Peter, Get thee behinde me, [r] Satan: thou art an offence unto me, becauſe thou [ſ] underſtandeſt not the things that are of God, but the things that are of men.

24 [10] Jeſus then ſaid to his diſciples, * If any man will follow me, let him forſake himſelf, and take up his croſſe, and follow me.

25 For * whoſoever will ſave his life, ſhall looſe it: and whoſoever ſhall looſe his life for my ſake, ſhall [t] finde it.

26 * For what ſhall it profit a man though he ſhould winne the whole world, if he loſe his own ſoul? or what ſhall a man give for recompence of his ſoul?

27 For the Sonne of man ſhall come [u] in the glory of his Father, with his Angels, and * then ſhall he give to every man according to his deeds.

28 * Verely I ſay unto you, There be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the Son of man come in his [x] kingdome.

[1] The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but doe what they can, Chriſt beareth away the victorie, and triumpheth over them.

* Chap. 12. 38. Marke 8. 11.

[a] *To trie whether hee could doe that which they deſired, but their purpoſe was naught, for they thought to find ſome thing in him by that meanes, whereupon they might have iuſt occaſion to reprehend him: or elſe diſtruſt and curioſity moved them ſo to doe, for by ſuch meanes alſo is God ſaid to bee tempted, that is to ſay, provoked to anger, as though men would ſtrive with him.*

* Luke 12. 54.

[b] *The outward ſhew and countenance, as it were of all things, is called in the Hebrew tongue, a face.*

* Chap. 12. 39.

[c] *The article ſheweth the notableneſſe of the deede.*

* Ionas 1. 17.

[2] Falſe teachers muſt bee taken heed of.

* Marke 8. 14. Luke 12. 1.

[d] *Not by others, but by vertue of his divinitie.*

[e] *That five thouſand men were filled with ſo many loaves?*

* Chap. 14. 17. Iohn 6. 9.

* Chap. 15. 34.

[f] *A demand or queſtion ioyned with admiration.*

[g] *Said, for commanded.*

* Marke 8, 27. Luke 9. 18.

[3] There are divers judgements and opinions of Chriſt, notwithſtanding hee is knowne of his alone.

[h] *There were two Ceſareas, the one called Stratonis upon the ſea Mediterrane, which Herod built ſumptuouſly in the honour of Octavius, Ioſeph. lib. 15. the other was Ceſarea Philippi, which Herod the great, the Tetrarches ſon by Cleopatra, built in ye honour of Tiberias, at the foot of Lebanon, Ioſeph. lib. 15.*

[i] *As Herod thought,*

* Iohn 6. 69.

[4] Faith is of grace, not of nature.

[k] *By this kind of ſpeech is meant mans naturall procreation upon the earth, the creature, not being deſtroied, which was made, but deformed through ſinne: ſo then this is the meaning: this was not revealed to thee by any underſtanding of man, but God ſhewed it thee from heaven.*

[5] That is true faith, which confeſſeth Chriſt, the vertue whereof is invincible.

* Iohn 1. 42.

[l] *Chriſt ſpake in the Syrian tongue and therefore uſed not is deſcanting betw. Petros, which ſignifieth Peter, & Petra, which ſignifieth a Rock, but in both places uſed this word Cepha: but his minde was that wrot in Greeke, by the divers termination to make a difference betweene Peter which is a piece of the building, and Chriſt the Petra, that is, the rock and foundation: or elſe he gave his name Peter, becauſe of the confeſſion of his faith, which is the Churches as well as his, as the old fathers witneſſe, for ſo ſaith, Theoph. That confeſſion which thou haſt made, ſhall bee the foundation of the beleevers.*

[m] *The enemies of the Church are compared to a ſtrong kingdome, and therefore by Gates, are meant cities which are made ſtrong with counſell and forteſſes, and this is the meaning, whatſoever Satan can doe by counſell or ſtrength. So doth Paul. 2 Cor. 10. 4. call them ſtrong holds.*

[6] The authoritie of the Church is is from God.

* Iohn 20. 21.

[n] *A Metaphore taken of ſtewards which carry the keies, and here is ſet forth the power of the miniſters of the word, as Eſa. 22. 22. and that power is common to all miniſters, as Chap. 18. 18. and therefore the miniſterie of the Goſpel, may rightly be called the key of the kingdome of heaven.*

[o] *They are bound whoſe ſinnes are retained, heaven is ſhut againſt them, becauſe they receive not Chriſt by faith: on the otherſide, how happy are they, to whom heaven is open, which imbrace Chriſt, and are delivered by him, and become fellow heires with him?* [7] Men muſt firſt learne, and then teach. [8] The mindes of men are in time to be prepared, and made ready againſt the ſtumbling blocke of perſecution. [p] *It was a name of dignitie, and not of age: and it is put for them which were the Iudges, which the Hebrewes call Sanhedrin.* [q] *Tooke him by the hand, and led him aſide, as they uſe to do, which mean to talk familiarly with one.* [9] Againſt prepoſterous zeale. [r] *The Hebrewes call him Satan, that is to ſay an adverſary, whom the Grecians call* diabolos, *that is to ſay, ſlanderer, or tempter: but it is ſpoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightneſſe and pride, reſiſt the will of God.* [ſ] *By this word we are taught, that Peter ſinned through a falſe perſwaſion of himſelfe.* [10] No men doe worſe provide for themſelves, then they that love themſelves more then God. * *Chap.* 10. 38. *Marke* 8. 34. *Luke* 9. 22. *and* 14. 17. * *Chap.* 10. 39. *Marke* 8. 35. 36. *Luke* 9. 24, 25, 26. *and* 17, 33. [t] *Shall gaine himſelfe: And this is his meaning, they that deny Chriſt to ſave themſelves, doe not onely gaine that which they looke for, but alſo loſe the thing they would have kept, that is, themſelves, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them.* * *Iohn* 12. 25. [u] Like a King, as Chapter 6, 29. * *Pſalme* 62. 12. *Rom.* 2. 6. * *Marke* 9. 1. *Luke* 9. 27. [x] *By his kingdome, is underſtood, the glory of his aſcenſion, and what followeth thereof, Epheſ. 4. 10 or, the preaching of the Goſpel. Marke* 9. 1.

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[3] The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things.

* *Eſai.* 29, 13.

[4] Chriſt teacheth us, that hypocriſie of falſe teachers which deceive our ſoules, is not to be born withal, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

* *Marke* 7. 18. * *Iohn* 15. 2. * *Luke* 6. 39. * *Marke* 7. 17.

* *Gen.* 6. 5. *and* 8. 21. *Marke* 7. 21.

* *Marke* 7. 24, 25.

[e] *Coaſts which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.*

[f] *Of the ſtock of the Canaanites, which dwelled in Phenicia.*

23 [5] But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe crieth after us.

24 But he anſwered, and ſaid, I am not ſent but unto the * loſt ſheep of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, help me.

26 And he anſwered, and ſaid, it is not good to take the childrens bread, and to caſt it to whelps.

27 But ſhe ſaid, Trueth, Lord: yet indeed the whelps eat of the crummes, which fall from their maſters table.

28 Then Jeſus anſwered, and ſaid unto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [6] So Jeſus * went away from thence, and came neere unto the ſea of Galile, and went up into a mountain and ſat down there.

30 And great multitudes came unto him, * having with them, halt, blinde, dumbe, [h] maimed, and many other, and caſt them down at Jeſus feet, and he healed them.

31 Inſomuch that the multitude wondered, to ſee the dumb ſpeake, the maimed whole, the halt to go, and the blinde to ſee: and they glorified the God of Iſrael.

32 * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on this multitude, becauſe they have [i] continued with me already three dayes, and have nothing to eat: and I will not let them depart faſting, leſt they faint in the way.

33 And his diſciples ſaid unto him, Whence ſhould we gett ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude!

34 And Jeſus ſaid unto them, how many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 Then he commanded the multitude to [k] ſit down on the ground,

36 And took the ſeaven loaves, and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were ſufficed: and they took up of the fragments that remained, ſeven [l] baskets full.

38 And they that had eaten, were foure thouſand men, beſide women, and little children.

39 Then *Ieſus* ſent away the multitude, and took ſhip, and came into the parts of Magdala.

[5] In that that Chriſt doth ſometimes as it were ſtop his eares againſt the prayers of his ſaints, he doeth it for his glory, and our profit.

* *Chap.* 10. 6.

[g] *Of the people of Iſrael, which people was divided into tribes, but all thoſe tribes came of one houſe.*

[6] Chriſt ceaſeth not to be beneficiall, even there, where he is contemned, and in the middeſt of wolves he gathereth together and foſtereth his flock.

* *Marke* 7. 31. * *Eſai.* 35. 5.

[h] *VVhoſe members were weakened with the palſey, or by nature, for afterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weake, he reſtored to health, and yet he could eaſily if he had would, have given them hands & feet, & other members which wanted them.*

* *Marke* 8. 1.

[7] By doing again this miracle, Chriſt ſheweth that he will never be wanting to them that follow him, no not in the wilderneſſe.

[i] *Go not from my ſide.*

[k] *VVord for wor to lie down backwar as rowers do in rowing they draw their oares to them.*

[l] *A kinde of veſſe wrought with twigs*

CHAP.

Chap. XVI.

4 The ſigne of Ionas. 6 The leaven of the Phariſees. 12 For their doctrine. 13 The peoples opinion of Chriſt. 17 Faith cometh of God. 18 The rock. 19 The keyes. 21 Chriſt foreſheweth his death. 24 The forſaking of ones ſelf, and the croſſe. 25 To looſe the life.

THen [1] * came the Phariſees and Sadduces, and did [a] tempt *him*, deſiring him to ſhew them a ſigne from heaven.

2 But he anſwered, and ſaid unto them, When it is evening, ye ſay, Fair weather: for the ſkie is red.

3 * And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcern the [b] face of the ſkie, and can ye not *diſcern* the ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be given it, but [c] that ſigne of the Prophet * Jonas: ſo he left them, and departed.

5 ¶ [2] And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them*.

6 Then Jeſus ſayd unto them, Take heed and beware of the leaven of the Phariſees and Sadduces.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have brought no bread:

8 But Jeſus [d] knowing it, ſaid unto them, O ye of little faith, why reaſon ye *thus* among your ſelves, becauſe ye have brought no bread?

9 Do ye not yet perceive, neither remember the [e] five loaves, when there were * five thouſand *men*, and how many baskets took ye up?

10 Neither the ſeven loaves when there were * foure thouſand *men*, and how many baskets took ye up?

11 Why [f] perceive ye not that I [g] ſaid not unto you concerning bread, that ye ſhould beware of the leaven of the Phariſees and Sadduces?

12 Then underſtood they that he had not ſaid that they ſhould beware of the leaven of bread, but of the doctrine of the Phariſees, and Sadduces.

13 ¶ * [3] Now when Jeſus came into the coaſts of [h] Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the Son of man am?

14 And they ſaid, Some *ſay*, [i] John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid unto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, and ſaid, * Thou art that Chriſt, the Sonne of the living God.

17 [4] And Jeſus anſwered, and ſaid to him, Bleſſed art thou Simon thou ſon of Jonas: for [k] fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.

[1] The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but doe what they can, Chriſt beareth away the victorie, and triumpheth over them.

* Chap. 12. 38. Marke 8. 11.

[a] *To trie whether hee could doe that which they deſired, but their purpoſe was naught, for they thought to find ſome thing in him by that meanes, whereupon they might have iuſt occaſion to reprehend him: or elſe diſtruſt and curioſity moved them ſo to doe, for by ſuch meanes alſo is God ſaid to bee tempted, that is to ſay, provoked to anger, as though men would ſtrive with him.*

* *Luke* 12. 54.

[b] *The outward ſhew and countenance, as it were of all things, is called in the Hebrew tongue, a face.*

* *Chap.* 12. 39.

[c] *The article ſheweth the notableneſſe of the deede.*

* *Ionas* 1. 17.

[2] False teachers muſt bee taken heed of.

* *Marke* 8. 14. *Luke* 12. 1.

[d] *Not by others, but by vertue of his divinitie.*

[e] *That five thouſand men were filled with ſo many loaves?*

* *Chap.* 14. 17. *Iohn* 6. 9.

* *Chap.* 15. 34.

[f] *A demand or queſtion ioyned with admiration.*

[g] *Said, for commanded.*

* *Marke* 8, 27. *Luke* 9. 18.

[3] There are divers judgements and opinions of Chriſt, notwithſtanding hee is knowne of his alone.

[h] *There were two Ceſareas, the one called Stratonis upon the ſea Mediterrane, which Herod built ſumptuouſly in the honour of Octavius, Ioſeph. lib. 15. the other was Ceſarea Philippi, which Herod the great, the Tetrarches ſon by Cleopatra, built in y^e^ honour of Tiberias, at the foot of Lebanon, Ioſeph. lib. 15.*

[i] *As Herod thought.*

* *Iohn* 6. 69.

[4] Faith is of grace, not of nature.

18 [5] And I ſay alſo unto thee, that thou art * [l] Peter, and upon this rock I will build my Church: and the [m] gates of hell ſhall not overcome it.

19 [6] And I * will give unto thee the [n] keyes of the kingdome of heaven, and whatſoever thou ſhalt [o] bind upon earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 [7] Then he charged his diſciples, that they ſhould tell no man that he was Jeſus that Chriſt.

21 ¶ [8] From that time forth Jeſus began to ſhew unto his diſciples, that he muſt go unto Hieruſalem, and ſuffer many things of the [p] Elders, and of the high Prieſts, and Scribes, and be ſlain, and be raiſed again the third day.

22 Then Peter [q] took him aſide, and began to rebuke him, ſaying, Maſter, pittie thy ſelf: this ſhall not be unto thee.

23 [9] Then he turned back, and ſaid unto Peter, Get thee behinde me, [r] Satan: thou art an offence unto me, becauſe thou [ſ] underſtandeſt not the things that are of God, but the things that are of men.

24 [10] Jeſus then ſaid to his diſciples, * If any man will follow me, let him forſake himſelf, and take up his croſſe, and follow me.

25 For * whoſoever will ſave his life, ſhall looſe it: and whoſoever ſhall looſe his life for my ſake, ſhall [t] finde it.

26 * For what ſhall it profit a man though he ſhould winne the whole world, if he loſe his own ſoul? or what ſhall a man give for recompence of his ſoul?

27 For the Sonne of man ſhall come [u] in the glory of his Father, with his Angels, and * then ſhall he give to every man according to his deeds.

28 * Verely I ſay unto you, There be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the Son of man come in his [x] kingdome.

[k] *By this kind of ſpeech is meant mans naturall procreation upon the earth, the creature, not being deſtroied, which was made, but deformed through ſinne: ſo then this is the meaning: this was not revealed to thee by any underſtanding of man, but God ſhewed it thee from heaven.*

[5] That is true faith, which confeſſeth Chriſt, the vertue whereof is invincible.

* *Iohn* 1. 42.

[l] *Chriſt ſpake in the Syrian tongue and therefore uſed not his deſcanting betw. Petros, which ſignifieth Peter, & Petra, which ſignifieth a Rock, but in both places uſed this word Cepha: but his minde was that wrot in Greeke, by the divers termination to make a difference betweene Peter which is a piece of the building, and Chriſt the Petra, that is, the rock and foundation: or elſe he gave his name Peter, becauſe of the confeſſion of his faith, which is the Churches as well as his, as the old fathers witneſſe, for ſo ſaith, Theoph. That confeſſion which thou haſt made, ſhall bee the foundation of the beleevers.*

[m] *The enemies of the Church are compared to a ſtrong kingdome, and therefore by Gates, are meant cities which are made ſtrong with counſell and forteſſes, and this is the meaning, whatſoever Satan can doe by counſell or ſtrength. So doth Paul. 2 Cor. 10. 4. call them ſtrong holds.*

[6] The authoritie of the Church is is from God.

* *Iohn* 20. 21.

[n] *A Metaphore taken of ſtewards which carry the keies, and here is ſet forth the power of the miniſters of the word, as Eſa. 22. 22. and that power is common to all miniſters, as Chap. 18. 18. and therefore the miniſterie of the Goſpel, may rightly be called the key of the kingdome of heaven.*

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[o] *They are bound whoſe ſinnes are retained, heaven is ſhut againſt them, becauſe they receive not Chriſt by faith: on the otherſide, how happy are they, to whom heaven is open, which imbrace Chriſt, and are delivered by him, and become fellow heires with him?* [7] Men muſt firſt learne, and then teach. [8] The mindes of men are in time to be prepared, and made ready againſt the ſtumbling blocke of perſecution. [p] *It was a name of dignitie, and not of age: and it is put for them which were the Iudges, which the Hebrewes call Sanhedrin.* [q] *Tooke him by the hand, and led him aſide, as they uſe to do, which mean to talk familiarly with one.* [9] Againſt prepoſterous zeale. [r] *The Hebrewes call him Satan, that is to ſay an adverſary, whom the Grecians call* diabolos, *that is to ſay, ſlanderer, or tempter: but it is ſpoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightneſſe and pride, reſiſt the will of God.* [ſ] *By this word we are taught, that Peter ſinned through a falſe perſwaſion of himſelfe.* [10] No men doe worſe provide for themſelves, then they that love themſelves more then God. * *Chap.* 10. 38. *Marke* 8. 34. *Luke* 9. 22. *and* 14. 17. * *Chap.* 10. 39. *Marke* 8. 35. 36. *Luke* 9. 24. 25. 26. *and* 17, 33. [t] *Shall gaine himſelfe: And this is his meaning, they that deny Chriſt to ſave themſelves, doe not onely gaine that which they looke for, but alſo loſe the thing they would have kept, that is, themſelves, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them.* * *Iohn* 12. 25. [u] Like a King, as Chapter 6, 29. * *Pſalme* 62. 12. *Rom.* 2. 6. * *Marke* 9. 1. *Luke* 9. 27. [x] *By his kingdome, is underſtood, the glory of his aſcenſion, and what followeth thereof,* Epheſ. 4. 10 *or, the preaching of the Goſpel. Marke* 9. 1.

CHAP. XVII.

2 The transfiguration of Chriſt. 5 Chriſt ought to be heard. 11 Elias. 13 Iohn Baptiſt. 17 The unbelief of the Apoſtles. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt foretelleth his paſſion. 24 He payeth tribute.

And *[1] [a] after ſix dayes, Jeſus took Peter, and James, and John his brother, and brought them up unto an high mountain apart,

2 And was [b] transfigured before them: and his face did ſhine as the Sunne, and his clothes were white as the light.

3 And behold, there appeared unto them Moſes and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Jeſus, Maſter, it is good for us to be here: if thou wilt, let us make here three Tabernacles, one for thee, and one for Moſes, and one for Elias.

Mark 9.2. *Luke 9.28.*

[1] Chriſt is in ſuch ſort humble in the Goſpel, that in the mean ſeaſon he is Lord both of heaven and earth.

[a] *Luke reckoneth eight dayes, containing in that number the firſt and laſt, and Matthew ſpeaketh but of them that were betwixt them.*

[b] *Changed into another hue.*

5 While he yet ſpake, behold, a bright cloud ſhadowed them: and behold, there *came* a voice out of the cloud, ſaying, *This is [c] that my beloved Sonne, in whom I am well pleaſed: heare him.

6 And when the diſciples heard that, they [d] fell on their faces, and were ſore afraid.

7 Then Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they lifted up their eyes, they ſaw no man, ſave Jeſus onely.

9 ¶ And as they came down from the mountain, Jeſus charged them, ſaying, Shew the [e] viſion to no man, untill the Son of man riſe again from the dead.

10 * And his diſciples asked him, ſaying, why then ſay the Scribes that *Elias muſt firſt come?

11 And Jeſus anſwered, and ſayd unto them, Certainly Elias muſt firſt come, and reſtore all things.

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they would: likewiſe ſhall alſo the Sonne of man ſuffer of them.

13 Then the diſciples perceived that he ſpake unto them of John Baptiſt.

Chap. 3.17. *2. Pet. 1.17.*

[c] *The Article, or the word, That, ſevereth Chriſt from other children. For he is God's naturall Sonne, we by adoption, therefore he is called the firſt begotten among the brethren, becauſe that although he be of right the onely Sonne, yet is he chief among many, in that he is the fountain and head of the adoption.*

[d] *Fell down flat on their faces, and worſhipped him, as Chap. 2. 11.*

[e] *Which they ſaw, otherwiſe the word uſed in this place is properly ſpoken of that which is ſeen in a dream.*

* *Mark 9. 11.*
**Mal 4. 5.* *Chap. 11, 14.*

14 ¶ *[2] And when they were come to the multitude, there came to him a certain man, and [f] fell down at his feet.

15 And ſaid, Maſter, have pitie on my ſonne: for he is [g] lunatike, and is ſore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy diſciples, and they could not heale him.

17 Then Jeſus anſwered, and ſaid, O generation faithleſſe, and crooked, how long now ſhall I be with you! how long now ſhall I ſuffer you! bring him hither to me.

18 And Jeſus rebuked the Devill, and he went out of him: and the childe was healed at that houre.

* *Mark 9. 14.* *Luke 9. 38.*

[2] Men are unworthy of Chriſt his goodneſſe, yet notwithſtanding he regardeth them.

[f] *As men that make ſupplications uſe to do.*

[g] *They that at certain times of the moon are troubled with the falling ſickneſſe, or any other kinde of diſeaſe: but in this place, we muſt ſo taken, that beſides the naturall diſeaſe he had a devilliſh frenſie.*

19 [3] Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for *verely I ſay unto you, if ye have faith *as much* as *is* a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove: and nothing ſhall be unpoſſible unto you:

21 [4] Howbeit this kinde goeth not out, but by [h] prayer and faſting.

22 ¶ [5] And they *being in Galilee, Jeſus ſaid unto them, The Sonne of man ſhall be delivered into the hands of men,

23 And they ſhall kill him, but the third day ſhall he riſe again: and they were very ſorry.

24 ¶ [6] And when they were come to Capernaum, they that received poll money, came to Peter, and ſaid, Doth [i] not your maſter [k] pay poll [l] money.

25 He ſaid, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom do the kings of the earth take tribute, or poll money? of their [m] children, or of ſtrangers?

26 Peter ſaid unto him, Of ſtrangers. Then ſaid Jeſus unto him, Then are the children free.

27 Neverthelesſe, leſt we ſhould offend them, go to the ſea, and caſt in an angle, and take the firſt fiſh that cometh up, and when thou haſt opened his mouth, thou ſhalt finde a [n] piece of twentie pence: that take, and give it unto them for me and thee.

[3] Incredulity and diſtruſt, hinder and break the courſe of Gods benefits.

* *Luke 17. 6.*

[4] The remedy againſt diſtruſt.

[h] *To give us to underſtand the watchfulneſſe and diligence of earneſt prayer, which cannot be without ſobrietie.*

[5] Our mindes muſt be prepared more & more againſt the offence of the croſſe.

* *Chap. 20. 17. Mark 9. 31. Luke 9. 44. and 7. 24.*

[6] In ÿ that Chriſt doth willingly obey Ceſars edicts, he ſheweth that civill policie is not taken away by the Goſpel.

[i] *He denieth not, but he asketh.*

[k] *Ought he not to pay?*

[l] *They that were from twenty yeares of age to fiftie, payd half a ſhecle of the Sanctuary, Exod. 30. 13. This was an Attike didracme which the Romanes exacted after they had ſubdued Iudea.*

[m] *By children we muſt not underſtand ſubiects which pay tribute, but naturall children.*

[n] *The word here uſed, is ſtater, which is in value foure didrachmes, every drachme is about five pence.*

CHAP. XVIII.

1 The greateſt in the Kingdome of God. 5 To receive a little childe. 6 To give offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The loſt ſheep. 15 The telling of one his fault. 17 Excommunication. 21 We muſt alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his ſervants.

The *ſame time the diſciples came unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

2 [1] And Jeſus called a [a] little childe unto him, and ſet him in the mids of them,

3 And ſaid, Verely I ſay unto you, except ye be *[b] converted, and become as little children, ye ſhall not enter into the kingdome of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little childe, the ſame is the greateſt in the kingdome of heaven.

5 And whoſoever ſhall receive one ſuch little childe in my name, receiveth me,

* *Mark 9. 34.* *Luke 9. 46.*

[1] Humbleneſſe of minde is the right way to preeminence.

[a] *A childe in yeares.*

* *Chap. 19. 14. 1. Cor. 14. 20.*

[b] *A kinde of ſpeech taken from the Hebrews, and it is as much as, repent.*

6 * [2] But whoſoever ſhall offend one of theſe little ones which beleeve in me, it were better for him, that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7 [3] Wo *be* unto the world becauſe of offences: for it muſt needs be that [c] offences ſhall come, but wo *be* to that man, by whom the offence cometh.

8 * Wherefore, if thy hand or thy foot cauſe thee to [d] offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life, halt, or maymed, then having two hands, or two feet, to be caſt into everlaſting fire.

9 And if thine eye cauſe thee to offend, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, then having two eyes to be caſt into hell fire.

10 [4] See that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their * Angels alwayes behold the face of my Father which is in heaven.

11 For the * Son of man is come to ſave that which was loſt.

12 How think yee? * If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave ninetie and nine, and go into the mountaines, and ſeek that which is gone aſtray?

13 And if ſo be that he finde it, verely I ſay unto you, he rejoyceth more of that ſheep, then of the ninetie and nine which went not aſtray:

14 So it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ * [5] Moreover, if thy brother treſpaſſe againſt [e] thee, go and tell him his fault between thee and him alone: if he heare thee, thou haſt wonne thy brother:

16 But if he heare thee not, take yet with thee one or two, that by the * [f] mouth of two or three witneſſes every word may be [g] confirmed.

17 [6] And if he [h] refuſe to heare them, tell it unto the [i] Church: and if he refuſe to heare the Church alſo, let him be unto thee as [k] an heathen man, and a Publicane.

18 Verely I ſay unto you, * Whatſoever ye bind on earth, ſhall be bound in heaven: and * whatſoever ye looſe on earth, ſhall be looſed in heaven.

19 Again, verely I ſay unto you, that if two of you ſhall [l] agree in earth upon any thing, whatſoever they ſhall deſire, it ſhall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

* Mark 9. 42. Luke 17. 2.

[2] We ought to have great reſpect to our brethren be they never ſo baſe: & he ẏ doth otherwiſe ſhall be ſharply puniſhed.

[3] A good man cannot but go thorow ẏ mids of offences, yet he muſt cut off all occaſions of offences.

[c] *Lets and hinderances which ſtop the courſe of good works. The Greek word importeth thus much, things which we ſtumble at.*

* *Chap.* 5. 29, 30. *Mark* 9. 45.

[d] *Look afore, Chap.* 5. 29.

[4] The weaker that a man is, the greater care we ought to have of his ſalvation, as God teacheth us by his own example.

* *Pſal.* 34. 8.

* *Luke* 19. 10.

* *Luke* 15. 4.

* *Levit.* 19. 17. *Luke* 17. 3. *James* 5. 19.

[5] We muſt labour for concord, not to revenge injuries.

[e] *If his offence be ſuch, that thou onely knoweſt thy brothers offence.*

* *Deut.* 19. 15. *John* 8. 17. 2. *Cor.* 13. 1. *Heb.* 10. 28.

[f] *That is, by the word and witneſſe, the mouth is ſometime taken for the word or ſpeech, Numb.* 3. 16. *and alſo for a ſtill witneſſe, to wit, when the matter ſpeaketh of it ſelf, as beneath Chap.* 21. 16.

[g] *Sure and certain.*

[6] He that contemneth the judgement of the Church, contemneth God.

[h] *Word for word do not vouchſafe to heare, or make as though he did not heare.*

[i] *He ſpeaketh not of any kinde of policie, but of an eccleſiaſticall aſſembly. For he ſpeaketh afterward of the power of looſing and binding, which belongeth to the Church, and he hath regard to the order uſed in thoſe dayes, at what time the Elders had the judgement of Church matters in their hands, John* 9. 22. *and* 12. 42. *and* 16. 2. *and uſed caſting out of the Synagogue for a puniſhment, as we do now excommunication.*

[k] *Prophane and void of religion: ſuch men, the Jewes called Gentiles: whoſe company they ſhunned, as they did the Publicanes.*

* 1. *Cor.* 5. 4. 2. *Theſſ.* 3. 14.

* *John* 20. 23.

[l] *This word is tranſlated from the body to the minde, for it belongeth properly to ſing.*

21 [7] Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt me, and I ſhall forgive him? * unto ſeven times?

22 Jeſus ſaid unto him, I ſay not unto thee, Unto ſeven times, but, Unto ſeventie times ſeven times:

23 Therefore is the kingdome of heaven likened unto a certain King, which would take an account of his ſervants:

24 And when he had begun to reckon, one was brought unto him, which owed him [m] ten thouſand talents.

25 And becauſe he had nothing to pay, his lord commanded him to be ſold, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The ſervant therefore fell down, and [n] worſhipped him, ſaying, Lord, [o] refrain thine anger toward me, and I will pay thee all.

27 Then that ſervants Lord had compaſſion, and looſed him, and forgave him the debt.

28 But when the ſervant was departed, he found one of his fellow ſervants, which owed him an hundred pence, and he laid hands on him, and thratled him, ſaying, Pay me that thou oweſt.

29 Then his fellow ſervant fell down at his feet, and beſought him, ſaying, Refrain thine anger towards me, and I will pay thee all.

30 Yet he would not, but went, and caſt him into priſon, till he ſhould pay the debt.

31 And when his *other* fellow ſeruants ſaw what was done, they were very ſorry, and came, and declared unto their Lord all that was done.

32 Then his Lord called him unto him, and ſaid to him, O evil ſervant, I forgave thee all that debt, becauſe thou prayedſt me:

33 Oughteſt thou not alſo to have had pitie on thy fellow ſervant, even as I had pity on thee?

34 So his Lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall mine heavenly Father do unto you, except ye forgive from your hearts, each one to his brother their treſpaſſes.

[7] They ſhall finde God ſevere, and not to be pleaſed, which do not forgive their brethren, although they have been diverſly & grievouſly injured by them.

* *Luke* 17. 4.

[m] *Here is ſet down a very great ſumme of threeſcore hundred thouſand crowns, and a ſmall ſumme of ten crownes, that the difference may be the greater, for there is no proportion between them.*

[n] *This was a civill reverence which was very uſual in the Eaſt.*

[o] *Yeeld not too much to thine anger againſt me: ſo is God called in the Scripture, ſlow to anger, that is to ſay, gentle, and one that refraineth the ſtorming of his minde, Pſal.* 86. 5. *patient and of great mercy.*

CHAP. XIX.

2 The ſick are healed. 3 And 7 A bill of divorcement 12 Eunuches 13 Children brought to Chriſt. 17 God onely good. The Commandements muſt be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Chriſt.

AND * it came to paſſe, that when Jeſus had finiſhed theſe ſayings, he [a] departed from Galilee, and came into the coaſts of Judea beyond Jordan.

* *Mark* 10. 1.

[a] *Paſſed over the water out of Galilee into the border of Judea.*

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came unto him the Phariſees, tempting him, and ſaying to him, Is it lawfull for a man [b] to put away his wife upon every occaſion.

4 And he anſwered and ſaid unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female,

5 And ſaid, * For this cauſe ſhall a man leave father and mother, and cleave unto his wife, and they which were [d] two ſhall be one fleſh:

6 Wherefore they are no more twain, but one fleſh. Let not man therefore put aſunder that, which God hath [e] coupled together.

7 [2] They ſaid to him, Why did then, * Moſes command to give a bill of divorcement, and to put her away?

8 He ſaid unto them, Moſes, [f] becauſe of the hardneſſe of your heart, [g] ſuffered you to put away your wives: but from the beginning it was not ſo.

9 I ſay therefore unto you, * that whoſoever ſhall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adultery: and whoſoever marrieth her which is divorced, doth commit adulterie.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo between man and wife, it is not good to marry.

11 [3] But he ſaid unto them, All men cannot [k] receive this thing, ſave they to whom it is given.

12 For there are ſome [l] Eunuches, which were ſo born of *their* mothers belly: and there be ſome Eunuches which be gelded by men: and there be ſome Eunuches, which have [m] gelded themſelves for the kingdome of heaven. He that is able to receive *this*, let him receive it.

13 ¶ [4] * Then were brought unto him little children, that he ſhould put *his* hands on them, & pray: & his diſciples rebuked them.

14 But Jeſus ſaid, Suffer the little children, and forbid them not to come to me: for of ſuch is the kingdome of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] * And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do, that I may have eternall life?

17 And he ſaid unto him, why calleſt thou me good? there is none good but one, even God: but if thou wilt enter into life, keep the commandments.

18 He ſaid to him, Which? And Jeſus ſaid, * Theſe, Thou ſhalt not kill: Thou ſhalt not commit adultery: Thou ſhalt not ſteal: Thou ſhalt not bear falſe witneſſe:

19 Honour thy father and mother: and, Thou ſhalt love thy neighbour as thy ſelf.

20 The young man ſaid unto him, I have obſerved all theſe things from my youth: what lack I yet?

21 Jeſus ſaid unto him, If [n] thou wilt be perfit, go ſell that thou haſt, and give it to the poore, and thou ſhalt have treaſure in heaven, and come, and follow me.

22 And when the young man heard that ſaying, he went away ſorrowfull: for he had great poſſeſſions.

23 [6] Then Jeſus ſaid unto his diſciples, Verely I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven.

24 And again, I ſay unto you, It is [o] eaſier for a [p] Camel to go thorow the eye of an needle, then for a rich man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 And Jeſus beheld them, and ſaid unto them, With men this is unpoſſible, but with God all things are poſſible.

27 ¶ * Then anſwered Peter, and ſaid to him, Behold, we have forſaken all, & followed thee: what therefore ſhall we have?

28 [7] And Jeſus ſaid unto them, Verely I ſay unto you, that when the Son of man ſhall ſit in the throne of his majeſty, ye which followed me in the [q] regeneration, * ſhall ſit upon twelve thrones and judge the twelve tribes of Iſrael.

29 And whoſoever ſhall forſake houſes, or brethren, or ſiſter, or father, or mother, or wife, or children, or lands, for my Name ſake, he ſhall receive an hundred fold more, and ſhall inherit everlaſting life.

30 [8] * But many that are firſt, ſhall be laſt, and the laſt *ſhall be* firſt.

Chap. XX.

1 Labourers hired into the vineyard. 15 The evil eye. 17 He foretelleth his paſſion. 20 Zebedeus ſonnes. 22 The Cup 28 Chriſt is our miniſter. 30 Two blinde men.

FOr the kingdome of heaven is like unto a certain [1] houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a penie a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſaw other ſtanding idle in the market place,

4 And ſaid unto them, Go ye alſo into *my* vineyard, and whatſoever is right, I will give it you: and they went their way.

5 Again he went out about the ſixt and ninth houre, and did likewiſe.

6 And he went about the [b] eleventh houre and found other ſtanding idle, and

ſaid

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1 The band of marriage ought not to be broken, unleſſe it be for fornication.

b To ſend her a book of divorcement, afore chap. 1. 19.

** Gen. 1. 27.*

** Gen. 2. 24. 1. Cor. 6. 16. Epheſ. 5. 31.*

c The Greek word importeth to be glewed unto, whereby is ſignified that ſtrait knot, which is between man and wife, as though they were glewed together.

d They which were two, become as it were one: and this word fleſh, is by a figure taken for the whole man, or the body, after the manner of the Hebrewes.

e Hath made them yokefellowes, as the marriage it ſelf is by a borrowed kinde of ſpeech called a yoke.

2 Becauſe politike laws are conſtrained to beare with ſome things, it followeth not by and by ỹ God alloweth them.

** Deut. 24. 1.*

f Being occaſioned by reaſon of the hardneſſe of your hearts.

g By a politike law, not by the morall law: for this law is a perpetuall law of Gods juſtice, the other boweth and bendeth as the carpenters Bevell.

** Chap. 5. 32. Mark 10. 11. Luke 16. 18. 1. Cor. 7. 11.*

h Therefore in theſe daies the Lawes that were made againſt adulterers, were not regarded: for they ſhould have needed no divorcement, if marriage had been cut aſunder with puniſhment by death.

i If the matter ſtand ſo between man and wife, or in marriage.

3 The gift of continencie is peculiar, and therefore no man can ſet a law to himſelf of perpetuall continence.

k Receive and admit, as by tranſlation we ſay, that a ſtrait and narrow place, is not able to receive many things.

l The word Eunuch is a generall word, & hath divers kindes under it, as gelded men, and burſten men.

m VVhich abſtaine from marriage, and live continently thorow the gift of God.

4 Infants and litle children are conteined in the free covenant of God.

** Marke 10. 15. Luke 28. 13. Chap. 18. 3.*

5 They neither know themſelves nor the Law, that ſeeke to bee ſaved by the Law.

** Marke 10. 17. Luke 18. 18.*

** Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.*

n The young man did not anſwer truely in ſaying, that he had kept all the commandements: and therefore he layeth out an example of true charitie before him, to ſhew the diſeaſes that lay lurking in his minde.

6 Rich men have need of a ſingular gift of God to eſcape out of the ſnares of Satan.

o VVord for word, it is of leſſe labour.

p Theophylact noteth that by this word is meant a cable rope, but Caninius allegdeth out of the Thalmudiſts, that it is a proverb, and the word, Camel, ſignifieth the beaſt it ſelf.

** Mark 10. 28. Luke 18. 28.*

7 It is not loſt, ỹ is neglected for Gods ſake.

q The regeneration is taken for that day, wherein the elect ſhall begin to live a new life, that is to ſay, when they ſhall enjoy the heavenly inheritance, both in body and ſoul.

** Luke 22. 29.*

8 To have begun well, and not to continue unto the end, doth not onely not profit, but alſo hurteth very much.

** Chap. 20. 16. Marke 10. 31. Luke 13. 30.*

1 God is bound to no man, and therefore he calleth whomſoever, and whenſoever he liſteth. This onely every man ought to take heed of, and hereupon beſtow his whole endeavour, that he goe forward and come to the mark without all ſtopping or ſtaggering, & not curiouſly to examine other mens doings, or the judgements of God.

a VVord for word, fell in time: it is a kinde of ſpeech tak from ſong.

b The laſt houre f the day was twel houres long, and th firſt houre began the ſun-riſing.

unto them, Why ſtand ye heere all the day idle?

7 They ſaid unto him, Becauſe no man hath hired us. He ſaid unto them, Goe ye alſo into *my* vineyard, and whatſoever is right, that ſhall ye receive.

8 ¶ And when even was come, the maſter of the vineyard ſaid unto his ſteward, Call the labourers, and give them their hire, beginning at the laſt, till *thou come* to the firſt.

9 And they *which were hired* about the eleventh houre, came and received every man a peny.

10 Now when the firſt came, they ſuppoſed that they ſhould receive more, but they likewiſe received every man a penie.

11 And when they had received it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt have wrought but one houre, and thou haſt made them equall unto us, which have born the burden and heate of the day.

13 And he anſwered one of them, ſaying, Friend, I do thee no wrong: didſt thou not agree with me for a penie?

14 Take that which is thine own, and go thy way: I will give unto this laſt as much as to thee.

15 Is it not lawfull for me to do as I will with mine own? Is thine eye [c] evill, becauſe I am good?

16 * So the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen.

17 * [2] And Jeſus went up to Hieruſalem, and tooke the twelve diſciples apart in the way, and ſaid unto them,

18 [3] Behold, we go up to Hieruſalem, and the Sonne of man ſhall be delivered unto the chief Prieſts, and unto the Scribes, and they ſhall condemn him to death.

19 [4] And * ſhall deliver him to the Gentiles, to mock, and to ſcourge, & to crucifie *him*, but the third day he ſhall riſe again.

20 * [5] Then came to him the mother of Zebedeus children with her ſonnes, worſhipping *him*, and deſiring a certain thing of him.

21 And he ſaid unto her, What wouldeſt thou? She ſaid to him, Grant that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Jeſus anſwered & ſaid, Ye know not what ye ask. Are ye able to [d] drink of the cup that I ſhall drink of, and to be baptized with the [e] baptiſme that I ſhall be baptized with? They ſaid to him, We are able.

23 And he ſaid unto them, Ye ſhall drink indeed of my cup, & ſhall be baptized with the baptiſme that I am baptized with, but to ſit at my right hand, and at my left hand, is [f] not mine to give: but *it ſhall be given* to them for whom it is prepared of my Father.

[c] *Nought, that is to ſay, doeſt thou envie at my goodneſſe towards them? for the Hebrews by an evil eye meane envie, becauſe ſuch diſpoſitions appeare chiefly in the eyes, as above Chap. 6.23. It is ſet to anſwer the word, ſingle, and it is taken there for corrupt: for whereas he ſaid there afore, verſ. 22. If thine eye be ſingle, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the ſame in that place, as it is here.*

* *Chap.* 19. 30. *and* 22. 14. *Marke* 10. 31. *Luke* 13. 30.

* *Marke* 10. 32. *Luke* 18. 31.

2 Chriſt goeth to the Croſſe neceſſarily, but yet willingly.

3 They that leaſt ought, are the greateſt perſecuters of Chriſt.

4 The ignominie of the Croſſe, is the ſure way to the glory of everlaſting life.

* *Iohn* 18. 32.

* *Marke* 10. 35.

5 The manner of the heavenly kingdome is quite contrary to the earthly kingdome.

[d] *This is ſpoken by a figure, taking the cup, for that which is contained in the cup. And again, the Hebrews underſtand by this word cup, ſometime the manner of puniſhment which is rendred to ſinne, as Pſal.* 11. 6. *or the joy that is given to the faithfull, as Pſal.* 23. 5. *and ſometime a lot, or condition, as Pſal.* 16. 5.

[e] *This is applied to affliction, as David commonly uſeth.*

[f] *The almightineſſe of Chriſt his divinitie is not ſhut out by this, but it ſheweth the debaſing of himſelf by taking mans nature upon him.*

24 * And when the *other* ten heard this, they diſdained at the two brethren.

* *Marke* 10. 41. *Luke* 22. 25.

25 Therefore Jeſus called them unto him, and ſaid, Ye know that the lords of the Gentiles have [g] domination over them, and they that are great, exerciſe authority over them:

[g] *Somewhat ſharply and roughly.*

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your ſervant.

27 And whoſoever will be chief among you, let him be your ſervant.

28 * Even as the Sonne of man came not to be ſerved, but to ſerve, and to give his life for the ranſome of many.

* *Phil.* 2. 7.

29 ¶ * [6] And as they departed from Jericho, a great multitude followed him.

* *Marke* 10. 46. *Luke* 18. 35.

6 Chriſt by healing theſe blinde men with an onely touch, ſheweth that he is the onely light of the world.

30 And behold, two blinde men, ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed, ſaying, O Lord, the Son of David, have mercy on us.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cryed the more, ſaying, O Lord, the Sonne of David, have mercy on us.

32 Then Jeſus ſtood ſtill, and [h] called them, and ſaid, What will ye that I ſhould do to you?

[h] *Himſelf, not by other mens meanes.*

33 They ſaid to him, Lord, that our eyes may be opened.

34 And Jeſus moved with compaſſion, touched their eyes, and immediatly their eyes received ſight, and they followed him.

CHAP. XXI.

1 Chriſt rideth on an aſſe into Hieruſalem. 12 He caſteth out the ſellers. 13 The houſe of prayer. 19 The withered fig-tree. 25 Iohns baptiſme. 28 Who do the will of God. 30 Publicanes, Harlots. 33 Gods vineyard. The Iews. 38 The ſonne killed of the huſbandmen. 42 The corner ſtone.

AND * [1] when they drew neere to Hieruſalem, & were come to Bethphage, unto the mount of the Olives, then ſent Jeſus two diſciples,

* *Marke* 11. 1. *Luke* 19. 29.

1 Chriſt by his humility triumphing over the pride of this world, aſcendeth to true glory by ignominie of the Croſſe.

2 Saying to them, Go into the town that is over againſt you, and anon ye ſhall finde an aſſe bound, and a colt with her: looſe them, and bring them unto me.

3 And if any man ſay ought unto you, ſay ye, that the Lord hath need of them, and ſtraightway [a] he will let them go.

[a] *He that ſhall ſay any thing to you, ſhall let them go, to wit, the aſſe and the colt.*

4 All this was done that it might be fulfilled, which was ſpoken by the Prophet, ſaying,

5 ¶ * Tell ye the [b] daughter of Sion, Behold, thy King commeth unto thee, meeke, and ſitting upon an aſſe, and a colt, the foale of an aſſe uſed to the yoake.

* *Eſai.* 62. 11. *Zac.* 9. 9. *Iohn* 12. 15.

[b] *The city of Sion. An Hebrew kind of ſpeech, commonly uſed in the Lamentations of Ieremie.*

6 So the diſciples went, and did as Jeſus had commanded them,

7 And brought the aſſe and the colt,

and put on them their [c] clothes, and ſet him [d] thereon.

8 And a great multitude ſpread their garments in the way: and other cut down branches from the trees, and ſtrewed them in the way.

9 Moreover, the people that went before, and they alſo that followed, cried, ſaying, [e] Hoſanna to the Sonne of David, [f] Bleſſed *be* he that commeth in the name of the Lord, Hoſanna *thou which art* in the higheſt *heavens*.

10 * And when he was come into Hieruſalem, [g] all the citie was moved, ſaying, Who is this?

11 And the people ſaid, This is Jeſus that Prophet of Nazareth in Galile.

12 ¶ And Jeſus went into the Temple of God, and caſt out all them * that ſold and bought in the Temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves,

13 And ſaid to them, It is written, * My houſe ſhall be called the houſe of prayer: but * ye have made it a denne of theeves.

14 * Then the blind and the halt came to him in the Temple, and he healed them.

15 [2] But when the chief Prieſts and Scribes ſaw the marvailes that he did, and the children crying in the Temple, and ſaying, Hoſanna to the Sonne of David, they diſdained,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaid unto them, Yea: read ye never, * By the mouth of babes and ſucklings thou haſt [h] made perfect the praiſe?

17 ¶ [3] So he left them, and went out of the city into Bethania, and lodged there.

18 [4] And * in the morning, as he returned into the city, he was hungry,

19 And ſeeing a fig tree in the way, he came to it, and found nothing thereon, but leaves onely, and ſaid to it, Never fruit grow on thee henceforwards. And anon the figge tree withered.

20 And when his diſciples ſaw it, they marveiled, ſaying, How ſoon is the fig tree withered?

21 [5] And Jeſus anſwered and ſaid unto them, * Verily I ſay unto you, if ye have faith, and [i] doubt not, ye ſhall not onely do that, *which I have done* to the fig tree, but alſo if ye ſay unto this monntain, Take thy ſelfe away, and caſt thy ſelf into the ſea, it ſhall be done.

22 * And whatſoever ye ſhall ask in prayer, if ye beleeve, ye ſhall receive it.

23 ¶ * [6] And when he was come into the Temple, the chiefe Prieſts, and the Elders of the people came unto him, as he was teaching, and ſaid, By what [k] authoritie doeſt thou theſe things? and who gave thee this authoritie?

24 Then Jeſus anſwered and ſaid unto them, I alſo will ask of you [l] a certaine thing, which if you tell me, I likewiſe will tell you by what authoritie I do theſe things.

25 The [m] baptiſme of John, whence was it? from [n] heaven, or of men? Then they [o] reaſoned among themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay unto us, Why did ye not then beleeve him?

26 And if we ſay, Of men, we feare the multitude, * for all hold John as a Prophet.

27 Then they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I doe theſe things.

28 ¶ [7] But what think ye? A *certain* man had two ſonnes, and came to the elder, and ſaid, Sonne, go and work to day in my vineyard.

29 But he anſwered, and ſaid, I will not: yet afterward he repented himſelfe, and went.

30 Then came he to the ſecond, and ſaid likewiſe. And he anſwered, and ſaid, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They ſaid unto him, The firſt. Jeſus ſaid unto them, Verely I ſay unto you, that the Publicanes and the harlots [p] go before you into the kingdome of God.

32 For John came unto you in the [q] way of righteouſneſſe, and ye beleeved him not: but the Publicanes, and the harlots beleeved him, and ye, though he ſaw it, were not moved with repentance afterward, that ye might beleeve him.

33 ¶ [8] Heare another parable, There was a certain houſholder, * which planted a vineyard, and hedged it round about, and made a wine preſſe therein, and built [r] a towre, and let it out to huſbandmen, and went into a ſtrange countrey.

34 And when the time of the fruit drew neere, he ſent his ſervants to the huſbandmen to receive the fruits thereof.

35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again he ſent other ſervants, mo then the firſt: and they did the like unto them.

37 But laſt of all he ſent unto them his own ſonne, ſaying, They will reverence my ſonne.

38 But when the huſbandmen ſaw the ſonne, they ſaid among themſelves, * This is the heire: come, let us kill him, and let us [ſ] take his inheritance.

39 So they took him, and caſt him out of the vineyard, and ſlew him.

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[c] *Their uppermoſt garments.*

[d] *Upon their garments, not upon the aſſe and the colt.*

[e] *This was an ancient kind of crying, which they uſed in the feaſt of Tabernacles, when they caried boughs, according as God comanded, Levit. 23. 40. And the word is corruptly made of two, for we ſhould ſay, Hoſhiangena, which is as much to ſay, as Save I pray thee.*

[f] *VVell be it to him that commeth in the Name of the Lord, that is to ſay, whom the Lord hath given us for our king.*

* *Marke* 11. 11. *Luke* 19. 45. *Iohn* 2. 13.

[g] *That is, all the men of Ieruſalem were moved.*

* *Deut.* 14. 25.

* *Eſai.* 56. 6.

* *Ier.* 7. 11. *Marke* 11. 17. *Luke* 19. 46.

[2] Such as ſhould be maſter of godlineſſe, are they, that doe moſt envie the glory of Chriſt: but in vain.

* *Pſal.* 8. 2.

[h] *Thou haſt made moſt perfite. VVe reade in David, Thou haſt eſtabliſhed or grounded, and if the matter be conſidered well, it is all one that the Evangeliſt ſaith, for that is ſtable and ſure, which is moſt perfite.*

[3] Chriſt doth ſo forſake the wicked, that yet he hath a conſideration aud regard of his Church.

[4] Hypocrites ſhall at length have their masks diſcovered, and vizards plucked frõ their faces.

* *Marke* 11. 13.

[5] How great the force of faith is.

* *Chap.* 17. 20.

[i] *The Greeke word ſignifieth a ſticking or wavering of mind, ſo that we cannot tell which way to take.*

* *Chap.* 7. 7. *Iohn* 15. 7. 1 *Iohn* 5. 14.

* *Mar.* 11. 27, 28. *Luke* 20. 1, 2.

[6] Againſt them which overſlipping the doctrine, binde the calling and vocation to an ordinaire ſucceſſion, going about by that falſe pretext, to ſtop Chriſts mouth.

[k] *Or by what power.*

[l] *One word, that is to ſay, I will ask you in one word.*

[m] *Iohn his preaching is called by a figure, Baptiſme, becauſe he preached the Baptiſme of repentance, &c. Marke* 1. 4. *Acts* 19. 3.

[n] *From God, and ſo it is plainly ſeen, how theſe are ſet one againſt another.*

[o] *Beat their heads about it and muſed, or laid their heads together.*

* *Chap.* 14. 5. *Marke* 6. 20.

[7] It is no new thing to ſee thẽ to be the worſt of all men, which ought to ſhew the way of godlineſſe to others.

[p] *They make haſte to the kingdome of God, and you ſlack: ſo that at leaſt wiſe you ſhould have followed their example. Marke then that this word, goe before, is improperly taken in this place, whereas no man followeth.*

[q] *Living uprightly, being of a good and honeſt converſation: For the Hebrews uſe this word, VVay, for life and manners.*

[8] Thoſe men oftentimes are the cruelleſt enemies of the Church, to whoſe fidelitie it is committed: But the vocation of God is neither tied to time, place, nor perſon.

* *Eſai* 5. 1. *Iere.* 2. 21. *Marke* 12. 1. *Luke* 20. 9.

[r] *Made the place ſtrong: for a towre is the ſtrongeſt place of a wall.*

* *Chap.* 26. 3, 4. *and* 27. 1. *Iohn* 11. 53.

[ſ] *VVord for word, let us hold it faſt.*

40 When therefore the Lord of the vineyard ſhall come, what will he do to thoſe huſbandmen?

41 They ſaid unto him, He will [t] cruelly deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall deliver him the fruits in their ſeaſons.

42 Jeſus ſaid unto them, Read ye never in the Scriptures, * The ſtone which the [v] builders refuſed, the ſame is [x] made the [y] head of the corner? [z] This was the Lords doing, and it is marveilous in our eyes.

43 Therefore I ſay unto you, The kingdome of God ſhall be taken from you, and ſhall be given to a nation, which ſhall bring forth the [a] fruits thereof.

44 * And whoſoever ſhall fall on this ſtone, he ſhall be broken: but on whomſoever it ſhall fall, it will [b] daſh him in pieces.

45 And when the chief Prieſts and Phariſes had heard his parables, they perceived that he ſpake of them.

46 [9] And they ſeeking to lay hands on him, feared the people, becauſe they took him as a Prophet.

Chap. XXII.

2 The parable of the mariage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Ceſars tribute. 23 They queſtion with Chriſt touching the reſurrection. 32 God is of the living. 36 The greateſt commandement. 37 To love God. 39 To love our neighbour. 42 Ieſus reaſoneth with the Phariſes touching the Meſſias.

THen * [1] Jeſus anſwered, and ſpake unto them again in parables, ſaying,

2 The kingdome of heaven is like unto a certain King which married his ſonne,

3 And ſent forth his ſervants, to call them that were bid to the wedding, but they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandiſe.

6 And the remnant took his ſervants, and intreated them ſharply, and ſlew them.

7 [2] But when the king heard it, he was wroth, and ſent forth his warriours, and deſtroyed thoſe murtherers, and burnt up their citie.

8 Then ſaid he to his ſervants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Go ye therefore out into the high wayes, and as many as ye find, bid them to the marriage.

10 So theſe ſervants went out into the *high* wayes, and gathered together all that ever they found, both good and [c] bad: ſo the wedding was furniſhed with gueſts.

11 [4] Then the King came in to ſee the gueſts, and ſaw there a man which had not on a wedding garment.

12 And he ſaid unto him, Friend, how cameſt thou in hither, & haſt not on a wedding garment? And he was [d] ſpeechleſſe.

13 Then ſaid the King to the [e] ſervants, Binde him hand and foot: take him away, & caſt him into utter darkneſſe: *there ſhall be weeping and gnaſhing of teeth.

14 * For many are called, but few choſen.

15 ¶ * Then went the Phariſees and took counſell how they might [f] tangle him in talk.

16 And they ſent unto him their diſciples with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God [h] truely, neither careſt for any man: for thou conſidereſt not the [i] perſon of men.

17 [5] Tell us therefore, how thinkeſt thou? Is it lawfull to give [k] tribute unto Ceſar or not?

18 But Jeſus perceived their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money, And they brought him a [l] peny.

20 And he ſaid unto them, Whoſe is this image and ſuperſcription?

21 And they ſaid unto him, Ceſars. Then ſaid he unto them, * Give therefore to Ceſar, the things which are Ceſars, and give unto God, thoſe things which are Gods.

22 And when they heard it, they marveiled, and left him, and went their way.

23 ¶ [6] * The ſame day the Sadduces came to him (which ſay that there is no reſurrection) and asked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, having no [m] children, his brother ſhall marry his wife by the right of alliance, and raiſe up ſeed unto his brother.

25 Now there were with us ſeven brethren, and the firſt married a wife, and deceaſed, and having no iſſue, left his wife unto his brother.

26 Likewiſe alſo the ſecond, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for all had her.

29 Then Jeſus anſwered, and ſaid unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marrie wives, nor wives are beſtowed in marriage, but are as the [n] Angels of God in heaven.

31 And

[t] *A kinde of proverb, ſhewing what end the wicked are worthy of.*

* *Pſal.* 118.22. *Acts* 4.11. *Rom.* 9.33.

[v] *Maſter builders, which are chiefe builders of the houſe, that is, of the Church.*

[x] *Began to be.*

[y] *The chief ſtone in the corner is called the head of the corner: which beareth up the couplings or ioynts of the whole building.*

[z] *That matter (in that the ſtone which was caſt away is made the head) is the Lords doing which we behold and greatly marveile at.*

[a] *They bring forth the fruits of the kingdome of God, which bring forth the fruits of the ſpirit, and not of the fleſh, Gal. 5.*

* *Eſai.* 8.14.

[b] *As chaffe uſeth to be ſcattered with the wind, for he uſeth a word which ſignifieth properly to ſeparate the chaff from the corn with winnowing, and to ſcatter it abroad.*

[9] The wicked can do nothing but what God will.

* *Luke* 14.16. *Revel.* 19.9.

[1] Not al the whole company of them that are called by the voice of the Goſpel, are the true Church before God: for the moſt part of them had rather follow the commodities of this life: and ſom do moſt cruelly perſecute thoſe that call them: but they are the true Church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.

[a] *The word here uſed is commonly uſed in ſacrifices, and is by tranſlation uſed for other feaſts alſo: For feaſts and banquets were wont to be begun with ſacrifices.*

[2] A dreadfull deſtruction of them that contemne Chriſt.

[b] *The marriage feaſt.*

[3] God doth firſt call us, when we think nothing of it.

[c] *The generall calling offereth the Goſpel to all men: but their life is examined that enter in.*

[4] In the ſmal number which come at the calling, there are ſome caſtawayes which do not confirme their faith with newneſſe of life.

[d] *VVord for word, haultered, that is to ſay, he held his peace, as though he had had a bridle or an halter about his neck.*

[e] *To them that ſerved the gueſts.*

* *Chap.* 8.12. *and* 13.42. *and* 25.30.

* *Chap.* 20.16.

* *Marke* 12.13. *Luke* 20.20.

[f] *Snare him in his words or talke. The Greek word is derived of ſnares which hunters lay.*

[g] *They which with Herod made a new religion, patched together of the heatheniſh and of the Iewiſh religion.*

[h] *Truely, and ſincerely.*

[i] *Thou art not moved with any appearance and outward ſhew.*

[5] The Chriſtians muſt obey their Magiſtrates, although they be wicked, and extortioners, but ſo farre forth as the authoritie that God hath over us may remain ſafe unto him, and his honour not be diminiſhed.

[k] *The word that is uſed here, ſignifieth a valewing & rateing of mens ſubſtance, according to the proportion whereof they payed tribute in thoſe provinces, which were ſubiect to tribute, & it is here taken for the tribute it ſelf.*

[l] *Before, Chap. 17.24 there is mētion made of a didrachme, and here of a pennie, whereas a didrachme is more by the ſeventh part then a peny: ſo that there ſeemeth to be a iarre in thoſe two places: but they may eaſily be accorded thus: The penie was paied to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of every one to the temple, which alſo the Romanes took to themſelves, when they had ſubdued Iudea.*

* *Marke* 12.17. *Luke* 20.25. *Rom.* 13.7.

[6] Chriſt voucheth the reſurrection of the fleſh againſt the Saduces.

* *Marke* 12.18. *Luke* 20.27. *Acts* 23.8.

* *Deut.* 25.5.

[m] *Under which name are daughters alſo comprehended, but yet as touching the family and name of a man, becauſe he that left daughters was in no better caſe, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are ſonnes underſtood.*

[n] *He ſaith not that they ſhall be without bodies, for then they ſhould not be men any more, but they ſhall be as Angels, for they ſhall neither marrie nor be married.*

31 And concerning the reſurrection of the dead, have ye not read what is ſpoken unto you of God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were aſtonied at his doctrine.

34 ¶ * [7] But when the Phariſees had heard that he had put the Sadduces to ſilence, they aſſembled together.

35 And [o] one of them, *which was* an expounder of the Law, asked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the greateſt commandement in the Law?

37 Jeſus ſaid to him, * Thou ſhalt love the Lord thy God with all thine heart, with all thy [p] ſoul, and with all thy minde.

38 This is the firſt and the great commandement.

39 And the ſecond is like unto this, * Thou ſhalt love thy [q] neighbour as thy ſelf:

40 On theſe two commandements hangeth the whole Law, and the Prophets.

41 ¶ [8] * While the Phariſes were gathered together, Jeſus asked them,

42 Saying, What think ye of Chriſt? [r] whoſe ſonne is he? They ſaid unto him, Davids.

43 He ſaid unto them, How then doeth David in ſpirit call him Lord, ſaying,

44 * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole?

45 If then David call him Lord, how is he then his ſonne?

46 And none could anſwer him a word, neither durſt any from that day forth ask him any moe queſtions.

CHAP. XXIII.

1 How the Scribes, teaching the people the Law of Moſes, behave themſelves. 5 Their Philaſteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſervant. 13 To ſhut the kingdome of heaven. 14 To devoure widows houſes. 15 A Proſelyte. 16 To ſweare by the Temple. 23 To tithe mynt. 25 To cleanſe the outſide of the cup. 27 Painted ſepulchers. 33 Serpents, vipers. 37 The Henne.

THen ſpake Jeſus to the multitude, and to his diſciples,

2 [1] Saying, The * Scribes and the Phariſes [a] ſit in Moſes ſeat.

3 [b] All therefore whatſoever they bid you obſerve, that obſerve and doe: but after their works do not: for they ſay, and do not.

4 * [2] For they binde heavie burdens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not move them with *one* of their fingers.

5 [3] All their works they do for to be ſeen of men: for they make their [c] philacteries broad, and make long [d] the * fringes of their garments,

6 * And love the chief place at feaſts, & to have the chief ſeats in the [e] aſſemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

8 * [4] But be not ye [g] called, Rabbi: for [h] one is your doctour, *to wit*, Chriſt, and all ye are brethren.

9 And * call no man your [i] father upon the earth: for there is but one, your Father which is in heaven.

10 Be not called [k] doctors: for one is your doctor, *even* Chriſt.

11 But he that is greateſt among you, let him be your ſervant.

12 * For whoſoever [l] will exalt himſelf, ſhall be brought low: and whoſoever will humble himſelf, ſhall be exalted.

13 ¶ [5] Wo therefore *be* unto you, Scribes and Phariſes, [m] hypocrites, becauſe ye ſhut up the kingdome of heaven before men: for ye your ſelves go not in, neither ſuffer ye them that would [n] enter, to come in.

14 * [6] Wo *be* unto you, Scribes and Phariſes, hypocrites: for ye devoure widows houſes, even [o] under a colour of long prayers: wherefore ye ſhall receive the greater damnation.

15 Wo *be* unto you, Scribes and Phariſes, hypocrites: for ye compaſſe ſea and [p] land to make one of your profeſſion: and when he is made, ye make him two fold more the childe of hell, then your ſelves.

16 Wo *be* unto you blinde guides, which ſay, whoſoever ſweareth by the temple, it is nothing: but whoſoever ſweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that [r] ſanctifieth the gold?

18 And whoſoever ſweareth by the altar, it is nothing: but whoſoever ſweareth by the offering *that is* upon it, offendeth.

19 Ye fooles and blind, whether is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſoever therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

21 * And whoſoever ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein.

22 * And he that ſweareth by heaven, ſweareth by the [ſ] throne of God, and by him that ſitteth thereon.

23 ¶ [7] *

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* *Exod. 3. 6. Marke 12. 27.*

* *Marke 12. 28.*

7 The Goſpel doth not aboliſh the precepts of the Law, but doth rather confirm them.

[o] *A Scribe, ſo ſaith Marke 12. 28. now what a Scribe is, looke, Chap. 2. 4.*

* *Deut. 6. 5.*

[p] *The Hebrew text readeth, Deut. 6. 5. with thine heart, ſoul, and ſtrength: & in Marke 12. 30. & Luke 10. 27 we reade, with ſoul, heart, ſtrength and thought.*

* *Marke 12. 31. Rom. 13. 9. Gal. 5. 14. Iames 2. 8.*

[q] *Another man.*

8 Chriſt proveth manifeſtly that he is Davids ſonne, according to the fleſh, but otherwiſe Davids Lord, and very God.

* *Marke 12. 35. Luke 20. 41.*

[r] *Of whoſe ſtock or familie: for the Hebrews call a mans poſteritie, ſonnes.*

* *Pſal. 110. 1.*

1 We ought to heare whatſoever any wicked teachers teach us purely out of the word of God, yet ſo that we eſchew their evill manners.

* *Nehem. 8. 4.*

[a] *Becauſe God appointed the order, therefore the Lord would have his word to be heard even frō the mouth of hypocrites and hirelings.*

[b] *Provided alwayes, that they deliver Moſes his doctrine which they profeſſe, which thing the Metaphore of the ſeat ſheweth, which they occupied as teachers of Moſes his learning.* * *Luke 11. 46. Acts 15. 10.* 2 Hypocrites for the moſt part are moſt ſevere exactours of thoſe things, which they themſelves chiefly neglect.

3 Hypocrites a ambitious.

[c] *It was a thread or ribband of blu ſilk in the fringe of corner, the beholdin whereof made the to remember th laws and ordinance of God: and therefor was it called a phy lacterie, as ye would ſay, a keeper, Num. 15. 38. Deut. 6. 8. which order the Iews afterward abuſed, a they do now a dayes, which hang S. Iohns Goſpel about their necks: a thing condemned many yeares agoe in the counſel of Antioch.*

[d] *VVord for word, Twiſted taſſels of thread, which hanged at the nethermoſt hems of their garments.*

* *Num. 15. 38. Deut. 22. 12. Marke 12. 38.*

* *Luke 11. 43. and 20. 46.*

[e] *VVhen aſſemblies and councels are gathered together.*

[f] *This word Rab, ſignifieth one that is above his fellowes, & is as good as a number of them: & we may ſee by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wiſemen.*

* *Iames 3. 1.*

4 Modeſtie is a ſingular ornament of Gods miniſters.

[g] *Seek not ambitiouſly after it: for our Lord doth not forbid us to give the Magiſtrate and our maſters the honour that is due to them. Auguſtinus de ſermone verbi Domini ex Matth. Cap. 11.*

[h] *He ſeemeth to allude to a place of Eſaias, Chap. 54. 13. and Ier. 31. 24.*

* *Mal. 1. 6.*

[i] *He ſhooteth at a faſhion which the Iewes uſed, for they called the Rablins, our Fathers.*

[k] *It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whō verſe 16. he calleth blinde guides.*

* *Luke 14. 11. and 18. 14.*

[l] *He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.*

5 Hypocrites can abide none to be better then themſelves.

[m] *Chriſt when he reproveth any man ſharply, uſeth this word, to give us to underſtand, that there is nothing more deteſtable then hypocriſie and falſehood in religion.*

[n] *VVhich are even at the doore.*

* *Marke 12. 40. Luke 20. 47.*

6 It is a common thing amongſt hypocrites to abuſe the pretence of zeal to covetouſnes and extortion. [o] *VVord for word, under a colour of long praying. And this word, Even, noteth a double naughtines in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlineſſe.* [p] *The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon.* [q] *Is a debter. Sinnes are called in the Syrian tongue, Debts: and it is certain that Chriſt ſpake in the Syrian tongue.* [r] *Cauſeth the gold to be counted holy, which is dedicate to an holy uſe.* * *1. Kings 8. 13. 2 Chron. 6. 2.* * *Chap. 5. 34.* [ſ] *If heaven be Gods throne, then is he no doubt above all this world.*

23 ¶ [7] * Wo *be* to you, Scribes and Phariſes, hypocrites: for ye tithe mint and aniſe, and cummin, and leave the weightier matters of the Law, *as* judgement, and mercie, and [t] fidelitie. Theſe ought ye to have done, and not to have left the other.

[7] Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe.
* *Luke* 11.42.

[t] *Faithfulneſſe in keeping of promiſes.*

24 Ye blinde guides, which ſtraine out a gnat, and ſwallow a camell.

25 ¶ [8] Wo *be* to you, * Scribes and Phariſes, hypocrites: for ye make clean the outer ſide of the cup, and of the platter: but within they are full of briberie and exceſſe.

[8] Hypocrites are too much carefull of outward things and the inward they utterly contemne.
* *Luke* 11.39.

26 Thou blinde Phariſee, cleanſe firſt the inſide of the cup and platter, that the outſide of them may be clean alſo.

27 Wo *be* to you, Scribes and Phariſees, hypocrites: for ye are like unto whited tombes, which appear beautifull outward, but are within full of dead mens bones, and of all filthineſſe.

28 So are ye alſo: for outward ye appear righteous unto men, but within ye are full of hypocriſie and iniquitie.

29 ¶ [9] Wo *be* unto you, Scribes and Phariſees, hypocrites: for ye build the tombes of the Prophets, and garniſh the ſepulchres of the righteous,

[9] Hypocrites when they go moſt about to cover their wickedneſſe, then do they by the juſt judgement of God ſhame themſelves.

30 And ſay, If we had been in the dayes of our Fathers, we would not have been partners with them in the blood of the Prophets.

31 So then ye be witneſſes unto your ſelves, that ye are the children of them that murthered the Prophets.

32 [v] Fulfill ye alſo the meaſure of your fathers.

[v] *A proverb uſed of the Iewes, which hath this meaning, Go ye on alſo, and follow your anceſtors, that at length your wickedneſſe may come to the full.*

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation [x] of hell!

[x] *Look Chap.* 5. *verſe* 22.

34 [10] Wherefore behold, I ſend unto you Prophets, and wiſe men, and Scribes, and of them ye ſhall kill and crucifie: and of them ſhall ye ſcourge in your Synagogues, and perſecute from citie to citie,

[10] Hypocrites muſt be cruell.

35 [11] That upon you may come all the righteous blood that was ſhed upon the earth, * from the blood of Abel the righteous, unto the blood of Zacharias the ſonne of [y] Barachias, * whom ye ſlew between the Temple and the altar.

[11] The end of them which perſecute the Goſpel, under the pretence of zeale,
* *Gen.* 4.8.

[y] *Of Ioiada, who was alſo called Barach-iah, that is, bleſſed of the Lord.*
* 2 *Chron.* 24.22.

36 Verely I ſay unto you, all theſe things ſhall come upon this generation.

37 [12] * Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I have [z] gathered thy children together, as the hen gathereth her chickins under her wings, and ye would not!

[12] Where the mercie of God was greateſt, there was greateſt wickedneſſe and rebellion, and at length the moſt ſharp judgemenrs of God.
* *Luke* 13.34.

[z] *He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſaving of this people, ſo was he alſo carefull for it, even from the time that the promiſe was made to Abraham.*

38 Behold your habitation ſhall be left unto you deſolate,

39 For I ſay unto you, ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed *is* he that cometh in the Name of the Lord.

CHAP. XXIV.

2 The deſtruction of the Temple. 4 The ſignes of Chriſts coming. 12 Iniquitie. 23 Falſe Chriſts. 29 The ſignes of the end of the world. 31 The Angels. 32 The figge tree. 37 The dayes of Noe. 42 We muſt watch. 45 The ſervant.

AND * Jeſus went out, and departed from the Temple, and his diſciples came to him, to ſhew him the building of the Temple.

* *Mark* 13.1. *Luke* 21.5,6.

2 [1] And Jeſus ſaid unto them, See ye not all theſe things? Verely I ſay unto you, * there ſhall not be here left a ſtone upon a ſtone, that ſhall not be caſt down.

[1] The deſtruction of the citie, and eſpecially of the Temple is foretold
* *Luke* 19.44.

3 And as he ſate upon the mount of Olives, his diſciples came unto him apart, ſaying, Tell us when theſe things ſhall be, and what ſigne *ſhall be* of thy coming, and of the end of the world.

4 [2] And Jeſus anſwered, and ſaid unto them, * Take heed that no man deceive you,

[2] The Church ſhall have a continuall conflict with infinite miſeries & offences, and that more is, with falſe prophets, untill ẏ day of victorie and triumph cometh.
* *Epheſ.* 5.6. *Coloſſ.* 2.18.

5 For many ſhal come in my Name, ſaying, I am Chriſt, and ſhall deceive many.

6 And ye ſhall hear of warres, and rumours of warres: ſee that ye be not troubled, for all theſe things muſt come to paſſe, but the [a] end is not yet.

[a] *That is, when thoſe things are fulfilled, yet the end ſhall not come.*

7 For nation ſhall riſe againſt nation, and realm againſt realme, and there ſhall be famine, and peſtilence, and earthquakes in [b] divers places.

[b] *Every where.*

8 All theſe are but the beginning of [c] ſorrowes.

[c] *VVord for word, of great torments, like unto women in travell.*

9 * Then ſhall they deliver you up to be afflicted, and ſhall kill you, and ye ſhall be hated of all nations for my Names ſake:

* *Chap.* 10.17. *Luke* 21.12, *Iohn* 15.20. *and* 16.2,

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall ariſe, and ſhall deceive many.

12 And becauſe iniquitie ſhall be increaſed, the love of many ſhall be cold.

13 * [3] But he that endureth to the end, he ſhall be ſaved.

* 2. *Theſſ.* 3.13. 2. *Tim.* 2,5.

[3] The Goſpel ſhall be ſpread abroad, rage the world and the devill never ſo much: and they which do conſtantly beleeve, ſhall be ſaved.

14 And this [d] Goſpel of the kingdome ſhal be preached through the whole [e] world, for a witneſſe unto all nations, and then ſhall the end come.

[d] *Ioyfull tidings of the kingdome of heaven.*

[e] *Through all that part that is dwelt in.*

15 ¶ [4] When ye * therefore ſhall ſee the [f] Abomination of deſolation ſpoken of by * Daniel the Prophet, ſet in the holy place, (let him that readeth conſider it)

[4] The kingdome of Chriſt ſhall not be aboliſhed when the citie of Hieruſalem is utterly deſtroyed, but ſhall be ſtretched out even to the ends of the world.
* *Mark* 13.14. *Luke* 21.20.

[f] *The abomination of deſolation, that is to ſay, which all men deteſt, and cannot abide, by reaſon of the foule and ſhamefull filthineſſe of it: and he ſpeaketh of the idoles that were ſet up in the Temples or as others think, he meant the marring of the doctrine of the Church.*
* *Dan.* 9.27.

16 Then let them which be in Judea, flee into the mountaines.

17 Let him which is on the houſe top, not come down to fetch any thing out of his houſe.

18 And he that is in the field, let not him return back to fetch his [g] clothes.

[g] *This betokeneth the great fear that ſhall be.*

19 And wo *ſhall be* to them that are

with childe, and to them that give ſuck in thoſe dayes.

20 But pray that your flight be not in the winter, neither on the *[h] Sabbath *day*.

21 For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhall be.

22 And except [i] thoſe dayes ſhould be ſhortned, there ſhould no [k] fleſh be ſaved: but for the elects ſake thoſe dayes ſhall be ſhortned.

23 * Then if any ſhall ſay unto you, Lo, here is Chriſt, or there, beleeve it not.

24 For there ſhall ariſe falſe Chriſts, and falſe Prophets, and [l] ſhall ſhew great ſignes and wonders, ſo that if it were poſſible, they ſhould deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they ſhall ſay unto you, Behold, he is in the deſart, go not forth: Behold, he is in the ſecret places, beleeve it not.

27 For as the lightning cometh out of the Eaſt, and is ſeen into the Weſt, ſo ſhall alſo the coming of the Sonne of man be.

28 * [5] For whereſoever a dead [m] carkeis is, thither will the Eagles be gathered together.

29 * [6] And immediately after the tribulations of thoſe dayes, ſhall the ſunne be darkened, and the moon ſhall not give her light, and the ſtarres ſhall fall from heaven, and the powers of heaven ſhall be ſhaken.

30 And then ſhall appeare the [n] ſigne of the Sonne of man in heaven: and then ſhall all the [o] kinreds of the earth [p] mourn, * and they ſhall ſee the Sonne of man [q] come in the cloudes of heaven with power and great glory.

31 * And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect from the [r] foure windes, *and* from the one end of the heavens unto the other.

32 [7] Now learn the parable of the fig tree: when her bough is yet [ſ] tender, and it putteth forth leaves, ye know that Summer *is* neere.

33 So likewiſe ye, when ye ſee all theſe things, know that *the kingdome of God* is neere, *even*, at the doores.

34 Verely I ſay unto you, this [t] generation ſhall not paſſe, till all theſe things be done.

35 * [8] Heaven and earth ſhall paſſe away: but my words ſhall not paſſe away.

36 [9] But of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely.

37 But as the dayes of Noe *were*, ſo likewiſe ſhall the coming of the Sonne of man be.

38 * For as in the dayes *before* the flood, they did [v] eat and drink, marrie, and give in marriage, unto the day that Noe entred into the Ark,

39 And knew nothing till the flood came, and took them all away: ſo ſhall alſo the coming of the Sonne of man be.

40 [10] * Then two ſhall be in the field: the one ſhall he received, and the other ſhall be refuſed.

41 [x] Two women ſhall be grinding at the mill: the one ſhall be received, and the other ſhall be refuſed.

42 [11] * Watch therefore: for ye know not what houre your maſter will come.

43 * Of this be ſure, that if the good man of the houſe knew at what watch the thief would come, he would ſurely watch, and not ſuffer his houſe to be digged through.

44 Therefore be ye alſo ready: for in the houre that ye think not, will the Sonne of man come.

45 * Who then is a faithfull ſervant and wiſe, whom his maſter hath made ruler over his houſhold, to give them meat in ſeaſon?

46 Bleſſed *is* that ſervant, whom his maſter when he cometh, ſhall finde ſo doing.

47 Verely I ſay unto you, he ſhall make him ruler over all his goods.

48 Bu[redacted] that evill ſervant ſhall ſay in his h My maſter doth deferre his comin

49 egin to ſmite his fellows, and to ea o drink with the drunken,

t ſervants maſter will come in a da he looketh not for him, and in an ho he is not ware of,

d will [y] cut him off, and give him his por on with hypocrites: * there ſhall be weeping, and gnaſhing of teeth.

CHAP. XXV.

1 The Virgins looking for the bridegrome. 13 We muſt watch. 14 The talents delivered unto the ſervants. 24 The evill ſervant. 30 After what ſort the laſt judgement ſhall be. 41 The curſed.

THen [1] the kingdome of heaven ſhall be likened unto tenne virgins, which took their lamps, and [a] went forth to meet the bridegrome:

2 And five of them were wiſe, and five fooliſh.

3 The fooliſh took their lamps, but took none oyl with them.

4 But the wiſe took oyl in their veſſels with their lamps.

5 Now while the bridegrome taried long, all [b] ſlumbered and ſlept.

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* *Acts* 1.12.

[h] *It was not lawfull to take a iourney on the Sabbath day, Ioſeph, Book.* 13.

[i] *Thoſe things which befel the people of the Iewes in the 34 years when as the whole land was waſted, & at length the city of Ieruſalem taken, & both it, & their Temple deſtroyed, are mixed with thoſe which ſhall come to paſſe before the laſt coming of our Lord.*

[k] *The whole nation ſhould utterly be deſtroyed: & this word Fleſh, is by a figure taken for man, as the Hebrews uſe to ſpeak.*

* *Marke* 13. 21. *Luke* 17. 23.

[l] *Shall openly lay forth great ſignes for men to behold.*

* *Luke* 17. 37.

[5] The only remedy againſt the furious rage of the world, is to be gathered & joyned to Chriſt

[m] *Chriſt who will come with ſpeed, and his preſence will be with a maieſtie to whom all ſhall flock even as Eagles.*

* *Marke* 13. 24. *Luk.* 21.25. *Eſai.* 13. 10. *Ezek.* 32.7. *Ioel* 2. 31. *and* 3. 15.

[6] Everlaſting damnation ſhall be the end of the ſecuritie of the wicked, and everlaſting bliſſe, of the miſeries of the godly.

[n] *The exceeding glory and maieſtie, which ſhall beare witneſſe, that Chriſt the Lord of heaven and earth draweth neere to iudge the world.*

[o] *All nations, and he alludeth to the diſperſion which we read of, Gen.* 10. *and* 11. *or to the dividing of the people of Iſrael.*

[p] *They ſhall be in ſuch ſorrow, that they ſhall ſtrike themſelves: and it is transferred to the mourning.*

* *Revel* 1. 7. *Dan.* 7. 13.

[q] *Sitting upon the cloudes, as he was taken up into heaven.*

* 1. *Cor.* 15. 52. 1. *Theſſ.* 4. 16.

[r] *From the foure quarters of the world*

[7] If God hath preſcribed a certain order to nature, much more hath he done ſo to his eternall judgements, but the wicked underſtand it not, or rather make a mock at it, but the godly do marke it, and wait for it.

[ſ] *VVhen his tenderneſſe ſheweth that the ſappe which is the life of the tree, is come from the root into the bark.*

[t] *This age: this word generation or Age, being uſed for the men of this age.* * *Marke* 13.31.

[8] The Lord doeth now begin the judgement, which he will make an end of in the latter day.

[9] It is ſufficient for us to know that God hath appointed a latter day for the reſtoring of all things, but when it ſhall be, it is hidden from us all, for our profit, that we may be ſo much the more watchfull, that we be not taken, as they were in old time, in the flood.

* *Luke* 17. 26. *Gen.* 7. 5. 1. *Pet.* 3. 20.

[v] *The word which the Evangeliſt uſeth, expreſſeth the matter more fully then ours doth: for it is a word which is proper to bruit beaſts: and his meaning is, that in thoſe dayes men ſhalbe given to their bellies like unto bruit beaſts: for otherwiſe it is no fault to eat and drink.*

[10] Againſt them that perſwade themſelves that God will be merciful to all men, and do by that meanes give over themſelves to ſinne, that they may in the meane while live in pleaſure, void of all care.

* *Luke.* 17.36.

[x] *The Greeke women and the Barbarians did grinde and bake, Plutarch, booke Problem.*

[11] An exãple of the horrible careleſnes of men in thoſe things whereof they ought to be moſt carefull.

* *Marke* 13.35. * *Luke* 12. 39. 1. *Theſſ.* 5. 2. *Revel.* 16. 15.

* *Luke* 12.42.

[y] *To wit, from the reſt, or, will cut him into two parts, which was a moſt cruell kind of puniſhment: wherewith as Iuſtine Martyr witneſſeth, Eſai the Prophet was executed by the Iewes: the like kind of puniſhment we read of,* 1. *Sam.* 15. 33. *and Dan.* 3. 29.

* *Chap.* 13. 42. *and* 25. 30.

[1] We muſt deſire ſtrength at Gods hand, which may ſerve us as a torch whiles we walk through this darkneſſe, to bring us to our deſired end: otherwiſe if we become ſlothfull and negligent as wearie of our paines and travell, we ſhall be ſhut out of the doores.

[a] *The pomp of bridales was wont for the moſt part to be kept in the night ſeaſons, and that by damſels.*

[b] *Their eyes being heavy with ſleep.*

6 And at midnight there was a cry made, Behold, the bridegrome cometh: go out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid to the wiſe, Give us of your oyle, for our lamps are out.

9 But the wiſe anſwered, ſaying, *Not ſo*, leſt there will not be enough for us and you: but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the Bridegrome came: and they that were ready, went in with him to the wedding, and the gate was ſhut.

11 Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered, and ſaid, Verely I ſay unto you, I know you not.

13 * Watch therefore: for ye know neither the day, nor the houre, when the Sonne of man will come.

* Chap. 24. 42. Mark 13. 35.

14 * [2]For *the kingdome of heaven is* as a man that going into a ſtrange countrey, called his ſervants, & delivered to them his goods,

* Luke 19. 12, 13.

2 Chriſt witneſſeth that there ſhall be a long time between his departure to his Father, and his coming again to us, but yet notwithſtanding, that he will at that day take an account not onely of the rebellious and obſtinate, how they have beſtowed that which they received of him, but alſo of his houſhold ſervants, which have not through ſlothfulneſſe employed thoſe gifts which he beſtowed upon them.

15 And unto one he gave five talents, and to another two, to another one, to every man after his own [c]ability, and ſtraightway went from home.

[c] *According to the wiſdome and skill in dealing, which was given them.*

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewiſe alſo, he that *received* two, he alſo gained other two.

18 But he that received that one, went and digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſervants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, ſaying, Maſter, thou deliveredſt unto me five talents: behold, I have gained with them other five talents.

21 Then his maſter ſaid unto him, It is well done good ſervant, and faithfull, Thou haſt been faithfull in little, I will make thee ruler over much: [d]enter into thy maſters joy.

[d] *Come and receive the fruit of my goodneſſe: now the Lords ioy is doubled, Iohn 15. 11. that my ioy may remain in you, and your ioy be fulfilled.*

22 Alſo he that had received two talents, came, and ſaid, Maſter, thou deliveredſt unto me, two talents: behold, I have gained two other talents more.

23 His maſter ſaid unto him, It is well done good ſervant, and faithfull, Thou haſt been faithfull in little, I will make thee ruler over much: enter into thy maſters joy.

24 Then he which had received the one talent, came, and ſaid, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou haſt thine own.

26 And his maſter anſwered, and ſaid unto him, Thou evil ſervant, and ſlothfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not.

27 Thou oughteſt therefore to have put my money to the [e]exchangers, and then at my coming ſhould I have received mine own with vantage.

[e] *Table mates which have their ſhop bulks, or tables ſet abroad, where they let out money to uſury.*

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every man that hath, it ſhall be given, and he ſhall have abundance, and from him that hath not, even that he hath, ſhall be taken away.

* Chap. 13. 12. Mark 4. 25. Luke 8. 18. and 19. 26.

30 Caſt therefore that unprofitable ſervant into utter * darkneſſe: there ſhall be weeping, and gnaſhing of teeth.

* Chap. 8. 12. and 22. 13.

31 ¶ [3] * And when the Son of man cometh in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory.

3 A lively ſetting forth of the everlaſting judgement which is to come.

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard ſeparateth the ſheep from the goats.

33 And he ſhall ſet the ſheep on his right hand, and the goats on the left.

34 Then ſhall the King ſay to them on his right hand, Come ye [f]bleſſed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.

[f] *Bleſſed and happy, upon whom my Father hath moſt abundantly beſtowed his benefits.*

35 * For I was an hungred, and ye gave me meat: I thirſted, and ye gave me drink: I was a ſtranger, and ye took me in unto you.

* Eſai. 58. 7. Ezek. 18. 7.

36 *I was* naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or a thirſt, and gave thee drink?

38 And when ſaw we thee a ſtranger, and took thee in unto us? or naked, and clothed thee?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the King ſhall anſwer, and ſay unto them, Verely I ſay unto you, in as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it to me.

41 Then ſhall he ſay unto them on the left hand, * Depart from me ye curſed, into everlaſting fire, which is prepared for the devill and his angels.

* Pſal. 6. 8. Chap. 7. 23. Luke 13. 27.

42 For I was an hungred, and ye gave me no meat: I thirſted, & ye gave me no drink:

43 I was a ſtranger, and ye took me

not in unto you: I *was* naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, and ſay, Verely I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe ſhall go into everlaſting pain, and the righteous into life eternall.

Chap. XXVI.

3 The conſultation of the Prieſts againſt Chriſt. 6 His feet are anointed. 15 Judas ſelleth him. 26 The inſtitution of the Supper. 34 And 36 Peters deniall. 38 Chriſt is heavie. 47 He is betrayed with a kiſſe. 56 He is lead to Caiaphas. 64 He confeſſeth himſelf to be Chriſt. 67 They ſpit at him.

And *[1] it came to paſſe, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 [2] Ye know that after two dayes is the Paſſeover, and the Son of man ſhall be delivered to be crucified.

3 * Then aſſembled together the chief Prieſts, and the Scribes, and the elders of the people into the hall of the high Prieſt called Caiaphas,

4 And conſulted together that they might take Jeſus by ſubtiltie and kill him.

5 But they ſaid, Not on the [a] feaſt *day*, leſt any uproare be among the people.

6 ¶ *[3] And when Jeſus was in Bethania, in the houſe of Simon the leper,

7 [b] There came unto him a woman, which had a [c] box of very coſtly ointment, & poured it on his head, as he ſat at the table.

8 And when his [d] diſciples ſaw it, they had indignation, ſaying, What needed this [e] waſte?

9 For this ointment might have been ſold for much, and been given to the poore.

10 [4] And Jeſus knowing it, ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 *[5] For ye have the poore alwayes with you, but me ſhall ye not have alwaies.

12 For [f] in that ſhe poured this ointment on my body, ſhe did it to bury me.

13 Verely I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.

14 ¶ * Then one of the twelve, called Judas Iſcariot, went unto the chief Prieſts,

15 And ſaid, What will ye give me, and I will deliver him unto you? And they appointed unto him thirtie *pieces* of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ *[6] Now [g] on the firſt *day* of the feaſt of unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the Paſſeover.

18 And he ſaid, Go ye into the citie to ſuch a man, and ſay to him, The Maſter ſaith, My time is at hand: I will keep the Paſſeover at thine houſe with my diſciples.

19 And the diſciples did as Jeſus had given them charge, and made ready the Paſſeover.

20 * So when the even was come, he [h] ſat down with the twelve.

21 And as they did eat, he ſaid, * Verely I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Is it I, Maſter?

23 And he anſwered, and ſaid, * He that [i] dippeth his hand with me in the diſh, he ſhall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Son of man is betrayed: it had been good for that man, if he had never been born.

25 Then Judas [k] which betrayed him, anſwered and ſaid, Is it I, Maſter? He ſaid unto him, Thou haſt ſaid it.

26 ¶ [7] * And as they did eat, Jeſus took the bread, and when he had [l] bleſſed, he brake it, and gave it to the diſciples, and ſaid, Take, eat: [m] This is my body.

27 Alſo he took the cup, and when he had given thanks, he gave it them, ſaying, Drink ye [n] all of it.

28 [o] For this is my blood of the [p] new Teſtament, that is ſhed for many, for the remiſſion of ſinnes.

29 I ſay unto you, that I will not drink henceforth of this fruit of the vine untill that day, when I ſhall drink it new with you in my Fathers kingdome.

30 And when they had ſung [q] a Pſalme, they went out into the mount of Olives.

31 ¶ *[8] Then ſaid Jeſus unto them, All ye ſhall be offended by me this night: for it is written, I * will ſmite the ſhepheard, and the ſheep of the flock ſhall be ſcattered.

32 But * after I am riſen again, I will go before you into Galilee.

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* *Daniel. 12. 2. Iohn 5.29.*

* *Mark 14. 1. Luke 22. 1.*

1 Chriſt witneſſeth by his voluntary going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

2 God himſelf and not men appointed the time that Chriſt ſhould be crucified in.

* *Iohn 11.47.*

[a] By this word Feaſt, is meant the whole feaſt of unleavened bread: the firſt and eight day whereof, were ſo holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwiſe: And yet it came to paſſe through Gods providence, that Chriſt ſuffered at that time, to the end that all the people of Iſrael might be witneſſes of his everlaſting ſacrifice.

* *Mark 14.3. Iohn 11. 2.*

3 By this ſudden work of a ſinfull woman, Chriſt giveth the gueſts to underſtand of his death and buriall which was nigh, the ſavour whereof ſhall bring life to all ſinners which flee unto him. But Iudas taketh an occaſion hereby to accompliſh his wicked purpoſe & counſell.

[b] For theſe things were done before Chriſt came to Hieruſalem: and yet ſome think that the Evangeliſts recite two hiſtories.

[c] Theſe boxes were of alabaſter, which in old time men made hollow to put in ointments: for ſome write that alablaſter keepeth ointment very well without corruption, Plinie book 13. ch. 1.

[d] This is a figure called Synecdoche: for it is ſaid but of Iudas, that he was moved thereat. Iohn 12. 14.

[e] Unprofitable ſpending.

4 We ought not raſhly to condemn that which is not orderly done. * *Deut. 11.15.*

5 Chriſt who was once anointed in his own perſon, muſt alwayes be anointed in the poore.

[f] In that ſhe poured this ointment upon my body, ſhe did it to bury me. * *Mark 14. 10.*

* *Mark 14. 12. Luke 22.7.*

6 Chriſt verely purpoſing to bring us into our countrey out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and cuſtome of the Iewes: and therewithall ſheweth that all things ſhall ſo come to paſſe by the miniſtery of men, that the ſecret counſell of God ſhall govern them.

[g] This was the fourteenth day of the firſt moneth: and the firſt day of unleavened bread ſhould have been the fifteenth, but becauſe this dayes evening (which after the manner of the Romanes was referred to the day before) did belong by the Iewes manner to the day following, therefore it is called the firſt day of unleavened bread.

* *Luke 22.14.*

[h] Becauſe the Law appointed them to be ſhod, and have their ſtaves in their hands, as though they were in haſte, thereby it is to be gathered, that they ſate not down when they did eat the Paſſeover, but ſtood, for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the Paſſeover, but of the Supper which was celebrated after that the Paſſeover was ſolemnly done.

* *Mark 14. 18. Iohn 13. 21.*

* *Pſal. 41. 9.*

[i] That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſal. 41. 10. which is not ſo to be underſtood as though at the ſelf ſame inſtant that the Lord ſpake theſe words, Iudas had had his hand in the diſh (for that had been an undoubted token) but it is meant of his tabling and eating with him.

[k] VVhoſe head was about nothing elſe but to betary him

7 Chriſt minding forthwith to fulfill the promiſes of the old covenant, inſtituteth a new covenant with new ſignes.

* *1 Cor. 11.24.*

[l] Mark ſaith, Had given thanks: and therefore bleſsing is not a conſecrating, with a coniuring kinde of murmuring and force of words and yet the bread and the wine are changed, not in nature, but in qualitie, for they become undoubted tokens of the body and blood of Chriſt, not of their own nature or force of words, but by Chriſt his inſtitution, which muſt be recited, and laid forth, that faith may finde what to lay hold on, both in the word and in the elements.

[m] This is a figurative ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body, which is the ſigne and ſacrament of his body. & yet notwithſtanding, it is ſo a figurative and changed kind of ſpeach, that the faithfull do receive Chriſt in deede with all his gifts (though by a ſpirituall meanes) and become one with him.

[n] Therefore they which took away the cup from the people, did againſt Chriſt his inſtitution.

[o] To wit, This cup or wine, is my blood ſacramentally, as Luke 22.10.

[p] Or, the covenant, that is to ſay, whereby the new league and covenant is made: for in making of leagues, they uſed pouring of wine and ſhedding of blood.

[q] VVhen they had made an end of their ſolemn ſinging, which ſome think was ſix pſalmes, beginning at the 112. to the 117.

8 Chriſt being more carefull of his diſciples then of himſelf, forewarneth them of their flight, and putteth them in better comfort. * *Mar. 14.27. Iohn 16. 32. and 18. 8.* * *Zech. 13. 7.* * *Mark 14. 18. and 16. 7.*

33 But Peter anſwered, and ſaid unto him, Though that all men ſhould be offended by thee, yet will I never be offended.

34 * Jeſus ſaid unto him, Verely I ſay unto thee, that this night, before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, I will in no caſe denie thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ * [9] Then went Jeſus with them into a place which is called Gethſemane, and ſaid unto his diſciples, Sit ye here, while I go, and pray yonder.

37 And he took unto him Peter, and the two ſonnes of Zebedeus, and began to waxe ſorrowfull, and [r] grievouſly troubled.

38 [10] Then ſaid Jeſus unto them, My ſoul is very heavie, *even* unto the death: tarie ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, [s] let this [t] cup paſſe from me: nevertheleſſe, not as I will, but as thou wilt.

40 [11] After, he came unto the diſciples, and found them aſleep, and ſaid to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the ſpirit indeed is ready, but the fleſh is weak.

42 Again he went away the ſecond time, and prayed, ſaying, O my Father, if this cup cannot paſſe away from me, but that I muſt drink it, thy will be done.

43 And he came, and found them aſleep again, for their eyes were heavie.

44 So he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſaid unto them, Sleep henceforth, and take your reſt: behold, the houre is at hand, and the Sonne of man is given into the hands of ſinners.

46 [12] Riſe, let us go: behold, he is at hand that betrayeth me.

47 * And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves, [v] from he high Prieſts and Elders of the people.

48 Now he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that is he, lay hold on him.

49 And forthwith he came to Jeſus, and ſaid, God ſave thee, Maſter, and kiſſed him.

50 [13] Then Jeſus ſaid unto him, *Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus, ſtretched out *his* hand, and drew his ſword, and ſtroke a ſervant of the high Prieſt, and ſmote off his eare.

52 [14] Then ſaid Jeſus unto him, Put up thy ſword into his place: *for all that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now pray unto my Father, and he will give me moe then twelve legions of Angels?

54 [z] How then ſhould the * Scriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame houre ſaid Jeſus to the multitude, Ye be come out as *it were* againſt a thieſe, with ſwords and ſtaves to take me: I ſat daily teaching in the Temple among you, and ye took me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the diſciples forſooke him and fled.

57 ¶ * [16] And they took Jeſus, and led him to [a] Caiaphas the high Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him afarre off unto the high Prieſts [b] hall, and went in, and ſate with the ſervants to ſee the end.

59 Now * the chief Prieſts and the Elders, and all the whole Councel ſought falſe witneſſe againſt Jeſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, * I can deſtroy the Temple of God, and build it in three dayes.

62 Then the chief Prieſts aroſe, and ſaid to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſſe againſt thee?

63 But Jeſus held his peace. Then the chief Prieſt anſwered, and ſaid to him, I charge thee ſweare unto us by the living God, to tell us, If thou be that Chriſt the Sonne of God, *or no*.

64 * Jeſus ſaid to him, Thou haſt ſaid it: nevertheleſſe I ſay unto you, [d] hereafter ſhall ye ſee the Sonne of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heaven.

65 Then the high Prieſt [g] rent his cloths, ſaying, He hath blaſphemed, what have we any more neede of witneſſes? behold, now ye have heard his blaſphemie.

66 What think ye? They anſwered, and ſaid, He is guilty of death.

67 * Then ſpat they in his face, and buffeted him, and other ſmote him with rods,

68 Saying, Prophecie to us, O Chriſt, Who is he that ſmote thee?

69 ¶ * [17] Peter [h] ſat without in the hall,

* *Iohn.* 13. 38. *Mark.* 14. 30.

* *Luke* 22. 39.

9 Chriſt having regard to the weakneſſe of his diſciples, leaving all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.

[r] *The word which he uſeth, ſignifieth great ſorrow, and marvelous & deadly grief: which thing, as it betokeneth the truth of mans nature, which ſhunneth death, as a thing that entred in againſt nature, ſo it ſheweth that though Chriſt were void of ſinne, yet he ſuſtained this horrible puniſhment becauſe he felt the wrath of God kindled againſt us for ſinnes, which he revenged and puniſhed in his perſon.*

10 Chriſt a true man going about to ſuffer the puniſhment which was due unto us, for forſaking of God, is forſaken of his own: he hath a terrible conflict wͭ the horror & feare of the curſe of God: out of which he eſcaping as cõquerour, cauſeth us not to be any more afraid of death.

[s] *Let it paſſe me, and not touch me.*

[t] *That is, which is at hand, and is offered and prepared for me: a kinde of ſpeech which the Hebrews uſe, for the wrath of God, and the puniſhment he ſendeth: above Chap.* 20. 22.

11 An example of the careleſneſſe of man.

12 Chriſt offereth himſelf willingly to be taken, that in ſo obeying willingly, he might make ſatisfaction for the wilfull fall of man.

* *Marke* 14. 43. *Luke* 22. 47. *Iohn* 18. 3.

[v] *Sent from the high Prieſts.*

13 Chriſt is taken, that we might be delivered.

[x] *Chriſt reprehendeth Iudas tantingly, and rebuketh him ſharply, for he knew well enough for what cauſe he came.*

14 Our vocation muſt be the rule of our zeale.

* *Gen.* 9. 6. *Revel.* 13. 10.

[y] *They take the ſword to whom the Lord hath not given it, that is to ſay, they which uſe the ſword, & are not called to it.*

15 Chriſt was taken, becauſe he was willing to be taken.

[z] *By this queſtioning, he anſwereth a ſecret objection, for they might have asked him, why he did not in this his great extremitie of danger, call to his Father for aide: but to this he anſwereth by a queſtion.*

* *Iſa.* 53. 10.

* *Verſe* 31.

* *Marke* 14. 53. *Luke* 22. 54. *Iohn* 18. 14.

16 Chriſt being innocent, is condemned of the high Prieſt for that wickedneſſe whereof we are guilty.

[a] *From Annas to Caiaphas before whom the multitude was aſſembled, Iohn* 18. 13.

[b] *The word here uſed, ſignifieth properly an open large room before an houſe, as we ſee in Kings palaces & noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdocke, is taken for the houſe it ſelf.*

* *Marke* 14. 55.

* *Iohn* 2. 19.

[c] *How commeth it to paſſe that theſe men witneſſe againſt thee?*

* *Chap.* 16. 27. *Rom.* 14. 10. 1. *Theſſ.* 4. 14.

[d] *This word diſtinguiſheth his firſt coming from the later.*

[e] *Sitting with God in in like and equall honour at the right hand of his power; that is, in greateſt power: for the right hand ſignifieth amõg the Hebrews, that that is mighty, and of great power.*

[f] *Clouds of heaven, looke afore. Chap.* 24. 30.

[g] *This was an uſuall matter among the Iewes: for ſo were they bound to do, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmude in the book of the Magiſtrates, in the title of the foure kindes of death.*

* *Eſai.* 50. 6.

* *Marke* 14. 66. *Luke* 22. 15. *Iohn* 18. 29.

17 Peter by the wonderfull providence of God, appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulitie.

[h] *That is, without the place where the Biſhop ſat, but not without the houſe, for afterward he went frõ thence into the porch.*

hall, and a maid came to him, ſaying, Thou alſo waſt with Jeſus of Galilee:

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And when he went out into the porch, another *maide* ſaw him, and ſaid unto them that were there, This man was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, ſaying, I know not the man.

73 So after a while, came unto him they that ſtood by, and ſaid unto Peter, Surely thou art alſo one of them: for even thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe *himſelf*, and to ſweare, ſaying, I know not the man. And immediately the cock crew.

75 Then Peter remembred the words of Jeſus, which had ſaid unto him, Before the cock crow thou ſhalt deny me thrice. So he went out, and wept bitterly.

i He ſwore and curſed himſelf.

Chap. XXVII.

2 He is delivered bound to Pilate. 5 Judas hangeth himſelf. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thorns. 34 He is crucified. 40 Reviled. 50 He giveth up the ghoſt. 57 He is buried. 62 The ſouldiers watch him.

When * the morning was come, all the chief Prieſts, and the Elders of the people took counſell againſt Jeſus, to put him to death,

2 And ledde him away bound, and delivered him unto Pontius Pilate the governour.

3 ¶ [1] Then when Judas which betrayed him, ſaw that he was condemned, he repented himſelf, and brought again the thirtie *pieces* of ſilver to the chief Prieſts and Elders,

4 Saying, I have ſinned, betraying the innocent blood. But they ſaid, What is that to us? ſee thou to it.

5 And when he had caſt down the ſilver *pieces*, in the Temple, he [a] departed, and went, * and hanged himſelf.

6 And the chief Prieſts took the ſilver *pieces*, and ſaid, It is not lawfull for us to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they took counſel, and bought with them a potters field, for the buriall of [d] ſtrangers:

8 Wherefore that field is called, * The field of blood, untill this day.

9 (Then was fulfilled that which was ſpoken by [e] Jeremias the Prophet, ſaying, * [f] And they took thirtie ſilver *pieces*, the price of him that was valued, whom *they* of the children of Iſrael valued,

10 And they gave them for the Potters field, as the Lord appointed me.)

11 ¶ [2] * And Jeſus ſtood before the governour, and the governour asked him, ſaying, Art thou the King of the Jewes? Jeſus ſaid unto him, Thou ſayeſt it.

* *Marke* 15. 1. *Luke* 22. 66. *Iohn* 18. 28.

1 An example of the horrible judgment of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a Out of mens ſights.

* *Acts* 1. 18.

b The treaſure of the Temple.

c Of life and death.

d Strangers & gueſts whom the Iewes could not abide to be ioyned unto, no not after they were dead.

* *Acts* 1. 19.

e Seeing this propheſie is read in Zach. 11. 12. *it cannot be denied but Ieremies name crept into the text either through the Printers fault, or by ſome others ignorance: it may be alſo that it came out of the margent, by reaſon of the abreviation of the letters, the one being* Jou, *the other* Zou, *which are not much unlike: But in the Syrian text the Prophets name is not ſet down at all.*

* *Zach.* 11. 12.

f The Evangeliſt doth not follow the Prophets words, but his meaning, which he ſheweth to be fulfilled.

2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſſe, and therewithall his own innocencie.

* *Marke* 15. 2. *Luke* 23. 3. *Iohn* 18. 33.

12 And when he was accuſed of the chief Prieſts and Elders, he anſwered nothing.

13 Then ſaid Pilate unto him, Heareſt thou not how many things they lay againſt thee?

14 But he anſwered him not to one word, in ſo much that the governour marveiled greatly.

15 [3] Now at the feaſt, the governour was wont to deliver unto the people a priſoner whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered together, Pilate ſaid unto them, Whether will ye that I let looſe unto you Barabbas, or Jeſus which is called Chriſt?

18 (For he knew well that for envie they had delivered him.

19 Alſo when he was ſet down upon the judgement ſeate, his wife ſent to him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dreame by reaſon of him.)

20 * But the chief Prieſts and the Elders had perſwaded the people that they ſhould ask Barabbas, and ſhould deſtroy Jeſus.

21 Then the governour anſwered, and ſaid unto them, Whether of the twain will ye that I let looſe unto you? And they ſaid, Barabbas.

22 Pilate ſaid unto them, What ſhall I doe then with Jeſus, which is called Chriſt? They all ſaid to him, Let him be crucified.

23 Then ſaid the governour, But what evil hath he done? Then they cried the more, ſaying, Let him be crucified.

24 [4] When Pilate ſaw that he availed nothing, but that more tumult was made, he took water and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] blood of this juſt man: look you to it.

25 Then anſwered all the people, and ſaid, [i] His blood *be* on us, & on our children.

26 Thus let he Barabbas looſe unto them, and ſcourged Jeſus, and delivered him to be crucified.

27 ¶ * Then the ſouldiers of the governour took Jeſus into the common hall, and gathered about him the whole band,

28 [5] And they ſtripped him, and [k] put about him a [l] ſkarlet robe,

29 And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and

3 Chriſt is firſt quitted of the ſame Judge, before he be condemned, that we might ſee how the Juſt died for the unjuſt.

* *Marke* 15. 11. *Luke* 23. 18. *Iohn* 18. 40. *Acts* 3. 14.

4 Chriſt being quit by the teſtimonie of the Judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.

g It was a manner in old time, when any man was murthered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſſe.

h Of the murder, an Hebrew kinde of ſpeech.

i If there be any offence committed in ſlaying him, let us & our poſteritie ſmart for it.

* *Marke* 15. 16. *Iohn* 19. 2.

5 Chriſt ſuffereth that reproch which was due to our ſinnes, notwithſtanding in the meane time by the ſecret providence of God, he is intituled king by them which did him that reproch.

k They caſt a cloak about him, & wrapped it about him, for it lacked ſleeves.

l Iohn and Mark make mention of a purple robe, which is alſo a very pleaſant red. But theſe prophane and malapart ſaucie ſouldiers clad Ieſus in this aray, to mock him withall, who was indeed a true King.

and mocked him, ſaying, God ſave the king of the Jewes,

30 And ſpitted upon him, and took a reed, and ſmote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his croſſe.

33 * [6] And when they came unto the place called Golgotha, (that is to ſay, the place of *dead mens* ſculles)

34 [7] They gave him vineger to drink, mingled with gall: and when he had taſted thereof, he would not drink.

35 ¶ [8] And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, * They divided my garments among them, and upon my veſture they did caſt lots.

36 And they ſat, and watched him there.

37 ¶ [9] They ſet up alſo over his head, his cauſe written, THIS IS JESUS THE KING OF THE JEVVS.

38 ¶ [10] And there were two theeves crucified with him, one on the right hand, and another on the left.

39 [11] And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, * Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſave thy ſelf: if thou be the Sonne of God, come down from the croſſe.

41 Likewiſe alſo the high Prieſts mocking him, with the Scribes, and Elders, and Phariſes, ſaid,

42 He ſaved others, *but* he cannot ſave himſelf: if he be the King of Iſrael, let him now come down from the croſſe, and we will beleeve in him.

43 * He truſted in God, let him deliver him now, if he will have him: for he ſaid, I am the Sonne of God.

44 The ſelf ſame thing alſo the [n] theeves which were crucified with him, caſt in his teeth.

45 [12] Now from the ſixt houre was there darkneſſe over all the land, unto the ninth houre.

46 And about the ninth houre Jeſus cried with a loud voice, ſaying, * Eli, Eli, lamaſabachthani? that is, My God, my God, why haſt thou [o] forſaken me?

47 And ſome of them that ſtood there, when they heard it, ſaid, This man calleth [p] Elias.

48 And ſtraightway one of them ranne, and took * a ſpunge, and filled it with vineger, and put it on a reed, and gave him to drink.

* Marke 15.21. ke 23.26.

m They compelled ...on to beare his ...denſome croſſe, ...rely it appeareth ...t Ieſus was ſo ſore ...dled before, that ...fainted by the way, ...d was not able to ...re his croſſe tho... for Iohn writ... that he did beare ...e croſſe, to wit, at ...e beginning.

* Marke 15.22. ...n 19.17.

6 He is led out of ...e city that we ...ight be brought ...to the heavenly ...ingdome.

7 Chriſt found no ...fort any where, ...at in him we ...ight be filled with ...l comfort.

8 He is made a ...urſe, that in him ...e may be bleſſed: ...e is ſpoyled of his garments, that ...e might be enriched by his nakedneſſe.

* Pſal. 22. 18. Marke 15. 24.

9 He is pronounced the true Meſſias, even of them of whom he is rejected.

10 Chriſt began then to judge the world, when after his judgement, he hung betweentwo theeves.

11 To make full ſatisfaction for us, Chriſt ſuffereth & overcometh not onely the torments of the body, but alſo the moſt horible torments of the minde.

* Iohn 2. 19.

* Pſal. 22. 9.

n This is ſpoken by the figure Synecdoche, for there was but one of them that did revile him.

12 Heaven it ſelf is darkned for very horror, and Jeſus crieth out from the depth of hell, and in the meane while he is mocked.

* Pſal. 22. 1.

o To wit, in this miſery: And this crying out is proper to his humanitie, which notwithſtanding was voide of ſinne, but yet it felt the wrath of God, which is due to our ſinnes.

p They allude to Elias name, not for want of underſtanding the tongue, but of a prophane impudencie and ſauſcineſſe, and he repeated thoſe words to the end that this better harping upon the name, might be underſtood.

* Pſal. 69. 22.

49 Other ſaid, Let be: let us ſee, if Elias will come and ſave him.

50 [13] Then Jeſus cried again with a loude voice, and yeelded up the ghoſt.

51 [14] And behold, * the [q] vaile of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the ſtones were cloven,

52 And the [r] graves did open themſelves, and many bodies of the Saints, which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy citie, and appeared unto many.

54 When the Centurion, and they that were with him watching Jeſus ſaw the earthquake, and the things that were done, they feared greatly, ſaying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Jeſus from Galilee, miniſtring unto him,

56 Among whom was Mary Magdalene, and Mary the mother of James, and Joſes, and the mother of Zebedeus ſonnes.

57 ¶ [15] * And when the even was come, there came a rich man of Arimathea, named Joſeph, who had alſo himſelf been Jeſus diſciple.

58 He went to Pilate, and asked the body of Jeſus. Then Pilate commanded the body to be delivered.

59 So Joſeph took the body, and wrapped it in a clean linnen cloth.

60 And put it in his new tombe, which he had hewen out in a rock, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary ſitting over againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the Preparation *of the Sabbath*, the high Prieſts and Phariſes aſſembled to Pilate,

63 And ſaid, Sir, we remember that that deceiver ſaid, while he was yet alive, Within three dayes I will riſe.

64 Command therefore, that the ſepulchre be made ſure untill the third day, leſt his diſciples come by night, and ſteale him away, and ſay unto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Then Pilate ſaid unto them, Ye have a [ſ] watch: go, and make it ſure as ye know.

66 And they went, and made the ſepulchre ſure with the watch, and ſealed the ſtone.

13 Chriſt after he had overcome other enemies, at length provoketh and ſetteth upon death it ſelf.

14 Chriſt when he was dead, ſhewed himſelf to be God Almighty, even his enemies confeſſing the ſame.

* 2. Chron. 3. 14.

q VVhich divided the holieſt of all.

r That is to ſay, the ſtones clave inſunder, and the graves did open themſelves, to ſhew by this token that death was overcome: and the reſurrection of the dead, followed the reſurrection of Chriſt, as appeareth by the next verſe following.

15 Chriſt is buried not privily, or by ſtealth, but by the governours conſent, by a famous man in a place not farre diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death.

* Marke 15. 42. Luke 23. 50. Iohn 19. 38.

16 The keeping of the ſepulchre is cōmited to Chriſts own murtherers, that there might be no doubt of his reſurrection.

ſ The ſouldiers of the garſon which were appointed to keep the Temple.

CHAP. XXVIII.

1 The women go to the ſepulchre. 2 The Angel. 9 The women ſee Chriſt. 18 He ſendeth his Apoſtles to preach.

NOw * in [1] the [a] end of the Sabbath, when the firſt *day* of the week [b] began to dawn, Mary Magdalene, and the other Mary came to ſee the ſepulchre,

2 And behold, there was a great earthquake: for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the doore, and ſat upon it.

3 And his [c] countenance was like lightning, and his raiment white as ſnow.

4 And for feare of him the keepers were aſtoniſhed, and became as dead men.

5 But the Angel anſwered, and ſaid to the women, Feare [d] ye not: for I know that ye ſeek Jeſus which was crucified:

6 He is not here, for he is riſen, as he ſaid: come, ſee the place where the Lord was laid,

7 And go quickly, and tell his diſciples, that he is riſen from the dead: and behold, he goeth before you into Galile: there ye ſhall ſee him: lo, I have told you.

8 So they departed quickly from the ſepulchre, with feare and great joy, and did runne to bring his diſciples word.

9 [2] And as they went to tell his diſciples, behold, Jeſus alſo met them, ſaying, God ſave you. And they came, and took him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid. Go, *and* tell my brethren, that they go into Galile, and there ſhall they ſee me.

** Marke* 16. 5.
Iohn 20. 11.

1 Chriſt having put death ro flight in the ſepulcher, riſeth by his own power, as ſtraightway the Angel witneſſeth.

a At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the natural day from the ſunne riſing to the next ſunne riſing: and not as the Hebrews, which count from evening to evening.

b VVhen the morning of the firſt day after the Sabbath began to dawn: and that firſt day is the ſame, which we now call Sunday, or the Lords day.

c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The word (Ye) is ſpoken with force to confirm the women, now that the ſouldiers were afraid.

2 Chriſt appeareth himſelf after his reſurrection, and ſending the women to his diſciples, ſheweth that he hath not forgotten them.

11 ¶ [3] Now when they were gone, behold, ſome of the watch came into the city, and ſhewed unto the high Prieſts all the things that were done.

12 And they gathered them together with the Elders, and took counſell, and gave large money unto the ſouldiers,

13 Saying, Say, His diſciples came by night and ſtole him away while we ſlept.

14 And if this matter [e] come before the governour to be heard, we will perſwade him, and ſo uſe the matter that you ſhall not need to care.

15 So they took the money, and did as they were taught: and this ſaying is noyſed among the Jewes unto this day.

16 ¶ [4] Then the eleven diſciples went into Galile, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, * All power is given unto me, in heaven, and in earth.

19 * [5] Go therefore, and teach all nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerve all things, whatſoever I have commanded you: and lo, * I am with you [g] alway, untill the end of the world, Amen.

3 The more
ſunne ſhineth
more are the
cked blinded

e For it was t
feared, that it w
be brought to
Governours eare

4 Chriſt appear
alſo to his di
ples, whom
maketh Apoſtle

** Heb.* 1. 2.
Chap. 11. 27.
Iohn 17. 2.
** Marke* 16. 15

5 The ſumme
the Apoſtleſhip
the publiſhing
the doctrine
ceived of Chr
thoughout all t
world, and the m
niſtring of the S
craments: the ef
cacie of whi
things hange
not of the min
ſters, but of th
Lord.

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[f] Calling upon the Name of the Father, the Sonne, and the holy Ghoſt. **Iohn* 14.16. *[g] For ever: a*
this place is meant of the manner of the preſence of his Spirit, by meanes whereof he maketh us part
kers both of himſelf, and of all his benefits, but is abſent from us in bodie.

THE HOLY GOSPEL

OF IESVS CHRIST, ACCORDING TO St. MARKE.

Chap. I.

4 Iohn baptizeth. 6 His apparel and meat. 9 Ieſus is baptized. 12 He is tempted. 14 He preacheth the Goſpel. 21, and 39 He teacheth in the Synagogues. 23 He healeth one that had a devil. 29 Peters mother in law. 32 Many diſeaſed perſons. 40 The leper.

THe beginning of the Goſpell of Jeſus Chriſt, the Sonne of God:

2 [1] As it is written in the [a] Prophets, * Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

3 * The voice of him that crieth in the wilderneſſe, *is*, Prepare the way of the Lord: make his paths ſtraight.

4 [2] * John did baptize in the wilderneſſe, and preach the [d] baptiſme of amendment of life for remiſſion of ſinnes.

5 And all the countrey of Judea, and they of Jeruſalem went out unto him, and were all baptized of him in the river Jordan, confeſſing their ſinnes.

6 * Now John was clothed with camels haire, and with a girdle of a ſkinne about his loynes, and he did eat * locuſts and wilde honie,

7 * [3] And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhooes latchet I am not worthy to [e] ſtoupe down, and unlooſe.

1 John goeth before Chriſt as it was foreſpoken by the Prophets.

a This is the figure Metonymia, whereby is meant the books of the Prophets, Malachy and Eſay.

** Mal.* 3, 1.

b The Prophet uſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

c A Metaphore taken from the uſage of Kings, which uſe to have uſhers go before them. * *Iſa.* 40. 3 *Luke* 3. 4. *Iohn* 1. 15.

2 The ſumme o
Johns doctrine, o
rather Chriſt, i
remiſſion of ſinne
and amendment o
life.

** Matth.* 3. 1.

d The Iewes uſed
many kindes of waſh
ings: but here i
ſpoken of a peculiar
kinde of waſhing
which hath all the
parts of true baptiſme, amendment of
life, and forgiveneſſe of ſinnes.

** Matth.* 3. 4.
** Levit.* 11. 21.
** Matth.* 3. 11.
Luke 3. 16.
Iohn 1. 26.
Acts 1. 5. *and* 2. 4. *and* 11. 16. *and* 19. 4.

3 John and all miniſters caſt their eyes upon Chriſt the Lord.

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[e] The Evangeliſt his meaning was to expreſſe the condition of the baſeſt ſervant.

8 Truth it is, I have [f] baptized you with water: but he will baptize you with the holy Ghoſt.

9 ¶ * [4] And it came to paſſe in thoſe dayes, that Jeſus came from Nazareth, *a citie* of Galilee, and was baptized of John in Jordan.

10 [5] And aſſoon as [g] he was come out of the water, *John* ſaw the heavens cloven in twain, and the holy Ghoſt deſcending upon him like a dove.

11 Then there was a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am [h] well pleaſed.

12 * [6] And immediately the ſpirit [i] driveth him into the wilderneſſe.

13 And he was there in the wilderneſſe fourtie dayes, and was tempted of Satan: he was alſo with the wilde beaſts, and the Angels miniſtred unto him.

14 ¶ * [7] Now after that John was committed *to priſon*, Jeſus came into Galilee, preaching the Goſpel of the kingdome of God,

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeve the Goſpel.

16 ¶ * [8] And as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers,)

17 Then Jeſus ſaid unto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 [9] And when he had gone a little further thence, he ſaw James *the ſonne* of Zebedeus, and John his brother, as they were in the ſhip, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the ſhip with his hired ſervants, and went their way after him.

21 ¶ So * they entred into [k] Capernaum, and ſtraightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were aſtonied at his doctrine, * for he taught them, as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their Synagogue, a man [l] in whom was an unclean ſpirit, and he cried out,

24 Saying, Ah, what have we to do with thee, O [m] Jeſus of Nazareth? Art thou come to deſtroy us? I know thee what thou art, *even* that [n] Holy one of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And the unclean ſpirit [o] tare him, and cryed with a loud voice, and came out of him.

27 And they were all amazed, ſo that they demanded one [p] of another, ſaying, What thing is this? what new doctrine is this? for he [q] commandeth even the foule ſpirits with authoritie, and they obey him.

28 And immediately his fame ſpread abroad throughout all the region [r] bordering on Galilee.

29 ¶ * [11] And aſſoon as they were come out of the Synagogue, they entred into the houſe of Simon and Andrew, with James and John.

30 And Simons wives mother lay ſick of a fever, and anon they told him of her.

31 And he came & took her by the hand, and lifted her up, and the fever forſook her by and by, and ſhe miniſtred unto them.

32 And when even was come, at what time the ſun ſetteth, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were ſick of divers diſeaſes: and he caſt out many devils, and [ſ] ſuffered not the devils to ſay that they knew him.

35 And in the morning very early before day, *Ieſus* aroſe and went out into a ſolitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they ſaid unto him, All men ſeek for thee.

38 Then he ſaid unto them, Let us go into the [t] next townes, that I may preach there alſo: for I came out for that purpoſe.

39 And he preached in their Synagogues throughout all Galilee, and caſt the devils out.

40 ¶ * [12] And there came a leper to him, beſeeching him, and kneeled down unto him, and ſaid to him, If thou wilt, thou canſt make me clean.

41 And Jeſus had compaſſion, and put forth his hand, and touched him, and ſaid to him, I will: be thou clean.

42 And aſſoon as he had ſpoken, immediately the leproſie departed from him, and he was made clean.

43 And after he had given him a ſtrait commandement, he ſent him away forthwith,

44 [13] And ſaid unto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelf to the [v] * Prieſt, and offer for thy cleanſing thoſe things, which Moſes commanded for a teſtimoniall unto them.

45 But when he was departed, * he began to tell many things, and to publiſh the matter: ſo that Jeſus could no more openly enter into the citie, but was without in deſart places: and they came to him from every quarter.

[f] *He ſheweth that all the force of Baptiſme proceedeth from Chriſt, who baptizeth within.*

* *Matth.* 3. 33. *Luke* 3. 21. *Iohn* 1. 33.

[4] Chriſt doth conſecrate our baptiſme in himſelf.

[5] The vocation of Chriſt from heaven, as head of the Church.

[g] *Iohn that went down into the water with Chriſt.*

[h] *Look Matt.* 3. 17.

* *Matth.* 4. 1. *Luke* 4. 1. *Heb.* 2. 18.

[6] Chriſt being tempted overcometh.

[i] *Here is, no violent and forcible driving out, meant: but the divine power claddeth Chriſt (who had lived untill this time as a private man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſtery,*

* *Matth.* 4. 12. *Luke* 4. 44. *Iohn* 4. 43.

[7] After that Iohn is taken, Chriſt ſheweth himſelf fully.

* *Matth.* 4. 18. *Luke* 5. 2.

[8] The calling of Simon and Andrew.

[9] The calling of Iames and Iohn.

* *Matth.* 4. 13. *Luke* 4. 31.

[k] *From the citie Nazareth.*

* *Matth.* 7. 28. *Luke* 4. 32.

[10] He preacheth that doctrine, by which alone Satan is driven out of the world, which alſo he confirmeth by a miracle.

[l] *VVord for word, a man in an unclean ſpirit, that is to ſay, poſſeſſed with an evil ſpirit.*

[m] *He was born in Bethlehem, but through the errour of the people, he was called a Nazarite, becauſe he was brought up in Nazareth.*

[n] *He alludeth to that name that was written in the golden plate which the high Prieſt wore, Exod.* 28. 36.

[o] *Look beneath Chap.* 9. 20.

[p] *As men amazed.*

[q] *By his own authoritie, or as a Lord.*

[r] *Not onely into Galilee, but alſo into the countreys bordering upon it.*

* *Matth.* 8. 14. *Luke* 4. 38.

[11] By healing of divers diſeaſes, he ſheweth that he hath brought true life into the world.

[ſ] *For it belongeth not to the devils to preach the Goſpel, Acts* 16. 18.

[t] *Villages which were as cities.*

* *Matth.* 8. 2. *Luke* 5. 12.

[12] By healing the leprous, he ſheweth that he came for this cauſe to wipe out the ſinnes of the world with his touching.

[13] He witneſſeth that he was not moved with ambition, but with the onely deſire of his Fathers glory, and love towards poore ſinners.

[v] *All the poſteritie of Aaron might iudge of a leper.*

* *Levit.* 14. 4.

* *Luke* 5. 15.

CHAP. II.

3. And 4. One ſick of the palſie, having his ſinnes forgiven him, is healed. 14 Matthew is called. 19 Faſtings and afflictions are foretold. 23 The diſciples pluck the eares of corn. 26 The ſhew-bread.

After *[1] *a few* daies, he entred into Capernaum again, and it was noiſed that he was in the [a] houſe.

2 And anon, many gathered together, in ſo much that the [b] places about the doore could not receive any more: and he preached the word unto them.

3 And there came unto him, that brought one ſick of the palſie, born of foure men.

4 And becauſe they could not come neare unto him for the multitude, they uncovered the roof of the houſe where he was: and when they had broken it open, they [c] let down the [d] bed, wherein the ſick of the palſie lay.

5 Now when Jeſus ſaw their faith, he ſaid to the ſick of the palſie, Sonne, thy ſins are forgiven thee.

6 And there were certain of the Scribes ſitting there, and [e] reaſoning in their hearts,

7 Why doth this man ſpeak ſuch blaſphemies? * Who can forgive ſins, but God onely?

8 And immediately when Jeſus perceived in his ſpirit, that thus they reaſoned with themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the Palſie, thy ſinnes are forgiven thee? or to ſay, Ariſe, take up thy bed, and walk?

10 But that ye may know, that the Son of man hath authority in earth to forgive ſinnes, (he ſaid unto the ſick of the palſie)

11 I ſay unto thee, Ariſe, and take up thy bed, and get thee hence into thine own houſe.

12 And by and by he aroſe, and took up his bed, and went forth before them all, inſomuch that they were all [f] amazed, and glorifyed God, ſaying, We never ſaw ſuch a thing.

13 ¶ [2] Then he went forth again toward the ſea, and all the people reſorted unto him, and he taught them.

14 * And as Jeſus paſſed by, he ſaw [g] Levi *the ſonne* of Alpheus ſit at the receipt of cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15 ¶ And it came to paſſe, as Jeſus ſate at table in his houſe, many Publicanes and ſinners ſate at table with Jeſus, and his Diſciples: for there were many that followed him.

16 And when the Scribes and Phariſees ſaw him eat with the Publicanes and ſinners, they ſaid unto his Diſciples, How is it that he eateth and drinketh with Publicanes and ſinners?

17 Now when Jeſus heard it, he ſaid unto them, The whole have no need of a Phyſician, but the ſick. * I came not to call the righteous, but the ſinners to repentance.

18 *[3] And the Diſciples of John, and the Phariſees did faſt, and came and ſaid unto him, Why do the Diſciples of John, and of the Phariſees faſt, and thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the marriage chamber faſt, whiles the bridegrome is with them? as long as they have the bridegrome with them, they cannot faſt.

20 But the dayes will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece of new cloth in an old garment: for elſe the new piece that filled it up, taketh away *ſomewhat* from the old, and the breach is worſe.

22 Likewiſe no man putteth new wine into old veſſels: for els the new wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but new wine muſt be put into new veſſels.

23 ¶ *[4] And it came to paſſe as he went through the corn on the [h] Sabbath day, that his Diſciples, as they went on their way, began to pluck the eares of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the Sabbath day that which is not lawfull?

25 And he ſaid to them, Have ye never read what * David did when he had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the houſe of God, in the dayes of [i] Abiathar the high Prieſt, and did eat the ſhew-bread, which was not lawfull to eat, but for the * Prieſts, and gave alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Son of man is Lord, even of the [k] Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Phariſees conſult with the Herodians. 10 Many are healed by touching Chriſt. 11 At his ſight the devils fall down before him. 14 The twelve Apoſtles. 24 The kingdome divided againſt it ſelf. 29 Blaſphemie againſt the holy Ghoſt. 33 Chriſts parents.

And *[1] he entred again into the Synaguogue, and there was a man which had a [a] withered hand.

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuſe him.

3 Then he ſaid unto the man which had

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* *Matth.* 9.1. *Luke* 5.18.

[1] Chriſt ſheweth by healing this man, which was ſick of the palſie, that men recover in him, through faith onely, all their ſtrength which they have loſt.

[a] *In the houſe where he uſed to remain: for he choſe Capernaum to dwell in, and left Nazareth.*

[b] *Neither the houſe nor the entrey was able to hold them.*

[c] *They brake up the upper part of the houſe, which was plain, and let down the man that was ſick of the palſie into the lower part where Chriſt preached, for they could not otherwiſe come into his ſight.*

[d] *The word ſignifieth the worſt kinde of bed whereupon men uſe to lay down themſelves at noontide, & ſuch other times to refreſh themſelves, we call it a couch.*

[e] *In their minds diſputing upon that matter, on both ſides.*

* *Iob* 14.4. *Iſa.* 43.25.

[f] *VVord for word, paſt themſelves, or out of their wits.*

[2] The Goſpel offendeth the proud, and ſaveth the humble.

* *Matth.* 9.9. *Luke* 5.27.

[g] *Matthewes other name.*

* 1 *Tim,* 1. 1

* *Matth,* 9.14. *Luke* 5, 33.

[3] The ſuperſtitious and hypocrite do raſhly put th ſumme of godli neſſe in things in different, and ar here for three cau ſes reprehended First, for that no conſidering wha every mans ſtrength is able t beare, they raſhl make all manner o lawes concerning ſuch things, without all diſcretion.

*Matth. 12, 1. *Luke* 6.1.

[4] Secondarily, fo that they make no difference between the laws which God made concerning the ſame things, and laws that are made of things which are utterly unlawfull.

[h] *VVord for word, on the Sabbaths, that is, on the holy daies.*

* 1. *Sam.* 21.6.

[i] 1. *Sam.* 21.1. *He is called Ahimelech, and his ſon Abiathar, but by conference of other places, it is plain that both of them had two name, Look* 1 *Chr.* 24.6. 2 *Sam.* 8.17. *and* 15.29. 1 *King.* 2.26. 2 *King.* 25.18.

* *Exod.* 29. 33. *Levit.* 8. 31. *and* 24.9.

[k] *Hath the Sabbath day in his power, and may rule it as him liſteth.*

* *Matth.* 12, 9. *Luke* 6.6.

[1] Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall law) before the morall law. Whereas contrariwiſe, they ſhould have learned out of this, the true uſe of the ceremoniall law.

[a] *That is, unprofitable and dead.*

the withered hand, Ariſe: *ſtand forth* in the mids.

4 And he ſaid to them, Is it lawfull to do a good deed on the Sabbath day, or to do evil? to ſave the [b] life, or to kill? But they held their peace.

5 Then he looked round about on them [c] angerly, mourning alſo for the [d] hardneſſe of their hearts, and ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored, as whole as the other.

6 ¶ [2] And the Phariſees departed, and ſtraightway gathered a councell with the [e] Herodians againſt him, that they might deſtroy him.

7 But Jeſus avoided with his Diſciples to the ſea: and a great multitude followed him from Galilee, and from Judea,

8 And from Jeruſalem, and from Idumea, and [f] beyond Jordan: and they that dwelled about Tyrus and Sydon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his Diſciples, that a little ſhip ſhould [g] wait for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed upon him to touch him, as many as had [h] plagues.

11 And when the [i] unclean ſpirits ſaw him, they fell down before him, and cryed, ſaying, Thou art the Sonne of God.

12 And he ſharply rebuked them, to the intent they ſhould not utter him.

13 ¶ * Then he went up into a mountain, and called unto him whom he would, and they came unto him.

14 [3] And he [k] appointed twelve, that they ſhould be with him, and that he might ſend them to preach,

15 And that they might have power to heal ſickneſſes, and to caſt out devils.

16 And the firſt *was* Simon, and he named Simon, Peter.

17 Then James *the ſonne* of Zebedeus, and John, James brother (and ſurnamed them Boanerges, which is, the ſonnes of thunder,)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled again, ſo that they could not ſo much as eat bread.

21 [4] And when his [n] kinsfolks heard of it, they went out to lay hold on him: for they ſaid that he was beſide himſelf.

22 ¶ * And the Scribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and through the prince of the devils he caſteth out devils.

23 But he called them unto him, and ſaid unto them in parables, How can Satan drive out Satan?

24 For if a kingdome be divided againſt it ſelf, that kingdome cannot ſtand.

25 Or if a houſe be divided againſt it ſelf, that houſe cannot continue.

26 So if [o] Satan make inſurrection againſt himſelf, and be divided, he cannot endure, but is at an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde the ſtrong man, and then ſpoil his houſe.

28 ¶ * [5] Verely I ſay unto you, all ſins ſhall be forgiven unto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But he that blaſphemeth againſt the holy Ghoſt, ſhall never have forgiveneſſe, but is culpable of eternall damnation.

30 [p] Becauſe they ſaid, He had an unclean ſpirit.

31 ¶ * Then came his [q] brethren and mother, and ſtood without, and ſent unto him, and called him.

32 And the people ſate about him, and they ſaid unto him, behold, thy mother, and thy brethren ſeek for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 [6] And he looked round about on them, which ſat in compaſſe about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever doth the will of God, he is my brother, and my ſiſter, and my mother.

CHAP. IV.

4 The parable of the ſower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that ſowed, and then ſlept. 31 The grain of muſtard ſeed. 38 Chriſt ſleepeth in the ſhip.

AND * he began again to teach by the [a] ſea-ſide, and there gathered unto him a great multitude, ſo that he entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea-ſide on the land.

2 And he taught them many things in parables, & ſaid unto them in his doctrine,

3 [1] Hearken: Behold, there went out a ſower to ſow.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the fowls of the heaven came, and devoured it up.

5 And ſome fell on ſtonie ground, where it had not much earth, and by and by ſprang up, becauſe it had not depth of earth.

6 But aſſoon as the ſun was up, it was burnt up, and becauſe it had not root, it withered away.

7 And ſome fell among the thornes, and

[b] *A figurative ſpeech, by the figure Synechdoche. For this kinde of ſaying, To ſave the life, is as much as to ſave the man.*

[c] *Men when they have wrong done unto them, are angry, but not without vice: but Chriſt is angry without vice, neither is he ſorry ſo much for the iniurie that is done to his own perſon, as for their wickedneſſe: and therefore he had pity upon them, and for that cauſe is he ſaid to have mourned.*

[d] *As though their heart had been ſo cloſed up, and grown together, that wholeſome doctrine could prevail no more with them.*

[2] The more the truth is kept under the more it cometh out.

[e] *Look Matth. 22. 16.*

[f] *VVhich Ioſephus calleth ſtonie or rocky.*

[g] *Should alwayes be ready for him.*

[h] *Diſeaſes wherewith God ſccurgeth men as it were with whips,*

[i] *In them whom they had entred into: or by the figure called Motonymia, for them which were vexed with the unclean ſpirits.*

* *Chap.* 6, 7. *Matth,* 10. 1. *Luke* 9. 1.

[3] The twelve Apoſtles are ſet apart to be trained up to the office of the Apoſtleſhip.

[k] *Choſe and appointed out twelve to be familiar and converſant with him.*

[l] *VVhom Luke alſo calleth Iudas: and for difference ſake, the other Iudas is called Iſcariot.*

[m] *The diſciples whom Chriſt had taken to be of his traine and to live with him, came home to his houſe, to be with him alwayes after,*

[4] None are worſe enemies of the Goſpel then they that leaſt ought.

[n] *VVord for word, they that were of him, that is, his kinsfolks: for they that were mad were brought to their kinſmen.*

* *Matth.* 9. 34. *and* 12. 24. *Luke* 11. 15.

[o] *Satans imps or band.*

* *Matth.* 12. 31. *Luke* 12. 10. 1 *John* 5. 16.

[5] They onely are without hope of ſalvation, which do maliciouſly oppugne Chriſt, whom they know.

[p] *Theſe are the words of the Evangeliſt.*

* *Matth.* 12. 46. *Luke* 8. 19.

[q] *Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kinred.*

[6] The ſpirituall kinred is farre otherwiſe to be accounted of, then the carnall or fleſhly.

* *Matth.* 13. 1. *Luke* 8 4.

[a] *Sea-ſide of Tyberias.*

[b] *In a ſhip which was lanched into the Sea.*

[1] The ſelfſame doctrine of the Goſpel is ſowen every where, but it hath not like ſucceſſe, indeed through the fault of man, but yet by the juſt judgement of God.

and the thornes grew up, and choked it, ſo that it gave no fruit.

8 Some again fell in good ground, and did yeeld fruit that ſprung up, and grew, and it brought forth, ſome thirtie fold, ſome ſixtie fold, and ſome an hundred fold.

9 Then he ſaid unto them, He that hath eares to heare, let him heare.

10 And when he was [c] alone, they that were [d] about him with the twelve, asked him of the parable.

c VVord for word, ſolitarie.
d They that followed him at the heeles.

11 And he ſaid unto them, To you it is given to know the myſterie of the kingdome of God: but unto them that are [e] without, all things be done in parables,

12 * That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not underſtand, leſt at any time they ſhould turne, and their ſinnes ſhould be forgiven them.

e That is to ſay, to ſtrangers and ſuch as are none of ours.
* *Eſai.* 6.9. *Mat.* 13.14. *Luke* 8.10. *Iohn* 12.40. *Acts* 28.26. *Rom.* 11.8.

13 Again he ſaid unto them, Perceive ye not this parable? how then ſhould ye underſtand all *other* parables?

14 The ſower ſoweth the word.

15 And theſe are they that *receive the ſeed* by the wayes ſide, in whom the word is ſowen: but when they have heard it, Satan cometh immediately, and taketh away the word that was ſowen in their hearts.

16 And likewiſe they that receive the ſeed in ſtonie ground, are they, which when they have heard the word, ſtraightwayes receive it with gladneſſe.

17 Yet have they no root in themſelves, and endure but a time: *for* when trouble and perſecution ariſeth for the word, immediately they be offended.

18 Alſo they that receive the ſeed among the thorns, are ſuch as heare the word:

19 But the cares [f] of this world, and the * deceitfulneſſe of riches, and the luſts of other things enter in, and choak the word, and it is unfruitfull.

f VVhich pertain to this life.
* *1. Tim.* 6.17.

20 But they that have received ſeed in good ground, are they that heare the word, and receive it, and bring forth fruit: one *corn* thirtie, another ſixtie, and ſome an hundred.

21 ¶ [2] Alſo he ſaid unto them, * Cometh the candle in, to be put under a buſhell, or under the bed, and not to be put on a candleſtick?

22 * For there is nothing hid, that ſhall not be opened: neither is there a ſecret, but that it ſhall come to light.

23 If any man have eares to heare, let him heare.

24 [3] And he ſaid unto them, Take heed what ye heare, * With what meaſure ye mete it ſhall be meaſured unto you: and unto you that heare, ſhall more be given.

25 * For unto him that hath, ſhall it be given, and from him that hath not, ſhall be taken away, even that he hath.

2 Although the light of the Goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe then this, that the wickedneſſe of the world might be made manifeſt.
* *Matth.* 5.15. *Luke* 8.16. *and* 11.33.
* *Matth.* 10.26. *Luke* 8.17. *and* 12.2.
3 The more liberally that we communicate ſuch gifts as God hath given us with our brethren, the more bountifull will God be toward us.
* *Matth.* 7.2. *Luke* 6.38.
* *Matth.* 13.12. *and* 25.29. *Luke* 8.18. *and* 19.26.

26 ¶ [4] Alſo he ſaid, So is the kingdome of God, as if a man ſhould caſt ſeed in the ground,

27 And [g] ſhould ſleep, and riſe up night and day, and the ſeed ſhould ſpring and grow up, [h] he not knowing how.

28 For the earth bringeth forth fruit [i] of it ſelf, firſt the blade, then the eares, after that, full corn in the eares.

29 And aſſoon as the fruit ſheweth it ſelf, anon he putteth in the ſickle, becauſe the harveſt is come.

4 The Lord ſoweth and reapeth after a manner unknown to men.
g That is, when he hath done ſowing, would paſſe the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.
h It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſſe to God: for that mighty working whereby the ſeed cometh to blade and eare is ſecret, and is onely known by the fruit.
i By a certain power which moveth it ſelf.

30 ¶ * [5] He ſaid moreover, Whereunto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard ſeed, which when it is ſowen in the earth, is the leaſt of all ſeeds that be in the earth:

32 But after that it is ſowen, it groweth up, and is greateſt of all herbes, and beareth great branches, ſo that the fowles of heaven may build under the ſhadow of it.

* *Matth.* 13.31. *Luke* 13.19.
5 God farre otherwiſe then men uſe, beginneth with the leaſt, and endeth with the greateſt.

33 And * with many ſuch parables he preached the word unto them, [k] as they were able to heare it.

34 And without parables ſpake he nothing unto them: but he [l] expounded all things to his Diſciples apart.

* *Matth.* 13.34.
k According to the capacitie of the hearers.
l VVord for word, Looſed, as you would ſay, reade them the hard riddles.

35 ¶ * Now the ſame day when even was come, he ſaid unto them, Let us paſſe over unto the other ſide.

36 And they left the multitude, and took him as he was in the ſhip, and there were alſo with him other little ſhips.

37 [6] And there aroſe a great ſtorm of winde, and the waves daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne aſleep on a pillow: and they awoke him, and ſaid to him, Maſter, careſt thou not that we periſh?

39 And he roſe up, and rebuked the winde, and ſaid unto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calm.

40 Then he ſaid unto them, [m] Why are ye ſo fearfull? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the winde and the ſea obey him?

* *Matth.* 8.23. *Luke* 8.22.
6 They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.
m How cometh it t paſſe that you have no faith?

Chap. V.

2 One poſſeſſed is healed. 7 The devill acknowledgeth Chriſt. 9 A legion of devills 13 entreth into ſwine. 22 Iairus Daughter. 25 A woman healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleep.

AND * [1] they came over to the other ſide of the Sea, into the countrey of the [a] Gadarenes.

2 And when he was come out of the ſhip, there met him incontinently out of the

* *Matth.* 8.28. *Luke* 8.26.
1 Many have th vertue of Chriſt i admiration, and ye they will not re deem it with th loſſe of the lea thing they have.
a Look Matth. 8.3

the graves, a man [b] which had an unclean ſpirit:

3 Who had his abiding among the graves, and no man could binde him, no not with chaines:

4 Becauſe that when he was often bound with fetters and chaines, he plucked the chaines aſunder, & brake the fetters in pieces,neither could any man tame him.

5 And alwaies both night and day he cried in the mountains, and in the graves, and ſtrook himſelf with ſtones.

6 And when he ſaw Jeſus afarre off, he ran, and worſhipped him,

7 And cried with a loud voyce, and ſaid, What have I to do with thee, Jeſus the Sonne of the moſt high God? I [c] will that thou ſware to me by God, that thou torment me not.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)

9 And he asked him, What is thy name? and he anſwered,ſaying,My name *is* Legion: for we are many.

10 And he [d] prayed him inſtantly, that he would not ſend them away out of the countrey.

11 Now there was there in the [e] mountains,a great herd of ſwine, feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And incontinently Jeſus gave them leave. Then the unclean ſpirits went out, & entred into the ſwine, and the herd ranne headlong from the high banck into the [f] ſea (& there were about two thouſand ſwine) and they were choaked up in the ſea.

14 And the ſwineherds fled, and told it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Jeſus,and ſaw him that had been poſſeſſed with the devil, and had the Legion, ſit both clothed, and in his right minde: and they were afraid.

16 And they that ſaw it,told them,what was done to him that was poſſeſſed with the devill, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devill, prayed him that he might be with him.

19 Howbeit,Jeſus would not ſuffer him, but ſaid unto him,Go thy way home to thy friends, and ſhew them what great things the Lord hath done unto thee, and *how* he hath had compaſſion on thee.

20 So he departed,and began to publiſh in Decapolis, what great things Jeſus had done unto him: and all men did marveil.

21 ¶ And when Jeſus was come over again by ſhip unto the other ſide, a great multitude gathered together to him,and he was neere unto the ſea.

22 * And [g] behold, there came one of the rulers of the Synagogue, whoſe name was Jairus: and when he ſaw him, he fell down at his feet,

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 ([2] And there was a certain woman, which was diſeaſed with a iſſue of blood twelve yeares,

26 And had ſuffered many things of many Phyſicians, and had ſpent all that ſhe had, and it availed her nothing, but ſhe became much worſe.

27 When ſhe had heard of Jeſus, ſhe came in the preaſſe behinde, and touched his garment:

28 For ſhe ſaid, If I may but touch his clothes, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dried up, and ſhe felt in her body,that ſhe was healed of that plague.

30 And immediately when Jeſus did know in himſelf the vertue that went out of him, he turned him round about in the preaſſe, and ſaid, Who hath touched my clothes?

31 And his diſciples ſaid unto him,Thou ſeeſt the multitude throng thee, and ſayeſt thou,Who did touch me?

32 And he looked round about to ſee her that had done that.

33 And the woman feared and trembled: for ſhe knew what was done in her, and ſhe came and fell down before him, and told him the whole truth.

34 And he ſaid to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet ſpake,there came from the *ſame* ruler of the Synagogues houſe *certain* which ſaid,Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 [3] Aſſoon as Jeſus heard that word ſpoken, he ſaid unto the ruler of the Synagogue, Be not afraid: onely beleeve.

37 And he ſuffered no man to follow him, ſave Peter and James, and John the brother of James.

38 So he came unto the houſe of the ruler of the Synagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And he went in, and ſaid unto them, Why make ye this trouble,and weep? the child is not dead, but ſleepeth.

40 [4] And they laughed him to ſcorne:

[b] *VVord for word, in an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.*

[c] *That is, aſſure me by an oath, that thou wilt not vex me.*

[d] *That devill that played the meſſenger for his fellows.*

[e] *This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad run through it.*

[f] *Strabo in the ſixteenth book ſaith that in Gadaris there is a ſtanding poole of very naughty water, which if beaſts taſte of, they ſhed their haire, nailes, or hooves and hornes.*

* *Matth.* 9. 18. *Luke* 8. 41.

[g] *The whole company aſſembled not diſorderly, but in every Synagogue there were certain men which governed the people.*

[2] Jeſus being touched with true faith, although it be but weak, doth heale us by his vertue.

[3] Fathers apprehend by faith, the promiſes of life even for their children.

[4] Such as mock & ſcorn Chriſt are unworthy to be witneſſes of his goodneſſe.

but he put them all out, and took the father, and the mother of the childe, and them [h] that were with him, and entred in where the childe lay,

41 And took the childe by the hand, and ſaid unto her, Talitha-cumi, which is by interpretation, Maiden, I ſay unto thee, ariſe.

42 And ſtraightway the maiden aroſe, and walked : for ſhe was of the age of twelve yeares, and they were aſtonied out of meaſure.

43 And he charged them ſtraightly that no man ſhould know of it, and commanded to give her meat.

CHAP. VI.

2 Chriſt preaching in his countrey, his own contemn him. 6 The unbelief of the Nazarites. 7 The Apoſtles are ſent. 13 They caſt out devills : they anoint the ſick with oyle. 14 Herods opinion of Chriſt. 18 The cauſe of Iohns impriſonment. 22 Dancing. 27 Iohn beheaded, 29 Buried. 30 The Apoſtles return from preaching. 34 Chriſt teacheth in the deſert. 37 He feedeth the people with five loaves. 48 The Apoſtles are troubled on the ſea. 56 The ſick that touch Chriſts garment are healed.

AND * [1] he departed thence, and came into his own countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, and ſaid, From whence hath this man theſe things? and what wiſdome is this that is given unto him, that even ſuch [a] great works are done by his hands!

3 Is not this that carpenter, Maries ſonne, the brother of James and Joſes, and of Juda and Simon? and are not his [b] ſiſters here with us? And they were offended in him.

4 But Jeſus ſaid unto them, A * Prophet is not without [c] honour, but in his own countrey, and among his own kinred, and, in his own houſe.

5 And he [d] could there do no great works, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled at their unbelief, * and went about by the townes on every ſide, teaching.

7 ¶ * [2] And he called unto him the twelve, and began to ſend them forth two and two, and gave them power over unclean ſpirits,

8 [3] And commanded them that they ſhould take nothing for *their* journey, ſave a ſtaffe onely : neither ſcrip, neither bread, neither money in their girdles :

9 But that they ſhould be ſhodde with * [e] ſandals, and that they ſhould not put on [f] two coates.

10 And he ſaid unto them, Whereſoever yee ſhall enter into an houſe, [g] there abide till ye depart thence.

[g] That is, change not your Innes in this ſhort iourney.

[h] *The three diſciples.*

* *Matth.* 13. 54. *Luke* 4. 16.

[1] The faithleſſe world doth no whit at all diminiſh the vertue of Chriſt, but wittingly & willingly deprived it ſelf of the efficacie of it, being offered unto them.

[a] *The word ſignifieth powers, or vertues, whereby are meant thoſe wonderfull works that Chriſt did, which ſhewed & ſet forth the vertue & power of his Godhead to all the world, Matth. 7. 22.*

[b] *After the manner of the Hebrews, who by brethren and ſiſters, underſtand all their kinsfolks.*

* *Matth.* 13. 57. *Luke* 4. 24. *Iohn* 4. 44.

[c] *Not onely that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.*

[d] *That is, he would not : for we muſt needs have faith if we will receive the works of God.*

* *Matth.* 4. 23. *Luke* 13. 22.

* *Chap,* 3. 14. *Matth.* 10. 1. *Luke* 9. 1.

[2] The diſciples are prepared to ye generall Apoſtleſhip, by a peculiar ſending forth.

[3] Faithfull paſtors ought not to have their minds ſet, no not on things that are neceſſarie for this life, if they may be an hinderance unto them, be it never ſo little.

* *Acts* 12. 8.

[e] *The word ſignifieth properly womens ſhooes.*

[f] *That is, they ſhould take no change of garments with them, that they might be lighter for this iourney, and make more ſpeed.*

11 * [4] And whoſoever ſhall not receive you, nor heare you, when ye depart thence, * ſhake off the duſt that is under your feet, for a witneſſe unto them. Verily I ſay unto you, It ſhall be eaſier for Sodom, or Gomorrha at the day of judgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their lives.

13 And they caſt out many devils : and they * [h] anointed many that were ſick, with oyle, and healed *them*.

14 ¶ * [5] Then king Herod heard *of him* (for his name was made manifeſt) and ſaid, John Baptiſt is riſen again from the dead, and therefore great [i] workes are wrought by him.

15 Other ſaid, It is Elias, and ſome ſaid, it is a Prophet, or as one of [k] thoſe Prophets.

16 * So when Herod heard it, he ſaid, it is John whom [l] I beheaded : he is riſen from the dead.

17 For Herod himſelf had ſent forth, and had taken John, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For John ſaid unto Herod, * It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias [m] laid wait againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he *was* a juſt man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him [n] gladly.

21 But the time being convenient, when Herod on his birth-day made a banket to his princes and captaines, and chief eſtates of Galile :

22 And the daughter [o] of the ſame Herodias came in, and daunced, & pleaſed Herod, and them that ſat at table together, the king ſaid unto the maid, Ask of me what thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt ask of me, I will give it thee, *even* unto the half of my kingdome.

24 * So [p] ſhe went forth and ſaid to her mother, What ſhall I ask? And ſhe ſaid, John Baptiſts head.

25 Then ſhe came in ſtraightway with haſte unto the king, and asked, ſaying, I would that thou ſhouldeſt give me even now in a charger the head of John Baptiſt.

26 Then the king was very ſory : *yet* for his oathes ſake, and for their ſakes which ſat at table with him, he would not refuſe her.

27 And immediately the king ſent the [q] hangman, and gave charge that his head ſhould be brought in. So he went and beheaded him in the priſon.

28 And

* *Matth.* 10. 14. *Luke* 9. 5.

[4] The Lord is a moſt ſevere revenger of his ſervants.

* *Acts* 13. 51. *and* 18. 6.

* *Iames* 5. 14.

[h] *That oyle was a token and a ſigne of this marvellous vertue : and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of ſome, is to no purpoſe.*

* *Matth.* 14. 1. *Luke* 9. 7.

[5] The goſpel confirmeth the godly, and vexeth the wicked.

[i] *The word ſignifieth Powers, whereby is meant, the power of working miracles.*

[k] *Of the old prophets.*

* *Luke* 3. 19.

[l] *Commanded to be beheaded.*

* *Levit.* 18. 16. *and* 20. 21.

[m] *Sought all meanes to do him hurt.*

[n] *The tyrant was very well content to heare ſentence pronounced againſt himſelfe, but the ſeed fell upon ſtonie places.*

[o] *VVhich the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus called her Salome.*

* *Matth.* 14. 8.

[p] *For women uſed not to ſit at Table with men.*

[q] *The word ſignifieth one that beareth a dart, and the kings guard was ſo called, becauſe they did beare darts.*

28 And brought his head in a charger, and gave it to the maid, and the maid gave it to her mother.

29 And when his diſciples heard it, they came and took up his body, and put it in a tombe.

* *Luke* 9. 10.

30 ¶ * And the Apoſtles gathered themſelves together to Jeſus, and told him all things, both what they had done, and what they had taught.

31 [6] And he ſaid unto them, Come ye apart into the wilderneſſe, and reſt awhile: for there were many commers and goers, that they had no leaſure to eat.

[6] Such as follow Chriſt ſhall want nothing, no not in the wildernes, but ſhall have abundance. And how wicked a thing is it, not to look for this tranſitorie life at his hands, who giveth everlaſting life?

* *Matth.* 14. 13. *Luke* 9. 10.

32 * So they went by ſhip out of the way into a deſert place.

33 But the people ſaw them when they departed, and many knew him, and ranne a foot thither out of all cities, and came thither before them, and aſſembled unto him.

* *Matth.* 9. 36. and 14. 14.]

34 * Then Jeſus went out, and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheep which had no ſhepherd: * and he began to teach them many things.

* *Luke* 9. 11.

* *Matth.* 14. 15.

35 * And when the day was now farre ſpent, his diſciples came unto him, ſaying, This is a deſert place, and now the day is farre paſſed.

36 Let them depart, that they may go into the countrey and townes about, & buy them bread: for they have nothing to eat.

37 But he anſwered, and ſaid unto them, Give ye them to eat. And they ſaid unto him, [r] Shall we go and buy [f] two hundred penie worth of bread, and give them to eat?

[r] *This is a kinde of demand and wondering, not without a privie mock, which men do cōmonly uſe, when beginning to be in a fume, they denie to do a thing.*

[f] *VVhich is about twenty crowns: which is five pound.*

* *Matth.* 14.17. *Luke* 9. 13. *Iohn* 6. 9.

38 * Then he ſaid unto them, How many loaves have ye? go & look. And when they knew it, they ſaid, Five, and two fiſhes.

39 So he commanded them to make them all ſit down by [t] companies upon the green graſſe.

40 Then they ſat down by [v] rowes, by hundreds, and by fifties.

[t] *VVord for word, by bankets, after the manner of the Hebrewes, who have no diſtributives, as Chap. 6. 7. Now he calleth the rows of the ſitters, bankets.*

[v] *The word ſignifieth the beds in a garden, and it is word for word, by beds & beds, meaning thereby that they ſat down in rowes one by another, as beds in a garden.*

41 And he took the five loaves, and the two fiſhes, and looked up to heaven, & gave thanks, and brake the loaves, and gave them to his diſciples to ſet before them, and the two fiſhes he devided among them all.

42 So they did all eat, and were ſatiſfied.

43 And they took up twelve baskets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about five thouſand men.

45 ¶ [7] And ſtraightway he cauſed his diſciples to go into the ſhip, and to go before unto the other ſide unto Bethſaida, while he ſent away the people.

46 Then aſſoone as he had ſent [x] them away, he departed into a mountain to pray.

47 * And when even was come, the ſhip was in the middes of the ſea, and he alone on the land.

[7] The faithfull ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happie haven, at ſuch time, and by ſuch meanes, as they looked not for: A lively image of the Church toſſed too and fro in this world.

[x] *His diſciples.*

* *Matth.* 14. 23. *Iohn* 6. 15.

48 And he ſaw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, he came unto them walking upon the ſea, and would have paſſed by them.

49 And when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 For they all ſaw him, and were ſore afraid: but anon he talked with them, and ſaid unto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went up unto them into the ſhip, and the winde ceaſed, and they were [y] much more amaſed in themſelves, and marvelled.

52 For they had not [z] conſidered *the matter* of the loaves, becauſe their hearts were hardned.

[y] *They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtoniſhed then ever they were before, when they ſaw the winde and the ſeas obey his commandements.*

[z] *Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that vertue of Chriſt was no leſſe ſtrange to them, then if they had not been preſent at that miracle which was done but a little before.*

53 ¶ * And they came over, and went into the land of Genneſaret, and arrived.

54 [8] So when they were come out of the ſhip, ſtraightway they knew him,

* *Matth.* 14. 34.

[8] Chriſt being rejected in his own countrey, and arriving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit.

55 And ran about throughout all that region round about, *and* began to cary hither and thither in couches all that were ſick, where they heard that he was.

56 And whitherſoever he entred into townes, or cities, or villages, they laid their ſick in the ſtreets, and prayed him that they might touch at the leaſt the edge of his garment. And as many as touched [a] him, were made whole.

[a] *Or, the hemme of the garment.*

Chap. VII.

2 The Apoſtles are found fault with for eating with unwaſhen hands. 4 The Phariſes traditions about waſhings. Hypocrites. 8 Mans traditions more ſet by then Gods. 10 Parents muſt be honoured. 14 The things that do indeed defile a man. 25 The woman of Chanaan. 32 The deafe dumbe man is healed.

THen * [1] gathered unto him the Phariſes, and certain of the Scribes which came from Hieruſalem.

* *Matth.* 15. 2.

[1] None do more reſiſt the wiſdome of God, then they that ſhould be wiſeſt, and that upon a zeale of their own traditions: for men do not pleaſe themſelves more in any thing then in ſuperſtitiō, that is to ſay, in a worſhip of God fondly deviſed of themſelves.

2 And when they ſaw ſome of his diſciples [a] eat meat with [b] common hands, (that is to ſay, unwaſhen) they complained.

3 (For the Phariſes, and all the Jewes, except they waſh their hands oft, eat not, [c] holding the tradition of the Elders.

4 And *when they come* from the [d] market, except they waſh, they eat not: and many other things there be, which they have taken upon them to obſerve, *as* the waſhing of cups, and [e] pots, and of braſen veſſels, and of beds.)

5 Then asked him the Phariſees and Scribes, Why [f] walk not thy diſciples according to the tradition of the Elders, but eat meat with unwaſhen hands?

6 [2] Then he anſwered and ſaid unto them, Surely * Eſay hath propheſied well of

[a] *VVord for word, eat bread: a kind of ſpeech which the Hebrewes uſe, taking bread for all kind of food.*

[b] *For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Matt. 15. 11, 12.*

[c] *Obſerving diligently.*

[d] *That is to ſay, from civill affaires and worldly, they go not to meat, unleſſe they waſh themſelves firſt.*

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[e] *By theſe words are underſtood all kinds of veſſels, which are appointed for our daily uſe.* [f] *VVhy live they not? a kind of ſpeech taken from the Hebrews: for among them, the way is taken for trade of life.* [2] Hypocriſie is alwayes joyned with ſuperſtition. * *Iſa.* 29. 14.

you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7 [3] But they worſhip me in vain, teaching *for* doctrines the commandements of men.

8 [4] For ye lay the commandement of God apart, and obſerve the tradition of men, *as* the waſhing of pots and of cups, and many other ſuchlike things ye doe.

9 [5] And he ſaid unto them, Well, ye reiect the commandement of God, that ye may obſerve your owne tradition.

10 For Moſes ſaid, * Honour thy father and thy mother: and * Whoſoever ſhall ſpeak evill of father or mother, let him [g] die the death.

11 But ye ſay, If a man ſay to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou maieſt have profit, *he ſhall be free.*

12 So ye ſuffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye have ordained: and ye doe many ſuch like things.

14 * Then he called the whole multitude unto him, and ſaid unto them, Hearken you all unto me, and underſtand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an houſe, *away* from the people, his diſciples asked him concerning the parable.

18 And he ſaid unto them, What? are ye without underſtanding alſo? Doe ye not know that whatſoever thing from without entreth into a man, cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, which is the [h] purging of all meats?

20 Then he ſaid, That which commeth out of man, that defileth man.

21 * For from within, *even* out of the heart of men proceed evill thoughts, adulteries, fornications, murthers,

22 Thefts, [i] covetouſneſſe, wickedneſſe, deceit, uncleanneſſe, a [k] wicked eye, backbiting, pride, fooliſhneſſe.

23 All theſe evill things come from within, and defile a man.

24 ¶ * [6] And from thence he aroſe, and went into the [l] borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould have knowen: but he could not be hid,

25 For a certain woman, whoſe little daughter had an unclean ſpirit, heard of him, and came, and fell at his feet,

26 (And the woman was a [m] Greeke, a [n] Sirophenissian by nation) and ſhe beſought him that he would caſt out the devill out of her daughter.

27 But Jesus ſaid unto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it unto [o] whelps.

28 Then ſhe anſwered, and ſaid unto him, [p] Trueth Lord, yet indeede the whelps eate under the table of the childrens crummes.

29 Then he ſaid unto her, For this ſaying, goe thy way: the devill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the devill departed, and her daughter lying on the bed.

31 ¶ [7] And he departed againe from the coaſts of Tyrus and Sidon, and came unto the ſea of Galile, through the middes of the coaſts of [q] Decapolis.

32 And they brought unto him one that was deafe, and ſtammered in his ſpeach, and prayed him to put his hand upon him.

33 Then he tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaid unto him, Ephphatha, that is, Be opened.

25 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he commanded them that they ſhould tell no man: but how much ſoever he forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, * He hath done all things well: he maketh both the deafe to heare, and the dumbe to ſpeake.

CHAP. VIII.

1 The miracle of the ſeven loaves. 11 The Iewes ſeeke ſignes. 15 To beware of the leaven of the Phariſes. 22 A blind man healed. 27 The peoples ſundry opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter, Satan. 35 To ſave and loſe the life. 38 To be aſhamed of Chriſt.

IN * thoſe daies, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſaid unto them.

2 I have compaſſion on the multitude, becauſe they have now continued with me three daies, and have nothing to eate:

3 And if I ſend them away faſting to their owne houſes, they would [a] faint by way: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whence can a man ſatisfie theſe with bread heere in the wilderneſſe?

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[3] The more earneſt the ſuperſtitious are, the more they are mad in promiſing themſelves Gods favour by their deſarts,

[4] The deviſes of ſuperſtitious men doe not onely not fulfill the Law of God (as they blaſphemouſly perſwade themſelves) but alſo doe utterly take it away.

[5] True religion, which is cleane contrary to ſuperſtition, conſiſteth in ſpirituall worſhip: and all enemies of true religion, although they ſeeme to have taken deepe roote, ſhall be pluckt up.

* *Exod.*20.12.*deut.* 5.16.*epheſ.*6.2.

* *Exod.*21.17.*levit.* 20.9. *prov.*20.20.

[g] *VVithout hope of pardon, he ſhall be put to death.*

* *Math.*15.10.

[h] *For that that goeth into the draught, purgeth all meats.*

* *Gene.*6.5. *and* 8.21.

[i] *All kind of craftineſſe, whereby men profit themſelves by other mens loſſes.*

[k] *Cankered malice.*

* *Matth.* 15.21.

[6] That which the proud doe reject when it is offered unto them, that ſame do the modeſt and humble ſinners, as it were, violently wring out.

[l] *Into the uttermoſt coaſts of Paleſtina, which were next to Tirus and Sidon.*

[m] *By profeſſi prophane.*

[n] *Neighbour, or ne to Damaſcus*

[o] *He uſeth this wo VVhelpes, rath then the word Dog that he may ſeeme ſpeake more contum liouſly.*

[p] *As if ſhe ſai It is as thou ſai Lord, for it is enou for all the whelps, they can but gath up the crummes th are under the tabl therefore I crave t crummes and t childrens brea*

[7] As the Fath created us to th life in the begin ning in his one ſonne, ſo doeth h alſo in him alo renew us unto verlaſting life.

[q] *Is was a litle cou trey, and ſo. call of ten cities, which t foure governments run between and co paſſe, Plinie, bo 3. Chap.8.*

* *Gen.* 1.31. *eccleſ* 39.21.

* *Matth.*15.32.

[a] *VVord for word they will fall in ſun der, or be diſſolve for when men fall i a ſound, their ſinew fall one from anothe*

5 And he asked them, How many loaves have ye? And they ſaid, Seven.

6 Then he commanded the multitude to ſit down on the ground: and he took the ſeven loaves, and gave thanks, brake *them*, and gave to his Diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had given thanks, he commanded them alſo to be ſet before *them*.

8 So they did eat, and were ſufficed, and they took up of the broken meat that was left, ſeven baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ * And anon he entred into a ſhip with his Diſciples, and came into the parts of Dalmanutha.

11 * [1] And the Phariſees [b]came forth, and began to diſpute with him, ſeeking of him a ſigne from heaven, and tempting him.

12 Then he [c]ſighed deeply in his ſpirit, and ſaid, Why doeth this generation ſeek a ſigne? Verely I ſay unto you, [d]A ſigne ſhall not be given unto this generation.

13 ¶ So he left them, and went into the ſhip again, and departed to the other ſide.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 [2] And he charged them, ſaying, Take heed, and beware of the leaven of the Phariſees, and of the leaven of Herod.

16 [3] And they reaſoned among themſelves, ſaying, *It is*, becauſe we have no bread.

17 And when Jeſus knew it, he ſaid unto them, Why reaſon you *thus*, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your hearts yet hardened?

18 Have ye eyes, and ſee not? and have ye eares, and hear not? and do ye not remember?

19 *When I brake the five loaves among five thouſand, how many baskets full of broken meat took ye up? They ſaid unto him, Twelve.

20 And when *I brake* ſeven among foure thouſand, how many baskets of the leavings of broken meat took ye up? And they ſaid, Seven.

21 Then he ſaid unto them, [e]How *is it* that ye underſtand not?

22 [4] And he came to Bethſaida, and they brought a blinde man unto him, and deſired him to touch him.

23 Then he took the blinde by the hand, and led him out of the town, and ſpat in his eyes, and put his hands upon him, and asked him if he ſaw ought.

24 And he looked up, and ſaid, I [f]ſee men: for I ſee them walking like trees.

* *Matth.* 15. 39.

* *Matth.* 16. 1.

[1] The ſtubborne enemies of the doctrine of the Goſpel, giving no credit to the miracles already done, require new: but Chriſt being angry with them, doth utterly forſake them.

[b] *A common kinde of ſpeech, which the Hebrews uſe, whereby is meant that the Phariſees went from their houſes of purpoſe to encounter with him.*

[c] *These ſighes came even from his heart root, for the Lord was very much moved with theſe mens ſo great infidelitie.*

[d] *VVord for word, If a ſigne be given: It is a cutted kinde of ſpeech very common among the Hebrews: wherein ſome ſuch words as theſe muſt be underſtood, Let me be taken for a liar, or ſome ſuch like. And when they ſpeak out the whole, they ſay, The Lord do thus and thus by me.*

* *Matth.* 16. 5.

[2] We muſt eſpecially take heed of them which corrupt the word of God, what degree ſoever they be of, either in the Church, or in civil policie.

[3] They that have their minds fixed on earthly things, are utterly blinde in heavenly things, although they be never ſo plainly ſet forth unto them.

* *Iohn* 6. 11.

[e] *How commeth it to paſſe, that you underſtand not theſe things which are ſo plain and evident?*

[4] A true image of our regeneration, which Chriſt, ſeparating us from the world, worketh & accompliſheth by little and little in us.

[f] *He perceived ſome moving of men when he could not diſcerne their bodies.*

25 After that, he put his hands again upon his eyes, and made him [g]look again. And he was reſtored to his ſight, and ſaw every man afarre off cleareły.

26 [5] And he ſent him home to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

27 ¶ * [6] And Jeſus went out, and his Diſciples into the towns of Ceſarea Philippi. And by the way he asked his Diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, *Some ſay*, John Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſaid unto them, But whom ſay ye that I am? Then Peter anſwered, and ſaid unto him, Thou art that Chriſt.

30 [7] And he ſharply charged them, that concerning him they ſhould tell no man.

31 [8] Then he began to teach them, that the Sonne of man muſt ſuffer many things, and ſhould be reproved of the Elders, and of the high Prieſts, and of the Scribes, and be ſlain, and within three dayes riſe again.

32 [9] And he ſpake that thing boldly. Then Peter took him aſide, and began to rebuke him.

33 Then he turned back, and looked on his Diſciples, and rebuked Peter, ſaying, Get thee behinde me, Satan: for thou [h]underſtandeſt not the things that are of God, but the things that are of men.

34 ¶ [10] And he called the people unto him with his Diſciples, and ſaid unto them, * Whoſoever will follow me, let him forſake himſelf, and take up his croſſe, and follow me.

35 For whoſoever will * ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the Goſpels, he ſhall ſave it.

36 [11] For what ſhall it profit a man, though he ſhould winne the whole world, if he loſe his ſoul?

37 Or what exchange ſhall a man give for his ſoul?

38 * For whoſoever ſhall be aſhamed of me, and of my words, among this adulterous and ſinfull generation, of him ſhall the Sonne of man be aſhamed alſo, when he cometh in the glory of his Father with the holy Angels.

[g] *He commanded him again, to try indeed, whether he could ſee well or no.*

[5] Chriſt will not have his miracles to be ſeparated from his doctrine.

* *Matth.* 16. 13. *Luke* 9. 18.

[6] Many praiſe Chriſt, which yet notwithſtanding ſpoil him of his praiſe.

[7] Chriſt hath appointed his times to the preaching of the Goſpel, and therefore here deferreth it to a more commodious time, leſt ſudden haſte ſhould rather hinder then further the myſtery of his coming.

[8] Chriſt ſuffered all that he ſuffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.

[9] None are more mad then they that are wiſe beſide the word of God.

[h] *This is not godly, but worldly wiſdome.*

[10] The diſciples of Chriſt muſt beare ſtoutly what burden ſoever the Lord layeth upon them, & ſubdue the affections of the fleſh.

* *Matth.* 10. 38. *and* 16. 24. *Luke* 9. 23. *and* 14. 27.

* *Matth.* 10. 39. *and* 16. 25. *Luke* 9. 24. *and* 17. 33.

[11] They are the moſt fooliſh of all men, which purchaſe the enjoying of this life, with the loſſe of everlaſting bliſſe.

* *Matth.* 10. 33. *Luke* 9. 26. *and* 12. 9.

CHAP. IX.

2 Chriſts transfiguration. 7 Chriſt muſt be heard. 11 Of Elias and Iohn Baptiſt. 14 The poſſeſſed is healed. 23 Faith can do all things. 31 Chriſt foretelleth his death. 33 Who is greateſt among the Apoſtles. 36 Chriſt taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND * he ſaid unto them, Verely I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death

* *Matth.* 6. 28. *Luke* 9. 27.

[a] *VVhen he ſhall begin his kingdome through the preaching of the Goſpel: that ſay, after the reſurrection.*

a VVhen he ſhall begin his kingdome through the preaching of the Goſpell: that is to ſay, after the reſurrection.

* *Matth.*17.1. *Luke* 9.28.

1 The heavenly glory of Chriſt, which ſhould within a ſhort ſpace be abaſed upon the croſſe, is avouched by viſible ſigns, by the preſence & talke of Elias and Moſes, and by the voice of the Father himſelfe, before three of his diſciples, which are witneſſes, againſt whom lyeth no exception.

b Did ſparkle as it were.

death till they have ſeen the [a] kingdome of God come with power.

2 * [1] And ſix dayes after, Jeſus taketh unto him Peter, and James, and John, and carieth them up into an high mountain out of the way alone, and his ſhape was changed before them.

3 And his raiment did [b] ſhine, *and was* very white as ſnow, ſo white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5 Then Peter anſwered, and ſaid to Jeſus, Maſter, it is good for us to be here: let us make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

c They were beſides themſelves for feare.

6 Yet he knew not what he ſaid: for they were [c] afraid.

* *Matth.*3.17. *and* 17.5. *Chap.* 1.11.

7 And there was a cloud that ſhadowed them, and a voice came out of the cloud, ſaying, *This is my beloved Sonne: heare him.

8 And ſuddenly they looked round about, and ſaw no more any man ſave Jeſus onely with them.

2 The Lord hath appointed his times for the publiſhing of the Goſpel.

* *Matth.*17.9.

9 [2] * And as they came down from the mountain, he charged them that they ſhould tell no man what they had ſeen, ſave when the Sonne of man were riſen from the dead again.

d Even very hardly as it were.

e They queſtioned not together touching the generall reſurrection, which ſhall be in the latter day, but they underſtood not, what he meant by that which he ſpake of his owne peculiar reſurrection.

3 The fooliſh opinion of the Rabbines is here refelled, touching Elias coming, which was, that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other body,

* *Mal.*4.5.

* *Eſai* 53.4.

10 So they [d]kept that matter to themſelves, and[e]demanded one of another, what the riſing from the dead again ſhould mean?

11 [3] Alſo they asked him, ſaying, Why ſay the Scribes, that * Elias muſt firſt come?

12 And he anſwered, and ſaid unto them, Elias verely ſhall firſt come, and reſtore all things: and * as it is written of the Son of man, he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is come, (and they have done unto him whatſoever they would) as it is written of him.

* *Matth.* 17.14. *Luke* 9.38.

4 Chriſt ſheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan,

14 ¶ * [4] And when he came to *his* Diſciples, he ſaw a great multitude about them, and the Scribes diſputing with them.

15 And ſtraightway all the people, when they beheld him, were amazed, and ran to him, and ſaluted him.

16 Then he asked the Scribes, What diſpute you among your ſelves?

17 And one of the company anſwered, and ſaid, Maſter, I have brought my ſonne unto thee, which hath a dumbe ſpirit:

f Vexeth him inwardly, as the colike uſeth to doe.

18 And whereſoever he taketh him, he [f] teareth him, and he fometh, and gnaſheth his teeth, and pineth away: and I ſpake to thy Diſciples, that they ſhould caſt him out, and they could not.

19 Then he anſwered him, and ſaid, O faithleſſe generation, how long now ſhall I be with you! how long now ſhall I ſuffer you! Bring him unto me.

g So ſoone as Ieſus had looked upon the boy that was brought unto him, the devill began to rage after his manner.

20 So they brought him unto him: and aſſoon as the ſpirit [g] ſaw him, he tare him, and he fell down on the ground, wallowing and foming.

21 Then he asked his father, How long time is it ſince he hath been thus? And he ſaid, Of a childe,

22 And oft times he caſteth him into the fire, and into the water to deſtroy him: but if thou canſt do any thing, help us, and have compaſſion upon us.

h There is nothing but Chriſt can, and will doe it, for them that beleeve in him.

23 And Jeſus ſaid unto him, If thou canſt beleeve it, [h] all things are poſſible to him that beleeveth.

24 And ſtraightway the father of the childe crying with teares, ſaid, Lord, I beleeve: help my unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, Thou dumbe and deafe ſpirit, I charge thee, come out of him, and enter no more into him.

5 The neerer that the vertue of Chriſt is, the more outragiouſly doth Satan rage.

26 [5] Then *the ſpirit* cryed, and rent him ſore, and came out, and he was as one dead, inſomuch that many ſaid, He is dead.

27 But Jeſus took his hand, and lift him up, and he aroſe.

6 Wee have need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſſion.

28 [6] And when he was come into the houſe, his diſciples asked him ſecretly, why could not we caſt him out?

29 And he ſaid unto them, This kinde can by no other meanes come forth, but by prayer and faſting.

* *Matth.*17.22. *Luke* 9.22.

i He and his diſciples together.

30 ¶ * And they departed thence, and [i] went together through Galilee, and he would not that any ſhould have known it.

7 Chriſt forewarneth us with great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſlothfullneſſe of man is wonderfull.

31 [7] For he taught his diſciples, and ſaid unto them, The Son of man ſhall be delivered into the hands of men, and they ſhall kill him, but after that he is killed, he ſhall riſe again the third day.

32 But they underſtood not that ſaying, and were afraid to ask him.

* *Matth.* 18.1. *Luke* 9.46.

8 Only humilitie doth exalt.

k VVhere he was wont to make his abode.

33 * [8] After, he came to Capernaum: and when he was in the [k] houſe: he asked them, What was it that ye diſputed among you by the way?

34 And they held their peace: for by the way they reaſoned among themſelves, who *ſhould be* the chiefeſt.

35 And he ſate down, and called the twelve, and ſaid to them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant unto all.

36 And he took a little childe, and ſet him in the mids of them, and took him in his armes, and ſaid unto them,

l He doth not onely receive me, but alſo him that ſent me.

37 Whoſoever ſhall receive one of ſuch little children in my Name, receiveth me: and whoſoever receiveth me, receiveth not [l] me, but him that ſent me.

38 ¶ * [9] Then

* Luke 9. 49.
9 God, who is the authour of an ordinary vocation worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinary vocation is tryed by the doctrine and the effects.
* 1. Cor. 12. 3.

38 ¶ *[9] Then John anſwered him, ſaying, Maſter, we ſaw one caſting out devils by thy Name, which followeth not us, and we forbad him, becauſe he followeth us not.

39 * But Jeſus ſaid, Forbid him not: for there is no man that can do a miracle by my Name, that can lightly ſpeak evil of me.

40 For whoſoever is not againſt us, is on our part.

* Matth. 10. 42.

41 * And whoſoever ſhall give you a cup of water to drink for my Names ſake, becauſe ye belong to Chriſt, verely I ſay unto you, he ſhall not loſe his reward.

* Matth. 18. 6. Luke 17. 1.
10 God is ſo ſevere a revenger of offences, that it is better to ſuffer any loſſe, then to be an occaſion of offence unto any.
* Matth. 5. 29. and 18. 8.

42 *[10] And whoſoever ſhall offend one of theſe little ones that beleeve in me, it were better for him rather, that a milſtone were hanged about his neck, and that he were caſt into the ſea.

43 * Wherefore if thine hand cauſe thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to go into hell, into the fire that never ſhall be quenched,

* Eſa. 66. 24.
m Their worm which ſhall be caſt into that flame.

44 * Where their [m] worm dieth not, and the fire never goeth out.

45 Likewiſe, If thy foot cauſe thee to offend, cut it off: it is better for thee to go halt into life, then having two feet to be caſt into hell, into the fire that never ſhall be quenched,

46 Where their worm dieth not, and the fire never goeth out.

47 And if thine eye cauſe thee to offend, pluck it out: it is better for thee to go into the kingdome of God with one eye, then having two eyes to be caſt into hell fire,

48 Where the worm dieth not, and the fire never goeth out.

11 We muſt be ſeaſoned and powdred by God, both that we may be acceptable ſacrifices unto him, and alſo, that we being knit together, may ſeaſon one another.
n That is, ſhall be conſecrate to God being ſeaſoned with the incorruptible word.
* Levit. 2. 13.
* Matth. 5. 13. Luke 14. 34.

49 [11] For every man ſhall be [n] ſalted with fire: and * every ſacrifice ſhall be ſalted with ſalt.

50 Salt is good: but if the ſalt be unſavourie, wherewith ſhall it be ſeaſoned? have ſalt in your ſelves, and have peace one with another.

Chap. X.

9 The wife onely for fornication is to be put away. 13 Little children are brought to Chriſt. 17 A rich man asketh Ieſus how he may poſſeſſe eternall life. 28 The Apoſtles forſook all things for Chriſts ſake. 33 Chriſt foreſheweth his death. 35 Zebedeus his ſonnes requeſt. 46 Blinde Bartimeus healed.

* Matth. 19. 1.
a That is to ſay, departed and went from thence: for in the Hebrew tongue, ſitting and dwelling are all one, and ſo are riſing and going forth.

And * he [a] aroſe from thence, and went into the coaſts of Judea by the farre ſide of Jordan, and the people reſorted unto him again, and as he was wont, he taught them again.

2 Then the Phariſees came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

* Deut. 24. 1.

3 And he anſwered, and ſaid unto them, What did * Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

1 God did never allow thoſe divorces which the Law did tolerate.
b Look Matth. 19. For Moſes gave them no commandment to put away their wives, but rather made a good proviſo for the wives againſt the ſtubborne hardneſſe of their husbands.

5 [1] Then Jeſus anſwered, and ſaid unto them, For the hardneſſe of your heart he wrote this [b] precept unto you.

* Gen. 1. 27. Matth. 19. 4.

6 But at the beginning of the creation * God made them male and female:

7 * For this cauſe ſhall man leave his father and mother, and cleave unto his wife,

8 And they twain ſhall be one fleſh: ſo that they are no more twain, but one fleſh.

9 * Therefore, what God hath coupled together, let no man ſeparate.

10 And in the houſe his Diſciples asked him again of that matter.

* Gen. 2. 24. 1. Cor. 6. 16. Epheſ. 5. 31.
* 1. Cor. 7. 10.
* Matth. 5. 32. and 19. 9. Luke 16. 18.
c VVhom he putteth away, for he is an adulterer by keeping company with another.

11 And he ſaid unto them, * Whoſoever ſhall put away his wife and marrie another, committeth adultery [c] againſt her.

12 And if a woman put away her husband, and be married to another, ſhe committeth adultery.

* Matth. 19. 13. Luke 18. 15.
2 God of his goodneſſe comprehendeth in the Covenant not onely the fathers, but the children alſo: and therefore he bleſſeth them.

13 ¶ *[2] Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

14 But when Jeſus ſaw it, he was diſpleaſed, and ſaid to them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdome of God.

3 We muſt in malice become children, if we will enter into the kingdome of heaven.

15 Verely I ſay unto you, Whoſoever ſhall not receive the kingdome of God [3] as a little childe, he ſhall not enter therein.

16 And he took them up in his arms, & put *his* hands upon them, and bleſſed them,

4 Two things are chiefly to be eſchewed of them which earneſtly ſeek eternall life: that is to ſay, an opinion of their merits, or deſervings, which is not onely underſtood, but condemned by the due conſideration of the Law: and the love of riches, which turneth aſide many from that race wherein they ran with a good courage.
* Matth. 19. 16. Luke 18. 18.
* Exod. 20. 13.
d Neither by force nor deceit, nor any other means whatſoever.

17 ¶ [4] And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good maſter, what ſhall I do that I may poſſeſſe eternall life?

18 Jeſus ſaid to him, Why calleſt thou me good? there is none good but one, even God.

19 Thou knoweſt the commandments, * Thou ſhalt not commit adultery. Thou ſhalt not kill. Thou ſhalt not ſteal. Thou ſhalt not beare falſe witneſſe. Thou ſhalt [d] hurt no *man*. Honour thy father & mother.

20 Then he anſwered, and ſaid to him, Maſter, all theſe things have I obſerved from my youth.

21 And Jeſus looked upon him, and loved him, and ſaid unto him, One thing is lacking unto thee. Go *and* ſell all that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come, follow me, and take up the croſſe.

22 But he was ſad at that ſaying, and went away ſorrowfull: for he had great poſſeſſions.

23 And Jeſus looked round about, and ſaid unto his Diſciples, How hardly do they that have riches enter into the kingdome of God!

24 And his Diſciples were afraid at his words. But Jeſus anſwered again, and

ſaid unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God!

25 It is eaſier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more aſtonied, ſaying with themſelves, Who then can be ſaved?

27 But Jeſus looked upon them, and ſaid, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

* *Matth.* 19.27. *Luke* 18.28.
[5] To neglect all things in compariſon of Chriſt is a ſure way to eternall life, ſo that we fall not away by the way.

28 ¶* [5] Then Peter began to ſay unto him, Lo, we have forſaken all, and have followed thee.

29 Jeſus anſwered, and ſaid, Verely I ſay unto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the Goſpels,

30 But he ſhall receive an [e] hundred fold, now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands [f] with perſecutions, and in the world to come, eternall life.

31 * But many *that are* firſt, ſhall be laſt, and the laſt, firſt.

32 ¶* [6] And they were in the way, going up to Jeruſalem, and Jeſus went before them, and they were troubled, and as they followed, they were afraid, and Jeſus took the twelve again, and began to tell them what things ſhould come unto him,

[e] *An hundred fold as much, if we look to the true uſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth it ſelf, & our greedy deſire.*
[f] *Even in the mids of perſecution.*
* *Matth.* 19.30. *Luke* 13.30.
* *Matth.* 20.17. *Luke* 18.31.
[6] The Diſciples are again prepared to patience, not to be overcome, by the foretelling unto them of his death, which was at hand, and therewithall of life, which ſhould moſt certainly follow.

33 *Saying*, Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the high Prieſts, and to the Scribes, and they ſhall condemn him to death, and ſhall deliver him to the Gentiles.

34 And they ſhall mock him, and ſcourge him, and ſpit upon him, and kill him: but the third day he ſhall riſe again.

35 ¶* [7] Then James and John the ſons of Zebedeus came unto him, ſaying, Maſter, [g] we would that thou ſhouldeſt do for us that we deſire.

* *Matth.* 20.20.
[7] We muſt firſt ſtrive, before we triumph.
[g] *VVe pray thee.*

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 And they ſaid unto him, Grant unto us, that we may ſit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye ask, Can ye drink of the cup that I ſhall drink of, and be baptized with the baptiſme that I ſhall be baptized with?

39 And they ſaid unto him, We can. But Jeſus ſaid unto them, Ye ſhall drink indeed of the cup that I ſhall drink of, and be baptized with the baptiſme wherewith I ſhall be baptized:

40 But to ſit at my right hand and at my left, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard that, they began to diſdain at James and John.

42 [8] But Jeſus called them unto him, and ſaid to them, * Ye know that [h] they which are princes among the Gentiles, have domination over them, and they that be great among them, exerciſe authoritie over them:

[8] The Magiſtrates according to Gods appointment rule over their ſubiects: but the Paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Fathers will,
* *Luke* 22.25.
[h] *They to whom it is decreed and appointed.*

43 But it ſhall not be ſo among you: but whoſoever will be great among you, ſhall be your ſervant.

44 And whoſoever will be chief of you, ſhall be the ſervant of all.

45 For even the Son of man came not to be ſerved, but to ſerve, and to give his life for the ranſome of many.

46 ¶* [9] Then they came to Jericho: and as he went out of Jericho with his Diſciples, and a great multitude, Bartimeus the ſonne of Timeus, a blinde man, ſate by the wayes ſide, begging.

* *Matth.* 20.29. *Luke* 18.35.
[9] Chriſt onely, being called upon by faith, healeth our blindneſſe,

47 And when hee heard that it was Jeſus of Nazareth, he began to cry, and to ſay, Jeſus the Sonne of David, have mercie on me.

48 And many rebuked him, becauſe he ſhould hold his peace: but he cried much more, O Son of David, have mercie on me.

49 Then Jeſus ſtood ſtill, and commanded him to be called, and they called the blinde, ſaying unto him, Be of good comfort: ariſe, he calleth thee.

50 So he threw away his cloak, and aroſe, and came to Jeſus.

51 And Jeſus anſwered, and ſaid unto him, What wilt thou that I do unto thee? And the blinde ſaid unto him, Lord, that I may receive ſight.

52 Then Jeſus ſaid unto him, Go thy way: thy faith hath ſaved thee. And by and by he received *his* ſight, and followed Jeſus in the way.

Chap. XI.

1 Chriſt entreth into Ieruſalem riding on an aſſe. 13 The fruitleſſe figge tree is curſed. 15 Sellers and buyers are caſt out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences muſt be pardoned. 27 The Prieſts ask by what authoritie he wrought thoſe things that he did. 30 Whence Iohns baptiſme was.

* *Matth.* 21.1. *Luke* 18.29.
[1] A lively image of the ſpirituall kingdome of Chriſt on earth.

AND * [1] when they came neare to Jeruſalem, to Bethphage, and Bethania unto the mount of Olives, he ſent forth two of his diſciples,

2 And ſaid unto them, Go your wayes into that town that is over againſt you, and aſſoon as ye ſhall enter into it, ye ſhall finde a colt tied, whereon never man ſate: looſe him, and bring him.

3 And if any man ſay unto you, Why do ye this? Say that the Lord hath need of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, & they looſed him.

5 Then certain of them that ſtood there ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them, as Jeſus had commanded them: So they let them go.

7 ¶ * And they brought the colt to Jeſus, and caſt their garments on him, and he ſate upon him.

* *Iohn* 12. 14.

8 And many ſpread their garments in the way: other cut down branches off the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna: [a]bleſſed *be* he that commeth in the Name of the Lord.

[a] *VVell be it to him that cometh to us from God, or that is ſent of God.*

10 [b] Bleſſed *be* the kingdome that cometh in the Name of the Lord of our father David: Hoſanna, *O thou which art* in the higheſt *heavens*.

[b] *Happie and proſperous.*

11 * So Jeſus entred into Hieruſalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

* *Matth.* 21. 10. *Luke* 19. 45.

12 *And on the morrow when they were come out from Bethania, he was hungry.

* *Matth.* 21. 19.

13 [2] And ſeeing a figge tree afarre off, that had leaves, he went *to ſee* if he might finde any thing thereon: but when he came unto it, he found nothing but leaves: for the time of figs was not yet.

[2] An example of that vengeance which hangeth over the heades of hypocrites.

14 Then Jeſus anſwered, and ſaid to it, Never man eat fruit of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ [3] And they came to Hieruſalem, and Jeſus went into the Temple, and began to caſt out them that ſold and bought in the Temple, and overthrew the tables of the money changers, and the ſeats of them that ſold Doves.

[3] Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the Temple.

16 Neither would he ſuffer that any man ſhould carie a [c] veſſell through the Temple.

[c] *That is, any prophane inſtrument of which thoſe fellowes had a number, that made the court of the Temple a market place.*

17 And he taught, ſaying unto them, Is it not written, * Mine houſe ſhall be [d] called the houſe of prayer unto all nations? * but you have made it a den of theeves.

* *Iſa.* 56. 7.
[d] *Shall openly be ſo accounted & taken.*
* *Ierem.* 7. 11.

18 And the Scribes and high Prieſts heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when even was come, *Ieſus* went out of the city.

20 ¶ * [4] And in the morning as they journeyed together, they ſaw the fig tree dried up from the roots.

* *Matth.* 21, 19.
[4] The force of faith is exceeding great, and charitie is ever joyned with it.

21 Then Peter remembred, and ſaid unto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Jeſus anſwered, and ſaid unto them, Have [e] the faith of God.

[e] *The faith of God is that aſſured faith and truſt which we have in him.*

23 For verely I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou taken away, and caſt into the ſea, and ſhall not waver in his heart, but ſhall beleeve that thoſe things which he ſaith, ſhall come to paſſe, whatſoever he ſaith, ſhall be *done* to him.

24 * Therefore I ſay unto you, Whatſoever ye deſire when ye pray, beleeve that [f] ye ſhall have it, & it ſhall be *done* unto you.

* *Matth.* 7. 7. *Luke* 11. 9.
[f] *VVord for word, that you receive it, ſpeaking in the time that now is, to ſhew the certaintie of the thing, and the performance in deed.*

25 * But when [g] ye ſhall ſtand, and pray, forgive, if ye have any thing againſt any man, that your Father alſo which is in heaven, may forgive you your treſpaſſes.

* *Matth.* 6 14.
[g] *VVhen you ſhall appeare before the altar.*

26 For if ye will not forgive, your Father, which is in heaven, will not pardon you your treſpaſſes.

27 ¶ * [5] Then they came again to Hieruſalem: and as he walked in the Temple, there came to him the high Prieſts, and the Scribes, and the Elders,

* *Matth.* 21. 23. *Luke* 20. 1.
[5] The Goſpel hath been aſſaulted long time ſince, under the pretence of an ordinary ſucceſſion.

28 And ſaid unto him, By what authoritie doeſt thou theſe things? and who gave thee this authoritie, that thou ſhouldeſt do theſe things?

29 Then Jeſus anſwered, and ſaid unto them, I will alſo ask of you a certain thing, and anſwer ye me, and I will tell you by what authoritie I do theſe things.

30 The baptiſme of John, was it from heaven, or of men? anſwer me.

31 And they thought with themſelves, ſaying, If we ſhall ſay, from heaven, he will ſay, Why then did ye not beleeve him?

32 [6] But if we ſay, Of men, we feare the people: for all men counted John, that he was a Prophet indeed.

[6] A reward of an evill conſcience to be afraid of thoſe, of whom they ſhould and might have been feared.

33 Then they anſwered, and ſaid unto Jeſus, We cannot tell. And Jeſus anſwered, and ſaid unto them, Neither will I tell you by what authoritie I do theſe things.

Chap. XII.

1 Of the vineyard. 10 Chriſt the ſtone refuſed of the Iewes. 13 Of tribute to be given to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To love God and thy neighbour, is better then ſacrifices. 36 Chriſt Davids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widow.

And [1] he began to ſpeake unto them in [a] parables, * A *certain* man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a tower in it, and let it out to huſbandmen, and went into a ſtrange countrey.

[1] The calling of God is not tied either to place, perſon, or time without exception.
[a] *This word parable which the Evangeliſts uſe, doth not onely ſignifie a comparing of things together, but alſo darke ſpeeches and allegories.*
* *Eſai.* 5. 1. *Ierem.* 2. 2. *Matth.* 21. 33. *Luke* 20. 9.

2 [b] And at the time, he ſent to the huſbandmen a ſervant, that he might receive of the huſbandmen of the fruit of the vineyard.

[b] *VVhen the fruits of the ground uſe to be gathered.*

3 But they took him, and beat him, and ſent him away emptie.

4 And again he ſent unto them another ſervant, and at him they caſt ſtones, and

brake his head, and ſent him away ſhamefully handled.

5 And again he ſent another, and him they ſlew, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deare beloved: him alſo he ſent the laſt unto them, ſaying, They will reverence my ſonne.

7 But the huſbandmen ſaid among themſelves, This is the heire: come, let us kill him, and the inheritance ſhall be ours.

8 So they took him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lord of the vineyard do? He will come and deſtroy theſe huſbandmen, and give the vineyard to others.

10 Have ye not reade ſo much as this Scripture? *The ſtone which the builders did refuſe, is made the head of the corner.

*Pſal. 118. 22. Iſai. 28. 16. Matth 21. 42. Acts 4. 11. Rom 9. 33. 1 Pet. 2. 8.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went [c] about to take him, but they feared the people: for they perceived that he ſpake that parable againſt them: therefore they left him, and went their way.

[c] *They were greedy and very deſirous.*

13 ¶ * [2] And they ſent unto him certain of the Phariſes, and of the Herodians that they might take him in *his* talk.

*Matth. 22. 15. Luke 20. 20.

2 The Goſpel joyneth the authoritie of the Magiſtrate with the ſervice of God.

14 And when they came, they ſaid unto him, Maſter, we know that thou art true, and careſt for no man: for thou [d] conſidereſt not the perſon of men, but teacheſt the [e] way of God truly, Is it lawfull to give tribute to Ceſar, or not?

[d] *Thou doeſt not ſo iudge by outward appearance, that the truth is thereby darkened any whit at all.*

[e] *The way whereby we come to God.*

15 Should we give it, or ſhould we not give it? but he knew their hypocriſie, and ſaid unto them, Why tempt ye me? Bring me a peny, that I may ſee it.

16 So they brought it, and he ſaid unto them, Whoſe is this image and ſuperſcription? and they ſaid unto him, Ceſars.

17 Then Jeſus anſwered, and ſaid unto them, *Give unto Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marvelled at him.

*Rom. 13. 7.

18 ¶ [3] *Then came the Sadduces unto him, (which ſay there is no reſurrection) and they asked him, ſaying,

3 The reſurrection of the body is avouched againſt the fooliſh ignorance and malice of the Sadduces.

* Matth. 22. 23. Luke 20. 27.

19 Maſter, *Moſes wrote unto us, If any mans brother die, and leave *his* wife, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

* Deut. 25. 5. Matth. 22. 24.

20 There were ſeven brethren, and the firſt took a wife, and when he died, left no iſſue.

21 Then the ſecond took her, and he died, neither did he yet leave iſſue, and the third likewiſe:

22 So thoſe ſeven had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe again, whoſe wife ſhall ſhe be of them? for ſeven had her to wife.

24 Then Jeſus anſwered, and ſaid unto them, Are ye not therefore deceived, becauſe ye know not the Scriptures, neither the power of God?

25 For when they ſhall riſe again from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they ſhall riſe again, have ye not reade in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am the God of Abraham, and the God of Iſaac, and the God of Jacob?

* Exod. 3. 6. Matth. 22. 32.

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 ¶ * [4] Then came one of the Scribes that had heard them diſputing together, *and* preceiving that he had anſwered them well, he asked him, Which is the firſt commandement of all?

* Matth. 22. 35.

4 Sacrifices and outward worſhip never pleaſed God, unleſſe ſuch neceſſary duties as we owe to God & our neighbours went afore.

29 Jeſus anſwered him, The firſt of all the Commandements *is*, * Heare, Iſrael, The Lord our God is the onely Lord.

* Deut. 6. 4.

30 Thou ſhalt therefore love the Lord thy God with all thine heart, & with all thy ſoul, & with all thy minde, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, * Thou ſhalt love thy neighbour as thy ſelf. There is none other commandement greater then theſe.

* Levit. 19. 18. Matth. 22. 39. Rom. 13. 9. Gal. 5. 14. Iames 2. 8.

32 Then that Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth, that there is one God, and there is none but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more then all the whole burnt-offerings and ſacrifices.

34 Then when Jeſus ſaw that he anſwered diſcretly, he ſaid unto him, Thou art not farre from the kingdome of God. And no man after that durſt ask him any queſtion.

35 ¶ * [5] And Jeſus anſwered, and ſaid teaching in the Temple, How ſay the Scribes that Chriſt is the Son of David?

* Matth. 22. 41. Luke 20. 41.

5 Chriſt proveth his Godhead even out of David himſelf, of whom he came according to the fleſh.

36 For David himſelf ſaid by [f] the holy Ghoſt, * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

[f] *VVord for word, in the holy Ghoſt, & there is a great force in this kind of ſpeech, whereby is meant, that it was not ſ much David, as the holy Ghoſt that ſpake, who did in a manner poſſeſſe David.*

* Pſal. 110. 1.

37 Then David himſelf calleth him Lord: by what meanes is he then his ſon? and much people heard him gladly.

38 * [6] Moreover he ſaid unto them in [g] his doctrine, Beware of the Scribes, which love to go in [h] long robes, and *love* ſalutations in the markets,

* Matth. 23. 6. Luke 11. 43. and 20. 47.

6 The manners of Miniſters are no raſhly to be followed as an example.

[g] *VVhiles he taught them.*

[h] *The word is ſtole, which is a kin of womans garment long even down t the heeles, and is taken generally, for any garment ma for comlineſſe, but this place it ſeemet to ſignifie that fringed garment mentioned in Deut. 22. 11.*

39 And the chiefe ſeats in the Synagogues, and the firſt roomes at feaſts,

40 Which * devoure widowes houſes, even under a colour of long prayers. Theſe ſhall receive the greater damnation.

41 [7] * And as Jeſus ſat over againſt the treaſurie, he beheld how the people caſt [i] money into the treaſurie, and many rich men caſt in much.

42 And there came a certain poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then he called unto him his diſciples, and ſaid unto them, Verily I ſay unto you, that this poore widow hath caſt more in, then all they which have caſt into the treaſurie,

44 For they all did caſt in of their ſuperfluitie: but ſhe of her povertie did caſt in all that ſhe had, *even* all her living.

Chap. XIII.

1 Of the deſtruction of Ieruſalem. 9 Perſecution for the Goſpel. 10 The Goſpel muſt be preached to all nations. 26 Of Chriſts coming to judgement. 33 We muſt watch and pray.

ANd * [1] as he went out of the Temple, one of his diſciples ſaid unto him, Maſter, ſee what manner ſtones, and what manner buildings *are heere*.

2 * Then Jeſus anſwered and ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon a ſtone, that ſhall not be throwen down.

3 And as he ſat on the mount of Olives, over againſt the Temple, Peter, and James, and John, and Andrew asked him ſecretly,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſigne when all theſe things ſhall be fulfilled?

5 And Jeſus anſwered them, & began to ſay, * Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt*, and ſhall deceive many.

7 Furthermore, when ye ſhall heare of warres, and rumours of warres, be ye not troubled: for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in divers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorrowes.

9 But take ye heed to your ſelves: for they ſhall deliver you up to the Councels, and to the Synagogues: ye ſhall be beaten, and brought before rulers and kings for my ſake, for a [a] teſtimoniall unto them.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 * But when they lead you, and deliver you up, [b] be not carefull before hand, neither [c] ſtudie what ye ſhall ſay: but what is given you at the ſame time, that ſpeake: for it is not ye that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliver the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die,

13 And ye ſhall be hated of all men [d] for my Names ſake: but whoſoever ſhall endure to the end, he ſhall be ſaved.

14 * Moreover, when ye ſhall ſee the abomination of the deſolation (ſpoken of by * Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Judea, flee into the mountaines,

15 And let him that is upon the houſe, not come down into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the field, not turn back again to take his garment.

17 Then wo *ſhall be* to them that are with childe, and to them that give ſuck in thoſe dayes.

18 Pray therefore that your flight be not in the winter.

19 For [f] in thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaved: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then * if any man ſay to you, Lo, here is Chriſt, or lo, *he is* there, beleeve it not.

22 For falſe Chriſts ſhall riſe, & falſe prophets, and ſhall ſhew ſignes and wonders, to deceive, if it were poſſible, the very elect.

23 But take ye heed: behold, I have ſhewed you all things before.

24 ¶ Moreover in thoſe dayes, after that tribulation, * the ſunne ſhall wax darke, and the moon ſhall not give her light,

25 And the ſtarres of heaven ſhall fall: and the powers which are in heaven, ſhall ſhake.

26 And then ſhall they ſee the Sonne of man coming in the cloudes, with great power and glory.

27 * And he ſhall then ſend his Angels, and ſhall gather together his elect from the foure windes, *and* from the utmoſt part of the earth to the utmoſt part of heaven.

28 Now learn a parable of the figtree, When her bough is yet tender, and it bringeth forth leaves, ye know that ſummer *is* neere.

29 So in like manner, when ye ſee theſe things come to paſſe, know that *the kingdome of God* is neere, *even* at the doores.

30 Verely I ſay unto you, that this generation ſhall not paſſe, till all theſe things be done.

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* *Matth.* 23. 14. *Luke* 20. 47.

[7] The doing of our duties, which God alloweth, is not eſteemed according to ỹ outward value, but to the inward affects of the heart.

* *Luke* 21. 1.

[i] *Money of any kinde of metall, as the Romanes uſed, who in the beginning did ſtamp or coyne braſſe, and after uſed it for currant money.*

* *Matth.* 24. 1. *Luke* 21. 5.

[1] The deſtruction of the Temple, citie, and whole nation is foretold, and the troubles of the Church: but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

* *Luke* 19. 43.

* *Epheſ.* 5. 6. 2. *Theſ.* 2. 3.

[a] *The hearing of you preaching, ſhall be a moſt evident witneſſe againſt thẽ, ſo that they ſhall not be able to pretend ignorance.*

* *Matth.* 10. 19. *Luke* 12. 11. *and* 21. 14.

[b] *VVe are not forbidden to thinke beforehand, but penſive carefullneſſe, whereby men diſcourage themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance, that carefulneſſe we are willed to beware of, Looke Matth.* 6. 27.

[c] *By any kinde of artificious and cunning kind of tale what to ſpeake.*

[d] *For me.*

* *Matth.* 24. 15. *Luke* 21. 20.

* *Dan.* 9. 27.

[e] *VVhen the heathen and prophane people ſhall not onely enter into the Temple, and defile both it, and the city, but alſo cleane deſtroy it.*

[f] *This is a kinde of ſpeech which the Hebrews uſe, and it hath a great force in it, for it giveth us to underſtand that in all that time one miſery ſhall ſo follow upon another, as if the time it ſelf were very miſery it ſelf. So the Prophet Amos* 5. 20. *ſaith, that the day of the Lord ſhall be darkneſſe.*

* *Matth.* 24. 23. *Luke* 17. 23. *and* 21. 8.

* *Iſai.* 13. 10. *Ezek.* 32. 7. *Ioel* 2. 10. *and* 3. 15.

* *Matth.* 24. 31.

31 Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.

32 [2] But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himſelf, but the Father.

[2] The latter day is not curiouſly to be ſearched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

33 * Take heed: watch, and pray: for ye know not when the time is.

* *Matth.* 24. 13.

34 *For the Sonne of man is* as a man going into a ſtrange countrey, *who* leaveth his houſe, and giveth authoritie to his ſervants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the maſter of the houſe will come, at even, or at midnight, at the cock crowing, or in the dawning,)

36 Leſt if he come ſuddenly, he ſhould finde you ſleeping.

37 And thoſe things that I ſay unto you, I ſay unto all men, Watch.

CHAP. XIV.

1 The Prieſts conſpiracie againſt Chriſt. 3 The woman powring oyle on Chriſts head. 12 The preparing of the Paſſeover. 22 The inſtitution of the Supper. 41 Chriſt delivered into the hands of men. 43 Iudas betrayeth him with a kiſſe. 53 Chriſt is before Caiaphas. 66 Peters deniall.

AND *[1] two dayes after followed *the feaſt of* the Paſſeover, and of unleavened bread: and the high Prieſts, and Scribes ſought how they might take him by craft, and put him to death.

* *Matth.* 26. 2. *Luke* 22. 1.

[1] By the will of God, againſt the councell of men, it came to paſſe yͭ Chriſt ſhould be put to death upon the ſolemn day of the Paſſeover, that in all reſpects the truth might agree to the figure.

2 But they ſaid, Not in the feaſt *day*, leſt there be any tumult among the people.

3 * And when he was in Bethania, in the houſe of Simon the leper, as he ſat at table, there came a woman having a box of oyntment of ſpikenard, very coſtly, and ſhe brake the box, and powred it on his head.

* *Matth.* 26. 6. *Iohn* 12. 2.

4 [2] Therefore ſome diſdained among themſelves, and ſaid, To what end is this waſt of oyntment?

[2] Raſh judgements are fruſtrate before God.

5 For it might have been ſold for more then [a] three hundred pence, and been given unto the poore, and they murmured againſt her.

[a] *VVhich is about ſix pounds Engliſh.*

6 But Jeſus ſaid, Let her alone: why trouble ye her? ſhe hath wrought a good worke on me.

7 [3] For ye have the poore with you alwayes, and when ye will ye may do them good, but me ye ſhall not have alwayes.

[3] Chriſt ſuffered himſelf to be anointed once or twice for certain conſiderations: but his will is to be daily anointed in the poore.

8 [4] She hath done that ſhe could: ſhe came aforehand to anoint my body to the burying.

[4] This woman by the ſecret inſtinct of the ſpirit, anointing Chriſt, ſetteth before mens eyes, his death and buriall, which were at hand.

9 Verely I ſay unto you, whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhall be ſpoken of in remembrance of her.

10 ¶ *[5] Then Judas Iſcariot, one of the twelve, went away unto the high Prieſts, to betray him unto them.

* *Matth.* 26. 14. *Luke* 22. 4.

[5] Covetouſneſſe cloaked with a zeale of charitie, is an occaſion to betray and crucifie Chriſt.

11 And when they heard it, they were glad, and promiſed that they would give him money: therefore he ſought how he might conveniently betray him.

12 ¶ *[6] Now the firſt day of unleavened bread,[b] when [c] they ſacrificed the [d] Paſſeover, his Diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the Paſſeover?

* *Matth.* 26. 17. *Luke* 22. 8.

[6] Chriſt being made ſubject to yͤ Law for us, doeth celebrate yͤ Paſſeover according to the Law: and therewithall by a miracle ſheweth, that notwithſtanding he in yͤ fleſh ſhall ſtraightway ſuffer, yet that hee is God.

[b] *That is, upon which day, and at the evening of the ſame day, which was the beginning of the fifteenth, Looke Matth. 26. 17.*

[c] *They uſed to ſacrifice.*

[d] *This is ſpoken thus, by the figure Metonymia, which is uſuall in Sacraments, and by the Paſſeover is meant the Paſchall lambe.*

13 Then he ſent forth two of his diſciples, and ſaid unto them, Go ye into the citie, and there ſhall a man meet you, bearing a pitcher of water: follow him.

14 And whitherſoever he goeth in, ſay ye to the goodman of the houſe, the Maſter ſaith, Where is the lodging where I ſhall eat the Paſſeover with my Diſciples?

15 And he will ſhew you an [e] upper chamber *which is* large, trimmed and prepared, there make it ready for us.

[e] *The Greeke word ſignifieth, that part of the houſe that is higheſt from the ground, to what uſe ſoever it be put, but becauſe they uſed to ſup in that part of the houſe, they called it a ſupping chamber.*

16 So his diſciples went forth, and came to the city, and found as he had ſaid unto them, and made ready the Paſſeover.

17 ¶ And at Even he came with the twelve.

18 * [7] And as they ſat at table and did eat, Jeſus ſaid, Verely I ſay unto you, that one of you ſhall betray me, which eateth with me.

* *Pſal.* 41. 10. *Matth.* 26. 20, 23. *Luke* 22. 14. *Iohn* 13. 18, 21.

[7] The figure of the law which is by and by to be fulfilled, is abrogated: & in place thereof are put figures of the new covenant anſwerable unto them, which ſhall continue to the worlds end.

19 Then they began to be ſorrowfull, and to ſay to him one by one, Is it I? and another, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve that [f] dippeth with me in the platter.

[f] *That uſeth to eat meat with me.*

21 Truly the Sonne of man goeth his way, as it is written of him: * but wo *be* to that man, by whom the Sonne of man is betrayed: it had been good for that man, if he had never been born.

* *Acts* 1. 16.

22 * And as they did eat, Jeſus took the bread, and when he had given thanks, he brake it, and gave it to them, and ſaid, Take, eat, this is my body.

* *Matth.* 26. 26. 1 *Cor.* 11. 24.

23 Alſo he took the cup, and when he had given thanks, gave it to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of that new Teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine untill that day, that I drink it new in the Kingdome of God.

26 And when they had ſung a Pſalme, they went out to the mount of Olives.

* *Iohn* 16. 23.

27 ¶ *[8] Then Jeſus ſaid unto them, All ye ſhall be offended by me this night: for it is written, * I will ſmite the Shepheard, and the ſheep ſhall be ſcattered.

[8] Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will never forſake them.

* *Zech.* 13. 7.

28 But after that I am riſen, I will go into * Galile before you.

* *Chap.* 16. 7.

29 [9] And Peter ſaid unto him, Although all

[9] Here is ſet forth in an excellent perſon, a moſt ſorrowfull example mans raſhneſſe weakneſſe.

all men ſhould be offended at thee, yet would not I.

30 Then Jeſus ſaid unto him, Verely I ſay unto thee, this day, *even* in this night, before the Cock crow twice, thou ſhalt deny me thrice.

31 But he ſaid [g] more earneſtly, If I ſhould die with thee, I will not denie thee: likewiſe alſo ſaid they all.

32 ¶ * [10] After, they came into a place named Gethſemane: then he ſaid to his Diſciples, Sit ye here, till I have prayed.

33 And he took with him, Peter, and James, and John, and he began to be troubled, and in great heavineſſe,

34 And ſaid unto them, My ſoul is very heavie, *even* unto the death: tary here, and watch.

35 So he went forward a little, and fell down on the ground, and prayed, that if it were poſſible, that houre might paſſe from him.

36 And he ſaid, [h] Abba, Father, all things are poſſible unto thee: take away this cup from me: nevertheleſſe not that I will, but that thou wilt, *be done*.

37 [11] Then he came, and found them ſleeping, and ſaid to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into temptation: the ſpirit indeed is ready, but the fleſh is weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And he returned, and found them aſleep again: for their eyes were heauy: neither knew they what they ſhould anſwer him.

41 And he came the third time, and ſaid unto them, Sleep henceforth, and take your reſt: it is enough: the houre is come: Behold, the Son of man is delivered into the hands of ſinners.

42 Riſe up: let us go: lo, he that betrayeth me, is at hand.

43 * [12] And immediately while he yet ſpake, came Judas that was one of the twelve, and with him a great multitude with ſwords and ſtaves from the high Prieſts, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, he it is: take him and leade him away [i] ſafely.

45 And aſſoon as he was come, he went ſtraightway to him, and ſaid, Hail Maſter, and kiſſed him.

46 Then they laid their hands on him, and took him.

47 And [k] one of them that ſtood by, drew out a ſword, and ſmote a ſervant of the high Prieſt, and cut off his eare.

48 And Jeſus anſwered and ſaid to them, Ye be come out as againſt a thief with ſwords and with ſtaves, to take me.

49 I was daily with you teaching in the Temple, and ye took me not: but *this is done* that the Scriptures ſhould be fulfilled.

50 Then they [l] all forſook him, and fled.

51 [13] And there followed him a certain young man, clothed in [m] linnen upon his bare *body*, and the young men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Jeſus away to the high Prieſt, and to him came [n] together all the high Prieſts, and the Elders, & the Scribes.

54 And Peter followed him afarre off even unto the hall of the high Prieſt, and ſate with the ſervants, and warmed *himſelf* at the fire.

55 [14] And the * high Prieſts, and all the Councill ſought for witneſſe againſt Jeſus, to put him to death, but found none.

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 Then there aroſe certaine, and bare falſe witneſſe againſt him, ſaying,

58 We heard him ſay, * I will deſtroy this Temple made with hands, and within three daies I will build another, made without hands.

59 But their witneſſe yet agreed not together.

60 Then the high Prieſt ſtood up amongſt them, and asked Jeſus, ſaying, Anſwereſt thou nothing? What is the matter that theſe beare witneſſe againſt thee?

61 But he held his peace, and anſwered nothing. Again the high Prieſt asked him, and ſaid unto him, Art thou that Chriſt the Sonne of the [o] Bleſſed?

62 And Jeſus ſaid, I am *he*, * and ye ſhall ſee the Sonne of man ſit at the right hand of the power *of God*, and come in the clouds of heaven.

63 Then the high Prieſt rent his clothes, and ſaid, What have we any more need of witneſſes?

64 Ye have heard the blaſphemie: what think ye? And they all condemned him to be worthy of death.

65 [15] And ſome began to ſpit at him, and to cover his face, and to beat him with fiſts, and to ſay unto him, Propheſie. And the ſergeants ſmote him with *their* rods.

66 * [16] And as Peter was beneath in the hall, there came one of the maides of the high Prieſt.

67 And when ſhe ſaw Peter warming *himſelf*, ſhe looked on him, and ſaid, Thou waſt alſo with Jeſus of Nazareth.

68 But he denied it, ſaying, I know him not, neither wote I what thou ſayeſt. Then he went out into the porch, and the Cock crew.

G 69 * Then

[g] *That doubling of words ſetteth out more plainly Peters vehement affirmation.*

* *Matth. 26.36.* Luke 22. 39.

[10] Chriſt ſuffering for us, in that fleſh which he took upon him for our ſakes, the moſt horrible terrours of the curſe of God, receiveth the cup at his fathers hands, which he, being iuſt, doth ſtraightway drink off for the uniuſt.

[h] *This doubling of the word, was uſed in thoſe dayes when their languages were ſo mixed together: for this word, Abba, is a Syrian word.*

[11] An horrible example of ſluggiſhneſſe of men, even in the diſciples whom Chriſt had choſen.

* *Matth. 26.47.* Luke 22. 47. Iohn 18. 3.

[12] As men did willingly ſpoil God their Creator of his praiſe, in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruine, is forſaken of his own, and betrayed by one of his familiars, as a thief, that the puniſhment might be agreeable to the ſin, and we who are very traytors, forſakers, and ſacrilegers, might be delivered out of the devils ſnare.

[i] *So diligently, that he eſcape not out of your hands.*

[k] *That is, Peter.*

[l] *All his diſciples.*

[13] Under pretence of godlineſſe, all things are lawfull to ſuch as do violence againſt Chriſt.

[m] *VVhich he caſt about him, when he hearing that ſturre in the night, ſuddenly ran forth: whereby we may underſtand with how great licentiouſneſſe theſe villaines violently ſet upon him.*

* *Matth. 26, 57. Luke 22. 54. Iohn 18, 24.*

[n] *The higheſt Councell was aſſembled, becauſe Chriſt was accuſed as a blaſphemer, and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the Prieſts, to enforce Pilate by that meanes to condemne him.*

[14] Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at length, for confeſſing God to be his father, condemned of impiety before the high Prieſts: that we, who denied God, and were indeed wicked, might be quit before God.

* *Matth 26. 59.*

* *Iohn 2. 19.*

[o] *Of God who is moſt worthy of all praiſe.*

* *Matth. 24. 39.*

[15] Chriſt ſuffering all kind of reproch for our ſakes, getteth everlaſting glory to them that beleeve in him.

* *Matth. 26. 69. Luke 22. 55. Iohn 18. 25.*

[16] An heauy example of the frailneſſe of man, together with a moſt comfortable example of the mercie of God, who giveth the ſpirit of repentance and faith to his elect.

69 * Then [p] a maid ſaw him againe, and began to ſay to them that ſtood by, This is *one* of them.

70 But he denied it againe: and anon after, they that ſtood by, ſaid againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy ſpeach is like.

71 And he began to curſe and ſweare, *ſaying*, I know not this man of whom ye ſpeak.

72 *Then the ſecond time the cock crew, and Peter remembred the word that Ieſus had ſaid unto him, Before the cock crow twiſe, thou ſhalt denie me thriſe, and weighing that with himſelfe, he wept.

CHAP. XV.

1 Of the things that Chriſt ſuffered under Pilate. 11 Barabbas is preferred before Chriſt. 15 Pilate delivereth Chriſt to be crucified. 17 Hee is crowned with thornes. 19 They ſpit on him and mocke him. 21 Simon of Cyrene carieth Chriſts croſſe. 27 Chriſt is crucified betweene two theeves. 29 He is railed at. 37 He giveth up the ghoſt. 43 Ioſeph burieth him.

AND * [1] anon in the dawning, the high Prieſts, held a Councill with the Elders, and the Scribes, and the whole Councill, and bound Ieſus, and led him away, and [a] delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he anſwered, and ſaid unto him, Thou ſayeſt it.

3 And the high Prieſts accuſed him of many things.

4 * Wherefore Pilate asked him againe, ſaying, Anſwereſt thou nothing? behold how many things they witnes againſt thee.

5 But Jeſus anſwered no more at all, ſo that Pilate marveiled.

6 Now at the feaſt, Pilate [b] did deliver a priſoner unto them, whomſoever they would deſire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made inſurrection, who in the inſurrection had committed murther.

8 And the people cried aloud, and began to *deſire that he would doe* as he had ever done unto them.

9 Then Pilate anſwered them, and ſaid, Wil ye that I let looſe unto you the King of the Iewes?

10 For hee knew that the high Prieſts had delivered him of envie.

11 But the high Prieſts had moved the people *to deſire* that he would rather deliver Barabbas unto them.

12 And Pilate anſwered, and ſaid againe unto them, What will ye then that I doe *with him*, whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate ſaid unto them, But what evill hath he done? and they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and delivered Ieſus, when he had ſcourged him, that hee might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes, and put it about *his head*.

18 And began to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reede, and ſpat upon him, and bowed the knees, *and* did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

21 * And they [3] compelled one that paſſed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 *[4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* ſculles.

23 And they gave him to drinke wine mingled with mirrhe: but he received it not.

24 *[5] And when they had crucified him, they parted his garments, caſting lots for them what every man ſhould have.

25 And it was the third houre, when they crucified him.

26 And the title of his cauſe was written aboue, THAT KING OF THE IEVVES.

27 They crucified alſo with him two theeves, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which ſaith, * And hee was counted among the wicked,

29 And they that went by, railed on him, wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes,

30 Save they ſelfe, and come downe from the croſſe.

31 Likewiſe alſo even the high Prieſts mocking, ſaid among themſelves with the Scribes, He ſaved other men, himſelfe hee cannot ſave,

32 Let Chriſt the King of Iſrael now come downe from the Croſſe, that we may ſee and beleeve. They alſo that were crucified with him, reviled him.

33 ¶ Now when the ſixt houre was come, [6] darkeneſſe aroſe over [c] all the land untill the ninth houre.

34 And at the [7] ninth houre, Ieſus cried

* Matth. 26.71. Luke 22.58.

[p] *If we compare the Euangeliſts diligemly together, we ſhall perceive that Peter was knowen of many through the maidens report: yea, and in Luke when the ſecond deniall is ſpoken of, there is a man ſervant mentioned, and not a maid.*

* Matth. 26. 75. iohn. 13.38.

* Matth. 27.1. Luke 22.66. iohn. 18. 19.

[1] Chriſt being bound before the judgement ſeat of an earthly Iudge, in open aſſembly is condemned as guiltie unto the death of the croſſe, not for his owne ſinnes, (as appeareth by the Iudges own words) but for all ours, that wee moſt guilty creatures being delivered from the guiltineſſe of our ſinnes, might be quitted before the judgement ſeat of God, even in open aſſembly of the Angels.

[a] *It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Hered the great, and afterward by the Romanes, about fortie yeares before the deſtruction of the Temple, and therefore they deliver Ieſus to Pilate.*

* Matth. 27. 12. Luke.23.3. iohn 18. 35.

[b] *Vſed to deliver.*

[2] Chriſt going about to take away the ſinnes of men, who went about to uſurpe the throne of God himſelfe, is condemned as one that hunted after the kingdome, and mocked with a falſe ſhew of a kingdome, that wee on the other ſide, who ſhall indeed be eternal kings, might receive the crowne of glory at Gods owne hand.

* Matth. 27. 32. luke.23.26.

[3] The rage of the wicked hath no meaſure, but in the meane ſeaſon, even the weakneſſe of Chriſt, being in paine under the heavie burden of the croſſe, doeth manifeſtly ſhewe that a lamb is led to be ſacrificed.

* Matth. 27.33. luke 23.33. iohn 19. 17.

[4] Chriſt is led out of the walles of the earthly Hieruſalem, into a foule place of dead mens carkaſes, as a man moſt unclean, not touching himſelf, but touching our ſinnes, which were laid upon him, to the end that we being made cleane by his blood, might be brought into the heavenly Sanctuarie.

* Luke 23.34.

[5] Chriſt hangeth naked upon the croſſe, and as the wickedeſt caitife that ever was, moſt vilely reproved: that we being clothed with his righreouſneſſe, and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken up nto heaven

* Eſai 53. 12.

* Iohn 2. 19.

[6] How angry God was againſt our ſinnes, which he puniſhed in our ſuretie, his ſonne, it appeareth by this horrible darkneſſe.

[c] *By this word Land, he meaneth Paleſtina: ſo that the ſtrangeneſſe of the wonder, is ſo much the more ſet forth in that, that at the feaſt of the Paſſeover, & in the full moone, when the Sunne ſhined over all the reſt of the world, and at mid day, that corner of the world, wherein ſo wicked an acte was committed, was overcoverd with moſt groſſe darkneſſe.*

[7] Chriſt ſtriving mightily with Satan, with ſinne, and with death, all three armed with the horrible curſe of God, grievouſly tormented in body hanging upon the croſſe, and in ſoule plunged in ye depth of hell, yet he riddeth himſelfe, crying with a mighty voyce: and notwithſtanding the wound which he received of death, in that he died, yet by ſmiting, both things above, and things beneath, by renting of the vaile of the Temple, and by the Teſtimony wrung out of them which murdered him, he ſheweth evidently unto the reſt of his enemies which are as yet obſtinate, and mocke at him, that hee ſhallbee knowen out of hand to be conquerour and Lord of all.

with a loud voice, ſaying, Eloi, Eloi, lamma-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36 And one ranne and filled a *ſpunge full of vineger, and put it on a reede, & gave him to drink, ſaying, Let him alone: let us ſee if Elias will come, and take him down.

37 And Jeſus cryed with a loud voice, and gave up the Ghoſt.

38 And the vail of the Temple was rent in twain, from the top to the bottome.

39 Now when the Centurion, which ſtood over againſt him, ſaw that he thus crying gave up the ghoſt, he ſaid, Truely this man was the Sonne of God.

40 ¶ [8] There were alſo women, which beheld afarre off, among whom was Mary Magdalene, and Mary the mother of James the leſſe, and of Joſes, and Salome,

8 Chriſt to the great ſhame of men which forſook the Lord, choſe women for his witneſſes, which beheld all this whole action.

41 Which alſo when he was in Galilee, *followed him, and miniſtred unto him, and many other women which came up with him unto Jeruſalem.

* *Luke* 8. 2.

42 *And now when the night was come (becauſe it was the day of preparation that is before the Sabbath)

* *Matth.* 27. 57.

43 *Joſeph of Arimathea, an [d] honourable counſeller, which alſo looked for the kingdome of God, came, and went in [e] boldly unto Pilate, and asked the body of Jeſus.

* *Luke* 23. 50. *Iohn* 19. 38.

d A man of great authoritie, of the Councell of the Sanhedrin, or elſe taken into counſell by Pilate.

e If we conſider what danger Ioſeph caſt himſelf into, we ſhall perceive how bold he was.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had been any while dead.

45 And when he knew *the truth* of the Centurion, he gave the body to Joſeph:

46 Who bought a linnen cloth, and took him down, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rock, and rolled a ſtone unto the doore of the ſepulchre:

47 And Mary Magdalene, and Mary Joſes *mother*, beheld where he ſhould be laid.

CHAP. XVI.

1 Of Chriſts reſurrection. 9 He appeareth to Mary Magdalene, and others. 15 He ſendeth his Apoſtles to preach. 19 His aſcenſion.

AND * when the Sabbath day was paſt, Mary Magdalene, and Mary the *mother* of James and Salome, bought ſweet oyntments, that they might come and anoint him.

* *Luke* 24. 1. *Iohn* 20. 1.

2 Therefore early in the morning, the firſt day of the week, they came unto the ſepulchre, when the Sun was now riſen.

3 And they ſaid one to another, Who ſhall rolle us away the ſtone from the doore of the ſepulchre?

4 And when they [a] looked, they ſaw that the ſtone was rolled away (for it was a very great one)

a When they caſt their eyes towards the ſepulchre.

5 * So they went into the [b] ſepulchre, and ſaw a young man ſitting at the right ſide clothed in a long white robe: and they were ſore troubled.

* *Matth.* 28. 1. *Iohn* 20. 12.

b Into the cave: wherein the ſepulchre was cut out.

6 But he ſaid unto them, Be not ſo troubled: ye ſeek Jeſus of Nazareth, which hath been crucified: he is riſen, he is not here: behold the place where they put him.

7 But go your way, and tell his Diſciples, and Peter, that he will go before you into Galilee: there ſhall ye ſee him, *as he ſaid unto you.

* *Chap.* 14. 28. *Matth.* 26. 32.

8 And they went out quickly, and fled from the ſepulchre: for they trembled and were amazed: neither ſaid they any thing to any man: for they were afraid.

9 ¶ [1] And when Jeſus was riſen again, early the firſt day of the week, he appeared firſt to Mary Magdalene, *out of whom he had caſt ſeven devils.

1 Chriſt himſelf appeareth to Mary Magdalene, to upbraid the Diſciples incredulitie.

* *Iohn* 20. 16. *Luke* 8. 2.

10 And ſhe went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they beleeved it not.

12 ¶ * [2] After that, he appeared unto two of them in another form, as they walked and went into the countrey.

* *Luke* 24. 13.

2 Chriſt appeareth to two other Diſciples, and at length to the eleven.

13 And they went, and told it to the remnant, neither beleeved they them.

14 ¶ * [c] Finally, he appeared unto the eleven as they ſat together, and reproched them for their unbelief and hardneſſe of heart, becauſe they beleeved not them which had ſeen him, being riſen up again.

* *Luke* 24. 36. *Iohn* 20. 19.

c The Evangeliſt conſidered not the order of the time, but the courſe of his hiſtorie, which he divided into three parts: The firſt ſheweth, how he appeared to the women, the ſecond to his Diſciples, the third to his Apoſtles, and therefore he ſaith finally.

15 [3] And he ſaid unto them, *Go ye into all the world, and preach the Goſpel to [d] every creature.

3 The Apoſtles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to miniſter the Sacraments, which Chriſt hath inſtituted, having beſides power to do miracles.

* *Matth.* 28 19.

d Not to the Iewes onely, nor in Iudea onely, but to all men, and every where: and ſo muſt all the Apoſtles do.

16 He that ſhall beleeve and be baptized, ſhall be ſaved: *but he that will not beleeve, ſhall he damned.

* *Iohn* 12. 48.

17 And theſe tokens ſhall follow them that beleeve, *In my Name they ſhall caſt out devils, and *ſhall ſpeak with new [e] tongues.

* *Acts* 16. 18.

* *Acts* 2. 4. and 10. 46.

e Strange tongues, ſuch as they knew not before.

18 *And they ſhall take away ſerpents, and if they drink any deadly drink, it ſhall not hurt them: *they ſhall lay their hands on the ſick, and they ſhall recover.

* *Acts* 28. 5.

* *Acts* 28. 8.

19 * [4] So after the Lord had ſpoken unto them, he was received into heaven, and ſate at the right hand of God.

* *Luke* 24. 51.

4 Chriſt having accompliſhed his office on earth, aſcendeth into heaven, from whence (the doctrine of his Apoſtles being confirmed with ſignes) he will govern his Church, unto the worlds end.

20 And they went forth, and preached every where. And the Lord *wrought with them, and confirmed [f] the word with ſignes that followed. Amen.

* *Heb.* 2. 4.

f To wit, the doctrine: therefore doctrine muſt go before, and ſignes muſt follow after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO St. LUKE.

Chap. I.

1 Lukes preface. 5 Zacharias and Elizabeth. 15 What an one Iohn ſhould be. 20 Zacharias ſtricken dumbe, for his incredulitie. 26 The Angel ſaluteth Mary, and foretelleth Chriſts nativitie. 39 Mary viſiteth Elizabeth. 46 Maries ſong. 68 The ſong of Zacharias, ſhewiug that the promiſed Chriſt is come. 76 The office of Iohn.

Foraſmuch as [1] many have [a] taken in hand to ſet forth the ſtory of thoſe things, whereof we are fully perſwaded,

2 · [b] As they have delivered them unto us, which from the beginning ſaw them their ſelves, and were miniſters of the word,

3 It ſeemed good alſo to me ([c] moſt noble Theophilus) aſſoon as I had ſearched out perfectly all things [d] from the beginning, to write unto thee thereof from point to point,

4 That thou mighteſt [e] acknowledge the certaintie of thoſe things, whereof thou haſt been inſtructed.

5 In [2] the [f] time of [g] Herod King of Judea, there *was* a certain Prieſt named Zacharias, of the * [h] courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6 Both were [i] juſt before God, and [k] walked in all the [l] commandments and ordinances of the Lord, [m] without reproof.

7 And they had no childe, becauſe that Elizabeth was barren: and both were well ſtricken in age,

8 And it came to paſſe, as he executed the Prieſts office before God, as his courſe came in order,

9 * According to the cuſtome of the Prieſts office, his lot was to burn incenſe, when he went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incenſe was burning.

11 Then appeared unto him an Angel of the Lord ſtanding at the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the Angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife ſhall bear thee a ſonne, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his birth.

15 For he ſhall be great in the [o] ſight of the Lord, and ſhall neither drink wine, nor [p] ſtrong drink: and he ſhall be filled with the holy Ghoſt, even from his mothers wombe.

16 * And many of the children of Iſrael ſhall he [q] turn to the Lord their God.

17 * For he ſhall go before [r] him, [ſ] in the ſpirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the diſobedient to the [v] wiſdome of the juſt men, to make ready a people prepared for the Lord.

18 Then Zacharias ſaid unto the Angel, Whereby ſhall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel anſwered, and ſaid unto him, I am Gabriel [x] that ſtand in the preſence of God, and am ſent to ſpeak unto thee, & to ſhew thee theſe good tidings.

20 And behold, thou ſhalt be dumbe, and not be able to ſpeak, untill the day that theſe things be done, becauſe thou beleevedſt not my words, which ſhall be fulfilled in their ſeaſon.

21 Now the people waited for Zacharias, and marveiled that he taried ſo long in the Temple.

22 And when he came out, he could not ſpeak unto them: then they perceived that he had ſeen a viſion in the Temple: for he made ſignes unto them, and remained dumbe.

23 And it came to paſſe, when the dayes of his office were fulfilled, that he departed to his own houſe.

24 And after thoſe dayes, his wife Elizabeth conceived, and hid her ſelf five moneths, ſaying,

25 Thus hath the Lord dealt with me,

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[1] Luke commendeth the witneſſes that ſaw this hiſtorie.

[a] *Many took it in hand, but did not perform: Luke wrote his Goſpel before Matthew and Mark.*

[b] *Luke was not an eye-witneſſe, and therefore it was not he, to whom the Lord apeared, when Cleopas ſaw him: and he was taught not onely by Paul, but by others of the Apoſtles alſo.*

[c] *That is, moſt mighty, & therefore Theophilus was a very honourable man, and in place of great dignitie.*

[d] *Luke began his Goſpel a great deal further off, then the other did.*

[e] *Have fuller knowledge of thoſe things, which before thou kneweſt but meanly.*

[2] Iohn who was another Elias, and appointed to be the herault of Chriſt, coming of the ſtocke of Aaron, and of two famous and blameleſſe parents, hath ſhewed in his conception, which was againſt the courſe of nature, a double miracle, to the end, that men ſhould be more readily ſtirred up to the hearing of his preaching, according to the forewarning of the Prophets.

[f] *VVord for word, in the dayes: ſo ſpeak the Hebrewes, giving us to underſtand, how ſhort and frail a thing the power of princes is.*

[g] *Herod the great.*

* *1 Chron. 24. 1.*

[h] *For the poſteritie of Aaron was divided into courſes*

[i] *The true mark of righteouſneſſe is, to be liked and allowed of in the iudgement of God.*

[k] *Lived, ſo ſpeak the Hebrews; for our life is as a way, wherein we muſt walk, untill we come to the mark.*

[l] *In all the morall and ceremoniall law.*

[m] *VVhom no man could iuſtly reprove: now ſo it is, that the fruits of iuſtification are ſet forth here, and not the cauſe, which is faith onely, and nothing elſe.*

* *Exod. 30. 7.*

[n] *The Temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are ſaid to be without, in the Temple.*

* *Levit. 16. 17.*

[o] *So ſpeak the Hebrews, when is ſignified a rare kinde of excellency: ſo it is ſaid of Nimrod, Gen. 10. 9. He was a valiant hunter before God.*

[p] *Any drink that may make drunken.*

* *Malac. 4.5.*

[q] *Shall be a means to bring many to repentance, and turn themſelves to the Lord, from whom they fell.*

* *Matth. 11.14.*

[r] *As they uſe to go before kings, and when you ſee them, you know the king is not farre off.*

[ſ] *This is ſpoken by the figure Metonymia, taking the Spirit, for the gift of the Spirit, as you would ſay, the cauſe, for that which cometh of the cauſe.*

[t] *By the figure Synecdoche, he ſheweth that he ſhall take away all kindes of enmities, which uſe to breed great troubles and turmoiles amongſt men.*

[v] *VViſdome and goodneſſe are two of the chiefeſt cauſes, which make men to reverence and honour their fathers.*

[x] *That appear, for ſo the Hebrews uſe this word (to ſtand) meaning, that they are ready to do his commandment.*

in the dayes wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ [3] And in the ſixt moneth, the Angel Gabriel was ſent from God unto a citie of Galile, named Nazareth,

27 * To a virgin affianced to a man whoſe name *was* Ioſeph, of the [y] houſe of David, and the virgins name *was* Mary.

28 And the Angel went in unto her, and ſaid, Haile thou *that art* [z] freely beloved: the Lord *is* with thee: [a] bleſſed *art* thou among women.

29 And when ſhe ſaw *him*, ſhe was [b] troubled at his ſaying, and thought what manner of ſalutation that ſhould be.

30 Then the Angel ſaid unto her, Feare not, Marie: for thou haſt found [c] favour with God.

31 * For loe, thou ſhalt conceive in thy wombe, and beare a ſonne, * and ſhalt call his name IESVS,

32 He ſhall be great, and ſhall be [d] called the Sonne of the moſt High, and the Lord God ſhall give unto him the throne of his father David.

33 * And he ſhall reigne over the houſe of Jacob for ever, and of his kingdome ſhall be none end.

34 Then ſaid Mary unto the Angel, [e] How ſhall this be, ſeeing [f] I know not man?

35 And the Angel anſwered, and ſaid unto her, The holy Ghoſt [g] ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee: therefore alſo that [h] holy thing which ſhall be borne of thee, ſhall be [i] called the Sonne of God.

36 And behold, thy [k] couſin Elizabeth, ſhe hath alſo conceived a ſonne in her olde age: and this is her [l] ſixt moneth, which was called barren.

37 For with God ſhall nothing be unpoſſible.

38 Then Mary ſaid, Behold the ſervant of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 ¶ [4] And Mary aroſe in thoſe dayes, and went into the [m] hill *countrey* with haſte to a [n] citie of Iuda.

40 And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41 And it came to paſſe, as Elizabeth, heard the ſalutation of Mary, the babe [o] ſprang in her belly, and Elizabeth was filled with the holy Ghoſt.

42 And ſhe cried with a loud voyce, and ſaid, Bleſſed art thou among women, becauſe [p] the fruit of thy wombe is bleſſed.

[3] The Angel ſerving the Lord which ſhould bee borne, is ſent to the virgin Mary, in whom the Sonne of the moſt High, promiſed to David, is conceived by the vertue of the holy Goſt.

* *Matth.* 1.18.

[y] *As much is to be ſaid of Mary, otherwiſe Chriſt had not been of the ſtocke, nor the ſonne of David.*

[z] *It might be rendred word for word, full of favour and grace, and he ſheweth ſtraight after, laying out plainely unto us, what that favour is, in that he ſaith, the Lord is with thee.*

[a] *Of God.*

[b] *Mooved at the ſtrangeneſſe of the matter.*

[c] *So ſpake the Hebrewes, ſaying that men have found favour, which are in favour.*

* *Eſa.* 7. 14.

* *Chap.* 2.21. *mat.* 1.21.

[d] *He ſhal be declared ſo to be, for he was the Sonne of God from everlaſting, but was made manifeſt in the fleſh in his time.*

* *Dan.* 7. 14. 27. *mich.* 4. 7.

[e] *The greatneſſe of the matter cauſeth the virgin to aske this queſtion, not that ſhe diſtruſteth any whit at all, for ſhe asketh onely of the manner of the conceiving, ſo that it is plaine, ſhe beleeved all the reſt.*

[f] *So ſpeake the Hebrewes, ſignifying by this modeſt kind of ſpeach, the company of man and wife together, and this is the meaning of it: how ſhall this be, for ſeeing I ſhall be Chriſt his mother, I am very ſure, I ſhall not know any man: for the godly virgin had learned by the Prophets, that the Meſſias ſhould be borne of a virgin.*

[g] *That is, the holy Ghoſt ſhall cauſe thee to conceive by his mightie power.*

[h] *That pure thing and voide of all ſpot of uncleannes: for he that was to take away ſinne, muſt needs be void of ſinne.*

[i] *Declared and ſhewed to the world to be the Sonne of God.*

[k] *Though Elizabeth were of the tribe of Levi, yet ſhe might be Maries couſin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any Tribe: for the Levites had no portion allotted them, when the land was divided among the people.*

[l] *This is now the ſixt moneth from the time when ſhe conceived.*

[4] Elizabeth being great with child of Iohn, and Mary with Chriſt, by the inſpiration of the holy Ghoſt, doe recioyce each for other.

[m] *VVhich is on the South ſide of Hieruſalem.*

[n] *That is to ſay, Hebron: which was in times paſt called Caritharbe: which was one of the townes that were given to the Levites, in the Tribe of Iuda, and is ſaid to be in the mountaines of Iuda, Ioſh. 14. 15. and 21. 11.*

[o] *This was no ordinarie nor uſuall kind of moving.*

[p] *Chriſt is bleſſed in reſpect of his humanitie.*

43 And whence *commeth* this to me, that the mother of my Lord ſhould come to me?

44 For loe, aſſoone as the voice of thy ſalutation ſounded in mine eares, the babe ſprang in my belly for joy.

45 And bleſſed *is* ſhe that beleeved: for thoſe things ſhal be performed, which were told her from the Lord.

46 [5] Then Mary ſaid, My ſoule magnifieth the Lord,

47 And my ſpirit reioyceh in God my Saviour.

48 For he hath [q] looked on the [r] poore degree of his ſervant: for behold, from henceforth ſhall all ages call me bleſſed,

49 Becauſe he that is mighty, hath done for me great things, and holy *is* his Name.

50 And his mercie *is* from generation to generation on them [ſ] that feare him.

51 * He hath ſhewed ſtrength with his [t] arme: * he hath [v] ſcattered the proud in the [x] imagination of their hearts.

52 * He hath [y] put downe the mighty from *their* ſeates, and exalted them of [z] low degree.

53 * He hath filled the [a] hungry with good things, and ſent away the rich empty.

54 [b] * He hath upholden Iſrael his ſervant to be mindfull of *his* mercie,

55 (* As he hath [c] ſpoken to our fathers, *to wit*, to Abraham, and his ſeed) for ever.

56 ¶ And Mary abode with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ [6] Now Elizabeths time was fulfilled, that ſhe ſhould be delivered, and ſhe brought forth a ſonne.

58 And her neighbours and couſins heard tell how the Lord had ſhewed his great mercie upon her, and they * reioyed with her.

59 And it was ſo that on the eight day they came to circumciſe the babe, and called him Zacharias after the name of his father.

60 But his mother anſwered, and ſaid, Not ſo, but he ſhall be called Iohn.

61 And they ſaid unto her, There is none of thy kinred, that is named with this name.

62 Then they made ſignes to his father, how, he would have him called.

63 So he asked for writing tables, and wrote, ſaying, His name is Iohn, and they marveiled all.

64 And his mouth was opened immediately, and his tongue, † and he ſpake and praiſed God.

65 Then feare came on all them that dwelt neere unto them, and all [d] theſe words were noiſed abroad throughout all the hill *countrey* of Iudea.

66 And all they that heard them, [e] layd *them* up in their hearts, ſaying, What

[5] Chriſt the Redeemer of the afflicted, and revenger of the proud, of long time promiſed to the Fathers, is now at length exhibited indeed.

[q] *Hath freely and graciouſly loved.*

[r] *VVord for word, My baſeneſſe, that is, my baſe eſtate: ſo that the Virgin vanteth not her deſarts, but the grace of God.*

[ſ] *To them that live godly and religiouſly, ſo ſpeake the Ebrews.*

* *Eſai.* 51. 9. *Pſal.* 33. 10.

[t] *This is an heaping up of words mere then needs, which the Ebrewes uſe very much, and the arme is taken for ſtrength.*

* *Eſai.* 29. 15.

[v] *As the wind doth the chaffe.*

[x] *He hath ſcattered them, and the imagination of their hearts: or by. and through the imagination of their owne hearts: ſo that their wicked counſel turned to their owne deſtruction.*

* 1 *Sam.* 2. 6.

[y] *The mighty and rich men.*

[z] *Such as none account is made of, and are vile in mens eies, which are indeed the poore in ſpirit, that is, ſuch as challenge nothing to themſelves in the ſight of God.*

* *Pſalm.* 34. 10.

[a] *Them that are brought to extreame poverty.*

[b] *He hath holpen up Iſrael with his arm, being cleane caſt down.*

* *Eſai.* 30. 18. *and* 41. 8. *and* 54. 5. *Ier.* 31. 3, 20.

* *Gen.* 17. 19. *and* 22. 17. *Pſal.* 132. 11.

[c] *Promiſed.*

[6] Johns nativitie is ſet out with new miracles.

* *Verſe* 14.

† Was reſtored to his former ſtate, *is* reade in *ſome copies.*

[d] *All this that was ſaid and done.*

[e] *Thought upon them diligently and earneſtly, and as it were printed them in their hearts.*

manner childe ſhall this be! and the [f] hand of the Lord was with him.

67 [7] Then his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath [g] viſited * and [h] redeemed his people,

69 * And hath raiſed up the [i] horn of ſalvation unto us,in the houſe of his ſervant David,

70 * As he ſpake by the mouth of his holy Prophets, which were ſince the world began, *ſaying*,

71 *That he would ſend us* deliverance from our enemies,and from the hands of all that hate us,

72 That he might ſhew mercie towards our fathers, and [k] remember his holy covenant,

73 * *And* the oath which he ſware to our father Abraham,

74 *Which was*, that he would grant unto us,that we being delivered out of the hands of our enemies, ſhould ſerve him without feare,

75 All the dayes of our life, in * holineſſe and righteouſneſſe [l] before him.

76 And thou [m] babe,ſhalt be called the Prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his wayes,

77 *And* to [n] give knowledge of ſalvation unto his people, by the [o] remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby * the [p] day ſpring from an high hath viſited us,

79 To give light to them that ſit in darkneſſe,and in the ſhadow of death, and to guid our feet into the [q] way of peace.

80 And the childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came that he ſhould ſhew himſelf unto Iſrael.

f That is, the preſent favour of God, and a ſingular kinde of vertue appeared in him.

7 John yet ſcarce born, by the authoritie of the holy Ghoſt, is appointed to his office.

g That he hath ſhewd himſelf mindfull of his people, inſomuch that he came down from heaven himſelf to viſit us in perſon,& to redeem us.

* *Chap.* 2. 30.
Matth. 1. 21.

h Hath paid the ranſome, that is to ſay, the price of our redemption.

* *Pſal.* 132. 18.

i This word horn, in the Hebrew tongue ſignifieth might, and it is a metaphore, taken from beaſts, that fight with their horns: And by raiſing up the might of Iſrael, is meant, that the kingdome of Iſrael was defended, and the enemies thereof laid on the ground, even then when the ſtrength of Iſrael ſeemed to be utterly decayed.

* *Ier.* 23.6.
and 30. 10.

k Declare indeed that he was mindfull

* *Gen.* 22. 16.
Ier. 31. 33.
Hebr. 6. 13, 17.
* 1 *Pet.* 1. 15.

l To Gods good liking.

m Though thou be at this preſent never ſo little.

n Open the way.

o Forgiveneſſe of ſinnes is the meanes whereby God ſaveth us, Rom. 4. 7.

* *Zach.* 3. 8.
and 6. 12.
Mal. 4. 2.

p Or, budde, or branch, he alludeth unto the places in Ierem. 23. 5. *Zach.* 3. 8. *and* 6. 12. *and he is called a budde from on high, that is, ſent from God unto us, and not as other buds which bud out of the earth.*

q Into the way which leadeth us to true happineſſe.

Chap. II.

1 Auguſtus Ceſar taxeth all the world. 7 Chriſt is born. 13 The Angels ſong. 21 Chriſt is circumciſed. 22 Mary purified. 28 Simeon taketh Chriſt in his armes. 29 His ſong. 36 Anna the Propheteſſe. 40 The child Chriſt. 46 Ieſus diſputeth with the doctours.

ANd [1] it came to paſſe in thoſe dayes, that there came a decree from Auguſtus Ceſar, that all the [a] world ſhould be [b] taxed.

2 (This firſt taxing was made when Cyrenius was governour of Syria.)

3 Therefore went all to be taxed,every man to his own citie.

4 And Joſeph alſo went up from Galile out of a citie called Nazareth,into Judea, unto the [c] citie of * David, which is called Bethlehem (becauſe he was of the houſe and linage of David,)

5 To be taxed with Mary that was given him to wife, which was with childe.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt begotten ſonne,and wrapped him in ſwadling clothes,and laid him in a cratch, becauſe there was no roome for them in the Inne.

8 ¶ [2] And there were in the ſame countrey ſhepherds, [d] abiding in the field, and keeping watch by night over their flock.

9 And lo, the Angel of the Lord [e] came upon them,and the glory of the Lord ſhone about them, and they were ſore afraid.

10 Then the Angel ſaid unto them, Be not afraid: for behold, I bring you glad tidings of great joy, that ſhall be to all people,

11 *That is*,that unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſigne unto you, Ye ſhal find the babe ſwadled,&laid in a cratch

13 And ſtraightway there was with the Angel [f] a multitude of heavenly ſouldiers, prayſing God, and ſaying,

14 Glory *be* to God in the high *heavens*, and peace in earth,and towards men [g] good will.

15 And it came to paſſe, when the Angels were gone away from them into heaven, that the ſhepherds ſaid one to another, Let us go then unto Beth-leem,and ſee this thing that is come to paſſe, which the Lord hath ſhewed unto us.

16 So they came with haſte,and found both Mary and Joſeph, and the babe laid in the cratch.

17 And when they had ſeen it, they publiſhed abroad the thing, that was told them of that childe.

18 And all that heard it, wondered at the things that were told them of the ſhepherds.

19 But Mary kept all thoſe ſayings, and pondred *them* in her heart.

20 And the ſhepherds returned glorifying and prayſing God, for all that they had heard and ſeen, as it was ſpoken unto them.

21 ¶ * [3] And when the eight dayes were accompliſhed, that they would circumciſe the childe, his name was called * Jeſus, which was named of the Angel, before he was conceived in the wombe.

22 * [4] And

1 Chriſt the ſonne of God, taking upon him the form of a ſervant, & making himſelf of no reputatiō, is poorely born in a ſtable: and by the meanes of Auguſtus the mightieſt prince in the world, (thinking nothing leſſe) hath his cradle prepared in Bethleem, as the Prophets forewarned.

c VVhich David was born, & brought up in.

* *Iohn* 7. 42.

2 The Angels thēſelves declare to poore ſhepherds (nothing regarding the pride of yͤ mighty) the Godhead and office of the childe lying in the crib.

d Lodging without doores and open in the aire.

e Came ſuddenly upon them, when they thought of no ſuch matter.

f VVhole armies of Angels, which compaſſe the Maieſtie of God round about, as it were ſouldiers.

g Gods ready, good, infinite, and gracious favour towards men.

* *Gen.* 17. 12.
Levit. 12. 3.
Iohn 7. 22.

3 Chriſt the head of the Church, made ſubject to yͤ Law, to deliver us from the curſe of the Law (as the name of Jeſus doth well declare) being circumciſed, doth ratifie and ſeale in his own fleſh the circumciſion of the fathers.

* *Chap.* 1. 31.
Matth. 1. 21.

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a So farre as the empire of the Romanes did ſtretch. *b That is. the inhabitants of every citie ſhould have their names taken, and their goods rated at a certain value, that the Emperour might underſtand how rich every countrey, citie, family, and houſe was.*

22 *[4] And when the dayes of[h] her purification after the Law of Moſes were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord,

23 (As it is written in the Law of the Lord, * Every man childe that *firſt* openeth the wombe, ſhall be called holy to the Lord.)

24 And to give an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two young pigeons.

25 [5] And behold, there was a man in Hieruſalem, whoſe name was Simeon: this man *was* juſt, and feared God, and waited for the conſolation of Iſrael, and the [i] holy Ghoſt was upon him.

26 And it was declared to him from God by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen that Anointed of the Lord.

27 And he came by *the motion* of the Spirit into the Temple, and when the [k] parents brought in the babe Jeſus, to do for him after the cuſtome of the Law,

28 Then he took him in his armes, and praiſed God, and ſaid,

29 Lord, now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word,

30 For [n] mine eyes have ſeen thy [o] ſalvation,

31 Which thou haſt prepared [p] before the face of all people,

32 A light to be revealed unto the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things, which were ſpoken touching him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *childe* is [q] appointed for the *[r] fall and riſing again of many in Iſrael, and for a [ſ] ſigne which ſhall be ſpoken againſt,

35 (Yea, and a ſword ſhall [t] pierce through thy ſoul) that the thoughts of many hearts may be opened.

36 [6] And there was a Propheteſſe, one Anna the daughter of Phanuel, of the Tribe of Aſer, which was of a great age, after ſhe had lived with an husband ſeven yeares from her virginitie:

37 And ſhe *was* a widow about foureſcore and foure yeares, and went not out of the Temple, but ſerved *God* with faſtings and prayers, night and day.

38 She then comming at the ſame inſtant upon them, confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their own citie Nazareth.

40 And the child grew, & waxed ſtrong in Spirit, [v] and was filled with wiſdome, and the grace of God was with him.

41 ¶ [7] Now his parents went to Jeruſalem every yeare, * at the feaſt of the Paſſeover.

42 And when he was twelve yeare old, and they were come up to Jeruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the child Jeſus remained in Jeruſalem, and Joſeph knew not, nor his mother:

44 But they ſuppoſing that he had been in the company, went a dayes journey, and ſought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned back to Jeruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they found him in the Temple, ſitting in the middes of the doctours, both hearing them, and asking them queſtions:

47 And all that heard him, were aſtonied at his underſtanding and anſwers.

48 [8] So when they ſaw him, they were amazed, and his mother ſaid unto him, Sonne, why haſt thou thus dealt with us? behold, thy father and I have ſought thee with very heavie hearts.

49 Then ſaid he unto them, How is it that ye ſought me? knew ye not that I muſt goe about my fathers buſineſſe?

50 But they underſtood not the word that he ſpake to them.

51 [9] Then he went down with them, and came to Nazareth, and was ſubject to them: and his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdome, and ſtature, and in favour with God and man.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His teſtimonie of Chriſt. 20 Herod putteth him in priſon. 21 Chriſt is baptized. 23 His pedegree.

NOw [1] in the fifteenth yeare of the reigne of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

2 (* When [a] Annas and Caiaphas were the high Prieſts) the word of God came unto John the ſonne of Zacharias in the wilderneſſe.

3 * And he came into all the coaſts about Jordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the book of the ſayings of Eſaias the Prophet, which ſaith, * The voice of him that crieth in the wilderneſſe *is*, Prepare ye the

way

*Levit. 12. 6.

[4] Chriſt upon whom all our ſins were laid, being offered to God according to the law, doth purifie both Mary and us all, in himſelf.

[h] *This is meant for the fulfilling of the Law: for otherwiſe the virgin was not defiled, nor unclean by the birth of this childe.*

* *Exod.* 13. 2. *Num.* 8. 16.

* *Levit.* 12. 6.

[5] Simeon doth openly in the Temple foretell the deafe, of the comming of Meſſias, of the caſting out of the greateſt part of Iſrael, and of the calling of the Gentiles.

[i] *He was endued with the gifts of the holy Ghoſt, & this is ſpoken by the figure Metonymia.*

[k] *Ioſeph and Mary: and ſo he ſpeaketh as it was commonly taken.*

[l] *Letteſt me depart out of this life, to be ioyned to my fathers.*

[m] *As thou promiſedſt me.*

[n] *That is, for I have ſeen with my very eyes: for he ſaw before in minde, as it is ſaid of Abraham. He ſaw my day, and reioyced.*

[o] *That, wherein thy ſalvation is contained.*

[p] *As a ſigne ſet up in an high place, for all men to look upon.*

[q] *Is appointed, and ſet of God for a marke.*

* *Eſai.* 8. 14. *Rom.* 9. 32. 1 *Pet.* 2. 8.

[r] *Fall of the reprobats, which periſh through their own default: and for the riſing of the elect, unto whom God ſhall give faith to beleeve.*

[ſ] *That is, a marke, which all men ſhall ſtrive earneſtly to hit.*

[t] *Shall wound and grieve moſt ſharply.*

[6] Another witnes beſide Simeon, againſt whom no exception may be brought, inviting all men to the receiving of the Meſſias.

[v] *As Chriſt grew up in age, ſo the vertue of his Godhead ſhewed it ſelf more and more.*

[7] The Scribes and Phariſes are ſtirred up to heare the wiſdome of Chriſt in his time, by an extraordinary deed.

* *Deut.* 16. 1.

[8] All duties which we owe to men, as they are not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

[9] Chriſt very man is made like unto us in al things, except ſinne.

[1] Iohn cometh at the time foretold of the Prophets, & layeth the foundation of the Goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſme the effectuall ſigne both of regeneration, & alſo of forgiveneſſe of ſins.

* *Acts* 4. 6.

[a] *Ioſephus calleth him Ananus.*

* *Matth.* 3. 1. *Marke* 1. 4.

* *Eſai.* 40. 3. *Iohn* 1. 23.

way of the Lord: make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and crooked things ſhall be made ſtraight, and the rough waies *ſhall be made* ſmooth.

6 And all fleſh ſhall ſee the ſalvation of God.

* *Matth.* 3. 7.

7 Then ſaid he to the people that were come out to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, and begin not to ſay with your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 Now alſo is the axe laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, ſhall be hewen down, and caſt into the fire.

10 ¶ Then the people asked him, ſaying, What ſhall we do then?

* *Iames* 2. 15.
1 *Iohn* 3. 17.

11 And he anſwered, and ſaid unto them, * He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewiſe.

12 Then came there Publicanes alſo to be baptized, and ſaid unto him, Maſter, what ſhall we do?

[b] *Require no more then that ſumme, that is appointed for the tribute money.*

13 And he ſaid unto them, Require no more then that which is [b] appointed unto you.

14 The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſely, and be content with your [c] wages.

[c] *VVhich was paid them partly in mony, & partly in victuals*

2 If we will rightly, & fruitfully receive the Sacramēts, we muſt neither reſt in the ſignes, neither in him that miniſtereth the ſignes, but lifr up our eyes to Chriſt, who is the authour of the Sacraments and the giver of that which is repreſented by the Sacraments.

15 [2] As the people waited, and all men muſed in their hearts of John, if he were not that Chriſt,

* *Matth.* 3. 11.
Marke 1. 8.
Iohn 1. 26.
Acts 1. 5.
and 8. 4.
and 11. 16.
and 19. 4.

16 John anſwered, and ſaid to them all, * Indeed I baptize you with water, but one ſtronger then I, commeth, whoſe ſhooes latchet I am not worthy to unlooſe: he will baptize you with the holy Ghoſt, and with fire:

3 The Goſpel is the fanne of the world.

17 [3] Whoſe fanne *is* in his hand, and he will make clean his floore, and will gather the wheat into his garner, but the chaffe will he burn up with fire that never ſhall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

* *Matth.* 14. 3.
Marke 6. 17.

4 Johns preaching is confirmed wͭ his death.

19 * [4] But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 He added *yet* this above all, that he ſhut up John in priſon.

* *Matth.* 3. 13.
Marke 1. 9.
Iohn 1. 32.

5 Our Baptiſme is ſanctified in the head of yͤ Church, and Chriſt alſo is pronounced, by the voice of yͤ Father, to be our everlaſting King, Prieſt, and Prophet.

21 * [5] Now it came to paſſe, as all the people were baptized, & that Jeſus was baptized, and did pray, that the heaven was opened:

22 And the holy Ghoſt came down in a bodily ſhape like a dove upon him, and there was a voice from heaven, ſaying, Thou art my beloved ſonne: in thee I am well pleaſed.

6 The ſtock Chriſt accordi to the fleſh, brought by ord even to Adam, a ſo to God, that might appeare, th he onely it wa whom God pro miſed to Abraha and David, and pointed from eve laſting to his Church, which gathered togethe of all ſorts of me

23 ¶ [6] And Jeſus himſelf began to be about thirtie yeares of age, being as men ſuppoſed the ſonne of Joſeph, *which was the ſonne* of Eli,

24 *The ſonne* of Matthat, *the ſonne* of Levi, *the ſonne* of Melchi, *the ſonne* of Janna, *the ſonne* of Joſeph,

25 *The ſonne* of Mattathias, *the ſonne* of Amos, *the ſonne* of Naum, *the ſonne* of Eſli, *the ſonne* of Nagge,

26 *The ſonne* of Maath, *the ſonne* of Mattathias, *the ſonne* of Semei, *the ſonne* of Joſeph, *the ſonne* of Juda,

27 *The ſonne* of Joanna, *the ſonne* of Rheſa, *the ſonne* of Zorobabel, *the ſonne* of Salathiel, *the ſonne* of Neri,

28 *The ſonne* of Melchi, *the ſonne* of Addi, *the ſonne* of Coſam, *the ſonne* of Elmodam, *the ſonne* of Er,

29 ¶ *The ſonne* of Joſe, *the ſonne* of Eliezer, *the ſonne* of Jorim, *the ſonne* of Matthat, *the ſonne* of Levi,

30 *The ſonne* of Simeon, *the ſonne* of Juda, *the ſonne* of Joſeph, *the ſonne* of Jonan, *the ſonne* of Eliacim,

31 *The ſonne* of Melea, *the ſonne* of Mainan, *the ſonne* of Mattatha, *the ſonne* of Nathan, *the ſonne* of David,

32 *The ſonne* of Jeſſe, *the ſonne* of Obed, *the ſonne* of Booz, *the ſonne* of Salmon, *the ſon* of Naaſſon,

33 *The ſonne* of Aminadab, *the ſonne* of Aram, *the ſonne* of Eſrom, *the ſonne* of Phares, *the ſonne* of Juda,

34 *The ſonne* of Jacob *the ſonne* of Iſaac, *the ſonne* of Abraham, *the ſonne* of Thara, *the ſonne* of Nachor,

35 *The ſonne* of Saruch, *the ſonne* of Ragau, *the ſonne* of Phalec, *the ſonne* of Eber, *the ſonne* of Sala,

36 *The ſonne* of Cainan, *the ſonne* of Arphaxad, *the ſonne* of Sem, *the ſonne* of Noe, *the ſonne* of Lamech,

37 *The ſonne* of Mathuſala, *the ſonne* of Enoch, *the ſonne* of Jared, *the ſonne* of Maleleel, *the ſonne* of Cainan,

38 *The ſonne* of Enos, *the ſonne* of Seth, *the ſonne* of Adam, *the ſonne* of God.

CHAP. IV.

2 Of Chriſts temptation, and faſting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his own countrey is contemned. 33 One poſſeſſed of the devill is cured. 38 Peters mother in law healed. 40 and divers ſick perſons are reſtored to health. 41 The devils acknowledge Chriſt.

1 Chriſt being caried away (as it were out of the world) into the deſert, after the faſt of fourty dayes, and the overcoming of Satan thrice, coming as it were ſuddenly from heaven, beginneth his office.

AND [1] Jeſus full of the holy Ghoſt returned from Jordan, and was

ledde

led by that Spirit into the wilderneſſe,

2 *And was *there* fourtie dayes tempted of the devil, and in thoſe dayes he did eat nothing: but when they were ended, he afterward was hungry.

3 [2] Then the devil ſaid unto him, If thou be the ſonne of God, command this ſtone that it be made bread.

4 But Jeſus anſwered him, ſaying, It is written, * That man ſhall not live by bread onely, but by every word of God.

5 Then the devil took him up into an high mountain, and ſhewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the devill ſaid unto him, All this [a] power will I give thee, and the glory of thoſe *kingdoms*: for that is [b] delivered unto me: and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, they ſhall be all [c] thine.

8 But Jeſus anſwered him, and ſaid, Hence from me, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him alone thou ſhalt ſerve.

9 Then he brought him to Jeruſalem, and ſet him on a pinacle of the Temple, and ſaid unto him, If thou be the Sonne of God, caſt thy ſelf down from hence,

10 For it is written, * That he will give his Angels charge over thee to keep thee:

11 And with *their* hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

12 And Jeſus anſwered, and ſaid unto him, It is ſaid, * Thou ſhalt not tempt the Lord thy God.

13 And when the devill had ended all the temptation, he departed from him for a little ſeaſon.

14 ¶ And Jeſus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * [3] And he came to Nazareth where he had been brought up, and (as his cuſtom was) went into the Synagogue on the Sabbath day, and ſtood up to read.

17 And there was delivered unto him the book of the Prophet Eſaias: and when he had [d] opened the book, he found the place, where it was written,

18 * The Spirit of the Lord *is* upon me, becauſe he hath anointed me, that I ſhould preach the Goſpel to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preach deliverance to the captives, and recovering of ſight to the blinde, that I ſhould ſet at libertie them that are bruiſed:

* *Matth.* 4. 1. *Marke* 1. 12.

[2] Chriſt being ſtirred up of Satan, firſt, to diſtruſt in God, ſecondly, to the deſire of riches and honour, and laſtly, to a vain confidence of himſelf, overcommeth him thrice by the word of God.

* *Deut.* 8. 3. *Matth.* 4. 4.

[a] *By this word power, are the kingdomes themſelves meant, which have the power: and ſo it is ſpoken by the figure Metonymia.*

[b] *That is ſure ſo, for he is prince of the world, yet not abſolutely, and as the ſovereign over it, but by ſufferance, and way of intreatie, and therefore he ſaith not true, that he can give it to whom he will.*

[c] *Out of an high place, which had a goodly chāpion countrey underneath it, he ſhewed him the ſituation of all countreys.*

* *Deut.* 6. 13. and 10. 20.

* *Pſal.* 91. 12.

* *Deut.* 6. 16.

* *Matth.* 13. 54. *Marke* 9. 1. *Iohn* 4. 43.

[3] Who Chriſt is, and wherefore he came, he ſheweth out of the Prophet Eſay.

[d] *Their books in thoſe dayes were rolled up as ſcrolls, upon a ruler: and ſo Chriſt unrolled or unfolded it, which is here called opened.*

* *Eſai.* 61. 1.

19 And that I ſhould preach the acceptable yeare of the Lord.

20 And he cloſed the book, and gave it again to the miniſter, and ſat down: and the eyes of all that were in the Synagogue were faſtened on him.

21 Then he began to ſay unto them, This day is the Scripture fulfilled in your eares.

22 [4] And all [e] bare him witneſſe, and [f] wondered at the [g] gracious words, which proceeded out of his mouth, and ſaid, Is not this Joſephs ſonne?

23 Then he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heale thy ſelf: whatſoever we have heard done in Capernaum, do it here likewiſe in thine own countrey.

24 And he ſaid, Verely I ſay unto you, * No Prophet is accepted in his own countrey.

25 But I tell you of a truth, many widows were in Iſrael in the dayes of * Elias, when heaven was ſhut three yeares and ſix moneths, when great famine was throughout all the [h] land:

26 But unto none of them was Elias ſent, ſave into Sarepta, *a city of* Sidon, unto a certain widow.

27 Alſo many lepers were in Iſrael, in the time of * Elizeus the Prophet: yet none of them was made cleane, ſaving Naaman the Syrian.

28 [5] Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the edge of the hill, whereon their citie was built, to caſt him down headlong.

30 But he paſſed through the middes of them, and went his way.

31 ¶ * And came down into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

32 * And they were aſtonied at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man which had a ſpirit of an unclean devill, which cried with a loud voice,

34 [6] Saying, Oh, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know who thou art, *even* the holy One of God.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. Then the devill throwing him in the mids *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they ſpake among themſelves, ſaying, What thing is this? for with authority and power he commandeth the foule ſpirits, and they come out?

[4] Familiarity cauſeth Chriſt to be contemned, and therefore he oftentimes goeth to ſtrangers.

[e] *Approved thoſe things which he ſpake, with common conſent and voice: for this word, witneſſe, ſignifieth in this place, & many other, to allow and approve a thing with open confeſſion.*

[f] *Not onely the doctours, but alſo the common people were preſent at this conference of the Scriptures: and beſides that, their mother tongue was uſed, for elſe how could the people have wondred? Paul appointed the ſame order in the Church at Corinth, as 1 Cor. 14.*

[g] *Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvellouſly unto him, Pſal. 45. 2. grace is powred into thy lips.*

* *Iohn* 4. 44.

* 1 *Kings* 17. 9. *Iames* 5. 17.

[h] *Land of Iſrael, Look Mark* 15. 38.

* 2 *Kings* 5. 14.

[5] The more ſharply the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubject to the pleaſure of the wicked.

* *Matth.* 4. 13. *Marke* 1. 21.

* *Matth.* 7. 29. *Marke* 1. 22.

* *Marke* 1. 23.

[6] Chriſt aſtoniſheth not onely men, be they never ſo blockiſh, but even the devils alſo whether they will or not.

37 And the fame of him ſpread abroad thorowout all the places of the countrey round about.

* *Matt.*8.14. *Marke* 1.30.
7 In that, that Chriſt healeth the diſeaſes of the body with his word onely, he proveth that he is God Almighty, ſent for mans ſalvation.

38 ¶ * 7 And he roſe up, and came out of the Synagogue, and entred into Simons houſe. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then he ſtood over her, and rebuked the fever, and it left her, and immediatly ſhe aroſe, and miniſtred unto them.

40 Now at the ſun ſetting, all they that had ſick *folks* of diverſe diſeaſes, brought them unto him, and he laid his hands on every one of them, and healed them.

* *Marke*1.35.
8 Satan, who is a continuall enemie to the truth, ought not to be heard, no not then, when hee ſpeaketh the trueth.

41 * 8 And devils alſo came out of many, crying, and ſaying, Thou art that Chriſt that Sonne of God: but he rebuked them, and ſuffered them not to ſay, that they knew him to be that Chriſt.

9 No colour of zeale ought to hinder us in the race of our vocation.

42 9 And when it was day, hee departed, and went forth into a deſert place, and the people ſought him, & came to him, & kept him that he ſhould not depart from them.

43 But hee ſaid unto them, Surely I muſt alſo preach the kingdome of God to other cities: for therefore am I ſent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt teacheth out of the ſhippe. 6 Of the draught of fiſh. 12 The Leper. 16 Chriſt prayeth in the deſert. 18 One ſick of the palſie. 27 Levi the Publicane. 34 The faſtings and afflictions of the Apoſtles after Chriſts aſcenſion. 36. 37. 38. Faint hearted and weake diſciples are likened to old botels and worn garments.

1 Chriſt advertiſeeth the foure diſciples, which he had taken unto him, of the office of the Apoſtleſhip, which ſhould hereafter be committed unto them.
* *Matth.* 4.18. *Marke* 1.16.
a Did, as it were, lie upon him, ſo deſirous they were both to ſee him and heare him, and therefore he taught them out of a ſhip.

THen 1 * it came to paſſe, as the people a preaſſed upon him to heare the word of God, that he ſtood by the lake of Gennesaret,

2 And ſaw two ſhippes ſtand by the lakes ſide, but the fiſher men were gone out of them, and were waſhing their nets.

3 And he entred into one of the ſhippes, which was Simons, and required him that he would thruſt off a little from the land: and he ſate down, and taught the people out of the ſhippe.

4 ¶ Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets to make a draught.

b The word ſignifieth him that hath rule over any thing.

5 Then Simon anſwered, and ſaid unto him, b Maſter, we have traveiled ſore all night, and have taken nothing: neverthelesse at thy word I will let down the net.

6 And when they had ſo done, they encloſed a great multitude of fiſhes, ſo that their net brake.

7 And they beckned to their partners, which were in the other ſhip, that they ſhould come & help them, who came then, and filled both the ſhips, that they did ſink.

8 Now when Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Lord, goe from me: for I am a ſinfull man.

9 For he was utterly aſtonied, and all that were with him, for the draught of fiſhes which they tooke.

10 And ſo was alſo James and John the ſons of Zebedeus, which were companions with Simon. Then Jeſus ſaid unto Simon, Feare not: from henceforth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they forſook all, and followed him.

* *Matt.* 8.2. *Marke* 1.40.
2 Chriſt by healing the leper with his onely touch, and ſending him to the Prieſt, witneſſeth that it is he, thorow whom, and by whom, apprehended by faith, all wee which are uncleane, according to the Law, by the witneſſe of God himſelfe, are pronounced to be pure and cleane.

12 ¶ * 2 Now it came to paſſe, as he was in a certaine citie, behold, *there was* a man full of leproſie, and when he ſaw Jeſus, ~~he fell~~ on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

13 So he ſtretched forth his hand, and touched him, ſaying, I will, be thou cleane. And immediatly the leproſie departed from him

* *Levit.*14.4.

14 And he commanded him that he ſhould tell it no man: but goe, *ſaith hee*, and ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing, as * Moſes hath commanded, for a witneſſe unto them.

3 Chriſt had rather to be famous by his doctrine then by miracles and therefore he departeth from them that ſeeke him as a Phyſician of the body, and not as the authour of ſalvation.

15 3 But ſo much more went there a fame abroad of him, and great multitudes came together to heare, and to bee healed of him of their infirmities.

16 But he kept himſelfe apart in the wilderneſſe, and prayed.

4 Chriſt in healing him that was ſicke of the palſie, ſheweth the cauſe of all diſeaſes, and the remedie.

17 ¶ 4 And it came to paſſe on a certaine day, as he was teaching, that the Phariſes and doctors of the Law ſate by, which were come out of every town of Galile, and Judea, and Hieruſalem, and the power of the Lord c was *in him* to heale them.

c The mighty power of Chriſts Godhead, ſhewed it ſelfe in him at that time.
* *Matth.* 9.2. *Marke* 2.3.

18 * Then behold, men brought a man lying in a bed, which was taken with a palſie, and they ſought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the preaſſe, they went up on the houſe, and let him down through the tiling, bed and all, in the mids before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſinnes are forgiven thee.

21 Then the Scribes and the Phariſes began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? who can forgive ſinnes, but God onely?

22 But when Jeſus perceived their reaſoning, he anſwered and ſaid unto them, What reaſon ye in your hearts?

23 Whether is it eaſier to ſay, Thy ſinnes are forgiven thee, or to ſay, Riſe and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgive ſinnes in earth, (he ſayd unto the ſick of the palſie) I ſay to thee, Ariſe: take up thy bed and go to thine houſe.

25 And immediatly he roſe up before them, & tooke up *his bed* whereon he lay, &

departed to his owne houſe, praiſing God.

26 And they were all amazed, and praiſed God, and were filled with feare, ſaying, Doubtleſſe, we have ſeene ſtrange things to day.

* *Matth.9.9. Marke 2.14.*

[5] The Church is a company of ſinners, through the grace of Chriſt repentant, which banquet with him, to the great ofence of the proud and envious worldlings.

27 ¶*[5] And after that, he went forth, and ſaw a Publicane named Levi, ſitting at the receipt of cuſtome, and ſaid unto him, follow me.

28 And he left all, roſe up, and followed him.

29 Then Levi made him a great feaſt in his owne houſe, where there was a great company of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke ye with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſayd unto them, They that are whole, neede not the Phyſician, but they that are ſick.

* *1 Tim.1.15.*

32 *I came not to call the righteous, but ſinners to repentance.

* *Matth.9.14. Marke 2.18.*

[6] It is the point of hipocrites and ignorant men to put an holineſſe in faſting, and in things indifferent.

[7] Lawes generally made without any conſideration of circumſtances, for faſting, and other things of like ſort, are not onely tyrannous, but very hurtfull in the Church,

33 ¶*[6] Then they ſaid unto him, Why doe the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate and drink?

34 [7] And he ſaid unto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrom is with them?

35 But the dayes will come, even when the bridegrome ſhall be taken away from them: then ſhall they faſt in thoſe dayes.

36 Againe he ſpake alſo unto them a parable, No man putteth a piece of a new garment into an old veſture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.

37 Alſo no man powreth new wine into old veſſels: for then the new wine will breake the veſſels, and it will runne out, and the veſſels will periſh:

38 But new wine muſt be powred into new veſſels: ſo both are preſerved.

39 Alſo no man that drinketh olde wine, ſtraight way deſireth new: for he ſaith, The old is more profitable.

CHAP. VI.

1 The Diſciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apoſtles. 20 The bleſſings and curſes. 27 We muſt love our enemies. 46 With what fruit the word of God is to be heard.

* *Matth.12.1. Mark.2.23.*

[1] Chriſt ſheweth againſt the ſuperſtitious, who ſtick in every trifle, that the Law of the very Sabbath was not given to bee kept without exception: much leſſe that the ſalvation of man ſhould conſiſt in the outward keeping of it.

AND *[1] it came to paſſe on a ſecond ſolemne Sabbath, that he went thorow the corne fields, and his Diſciples [a] plucked the eares of corne, and did eate and rubbe them in *their* hands.

2 And certaine of the Phariſes ſaid unto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

* *1 Sam.21.6.*

3 Then Ieſus anſwered them, and ſaid, * Have ye not read this, that David did when he himſelfe was an hungred, and they which were with him,

* *Exod.29.33. Levit.8.31 & 24.9.*

4 How he went into the houſe of God, and took, and ate the Shewbread, and gave alſo to them which were with him, which was not lawfull to eate, but for the *Prieſts onely?

5 And he ſaid unto them, The Sonne of man is Lord alſo of the Sabbath day.

* *Matth. 12.19. Marke 3.1.*

[2] Charitie is the rule of all ceremonies.

6 ¶*[2] It came to paſſe alſo on another Sabbath, that he entred into the Synagogne, and taught, and there was a man, whoſe right hand was dried up,

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath *day*, that they might finde an accuſation *againſt* him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Ariſe, and ſtand up in the middes. And he aroſe, and ſtood up.

9 Then ſaid Ieſus unto them, I will aske you a queſtion. Whether is it lawfull on the Sabbath dayes to doe good, or to doe evill? to ſave life, or to [b] deſtroy?

[b] VVho ſo helpeth not his neighbour, when he can, he killeth him.

10 And he beheld them all in compaſſe, and ſaid unto the man, Stretch forth thine hand. And he did ſo, and his hand was reſtored againe as whole as the other.

11 Then they were filled full of madneſſe, and comuned one with another, what they might doe to Jeſus.

[3] In that that Chriſt uſeth earneſt and long prayer in chuſing twelve of his owne company, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behave our ſelves in the choiſe of Eccleſiaſticall perſons.

* *Chap.9.1. Matth.10.1. Marke 13.3. and 6.7.*

12 ¶ [3] And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was day, * he called his Diſciples, and of them he choſe twelve which alſo he called Apoſtles.

14 (Simon whom he named alſo Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew:

15 Matthew and Thomas: Iames *the ſon* of Alpheus, and Simon called Zelous:

16 Judas Iames *brother*, and Judas Iſcariot, which alſo was the traitour.)

17 Then he came downe with them, and ſtood in a plain place with the companie of his Diſciples, and a great multitude of people out of all Judea, and Hieruſalem, and from the [c] Sea coaſt of Tirus and Sidon, which came to heare him, and to be healed of their diſeaſes:

[c] From all the Sea coaſt, which is called, Syrophenicia.

* *Matth.5.3.*

[4] Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid up in no place here in earth, but in heaven, and that perſecution for righteouſnes ſake, is the right way unto it.

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶*[4] And he lifted up his eyes upon his Diſciples, and ſaid, Bleſſed *be* ye poore: for

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[a] Epiphanius noteth well in his treatiſe, where he confuteth Ebion, that the time when the Diſciples plucked the eares of corne, was in the feaſt of unleavened bread. Now whereas in thoſe feaſts, which were kept many daies together, as the feaſt of Tabernacles, and the Paſſeover, their firſt day, and the laſt were of like ſolemnitie, Levit. 23. Luke fitly calleth the laſt day, the ſecond Sabbath, though Theoph. underſtandeth it of any other of them, that followed the firſt.

for yours is the Kingdome of God.

21 *Bleſſed *are* ye that hunger now: for ye ſhall be ſatisfied: *bleſſed *are* ye that weep now: for ye ſhall laugh.

22 *Bleſſed are ye when men hate you, and when they [d] ſeparate you, and revile *you*, and put out your name as evil for the Sonne of mans ſake.

23 Rejoyce ye in that day, and [e] be glad: for behold, your reward *is* great in heaven: for after this manner their fathers did to the Prophets.

24 *But woe *be* to you *that are* rich: for ye haue [f] received your conſolation.

25 *Wo *be* to you that are full: for ye ſhall hunger. Wo *be* to you that now laugh: for ye ſhall waile and weep.

26 Wo *be* to you when all men ſpeak well of you: for ſo did their Fathers to the falſe Prophets.

27 ¶ *[5] But I ſay unto you which hear, Love your enemies: do well to them which hate you.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 *And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: *and him that taketh away thy cloak, forbid not *to take thy* coat alſo.

30 Give to every man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not again.

31 *And as ye would that men ſhould do to you, ſo do ye to them likewiſe.

32 *For if ye love them which love you, [g] what thank ſhall ye have? for even ſinners love thoſe that love them.

33 And if ye do good for them which do good for you, what thank ſhall ye have? for even the ſinners do the ſame.

34 *And if ye lend *to them* of whom ye hope to receive, what thank ſhall ye have? for even the ſinners lend to ſinners, to receive the like.

35 Wherefore love ye your enemies, and do good, and lend, [h] looking for nothing again, and your reward ſhall be great, and ye ſhall be children of *the moſt High: for he is kinde to the unkinde, and to the evil.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 ¶ *[6] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: [i] forgive, and ye ſhall be forgiven.

38 Give, and it ſhall be given unto you: *a good meaſure, [k] preſſed down, ſhaken together and running over ſhall men give into your boſome: for with what meaſure ye mete, with the ſame ſhall men mete to you again.

39 [7] And he ſpake a parable unto them, *Can the blinde lead the blinde? ſhall they not both fall into the ditch?

40 *The diſciple is not above his Maſter: but whoſoever *will be* a perfect diſciple, ſhall be as his Maſter.

41 ¶ *[8] And why ſeeſt thou a mote in thy brotheas eye, and conſidereſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine own eye? Hypocrite, caſt out the beame out of thine own eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 ¶ *[9] For it is not a good tree that bringeth forth evil fruit: neither an evil tree, that bringeth forth good fruit.

44 *For every tree is known by his own fruit: *for neither of thornes gather men figs, nor of buſhes gather they grapes.

45 A good man out of the good treaſure of his heart bringeth forth good, and an evil man out of the evil treaſure of his heart bringeth forth evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ *But why call ye me Lord, Lord, and do not the things that I ſpeak?

47 [10] Whoſoever cometh to me, and heareth my words, and doth the ſame, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the waters aroſe, the flood beat upon that houſe, and could not ſhake it: for it was grounded upon a rock.

49 But he that heareth and doth not, is like a man that built an houſe upon the earth without foundation, againſt which the flood did beat, and it fell by and by: and the fall of that houſe was great.

CHAP. VII.

1 Of the Centurions ſervant. 9 The Centurions faith. 11 The widowes ſonne raiſed from death at Nain. 19 Iohn ſendeth his diſciples to Chriſt. 33 His peculiar kinde of living. 37 The ſinfull woman waſheth Ieſus feet.

WHen *[1] he had ended all his ſayings in the audience of the people, he entred into Capernaum.

2 And a certain Centurions ſervant was ſick and ready to die, which was dear unto him.

3 And when he heard of Jeſus, he ſent unto him the Elders of the Jewes, beſeeching him that he would come, and heal his ſervant.

4 So they came to Jeſus, and beſought him inſtantly, ſaying, that he was worthy that he ſhould doe this for him:

5 For he loveth, *ſaid they*, our nation, and he hath built us a Synagogue.

6 Then Jeſus went with them: but when

* *Eſai.65.13.*
* *Eſai.61.3.*
* *Matth.5.11.*

[d] *Caſt you out of their Synagogues, as Iohn expoundeth it, chap. 16. 2. which is the ſharpeſt puniſhment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*

[e] *Leape (as cattell doe which are provender pricked) for exceeding ioy.*

* *Amos 6.1.*

[f] *That is, you reap now of your riches, all the commoditie and bleſsings you are ever like to have, & therefore you have not to looke for any other reward, Mat. 6. 2.*

* *Eſai.65.13.*
* *Matth.5.44.*

[5] Chriſtian charitie, which differeth much from the worldly, doth not onely not revenge injuries, but comprehẽdeth even our moſt grievous enemies, and that for our Fathers ſake, which is in heaven: ſo far is it from ſeeking its owne profit in doing well.

* *Matth.5.39.*
* *1 Cor.6.7.*
* *Matth.7.12.*
* *Matth.5.46.*

[g] *VVhat is there in this your worke, that is to be accounted of? for if you looke to have commoditie by loving, ſeek thoſe commodities, which are commodities in deed: love your enemies, and ſo ſhall you ſhew to the world that you lock for thoſe commodities which come from God.*

* *Matth.5.42. Deut. 15.8.*

[h] *VVhen you will lend, do it onely to benefit and pleaſure withall, and not for hope, to receive the principall again.*

* *Matth.5.45.*
* *Matth.7.1.*

[6] Brotherly reprehenſions muſt not proceed of curioſitie nor churliſhnes nor malice, but they muſt be juſt, moderate and loving.

[i] *He ſpeaketh not here of civill iudgements, and therefore by the word, forgive, is meant that good nature, which the Chriſtians uſe in ſuffering and pardoning wrongs.*

* *Matth.7.2. Marke 4.24.*

[k] *Theſe are borrowed kindes of ſpeeches, taken from thẽ which uſe to meaſure dry things, as corn and ſuch like, who uſe a franke kinde of dealing therein, & thruſt it down and ſhake it together, and preſſe it, and heape it.*

[7] Unskilfull reprehenders hurt both themſelves and other: for ſuch as the maſter is, ſuch is the ſcholler.

* *Matth.15.14.*
* *Matth.10.24. Iohn 13.16. and 15.20.*
* *Matth.7.3.*

[8] Hypocrites which are very ſevere reprehenders of other, are very quick of ſight to ſpie other mens faults, but very blinde to ſee their own.

* *Matth.7.17.*

[9] He is a good man, not that is skilfull to reprehend other, but he that proveth his uprightneſſe both in word & deed.

* *Matth.12.33.*
* *Matth.7.16.*
* *Matth.7.21. Rom. 2.13. Iames 1.21.*

[10] Affliction doth at the length diſcerne true godlineſſe from falſe & faigned.

* *Matth.8.5.*

[1] Chriſt admoniſheth the Jewes, by ſetting before them the example of the Centurion, that for their obſtinacie and rebelliõ he will go to the Gentiles.

when he was now not farre from the houſe, the Centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf: for I am not worthy that thou ſhouldeſt enter under my roof:

7 Wherefore I thought not my ſelf worthy to come unto thee: but ſay the word, and my ſervant ſhall be whole:

8 For I likewiſe am a man ſet under authoritie, and have under me ſouldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him, and ſaid to the people that followed him, I ſay unto you, I have not found ſo great faith, no not in Iſrael.

10 And when they that were ſent, turned back to the houſe, they found the ſervant that was ſick, whole.

11 [2] And it came to paſſe the day after, that he went into a city called [a] Nain, and many of his diſciples went with him, and a great multitude.

12 Now when he came neere to the gate of the citie, behold, there was a dead man carried out, *who was* the onely begotten ſonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, weep not.

14 And he went and touched the coffin (and they that bare him, ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead, ſat up, and began to ſpeake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, ſaying, A great Prophet is riſen among us, and God hath viſited his people.

17 And this rumor of him went forth throughout all Judea, and thoughout all the region round about.

18 [3] And the diſciples of John ſhewed him of all theſe things.

19 So John called unto him two certain men of his diſciples, and ſent them to Jeſus, ſaying, Art thou he that ſhould come, or ſhall we wait for another?

20 And when the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or ſhall we wait for another?

21 And [b] at that time he cured many of their ſickneſſes, and plagues, and of evill ſpirits, and unto many blinde men he gave ſight freely.

22 And Jeſus anſwered, and ſaid unto them, Go your wayes, and ſhew John what things ye have ſeen and heard: that the blind ſee, the halt go, the lepers are cleanſed, the deaf heare, the dead are raiſed, *and* the poore receive the Goſpel.

23 And bleſſed is he, that ſhall not be offended in me.

24 [4] And when the meſſengers of John were departed, he began to ſpeake unto the people, of John, What went ye out into the wilderneſſe to ſee? A reed ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft raiment? behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye forth to ſee? A Prophet? yea, I ſay to you, and greater then a Prophet.

27 This is he of whom it is written, * Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee,

28 For I ſay unto you, there is no greater Prophet then John, among them that are begotten of women: neverthleſſe, he that is the leaſt in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] juſtified God, being baptized with the baptiſme of John.

30 But the Phariſes and the expounders of the Law deſpiſed the counſel of God [d] againſt themſelves, and *were* not baptized of him.

31 * [5] And the Lord ſaid, Whereunto ſhall I liken the men of this generation? and what *thing* are they like unto?

32 They are like unto little children ſitting in the market place, and crying one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John Baptiſt came neither eating bread, nor drinking wine: and ye ſay, He hath the devill.

34 The Sonne of man is come, and eateth and drinketh: and ye ſay, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and ſinners:

35 But wiſdome is juſtified of all her children.

36 ¶ [6] And one of the Phariſes deſired him that he would eat with him: and he went into the Phariſes houſe, and ſat down at table.

37 And behold, a woman in the citie, which was a ſinner, when ſhe knew that Jeſus ſat at table in the Phariſes houſe, ſhe brought a box of oyntment:

38 * And ſhe ſtood at his feet behind him weeping, and began to waſh his feet with teares, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the oyntment.

[2] Chriſt avoucheth openly his power over death.

[a] *Nain is the name of a town in Galile, which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galile.*

[3] John ſendeth from the priſon his unbeleeving diſciples, to Chriſt himſelf to be confirmed.

[b] *VVhen Iohns diſciples came to Chriſt*

[4] That which the Prophets ſhewed long before, Iohn ſheweth at hand: and Chriſt himſelf doth preſent it daily unto us in ye the Goſpel, but for the moſt part in vain, for that many ſeek nothing els, but fooliſh toyes and vain glory.

* *Matth.* 3. 1.

[c] *Said that he was iuſt, good, faithfull, and mercifull.*

[d] *To their own hurt.*

* *Matth.* 11. 16.

[5] What way ſoever God followeth in offering us the Goſpel, the moſt part of men procure offences unto themſelves: yet notwithſtanding ſome Church is gathered together.

[6] Proud men deprive thmſelves of the benefits of the preſence of Chriſt, even then, when he is at home with them in their houſes, which the humble and baſe do enjoy.

* *Matth* 26. 7. *Iohn* 12. 3.

39 [7] Now when the Phariſe which bade him, ſaw it, he ſpake within himſelfe, ſaying, if this man were a Prophet, he would ſurely have knowen who, and what manner of woman this is which toucheth him, [e] for ſhe is a ſinner.

40 [8] And Jeſus anſwered, and ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaid, Maſter, ſay on.

41 There was a certain lender which had two debters: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell *me*, will love him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that he, to whom he forgave moſt. And he ſaid unto him, Thou haſt truly judged.

44 Then he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaveſt me no water to my feet: but ſhe hath waſhed my feet with teares, and wiped them with the haires of her head.

45 Thou gaveſt me no kiſſe: but ſhe, ſince the time I came in, hath not ceaſed to kiſſe my feet.

46 Mine head with oyle thou didſt not anoint: but ſhe hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Many ſinnes are forgiven her: [f] for ſhe loved much. To whom a little is forgiven, he doth love a little.

48 And he ſaid unto her, Thy ſinnes are forgiven thee.

49 And they that ſate at table with him, began to ſay within themſelves, Who is this that even forgiveth ſinnes?

50 And he ſaid to the woman, Thy faith hath ſaved thee: [g] go in peace.

CHAP. VIII.

2 Women that miniſter unto Chriſt of their ſubſtance. 4 The Parable of the ſower. 16 The candle. 19 Chriſts mother and brethren. 22 He rebuketh the windes. 26 Of Legion. 37 The Gadarens reject Chriſt. 41 Iairus daughter healed. 43 The woman delivered from the iſſue of blood. 52 Weeping for the dead.

And it came to paſſe afterward, that he himſelf went through every city and town, preaching and publiſhing the kingdome of God, & the twelue *were* with him,

2 And certain women, which were healed of evil ſpirits, and infirmities, as * Marie which was called Magdalene, out of whom went ſeven devils.

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many other which miniſtred unto him of their ſubſtance.

4 * [1] Now when much people were gathered together, and were come unto him out of all cities, he ſpake by a parable.

5 A ſower went out to ſow his ſeed, and as he ſowed, ſome fell by the wayes ſide, and it was troden under feet, and the fowles of heaven devoured it up.

6 And ſome fell on the ſtones, and when it was ſprung up, it withered away, becauſe it lacked moiſtneſſe.

7 And ſome fell among thornes, and the thornes ſprang up with it, and choked it.

8 And ſome fell on good ground, and ſprang up, and bare fruit, an hundreth fold. And as he ſaid theſe things, he cryed, He that hath eares to heare, let him heare.

9 Then his diſciples asked him, demanding what parable that was.

10 And he ſaid, Unto you it is given to know the [a] ſecrets of the kingdome of God, but to other in parables, that when * they ſee, they ſhould not ſee, and when they heare, they ſhould not underſtand.

11 * The parable is this, The ſeed is the word of God.

12 And they that are beſide the way, are they that heare: afterward cometh the devill, and taketh away the word out of their hearts, leſt they ſhould beleeve, and be ſaved.

13 But they that are on the ſtones, *are they* which when they have heard, receive the word with joy, but they have no roots: which for a while beleeve, but in the time of temptation go away.

14 And that which fell among thornes, are they which have heard, and after [b] their departure are choaked with cares, and with riches, and voluptuous living, and [c] bring forth no fruit.

15 But that *which fell* in good ground, are they which with an [d] honeſt and good heart heare the word, [e] and keep it, and bring forth fruit with patience.

16 ¶ * [2] No man when he hath lighted a candle covereth it under a veſſel, neither putteth it under the bedde, but ſetteth it on a candleſtick, that they that enter in, may ſee the light.

17 * For nothing is ſecret, that ſhall not be evident: neither any thing hid, that ſhall not be known, and come to light.

18 [3] Take [f] heed therefore how ye heare: for * whoſoever hath, to him ſhall be given: and whoſoever hath not, from him ſhall be taken even that [g] which it ſeemeth that he hath.

19 ¶ * [4] Then came to him his Mother and his brethren, and could not come neere to him for the preaſſe.

20 And it was told him *by certain* which ſaid, Thy mother and thy brethren ſtand without, and would ſee thee.

21 But he anſwered, and ſaid unto them, My mother and my brethren are theſe which heare the word of God and do it.

22 ¶ * 5

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[7] Raſhneſſe is the fellow of pride.

[e] *The Phariſee reſpecteth the Law which holdeth them defiled that touch the defiled.*

[8] To love Chriſt, is a ſure and perpetuall witneſſe of remiſſion of ſins.

[f] *That is, ſaith Theophilact, ſhe hath ſhewed her faith abundantly: & Baſil in his Sermon of Baptiſme ſaith, He that oweth much, hath much forgiven him, that he may love much more: and therefore Chriſts ſaying is ſo plain by the ſimilitude, that it is a wonder to ſee the enemies of the truth, draw and rack this place ſo fondly, to eſtabliſh their meritorious works: for the greater ſumme a man hath forgiven him, the more he loveth him that hath been ſo gratious to him: And this woman ſheweth by duties of love, how great the benefit was ſhe had received: and therefore the charity that is here ſpoken of, is not to be taken for ye cauſe, but as a ſigne: for Chriſt ſaith not as the Phariſees did, that ſhe was a ſinner, but beareth her witneſſe that the ſinnes of her life paſt are forgiven her.*

[g] *He confirmeth the benefit which he had beſtowed, with a bleſſing.*

* *Marke* 16. 9.

* *Matth.* 13. 3. *Marke* 4. 1.

[1] The ſelf ſame Goſpel is ſowen every where, but not with like fruit: and that through the onely fault of men themſelves.

[a] *Thoſe things are called ſecret, which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a mans peace.*

* *Eſai.* 6. 9. *Matth.* 13. 14. *Marke* 4. 12. *Iohn* 12. 40. *Acts* 28. 26. *Rom.* 11. 8.

* *Matth.* 13. 18. *Marke* 4. 15.

[b] *That is, ſo ſoon as they have heard the word, they go about their buſineſſe.*

[c] *They bring not forth perfect & full fruit to the ripening: or they begin, but they bring not to an end.*

[d] *VVhich ſeeketh not onely to ſeem ſuch a one, but is ſo indeed: ſo that this word, Honeſt, reſpecteth the outward life, & the word Good, is referred to the good gifts of the minde.*

[e] *VVith much adoe, for the devill and the fleſh fight againſt the Spirit of God, which is a new gueſt.*

* *Chap.* 11. 33. *Matth.* 5. 15. *Marke* 4. 21.

[2] That that every man hath received in privat, he ought to beſtow to the uſe and profit of all men.

* *Matth.* 10. 26. *Marke* 4. 22. *Chap.* 12. 2.

[3] Heavenly gifts are loſt with niggardlineſſe: and increaſe with liberalitie.

[f] *That is, with what mindes you come to heare the word, and how you behave your ſelves, when you have heard it.*

* *Matth.* 13. 12. *and* 15. 19. *Marke* 4. 25. *Chap.* 19. 26.

[g] *Either to himſelf, or to other, or to both: for there are none ſo proud as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceive the ſimple more then they do.*

* *Matth.* 12. 46. *Marke* 3. 32.

[4] There is no knot of fleſh and blood among mē ſo nigh and ſtraight, as the band which is between Chriſt, and them who imbrace him with a true faith.

22 ¶ * [5] And it came to paſſe on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth.

23 And as they ſailed, he [h] fell aſleep, and there came down a ſtorm of winde on the lake, and [i] they were filled with water, and were in jeopardie.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, we periſh. And he aroſe, and rebuked the winde, and the waves of water: and they ceaſed, and it was calme.

25 Then he ſaid unto them, Where is your faith? and they feared, and wondred among themſelves, ſaying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ * So they ſailed unto the region of the Gadarens, which is over againſt Galile.

27 [6] And as he went out to land, there met him a certain man out of the city, which had devils long time, and he ware no garment, neither abode in houſe, but in the graves.

28 And when he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus the Sonne of God the moſt High? I beſeech thee torment me not.

29 For he commanded the foul ſpirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, [k] and was carried of the devill into wilderneſſes.)

30 Then Jeſus asked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many devils were entred into him.

31 And they beſought him, that hee would not command them to go out into the deep.

32 And there was there by, an herd of many ſwine, feeding on an hill: & the *devils* beſought him, that he would ſuffer them to enter into them. So he ſuffered them,

33 Then went the devils out of the man, and entred into the ſwine: and the herd was carried with violence from a ſteep down place into the lake, and was choked.

34 When the herdmen ſaw what was done, they fled: & when they were departed, they told it in the city, and in the countrey.

35 Then they came out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right minde: and they were afraid.

36 They alſo which ſaw it, told them by what meanes he that was poſſeſſed with the devill was healed.

37 Then the whole multitude of the countrey about the Gadarens, beſought him that he would depart from them: for they were taken with a great feare: and he went into the ſhip, and returned.

38 Then the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return into thine own houſe, and ſhew what great things God hath done to thee. So he went his way, and preached [l] throughout all the citie, what great things Jeſus had done unto him.

40 ¶ And it came to paſſe, when Jeſus was come again, that the people [m] received him: for they all waited for him.

41 ¶ * [7] And behold, there came a man named Jairus, & he was the ruler of the Synagogue, who fel down at Jeſus feet, and beſought him that he would come into his houſe.

42 For he had but a daughter onely, about twelve yeares of age, and ſhe lay a dying (& as he went, the people thronged him

43 And a woman having an iſſue of blood twelve yeares long, which had ſpent all her [n] ſubſtance upon phyſicians, and could not be helped by any:

44 When ſhe came behinde *him*, ſhe touched the hemme of his garment, and immediately her iſſue of blood ſtanched.

45 Then Jeſus ſaid, Who is it that hath touched me? When every man denied, Peter ſaid, & they that were with him, Maſter, the multitude thruſt thee, & tread on thee, and ſayeſt thou, Who hath touched me?

46 And Jeſus ſaid, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman ſaw that ſhe was not hid, ſhe came trembling, and fell down before him, and told him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath ſaved thee: go in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaid to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Jeſus heard it, he anſwered him, ſaying, Feare not: beleeve onely, and ſhe ſhall be ſaved.

51 And when he went into the houſe, he ſuffered no man to go in with him, ſave Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and [o] ſorrowed for her: but he ſaid, Weep not: for ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

* *Matth.* 8. 23. *Marke* 4. 36.

[5] It is expedient for us ſometime to come into extreme danger, as though Chriſt paſſed not for us, that we may have a better triall, both of his power, and alſo of our weakeneſſe.

[h] *Jeſus fell a ſleep. & it appeareth that he was very faſt a ſleep, becauſe they called him twiſe before he awoke.*

[i] *Not the diſciples, but the ſhip.*

* *Matth.* 8. 28. *Marke* 5. 1.

[6] Chriſt ſheweth by caſting out a Legion of devils, by his word onely, that his heavenly vertue was appointed to deliver men from the ſlavery of the devill: but fooliſh men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them, with the leaſt loſſe of their pelting pelf.

[k] *By force and violence, as a horſe when he is ſpurred.*

[l] *To wit, the city of the Gadarens: and though Marke ſay that he preached it in Decapolis, they diſſent not: for Plinie recordeth, lib. 5. cap. 18. that Gadara is a town of Decapolis: ſo that Decapolis was partly on this ſide Iordan, and partly on the other ſide.*

[m] *The multitude was glad he was come again, and rejoyced greatly.*

* *Matth.* 9. 18. *Marke* 5. 22.

[7] Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

[n] *All that ſhe had to live upon.*

[o] *The word ſignifieth to beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kinde of behaviour.*

54 So he thruſt them all out, and tooke her by the hand, and cried, ſaying, Maid, ariſe.

55 And her ſpirit came againe, and ſhe [p] roſe ſtraightway: and he commanded to give her meat.

[p] The corps was layd out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſſe.

56 Then her parents were aſtonied: but he commanded them that they ſhould tell no man what was done.

Chap. IX.

1 The Apoſtles are ſent to preach. 7 And 19 The common peoples opinion of Chriſt. 12 Of the five loaves and two fiſhes. 20 The Apoſtles confeſſion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out devils in Chriſts Name. 52 The Samaritanes will not receive Chriſt. 55 Revenge forbidden. 57 59 61 Of three that would follow Chriſt, but on divers conditions.

THen *[1] called he his twelve diſciples together, and gave them power and authoritie over all devils, and to heale diſeaſes.

* *Matth.* 10. 1. *marke* 3.13. *and* 6.7.

1 The twelve Apoſtles are ſent forth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

2 *And he ſent them forth to preach the kingdome of God, and to cure the ſick.

* *Matth.* 10.7.

3 And he ſaid to them, * Take nothing to your journey, neither ſtaves nor ſcrip, neither bread, nor ſilver, neither have two coats a piece.

* *Matth.* 10.9. *mar.* 6.8.

4 And whatſoever houſe ye enter into, there [a] abide, and thence depart.

[a] VVhen you depart out of any city, depart from thence, where you firſt tooke up your lodging: ſo that in few words, the Lord forbiddeth them to change their lodgings; for the publiſhing of this Goſpel, was as it were a thorow paſſage, that none of Iudea might pretend ignorance as though he had not heard that Chriſt was come.

5 And how many ſoever will not receive you, when ye goe out of that citie, * ſhake off the very duſt from your feet for a teſtimony againſt them.

* *Chap.* 10 11. *matth.* 10.14. *marke* 6.11. *actes* 13.51

6 And they went out, and went through every towne preaching the Goſpel, and healing every where.

7 ¶ *[2] Now Herod the Tetrarch heard of all that was done by him: and he [b] doubted becauſe that it was ſaid of ſome, that John was riſen againe from the dead:

* *Mat.* 14.1. *marke* 6. 14.

2 So ſoone as the world heareth tidings of the Goſpel, it is devided into divers opinions, and the tyrants eſpecially are afraid.

[b] He ſtucke, as it were, faſt in the myre.

8 And of ſome, that Elias had appeared: and of ſome, that one of the old Prophets was riſen againe.

9 Then Herod ſaid, John have I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ *[3] And when the Apoſtles returned, they tolde him what great things they had done. * Then he tooke them to him, and went aſide into a [c] ſolitarie place, *neere* to the city called Bethſaida.

* *Marke* 6.30.

3 They ſhall lacke nothing that follow Chriſt, no not in the wilderneſſe.

* *Matth.* 14. 13. *marke* 6. 32.

[c] The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fields belonging to the towne.

11 But when the people knew it, they followed him: and he received them, and ſpake unto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelve came, and ſaid unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meat: for we are heere in a deſert place.

* *Matth.* 14 15. *marke* 6. 35. *iohn* 6. 5.

13 But he ſaid unto them, Give ye them to eate. And they ſaid, We have no more but five loaves and two fiſhes, [d] except we ſhould goe and buy meat for all this people.

[d] This is unperfe ly ſpoken, and ther fore we muſt derſtand ſome thi as this, we can give them to ea unleſſe we goe a buy, &c.

14 For they were about five thouſand men. Then he ſaid to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the five loaves, and the two fiſhes, and looked up to heaven, and [e] bleſſed them, and brake, and gave to the diſciples, to ſet before the people.

[e] He gave Go thanks for theſe lo and fiſhes, and wit all prayed him feede this ſo great multitude with ſmall a quantit and to be ſhort, th this whole ban might be to the glo of God.

17 So they did all eate, and were ſatiſfied: and there was taken up of that remained to them, twelve baskets full of broken meat.

18 ¶ *[4] And it came to paſſe, as he was [f] alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am?

* *Matth.* 6. 13. *marke* 8. 27.

4 Although th world be toſſed u & downe, betwi divers errours, yet we ought no to contemne th trueth, but be much the mor deſirous to kno it, and be mor conſtant to co feſſe it.

[f] Alone from th people.

19 They anſwered, and ſaid, Iohn Baptiſt: and others ſay, Elias: and ſome ſay, that one of the old Prophets is riſen againe.

20 And he ſaid unto them, But whom ſay ye that I am? Peter anſwered, and ſaid, That Chriſt of God.

21 And he warned and commanded them, that they ſhould tell that to no man,

22 [5] Saying, * The Sonne of man muſt ſuffer many things, and be reproved of the Elders, and of the high Prieſts and Scribes, and be ſlaine, and the third day riſe againe.

5 Chriſt himſelf attained to th heavenly glory, b the croſſe and in vincible patience

* *Matth.* 17. 22 *marke* 8. 31.

23 ¶ * And he ſaid to them all, If any man will come after me, let him denie himſelfe, and take up his croſſe [g] daily, and follow me.

* *Chap.* 14. 27 *matth.* 10. 38. *an* 16.24. *mar.* 8.34.

[g] Even as one da followeth another, ſ doeth one croſſe follo another, and the cro is by the figure Metonymia, taken for the miſeries o this life: for to b hanged, was the ſoreſt and cruelleſt puniſhment, that was amongſt the Iewes.

24 * For whoſoever will ſave his life ſhall loſe it: and whoſoever ſhall loſe his life for my ſake, the ſame ſhall ſave it.

* *Chap.* 17. 33. *matth.* 10. 39. *and* 16.25. *ioh.* 12.25.

25 *For what advantageth it a man, if he winne the whole world, and deſtroy himſelfe, or loſe himſelfe?

* *Mat.* 16. 26. *marke* 8. 36.

26 *For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the Sonne of man be aſhamed, when he ſhall come in his glory, and *in the glory* of the Father, and of the holy Angels.

* *Chap.* 12.9. *matth.* 10.33. *marke* 8.38. 2. *tim.* 2.12.

27 * And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they have ſeene the kingdome of God.

* *Mat.* 16. 28. *marke* 9.1.

28 *[6] And it came to paſſe about an eight dayes after thoſe wordes, that he tooke Peter, and John, and James, and went up into a mountaine to pray.

* *Matth.* 17. 2. *marke* 9.2.

6 Leſt the diſciples of Chriſt ſhould be offended at the debaſing himſelfe in his fleſh, he teacheth them that it is voluntary, ſhewing therewithall for a ſpace, the brightnes of his glory.

29 And as he prayed, the faſhion of his countenance was changed, and his garment *was* white and gliſtered.

30 And behold, two men talked with him, which were Moſes and Elias:

31 Which appeared in glory, and told of

[h] *What death hee ſhould die in Hieruſalem.*

his [h] departing, which he ſhould accompliſh at Hieruſalem.

32 But Peter and they that were with him, were heavie with ſleepe: and when they awoke, they ſaw his glory, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: let us therefore make three Tabernacles, one for thee, and one for Moſes, and one for Elias, and wiſt not what he ſaid.

34 Whiles he thus ſpake, there came a cloud and overſhadowed them, & they feared when they were entring into the cloud.

* *2 Pet.1.17.*

35 * And there came a voice out of the cloud, ſaying, This is that my beloved Son, heare him.

36 And when the voice was paſt, Jeſus was found alone: and they kept it cloſe, and tolde no man in [i] thoſe dayes any of thoſe things which they had ſeene.

[i] *Untill Chriſt was riſen againe from the dead.*

7 Chriſt is offended with nothing ſo much as with incredulitie, although he beare with it for a time.

* *Matth.*17.14. *Marke* 9.17.

37 ¶ [7] And it came to paſſe on the next day, as they came down from the mountaine, much people met him.

38 * And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, behold my ſonne: for he is all that I have.

39 And loe, a ſpirit taketh him, and ſuddenly he cryeth, and he teareth him, that he fometh, and hardly departeth from him, when he hath [k] bruiſed him.

[k] *As it fareth in the falling ſickneſſe.*

40 Now I have beſought thy Diſciples to caſt him out, but they could not.

41 Then Jeſus anſwered, and ſaid, O generation faithleſſe, and crooked, how long now ſhal I be with you, and ſuffer you? bring thy ſonne hither.

42 And whiles he was yet comming, the devill rent him, and tare him: and Jeſus rebuked the uncleane ſpirit, and healed the child, and delivered him to his father.

8 We have no cauſe to promiſe our ſelves reſt and quietneſſe in this world, ſeeing that they themſelves which ſeemed to fawn upon Chriſt, doe ſhortly after crucifie him.

43 ¶ [8] And they were all amaſed at the mighty power of God: and while they all wondred at all things, which Jeſus did, hee ſaid unto his diſciples,

[l] *Give diligent eare unto them, and when you have once heard them, ſee that you keepe them.*

* *Matth.*17,22. *Marke* 9.31.

44 [l] Marke theſe words diligently: * for it ſhall come to paſſe, that the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not that word: for it was hid from them, *ſo* that they could not perceive it: and they feared to aske him of that word.

* *Matth.*18.1. *Marke.*9.35.

9 The end of ambition is ignominie: but the end of modeſt obedience is glory.

46 ¶ * [9] Then there aroſe a diſputation among them, which of them ſhould be the greateſt.

47 When Jeſus ſaw the thoughts of their hearts, he tooke a little child, and ſet him by him,

48 And ſaid unto them, Whoſoever receiveth this little child in my Name, receiveth me: and whoſoever ſhall receive mee, receiveth him that ſent me: for he that is leaſt among you all, he ſhall be great.

* *Marke* 9.38.

10 Extraordinary things, are neither raſhly to be allowed, nor condemned.

49 ¶ * [10] And John anſwered and ſayd, Maſter, wee ſaw one caſting out devils in thy Name, and we forbade him, becauſe he followeth *thee* not with us.

50 Then Jeſus ſaid unto him, Forbid ye *him* not: for he that is not againſt us, is with us.

11 Chriſt goeth willingly to death.

51 ¶ [11] And it came to paſſe, when the dayes were accompliſhed, that he ſhould be received up, he [m] ſetled himſelfe fully to goe to Hieruſalem,

[m] *Word for word, he hardened his face: that is, he reſolved with himſelfe to die, and therefore ventured upon his iourney, and caſt away all feare of death, and went on.*

52 And ſent meſſengers before him: and they went and entred into a town of the Samaritans, to prepare him *lodging*.

53 But they would not receive him, becauſe his behaviour was *as* though hee would goe to Hieruſalem.

12 We muſt take heede of the immoderateneſſe of zeale and fond imitation, even in good cauſes, that whatſoever we doe, we doe it to Gods glory, and the profit of our neighbour.

* *2 King.*1.10. 12,13.

54 [12] And when his diſciples, Iames and Iohn ſaw it, they ſaid, Lord, wilt thou that we command, that fire come down from heaven, and conſume them, even as * Elias did?

55 But Ieſus turned about, and rebuked them, and ſaid, Yee know not of what [n] ſpirit yee are.

[n] *So ſpeake the Hebrews, that is, you know not what will, minde, and counſell you are of: ſo the gifts of God are called the ſpirit, becauſe they are given of Gods Spirit, and ſo are they that are contrary to them which proceed of the wicked ſpirit of covetouſneſſe, of pride, and madneſſe.*

56 For the Sonne of man is not come to deſtroy mens lives, but to ſave them. Then they went to another town.

13 Such as follow Chriſt, muſt prepare themſelves to ſuffer all diſcommodities.

* *Matth.*8.19.

57 ¶ [13] And it came to paſſe, that as they went in the way, * a certain man ſaid unto him, I wil follow thee, Lord, whitherſoever thou goeſt.

58 And Ieſus ſaid unto him, The foxes have holes, and the birds of the heaven neſts, but the Sonne of man hath not whereon to lay his head.

14 The calling of God ought to be preferred, without all controverſie, before all duties that we owe to man.

59 [14] But he ſaid unto another, Follow me. And the ſame ſaid, Lord, ſuffer me firſt to go and bury my father.

60 And Ieſus ſaid unto him, Let the dead bury [o] their dead: but goe thou, and preach the kingdome of God.

[o] *Who notwithſtanding that they live in this fraile life of man, yet are ſtrangers from the true life, which is everlaſting and heavenly.*

15 Such as follow Chriſt, muſt at once renounce all worldly cares.

61 [15] Then another ſaid, I will follow thee, Lord: but let mee firſt goe bid them farewel, which are at mine houſe.

62 And Ieſus ſaid unto him, No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.

CHAP. X.

1 The ſeventie diſciples. 10 The unthankfull cities charged with impietie. 17 The diſciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her ſiſter Mary.

* *Matth.*10.1.

1 The ſeventie are ſent as the ſecond forewarners of the comming of Chriſt.

After * [1] theſe things, the Lord appointed other ſeventie alſo, and ſent them, two and two before him, into every citie and place, whither he himſelf ſhould come.

* *Matth.*9.37.

* *Matth.*10.16.

2 The faithfull miniſters of the word are in this world, as lambes among wolves: but if they be diligent to doe their dutie, he that ſent them, will alſo preſerve them.

2 And he ſaid unto them, * The harveſt *is* great, but the labourers *are* few: pray therefore the Lord of the harveſt to ſend forth labourers into his harveſt.

3 * [2] Goe your wayes: behold, I ſend you

forth as lambes among wolves.

4 Beare no bagge, neither ſcrip, nor ſhooes, and ſalute * no [a] man by the way.

5 * And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And if the [b] Sonne of peace be there, your peace ſhall reſt upon him: if not, it ſhall turne to you againe.

7 And in that houſe [c] tary ſtill, eating & drinking ſuch things as by them *ſhall be ſet before you:* * for the labourer is worthy of his wages. Goe not from houſe to houſe.

8 * But into whatſoever citie ye ſhall enter, if they receive you, [d] eate ſuch things as are ſet before you,

9 And heale the ſick that are there, and ſay unto them, The kingdome of God is come neere unto you.

10 [3] But into whatſoever city ye ſhall enter, if they will not receive you, goe your ways out into the ſtreets of the ſame, & ſay,

11 Even the very * duſt which cleaveth on us of your citie, we wipe off againſt you: notwithſtanding know this, that the kingdome of God was come neere unto you.

12 For I ſay unto you, that it ſhall be eaſier in that day for them of Sodom, then for that citie.

13 * Woe *be* to thee, Chorazin: woe *be* to thee, Bethſaida: for if the miracles had been done in Tyrus and Sidon, which have been done in you, they had a great while agone repented, ſitting in ſackcloth and aſhes.

14 Therefore it ſhall be eaſier for Tyrus, and Sidon, at the ju[illegible]ent, then for you.

15 And thou, Caperna[illegible]ich art exalted to heaven, ſhalt be thruſt down to hell.

16 ¶ * He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ [4] And the ſeventie turned again with joy, ſaying, Lord, even the devils are ſubdued to us [e] through thy Name.

18 And he ſaid unto them, I ſaw Satan like lightning, [f] fall down from heaven.

19 Behold, I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemie, and nothing ſhall [g] hurt you.

20 Neverthelesse, in this reioyce not, that the ſpirits are ſubdued unto you: but rather rejoyce, becauſe your names are written in heaven.

21 ¶ [5] That ſame houre rejoyced Jeſus in the ſpirit, and ſayd, I confeſſe unto thee, Father, Lord of heaven and earth, that thou haſt hidde theſe things from the [h] wiſe and underſtanding, and haſt revealed them to babes: even ſo, Father, becauſe it ſo pleaſed thee. †

22 [6] All things are given me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, ſave the Sonne, and he to whom the Sonne will reveale him.

23 ¶ [7] And he turned to his diſciples, and ſaid ſecretly, * Bleſſed *are* the eyes, which ſee that ye ſee.

24 For I tell you that many Prophets and Kings have deſired to ſee thoſe things, which ye ſee, and have not ſeene *them*: and to heare thoſe things, which yee heare, and have not heard *them*.

25 ¶ * [8] Then behold, [i] a certain Lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I doe to inherite eternal life?

26 And he ſaid unto him, What is written in the Law? how readeſt thou?

27 And he anſwered, and ſaid, * Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, * and thy neighbour as thy ſelfe.

28 Then he ſayd unto him, Thou haſt anſwered right: this doe, and thou ſhalt live.

29 [9] But he willing [k] to juſtifie himſelfe, ſayd unto Jeſus, Who is then my neighbour?

30 And Jeſus anſwered, and ſ[illegible] certaine man went down from Hieruſalem to Jericho, and fell among theeves, and they robbed him of his raiment, and wounded him, and depatted, leaving him halfe dead.

31 Now ſo it fell out, that there came down a certain Prieſt that ſame way, and when he ſaw him, he paſſed by on [illegible] other ſide.

32 And likewiſe alſo a Levite, when he was come neere to the place, went and looked *on him*, and paſſed by on the other ſide.

33 Then a certain Samaritane, as he journeyed, came neere unto him, and when he ſaw him, he had compaſſion on him,

34 And went to him, and bound up his wounds, and powred in oyle and wine, and put him on his own beaſt, and brought him to an Inne, & made proviſion for him.

35 And on the morow when he departed, he tooke out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I wil recompenſe thee.

36 Which now of theſe three thinkeſt thou, was neighbour unto him that fell among the theeves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Goe, and doe thou likewiſe.

38 ¶ [10] Now it came to paſſe, as they went, that he entred into a certain town, and a certain woman named Martha, received him into her houſe.

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* *2. King.4.29.*

[a] This is ſpoken after the manner of a figure, which men uſe when they put down more in words then is meant: uſuall among the Hebrewes, when they command a thing to bee done ſpeedily without delay, as 2 King. 4. 29. for otherwiſe courteous and gentle ſalutations are points of Chriſtian duties: as for this calling, it was but for a ſeaſon.

* *Matth. 10. 12. marke 6.10.*

[b] So ſpeake the Hebrewes: that is, he that favoureth the doctrine of peace and imbraceth it.

[c] Take up your lodging in that houſe, which ye firſt enter into, that is, be not carefull for commodious lodging, as men doe which purpoſe to tarie long in a place: for here is not inſtituted that ſolemne preaching of the Goſpel, which was uſed afterward, when the Churches were ſetled: but theſe are ſent abroad to all the coaſts of Iudea, to give them to underſtand, that the laſt Iubile is at hand.

* *Deut.24.14. Matth.10.10. 1.Tim.5.18.*

* *Matth.10.11.*

[d] Content your ſelves with that meat that is ſet before you.

[3] God is a moſt ſevere revenger of the miniſterie of his Goſpel.

* *Chap 9.5. Actes 13.51. and 18.6.*

* *Matth 11.21.*

* *Matth.10.40. Iohn.13.20.*

[4] Neither the gift of miracles, neither what elſe ſoever excellent gift, but onely our election giveth us occaſion of true joy. And the only publiſhing of the Goſpel is the deſtruction of Satan.

[e] For Chriſts diſciples uſed no abſolute authoritie, but wrought ſuch miracles as they did, by calling upon Chriſts Name.

[f] Paul placeth the devill and his angels, in the ayre, as Epheſ. 6.12. and he is ſaid to be caſt down from thence by force, when his power is aboliſhed by the voice of the Goſpel.

[g] Shall doe you wrong.

[5] The Church is contemptible, if we behold the outward face of it, but the wiſdome of God is not ſo marveilous in any thing, as in it.

[h] Of this world.

† Then he turned to his diſciples, and ſaid, *Is read in ſome copies.*

[6] Whoſoever ſeeketh the Father without the Son wandreth out of the way.

[7] The difference of the old Teſtament and the new, conſiſteth in the meaſure of revelation.

* *Matth.13.16.*

* *Matth.22.35. Marke 12.28.*

[8] Faith doeth not take away, but eſtabliſheth the doctrine of the Law.

[i] One of them, that profeſſed himſelfe to be learned in the rites and Lawes of Moſes.

* *Deut.6.5.*

* *Levit.19.18.*

[9] Al they are comprehended in the name of our neighbour, by the Law, whomſoever we may helpe.

[k] That is, to vouch his righteouſnes, or ſhew that he was iuſt, that is, voide of all faults: and Iames 5. uſeth the word of iuſtification in this ſenſe.

[10] Chriſt careth not to be entertained delicately, but to bee heard diligently, that is it, which he eſpecially requireth.

39 And ſhe had a ſiſter called Mary, which ſate at Jeſus feet, and heard his preaching.

40 But Martha was cumbred about much ſerving, & came unto him, and ſaid, Maſter, doeſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou careſt, and art troubled about many things:

42 But one thing is needfull, Mary hath choſen the good part, which ſhall not be taken away from her.

CHAP. XI.

1 He teacheth his Apoſtles to pray. 14 The dumbe devill driven out. 27 A woman of the companie lifteth up her voice. 29 The Iewes require ſignes. 37 He being feaſted of the Phariſee, reproveth the outward ſhew of holineſſe.

AND ſo it was, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 * And he ſaid unto them, When ye pray, ſay, [1] Our Father which art in heaven, Hallowed be thy Name: Thy kingdome come: Let thy will be done, even in earth, as *it is* in heaven:

*Matth. 6 9.

1 A form of true prayer.

our daily bread give us [a] for the day:

4 And forgive us our ſinnes: for even we forgive every man that is indebted to us: And lead us not into temptation: but deliver us from evil.

5 ¶ [2] Moreover he ſaid unto them, Which of you ſhall have a friend, and ſhall go to him at midnight, and ſay unto him, iend, lend me three loaves?

a That is, as much as is needfull for this day, whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut off and reſtrained.

2 We muſt pray with faith.

6 For a friend of mine is come out of the way to me, and I have nothing to ſet before him:

7 And he within ſhould anſwer, and ſay, Trouble me not: the doore is now ſhut, and my children are with me in bed: I cannot riſe and give them to thee.

8 I ſay unto you, Though he would not riſe and give him, becauſe he is his friend, yet doubtleſſe becauſe of his [b] importunitie, he would riſe, and give him as many as he needed.

b Word for word, impudencie: but that impudencie which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunitie.

9 * And I ſay unto you, Aſk, and it ſhall be given you: ſeek, and ye ſhall finde: knock, and it ſhall be opened unto you.

10 * For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

* *Matthew* 7.7. *and* 21.22. *Mark* 11.24. *Iohn* 14.13. *and* 16. 23. *Iames* 1. 5.
* *Matth.* 7. 1.

11 * If a ſonne ſhall ask bread of any of you that is a father, will he give him a ſtone? or if he *ask* a fiſh, will he for a fiſh give him a ſerpent?

* *Matth.* 7. 9.

12 Or if he ask an egge, will he give him a ſcorpion?

13 If ye then which are evill, can give good gifts unto your children, how much more ſhall your heavenly Father give the holy Ghoſt to them that deſire him?

14 ¶ * Then he caſt out a devill which was dumbe: and when the devill was gone out, the dumbe ſpake, and the people wondered.

* *Matth.* 9.32. *and* 12,22.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub the chief of the devils.

16 And others tempted him, ſeeking of him a ſigne from heaven.

3 An example of horrible blindneſſe, and ſuch as cannot be healed, when as upon an evil conſcience, & pretended malice, the power of God is blaſphemed.

* *Matth.* 9.34. *and* 12. 24. *Mark* 3. 22.

17 [4] But he knew their thoughts, and ſaid unto them, * Every kingdome divided againſt it ſelf, ſhall be deſolate, and an houſe *divided* againſt an houſe, falleth.

18 So if Satan alſo be divided againſt himſelf, how ſhall his kingdome ſtand, becauſe ye ſay that I caſt out devils [c] through Beelzebub?

4 The true way to know the true Chriſt from the falſe, is this, that the true Chriſt hath no accord or agreement with Satan. And it remaineth that after we know him, we acknowledge him.

* *Matth* 12. 25. *Mark* 3. 24.

c By the name and power of Beelzebub.

19 If I through Beelzebub caſt out devils, by whom do your children caſt them out? Therefore ſhall they be your judges.

10 But if I by the [d] finger of God caſt out devils, doubtleſſe the kingdome of God is come unto you.

d That is, by the power of God: ſo it is ſaid, Exod. 8.19.

21 When a ſtrong man armed keepeth his [e] palace, the things that he poſſeſſeth, are in peace.

e The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for Noble mens houſes.

22 But when a ſtronger then he, cometh upon him, and overcometh him: he taketh from him all his armour wherein he truſted, and divideth his ſpoiles.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 * [6] When the unc one out of a man, he e places, ſeeking r ndeth none, he ſai n unto mine houſe, wh out.

5 Againſt indifferent men, and ſuch as love to have a mean, which ſeek meanes to reconcile Chriſt and Satan together.

* *Matth.* 12. 43.

6 He that doth not continue, is in worſe caſe, then he that never begun.

25 And when he cometh, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits worſe then himſelf: and they enter in, and dwell there: * ſo the laſt ſtate of that man is worſe then the firſt.

* *Hebr.* 6.4. 2. *Pet.* 2. 20.

27 ¶ [7] And it came to paſſe as he ſaid theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the wombe that bare thee, and the paps which thou haſt ſucked.

7 Chriſt ſeeketh not praiſe in himſelf, but in our ſalvation.

28 But he ſaid, Yea, rather bleſſed *are* they that heare the word of God, & keep it.

29 ¶ * [8] And when the people were gathered thick together, he began to ſay, This is a wicked generation: They ſeek a ſigne, and there ſhall no ſigne be given them, but the ſigne of * Jonas the Prophet.

* *Matth.* 12.38,39

8 They that are fond deſirers of miracles, inſtead of miracles, ſhall receive puniſhment.

* *Ionas* 1.12.

30 For as Jonas was a ſigne to the Ninevites: So alſo ſhall the Son of man be to this generation.

31 * The Queen of the South ſhall riſe in judgement, with the men of this generation,

* 1. *King*. 10. 1. 2 *Chron.* 9.1

tion, and ſhall condemn them: for ſhe came from the utmoſt parts of the earth to hear the wiſdome of Solomon, and behold, a greater then Solomon *is* here.

32 The men of Nineveh ſhall riſe in judgement with this generation, and ſhall condemne it: for they *repented at the preaching of Jonas: and behold, a greater then Jonas *is* here.

33 ¶ *[9] No man when he hath lighted a candle, putteth it in a privie place, neither under a buſhell, but on a candleſtick, that they which come in, may ſee the light.

34 * The light of the bodie is the eye: therefore when thine eye is ſingle, then is thy whole body light: but if thine eye be evil, then thy body is dark.

35 Take heed therefore, that the light which is in thee, be not darkneſſe.

36 If therefore thy whole body *ſhall be* light, having no part dark, then ſhall all be light, even as when a candle doth light thee with the brightneſſe.

37 ¶[10] And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſate down at table.

38 And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.

39 * And the Lord ſaid to him, Indeed ye Phariſees make clean the outſide of the cup, and of the platter: but the inward part is full of ravening and wickedneſſe.

40 Ye fooles, did not he that made that which is without, make that which is within alſo?

41 Therefore, give almes [f] of thoſe things which you have, and behold, all things ſhall be clean unto you.

42 [11] But wo *be* to you, Phariſees: for ye [g] tithe the mint and the rue, and [h] all manner herbs, and paſſe over [i] judgement, and the love of God: theſe ought ye to have done, and not to have left the other undone.

43 *[12] Wo *be* to you, Phariſees: for ye love the uppermoſt ſeats in the Synagogues, and greetings in the markets.

44 [13] Wo *be* to you, Scribes and Phariſes, hypocrites: *for ye are as graves which appear not, and the men that walk over them, perceive not.

45 ¶ [14] Then anſwered one of the Lawyers, and ſaid unto him, Maſter, thus ſaying thou putteſt us to rebuke alſo.

46 And he ſaid, Wo *be* to you alſo, ye Lawyers: * for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

47 [15] Wo *be* to you: * for ye build the ſepulchres of the Prophets, and your fathers killed them.

48 Truely [k] ye bear witneſſe, and allow the deeds of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſaid the wiſdome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and [l] perſecute away,

50 That the blood of all the Prophets, [m] ſhed from the foundation of the world, may be required of this generation,

51 From the blood of * Abel unto the blood of * Zacharias, which was ſlain between the altar and the Temple: verely I ſay unto you, it ſhall be required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your ſelves, and them that came in, ye forbad.

53 [17] And as he ſaid theſe things unto them, the Scribes and Phariſees began to urge him ſore, and to [o] provoke him to ſpeak of many things,

54 Laying wait for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

CHAP. XII.

1 The leaven of the Phariſees. 5 Who is to be feared. 8 To confeſſe Chriſt. 17 The parable of the rich man, whoſe land was very fertile. 22 Not to care for earthly things, 31 But to ſeek the kingdome of God. 39 The thief in the night. 51 Debate for the Goſpels ſake.

IN *[1] the mean time, there gathered together [a] an innumerable multitude of people, ſo that they trode one another: and he began to ſay unto his diſciples firſt, Take heed to your ſelves of the leaven of the Phariſees, which is hypocriſie.

2 *For there is nothing covered, that ſhall not be revealed, neither hid, that ſhall not be knowen.

3 Wherefore whatſoever ye have ſpoken in darkneſſe, it ſhall be heard in the light: and that which ye have ſpoken in the eare, in ſecret places, ſhall be preached on the houſes.

4 *[2] And I ſay unto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will [b] forwarn you, whom ye ſhall fear: fear him, which after he hath killed hath power to caſt into hell: yea, I ſay unto you, him fear.

6 Are not five ſparrowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 *Yea, and all the hairs of your head are numbered: fear not therefore: ye are more of value then many ſparrows.

8 *[3] Alſo I ſay unto you, Whoſoever

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* *Ionas 3. 5.*

* *Chap.* 8.16. *Matth.* 5. 15. *Mark* 4.21.

[9] Our mindes are therefore lightned with the knowledge of God, that we ſhould give light unto others, and therefore our chiefeſt labour ought to be to pray for that light.

* *Matth.* 6.22.

[10] The ſervice of God conſiſteth not in outward cleanlineſſe, and deviſed rites, or ceremonies, but in the ſpirituall righteouſneſſe of the heart and charitie.

* *Matth.* 23.25.

[f] *That is, according to your abilitie: as who would ſay, inſtead of your extortions. which hindered you, that you could not eat cleanly. uſe charitie, and accordingly as your abilitie ſhall ſerve you, be good to the poore, and ſo ſhall that, that is within the platter, be ſanctified, though the platter be unwaſhed.*

[11] It is the propertie of hypocrites, to ſtand ſtoutly for little trifles, and let paſſe greater matters.

[g] *You decide by Gods Law, that the tenth part is dueto be paid.*

[h] *Of all kindes of herbes ſome, as Auguſtine expoundeth it in his Enchiridion to Laurence, Cap. 99. where he ſheweth, in like ſort, how that place of Paul, 1. Tim. 2. 4. God will have all men to be ſaved, is to be expounded after the ſame manner.*

[i] *That is to ſay, that that is right and reaſon to do: for this word iudgement, containeth the commandements of the ſecond table, and the other words, the love of God, containeth the firſt.*

* *Chap.* 20.46. *Matth.* 23.6. *Mark* 12.38,39.

[12] Hypocriſie and ambition are commonly ioyned together.

[13] Hypocrites deceive men with an outward ſhew.

* *Matthew* 23.27.

[14] Hypocrites are very ſevere againſt other men, but think all things lawfull to themſelves.

* *Matth.* 23.4. *Acts* 15. 10.

[15] Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are alive.

* *Matth.* 23.29.

[k] *VVhen you perſecute Gods ſervants, like mad men, even as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what do you elſe but glory in your fathers crueltie, and ſet up monuments (as it were) in glory and triumph of it.*

[l] *They ſhall ſo vex them and trouble them, that at length they ſhall baniſh them.*

[m] *That you may be called to an account for it, yea, and be puniſhed for the ſhedding of that blood of the Prophets.*

* *Gen.* 4.8.

* 2. *Chron.* 24.21.

[16] They have of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the doore keepers of the Church.

[n] *You have hidden and taken away, ſo that it cannot be found any where,*

[17] The more the world is reprehended, the worſe it is, and yet muſt we not betray the truth.

[o] *They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carp at.*

* *Matth.* 16. 5. *Mark* 8. 14.

[1] The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly gloſſes, and alſo take pains, through the help of God, to ſet forth ſincere doctrine, openly without fear.

[a] *VVord for word, ten thouſands of people, a certain number for an uncertain.*

* *Matth.*10.26. *Mark* 4.22.

* *Matth.* 10.28.

[2] Although hypocrites have princes to execute their crueltie, yet there is no cauſe why we ſhould be afraid of them, the leaſt jot that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.

[b] *He warneth them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greater wound.*

* 1. *Sam.* 14.45. *Acts* 27.34.

* *Chap.* 9. 26. *Matth.* 10.32. *Mark* 8. 38. 2. *Tim.* 1.12.

[3] Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth & heart we blaſpheme a known trueth.

ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall denie me before men, ſhall be denied before the Angels of God.

10 * And whoſoever ſhall ſpeak a word againſt the Sonne of man, it ſhall be forgiven him: but unto him, that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiven.

11 *[4]And when they ſhall bring you into the Synagogues, and unto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeak.

12 For the holy Ghoſt ſhall teach you in the ſame houre what ye ought to ſay.

13 [5] And one of the company ſaid unto him, Maſter, bid my brother devide the inheritance with me.

14 And he ſaid unto him, Man, who made me a iudge, or a divider over you?

15 Wherefore he ſaid unto them, Take heed, and beware of [c] covetouſnes: for though a man have abundance, *yet* his life [d] ſtandeth not in his riches.

16 [6] And he put forth a parable unto them, ſaying, The[e]ground of a certaine rich man brought forth fruits plenteouſly.

17 Therefore he [f] thought with himſelf, ſaying, What ſhall I doe, becauſe I have no *roome,* where I may lay up my fruits?

18 And he ſaid, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid up for many yeares: live at eaſe, eate, drinke, and [g] take thy paſtime.

20 But God ſaid unto him, O foole, this night will they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that gathereth riches [h] to himſelfe, and is not rich in God.

22 [7] And he ſpake unto his diſciples, Therfore I ſay unto you, * Take no thought for your life, what ye ſhall eate: neither for your body, what ye ſhall put on.

23 The life is more then meat: and the body *more* then the raiment.

24 Conſider the ravens: for they neither ſow nor reap: which neither have ſtorhouſe nor barne, and *yet* God feedeth them: how much more are ye better then fowles?

25 And which of you with taking thought can adde to his ſtature one cubite?

26 If ye then be not able to doe the leaſt thing, why take ye thought for the remnant?

27 Conſider the lilies how they grow: they labour not, niether ſpin they: yet I ſay

* Matth.12.31 Marke 3.28. 1 Iohn 5.15.

* Matth.10.19. Marke 13.11.

4 It is a great and hard conflict to confeſſe the trueth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.

5 Chriſt would not for three cauſes be a iudge to divide an inheritance. Firſt, for that he would not foſter up and cheriſh the fleſhly opinion that the Iewes had of Meſſias: Secondly, for that he would diſtinguiſh ẏ civil governance, from the Eccleſiaſticall: Thirdly, to teach us to beware of them which abuſe the ſhew of the Goſpel, and alſo the name of miniſters, to their owne private commodities.

c By covetouſneſſe is meant that greedie deſire to get, commonly with other mens hurt.

d God is the authour and preſerver of mans life, goods are not.

6 There are none more mad, then rich men, which hang upon their riches.

e Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole countrey, as they doe which ioyne houſe to houſe, and field to field, Eſai. 5.8.

f Made his reckoning with himſelfe, which is the propertie of covetous Churles, which ſpend their life in thoſe trifles.

g Be merrie and make good cheere.

h Caring for no man but for himſelfe, and minding to truſt in himſelfe.

7 An earneſt thinking upon the providence of God, is a preſent remedie againſt the moſt fooliſh, and pining carefulneſſe of men, for this life.

* *Matth.* 6.25. 1. *pet.* 5.7. *pſal.* 55.22.

unto you, that Salomon himſelfe in all his royaltie was not clothed like one of theſe.

28 If then God ſo cloathe the graſſe which is to day in the field, and to morrow is caſt into the oven, how much more *wil he cloathe* you, O ye of little faith?

29 Therefore aske not what ye ſhall eate, or what ye ſhall drink, neither [i] hang you in ſuſpenſe.

30 For al ſuch things the people of the world ſeeke for: and your Father knoweth that ye have need of theſe things.

31 [8] But rather ſeeke ye after the Kingdome of God, and all theſe things ſhall be caſt upon you.

32 [9] Feare not, little flock: for it is your Fathers pleaſure, to give you the kingdome.

33 ¶*[10] Sel that ye have, and [k] give almes: make you bags, which waxe not old, a treaſure that can never faile in heaven, where no thiefe commeth, neither moth corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶*[11]Let your loines be girded about, and your lights burning.

36 And ye your ſelves like unto men that wait for their Maſter, when he will returne from the wedding, that when he commeth and knocketh, they may open unto him immediatly.

37 Bleſſed *are* thoſe ſervants, whom the Lord when he commeth ſhall find waking: verely I ſay unto you, he will gird himſelfe about, and make them to ſit downe at table, and will come forth, and ſerve them.

38 And if he come in the ſecond watch, or come in the third watch, and ſhall find them ſo, bleſſed are thoſe ſervants.

39 * Now underſtand this, that if the good man of the houſe had knowen at what houre the thiefe would have come, he would have watched, and would not have ſuffered his houſe to be digged through.

40 [12] Be ye alſo prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter ſaid unto him: Maſter, telleſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler over his houſhold, to give them their [l] portion of meat in ſeaſon?

43 Bleſſed *is* that ſervant, whom his maſter when he commeth, ſhall find ſo doing.

44 Of a trueth I ſay unto you, that he will make him ruler over all that he hath:

45 But if that ſervant ſay in his heart, My maſter doth deferre his comming, and ſhal begin to ſmit the ſervants, and maidens, and to eat, and drinke, and to be drunken,

46 The maſter of that ſervant will come

i A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang upon the arme of man, have alwayes wanering and doubtful mindes, ſwaying ſometimes that way, and ſometimes that way.

8 They ſhall lack nothing, which are carefull for the kingdome of heaven.

9 It is a fooliſh thing not to looke for ſmall things at his hands which giveth us freely the greateſt things

* *Mat.*6.20.

10 A godly bountifulnes is a ready way to get true riches.

k This is the figure Metonymia, for by this word, Almes, is meant that compaſſion, and friendlyneſſe of an heart, that tendreth the miſerie and poore eſtate of a man and ſheweth forth it ſelfe by ſome gift, and hath the name given it in the Greeke tong. of mercy and compaſſion: and therefore he is ſaid to give almes who parteth with ſome thing to another, and giveth to the poore, ſhewing thereby that he pitieth their poore eſtate.

* 1. *Pet.* 1.13.

11 The life of the faithfull ſervants of God in this world, is a certaine watchfull peregrination, having the light of the word going before it.

* *Matth.* 24 43. *Revel.* 16. 15. *and* 3.3.

12 None have more need to watch, then they that have ſome degree of honor in ẏ houſhold of God.

l That is, every moneth ſuch meaſure of corne as was appointed them.

in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbeleevers.

47 ¶ And that ſervant that knew his maſters wil, and prepared not himſelfe, neither did according to his wil, ſhall be beaten with many *ſtripes:*

48 But he that knew it not, and yet did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*: for unto whomſoever much is given, of him ſhall be much required, and to whom men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my deſire, if it be already kindled.

50 Notwithſtanding, I muſt be baptized with a baptiſme, and how am I grieved, till it be ended?

51 * Thinke ye that I am come to give peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

54 ¶ * [14] Then ſaid he to the people, When ye ſee a cloud [n] riſe out of the Weſt, ſtraightway ye ſay, a ſhowre commeth: and ſo it is.

55 And when *ye ſee* the South wind blow, ye ſay, that it will be hot: and it commeth to paſſe.

56 Hipocrites, ye can diſcerne the face of the earth, and of the skie: but why diſcerne ye not this time?

57 [15] Yea, and why judge yee not of your ſelves what is right?

58 ¶ * While thou goeſt with thine adverſary to the ruler, as thou art in the way, give diligence in the way, that thou mayeſt be delivered from him, leſt he draw thee to the judge, and the judge deliver thee to the [o] jayler, and the jayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

[m] *More then of him, to whom ſo much was not given.*

13 The Goſpel is the only cauſe of peace betwixt the godly: and ſo is it the occaſion of great trouble among the wicked.

* *Mat.* 10.34.

* *Mat.*16.2.

14 Men which are very quick of ſight in earthly things, are blind in thoſe things which pertaine to the heavenly life, and that through their owne malice.

[n] *VVhich appeareth, and gathereth it ſelfe together in that part of the aire.*

15 Men that are blinded with the love of themſelves and therefore are deteſtable & ſtubburne, ſhall beare ÿ reward of their folly.

* *Matth.*5.25.

[o] *To him that had to demand & gather the amerciaments, which they were condemned unto, that had wrongfully troubled men: moreover, the magiſtrates officers make them which are condemned, pay that they owe, yea, and oftentimes if they be obſtinate, they doe not onely take the coſts and charges of them, but alſo impriſon them.*

Chap. XIII.

1 Of the Galileans, 4 And thoſe that were ſlaine under Siloam. 6 The fig tree that bare no fruit. 11 The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her by Satan, is healed, 19 The parable of the graine of muſtard ſeed. 21 Of leaven. 23 How few ſhall be ſaved. 32 Herode that fox.

There [1] were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood [a] Pilate had mingled with their ſacrifices.

2 We muſt not reioyce at the juſt puniſhment of others but rather be inſtructed thereby to repentance.

2 And Jeſus anſwered, and ſaid unto them, Suppoſe ye, that theſe Galileans were greater ſinners then all the *other* Galileans, becauſe they have ſuffered ſuch things?

3 I tell you, nay: but except ye amend your lives, ye ſhall likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the tower in [b] Siloam fell, and ſlew them, were ſinners above all men that dwell in Ieruſalem?

5 I tell you, nay: but except ye amend your lives, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and he came and ſought fruit thereon, and found none.

7 Then ſaid he to the dreſſer of his vineyard, Behold, theſe three years have I come and ſought fruit of this fig tree, and find none: cut it downe: why keepeth it alſo the ground [c] barren?

8 And he anſwered, and ſaid unto him, Lord, let it alone this yeare alſo, till I dig round about it, and dung it.

9 And if it beare fruit, *well*: if not, then after thou ſhalt cut it downe.

10 ¶ [3] And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a [d] ſpirit of infirmitie eighteene yeares, and was bowed together, and could not lift up *her ſelfe* in any wiſe.

12 When Jeſus ſaw her, he called her to him, and ſaid to her, Woman, thou art [e] looſed from thy diſeaſe.

13 And he laid his hands on her, and immediatly ſhe was made ſtraight againe, and glorified God.

14 [4] And the [f] ruler of the Sinagogue anſwered with indignation, becauſe that Jeſus healed on the Sabath *day*, and ſaid unto the people, There are ſix dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſaid, Hipocrite, doth not each one of you on the Sabath *day* looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, lo eighteene yeares, be looſed from this bond on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people rejoyced at all the exellent things, that were done by him.

18 ¶ * Then ſaid hee, What is the kingdome of God like? or whereto ſhall I compare it?

19 [5] It is like a graine of muſtard ſeede, which

[a] *Pontius Pilate was governour of Iudea almoſt ten yeares, and about the fourth yeare of his government, which might be about the fifteenth yeare of Tiberius reigne, Chriſt finiſhed the worke of our redemption by his death.*

[b] *To wit, in the place, or river. for Siloam was a ſmall river, from whence the conduits of the citie came, whereof Iohn* 9.7. *and Eſai.* 8.6. *and therefore it was a tower or caſtle, built upon the conduit ſide, which fell downe ſuddenly, and killed ſome.*

2 Great and long ſuffering is the patience of God, but yet ſo that at length he executeth judgement.

[c] *Maketh the ground barren in that part which otherwiſe were good for vines.*

3 Chriſt came to deliver us from the bands of Satan.

[d] *Troubled with a diſeaſe which Satan brought.*

[e] *For Satan had the woman bound, as if ſhee had beene in chaines, in ſo much that for eighteene yeares ſpace, ſhe could not hold up her head.*

4 A lively image of hypocriſie, A reward thereof.

[f] *One of the rulers of the Synagogue, for it appeareth by Marke* 5.22. *and Actes* 13.15. *that there were many rulers of the Synagogue.*

* *Matth.* 13.31. *Marke* 4.31.

5 God beginneth his kingdome with ſmall beginnings, that the unlooked for proceeding of it may better ſet forth his power.

which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made neſts in the branches thereof.

Matth. 13. 33.

20 ¶ * And againe he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hidde in three pecks of floure, till all was leavened.

* *Matth. 9. 35. Marke 6. 6.*

6 Againſt them which had rather erre with many, then go right with a few, and by that meanes through their own ſlownes, are ſhut out of the kingdome of God.

22 ¶ * [6] And he went through all cities and townes, teaching, and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, *are there* few that ſhalbe ſaved? and he ſaid unto them,

* *Matth. 7. 13.*

24 * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto you, I know you not whence ye are.

7 He is in vain in the Church, which is not of the Church, which thing the cleannes of life ſheweth.

* *Marke 7. 23. and 25. 41. Pſal. 6. 8.*

26 [7] Then ſhall ye begin to ſay, We have eaten and drunke in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence ye are: depart from me all ye workers of iniquitie.

8 The caſting off of the Jewes, and the calling of the Gentiles is foretold.

28 [8] There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Jacob, and all the Prophets in the Kingdome of God, and your ſelues thruſt out at doors.

g From all the quarters of the world, and theſe are foure of the chiefeſt.

29 Then ſhall come *many* from the [g] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdome of God.

* *Matth. 19. 30. and 20. 16. Marke 10. 31.*

30 * And behold, there are laſt, which ſhal be firſt, & there are firſt, which ſhall be laſt.

9 We muſt go forward in the caſe of our calling, through the midſt of terrours, whether they be true or feigned.

31 [9] The ſame day there came certain Phariſes, and ſaid unto him, Depart, and go hence: for Herod will kill thee.

h That deceitfull & treacherous man.

i That is, a ſmall time, & Theophylact ſaith, it is a proverb: or elſe, by to day, we may underſtand the time that now is, and by to morrow, the time to come, meaning thereby, all the time of his miniſtery and office.

k To wit, when the ſacrifice for ſinne is ended.

32 Then ſaid he unto them, Go ye and tell that [h] Fox, Behold, I caſt out devils, and will heale ſtill [i] to day, and to morrow, and the third day I ſhall be [k] perfected.

10 There are no where more cruel enemies of the godly, then they which are within the Sanctuary, and Church it ſelf: but God ſeeth it, and will in his time have an account of it.

33 [10] Neverthleleſſe, I muſt walk to day, and to morrow, and the day following: for it cannot be that a Prophet ſhould periſh out of Jeruſalem.

* *Matth. 23. 37.*

l VVord for word, the neſt: now the brood of chickens is the neſt.

34 * O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the hen *gathereth* her [l] brood under *her* wings, and ye would not!

35 Behold, your houſe is left unto you deſolate: and verely I tell you, ye ſhall not ſee me, untill *the time* come that ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XIV.

2 The dropſie healed on the Sabbath. 8 The chief places at banquets. 12 The poore muſt be called to our feaſts. 16 Of thoſe that were bid to the great Supper. 23 Some compelled to come in. 28 One about to build a tower.

1 The Law of the very Sabbath ought not to hinder the offices of charitie.

a Either one of the Elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſes were not chief men of the Synagogue, Iohn. 7. 48. for this word Phariſe was the name of a ſect, though it appeare by the whole hiſtorie that the Phariſes were in great credit.

AND [1] it came to paſſe that when he was entred into the houſe of [a] one of the chief Phariſes on the Sabbath *day*, to eat bread, they watched him.

2 And behold, there was a certain man before him, which had the dropſie.

3 Then Jeſus anſwering, ſpake unto the Lawyers and Phariſes, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then he took him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you *ſhall have* an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwer him again to thoſe things.

2 The reward of pride is ignominy: and the reward of true modeſtie is glory.

7 ¶ [2] He ſpake alſo a parable to the gueſts, when he marked how they choſe out the chief roomes, and ſaid unto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelf down in the chiefeſt place, leſt a more honourable man then thou, be bidden of him.

9 And he that bade both him and thee, come, and ſay to thee, Give this man room, and thou then beginne with ſhame to take the loweſt room.

* *Prov. 25. 5.*

10 * But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at table with thee.

* *Chap. 18. 14. Matth. 23. 12.*

11 * For whoſoever exalteth himſelf, ſhall be brought low, and he that humbleth himſelf, ſhall be exalted.

3 Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompence, whereas Chriſtian charitie reſpecteth onely ẏ glory of God, and the profit of our neighbour.

* *Prov. 3. 9.*

12 ¶ [3] Then ſaid he alſo to him that had bidden him, * When thou makeſt a dinner, or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor the rich neighbours, leſt they alſo bid thee again, and recompenſe be made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, & the blind,

14 And thou ſhalt be bleſſed, becauſe they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ Now when one of them that ſate at table heard theſe things, he ſaid unto him, Bleſſed *is* he that eateth bread in the kingdome of God.

* *Matth. 22. 2. Revel. 19. 9.*

16 Then ſaid he to him, * A certain man made a great ſupper, and bade many,

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 *

18 [4] But they all with [b] one *minde* began to make excuſe: The firſt ſaid unto him, I have bought a Farm, and I muſt needs go out & ſee it: I pray thee have me excuſed.

[4] The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.

[b] *As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to Supper.*

19 And another ſaid, I have bought five yoke of oxen, and I go to proove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant returned, and ſhewed his maſter theſe things. Then was the good man of the houſe angry, and ſaid to his ſervant, Go out quickly into the [c] ſtreets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde.

[c] *VVide and broad quarters.*

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

23 Then the maſter ſaid to the ſervant, Go out into the high wayes, and hedges, and compell them to come in, that mine houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 [5] Now there went great multitudes with him, and he turned & ſaid unto them,

[5] Even thoſe affections, which are of themſelves worthy of praiſe and comendation, muſt be ruled and ordered, that godlineſſe may have the upper hand & preeminence.

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his own life alſo, he cannot be my diſciple.

* *Matth.* 10. 37.

[d] *If the matter ſtand between God and him, as Theophylact ſaith: and therefore theſe words are not ſpoken ſimply but by compariſon.*

27 * [6] And whoſoever beareth not his croſſe, and cometh after me, cannot be my diſciple.

* *Chap.* 9. 29. *Matth.* 16. 24. *Marke* 8. 34.

[6] The true followers of Chriſt, muſt at once build and fight, and therefore be ready and prepared to ſuffer all kinde of miſeries.

28 For which of you minding to build a towre, [e] ſitteth not down before, and counteth the coſt, whether he have ſufficient to perform it,

[e] *At home, & caſteth all his coaſts, before he begin the worke.*

29 Leſt that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king, going to make warre againſt another king, ſitteth not down firſt and taketh counſel, whether he be able with ten thouſand, to meet him that cometh againſt him with twenty thouſand?

32 Or els while he is yet a great way off, he ſendeth an ambaſſage, & deſireth peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

34 * [7] Salt is good: but if ſalt have loſt his ſavour, wherewith ſhall it bee ſalted?

* *Matth.* 5. 13. *Marke* 9. 50.

[7] The diſciples of Chriſt muſt be wiſe both for thēſelves, and for other: otherwiſe they become the fooliſheſt of all.

35 It is neither meet for the land, nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the loſt ſheep, 8 Of the groat, 11 And of the prodigall ſonne.

THen ‡ reſorted unto [1] him [a] all the Publicanes and ſinners to heare him.

‡ *Or, drew neere.*

[1] We muſt not deſpaire of them, which have gone out of the way, but according to the example of Chriſt, we muſt take great paines about them.

[a] *Some Publicanes and ſinners came to Chriſt from all quarters.*

2 Therefore the Phariſes and Scribes murmured, ſaying, He receiveth ſinners, and eateth with them.

3 Then ſpake he this parable to them, ſaying,

4 * What man of you having an hundreth ſheep, if he loſe one of them, doth not leave nintie and nine in the wildernes, & go after that which is loſt, untill he find it?

* *Matth.* 18. 12.

5 And when he hath found it, he layeth it on his ſhoulders with joy.

6 And when he cometh home, he calleth together his friends, and neighbours, ſaying unto them, Rejoyce with me: for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven for one ſinner that converteth, *more* then for ninetie and nine juſt men, which need none amendment of life.

8 Either what woman having ten groats, if ſhe loſe one groat, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it?

9 And when ſhe hath found it, ſhe calleth her friends, and neighbours, ſaying, Rejoyce with me: for I have found the groat which I had loſt.

10 Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God, for one ſinner that converteth.

11 ¶ [2] He ſaid moreover, A certain man had two ſonnes,

[2] Men by their voluntary falling from God, having ſpoyled thēſelves of the benefits which they received of him, caſt themſelves headlong into infinite calamities: but God of his ſingular goodneſſe, offering himſelf freely to them, whom he called to repentance, through yͤ greatneſſe of their miſerie, wherwith they were tamed, doth not onely gently receive them, but alſo enricheth them with farre greater gifts, & bleſſeth them with the chiefeſt bliſſe.

12 And the younger of them ſaid to his father, Father, give me the portion of the goods that falleth to me. So he divided unto them *his* ſubſtance.

13 So not many dayes after, when the yonger ſonne had gathered all together, he took his journey into a farre countrey, and there he waſted his goods with riotous living.

14 Now when he had ſpent all, there aroſe a great dearth throughout that land, and he began to be in neceſſitie.

15 Then he went and clave to a citizen of that countrey, and he ſent him to his farm, to feed ſwine.

16 And he would faine have filled his belly with the husks, that the ſwine ate: but no man gave *them* him.

17 [3] Then he came to himſelf, and ſaid, How many hired ſervants at my fathers have bread enough, and I die for hunger?

[3] The beginning of repentance is yͤ acknowledging of yͤ mercie of God, which ſtirreth us to hope well.

18 I will riſe and go to my father, and ſay unto him, Father, I have ſinned againſt [b] heaven, and before thee,

[b] *Againſt God, becauſe he is ſaid to dwell in heaven.*

19 And am no more worthy to be called thy ſonne: make me as one of thy hired ſervants.

20 So he aroſe and came to his father, and when he was yet a great way off, his

father

him, and had compaſſion, and ranne and fell on his neck, and kiſſed him.

21 [4] And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſonne.

[4] In the true repentance there is a feeling of our ſinnes joyned with ſorow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiveneſſe.

22 Then the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhooes on his feet,

23 And bring the fat calfe, and kill him, and let us eate, and be merrie:

24 For this my ſonne was dead, and is alive again: and he was loſt, but he is found. And they began to be merrie.

25 [5] Now the elder brother was in the field, and when he came and drew neere to the houſe, he heard melodie and dancing.

[5] Such as truely feare God, deſire to have all men to be their fellowes.

26 And called one of his ſervants, and asked what thoſe things meant.

27 And he ſayd unto him, Thy brother is come, and thy father hath killed the fat Calfe, becauſe he hath received him ſafe and ſound.

28 Then he was angry, and would not goe in: therefore came his father out and intreated him.

29 But he anſwered, and ſayd to his father, Loe, theſe many yeares have I done thee ſervice, neither brake I at any time thy commandement, and yet thou never gaveſt me a Kidde, that I might make merrie with my friends.

30 But when this thy ſonne was come, which hath devoured thy goods with harlots, thou haſt for his ſake killed the fat calf.

31 And he ſaid unto him, Sonne, thou art ever with me, and all that I have, is thine.

It was meet that we ſhould make merrie, and be glad: for this thy brother was dead, and is alive againe: and he was loſt, but he is found.

CHAP. XVI.

1 The parable of the ſteward accuſed to his maſter. 13 To ſerve two maſters. 16 The Law and the Prophets. 19 Of Dives and Lazarus.

AND he ſaid alſo unto his Diſciples, [1] There was a certain rich man, which had a ſteward, and he was accuſed unto him, that he waſted his goods.

[1] Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us, to that purpoſe we doe not pleaſe him; nor procure the good wil of our neighbours, ſeeing that by this only meanes, riches, which are often times occaſions of ſinne, are turned to another end and purpoſe.

2 And he called him, and ſayd unto him, How *is it* that I heare this of thee? Give an accounts of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip: I cannot dig, *and* to beg I am aſhamed.

4 I know what I will doe, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 Then called he unto him every one of his maſters debtors, and ſaid unto the firſt, How much oweſt thou unto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid unto him, Take thy writing, and ſit down quickly, and write fiftie.

7 Then ſaid he to another, How much oweſt thou? and he ſaid, An hundred meaſures of wheat. Then he ſaid to him, Take thy writing, and write fourescore.

8 And the Lord commended [a] the uniuſt ſteward, becauſe he had don wiſely. Wherefore the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay unto you, Make you friends with the riches of [c] iniquitie, that when ye ſhall want, they may receive you into everlaſting [d] habitations.

10 [2] He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If then ye have not been faithfull in the wicked riches, who will truſt you in the [e] true *treaſure?*

12 And if ye have not been faithfull in [f] another mans *goods*, who ſhall give you that which is yours?

13 * [3] No ſervant can ſerve two maſters: for either he ſhall hate the one, and love the other: or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerve God and riches.

14 Al theſe things heard the Phariſes alſo which were covetous, & they ſcoffed at him

15 [4] Then he ſaid unto them, Ye are they which juſtifie your ſelves before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 * [5] The Law and the Prophets *endured* untill Iohn: and ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 *Now it is more eaſie that heaven and earth ſhould paſſe away, then that one title of the Law ſhould fall.

18 ¶ * Whoſoever putteth away his wife, and marrieth another, committeth adulterie: and whoſoever marrieth her that is [g] put away from her husband, committeth adulterie.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fine linnen, and fared wel and delicately every day.

20 Alſo there was a certaine begger named Lazarus, which was layd at his gate full of ſores,

21 And deſired to be refreſhed with the crumbes that fell from the rich mans table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into Abra-

[a] This parable doth not approove the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to ſhew a thing covertly, and as it were, under a figure to repreſent the trueth, though it agree not thorowly with the matter it ſelfe: ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedie in the affaires of this world, then the children of God are careful for everlaſting life.

[b] Men that are given to this preſent life, contrary to whom the children of light are ſet. S. Paul calleth thoſe ſpirituall, and the other carnall.

[c] This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſſe to the poore, proceede and come from a good fountaine: but he calleth theſe riches of iniquitie, which men uſe naughtily.

[d] To wit, the poore Chriſtians: for they are the inheritours of theſe Tabernacles. Theo.

[2] We ought to take heed, that for abuſing our earthly function and dutie we be not deprived of heavenly gifts: for how can they uſe ſpirituall gifts aright, who abuſe worldly things?

[e] That is, heavenly and true riches: which are contrary to worldly and fletting ſubſtance.

[f] In wordly goods, which are called other mens, becauſe they are committed to our credit.

* *Mat.* 6.24.

[3] No man can love God and riches together.

[4] Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſinnes they are.

* *Matth.* 11.12.

[5] The Phariſes deſpiſed the excellencie of the new Covenant, in reſpect of the old, being ignorant of the perfect righteouſneſſe of the Law, and how falſe expounders they were of the Law, Chriſt declareth by the ſeventh Commandement.

* *Matth.* 5.18.

* *Mat.* 5.32. *and* 19.9. 1 *Cor.* 7.11.

[g] They that gather by this place, that a man cannot be married again after that he hath put away his wife for adultery, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Iewes uſed, of which ſort we cannot take the divorcement for adultery, for adulterers were put to death by the Law. [6] The end of the povertie and miſerie of the godly ſhall be everlaſting joy: as the end of the riotouſneſſe and cruell pride of the rich ſhall be everlaſting miſerie, without all hope of mercy.

[h] Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kinde of linnen that came out of Achaia, was as deare as gold.

hams boſome. The rich man alſo dyed, and was buried.

23 And being in hell in torments, [i]he lift up his eyes, and ſaw Abraham a farre off, and Lazarus in his boſome.

24 Then he cryed, and ſaid, Father Abraham, have mercie on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life time receivedſt thy pleaſures, and likewiſe Lazarus pains: now therefore is he comforted, and thou art tormented.

26 Beſides all this, between you and us there is a great gulf ſet, ſo that they which would go from hence to you, cannot: neither can they come from thence to us.

27 [7]Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I have five brethren) that he may teſtifie unto them, leſt they alſo come into this place of torment.

29 Abraham ſaid unto him, They have Moſes and the Prophets: let them heare them.

30 And he ſaid, Nay, father Abraham: but if one come to them from the dead, they will amend their lives.

31 Then he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead again.

Chap. XVII.

1 Offences. 3 We muſt forgive him that treſpaſſeth againſt us. 10 We are unprofitable ſervants. 11 Of the ten lepers. 20 Of the coming of the kingdome of heaven. 33 Falſe Chriſts. 36 After what manner Chriſts coming ſhall be.

THen ſaid he to his diſciples, *[1] It cannot be avoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his neck, and that he were caſt into the ſea, then that he ſhould offend one of theſe little ones.

3 ¶[2] Take heed to your ſelves: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgive him.

4 * And though he ſinne againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, It repenteth me, thou ſhalt forgive him.

5 ¶[3] And the Apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, * If ye had faith, *as much* as *is* [a] a grain of muſtard ſeed, and ſhould ſay unto this mulbery tree, Pluck thy ſelf up by the roots, and plant thy ſelf in the ſea, it ſhould even obey you.

7 ¶[4] Who is it alſo of you, that having a ſervant plowing, or feeding cattell, would ſay unto him by and by, when he were come from the field, Go, and ſit down at table?

8 And would not rather ſay to him, Dreſſe wherewith I may ſup, and gird thy ſelf, and ſerve me till I have eaten and drunken, and afterward eat thou, and drink thou?

9 Doth he thank that ſervant, becauſe he did that which was commanded unto him? I trow not.

10 [5] So likewiſe ye when ye have done all thoſe things, which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our dutie to do.

11 ¶[6] And ſo it was when he went to Jeruſalem, that he paſſed thorow the mids of Samaria, and Galilee.

12 And as he entred into a certain town, there met him ten men that were lepers, which ſtood a farre off.

13 And they lift up their voices, and ſaid, Jeſus, Maſter, have mercie on us.

14 And when he ſaw *them*, he ſaid unto them, * Go, ſhew your ſelves unto the Prieſts. And it came to paſſe, that as they went, they were cleanſed.

15 Then one of them, when he ſaw that he was healed, turned back, and with a loud voice praiſed God,

16 And fell down on his face at his feet, and gave him thanks: and he was a Samaritane.

17 And Jeſus anſwered, and ſaid, Are there not ten cleanſed? but where *are* the nine?

18 There is none found that returned to give God praiſe, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath ſaved thee.

20 ¶[7] And when he was demanded of the Phariſees, when the Kingdome of God ſhould come, he anſwered them, and ſaid, The kingdome of God cometh not with [b] obſervation.

21 Neither ſhall men ſay, Lo here, or lo there: for behold, the Kingdome of God is [c] within you.

22 [8] And he ſaid unto the diſciples, The dayes will come, when ye ſhall deſire to ſee [d] one of the dayes of the Son of man, and ye ſhall not ſee it.

23 *[9] Then they ſhall ſay to you, Behold here, or behold there: *but* go not thither, neither follow them.

24 For as the lightning that lighteneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven, ſo ſhall the Sonne of man be in his day.

25 But firſt he muſt ſuffer many things, and be reproved of this generation.

26 * [10] And as it was in the dayes of Noe,

[i] *Heavenly and ſpirituall things are expreſſed and ſet forth under colours, and reſemblances fit for our ſenſes.*

[7] Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

* *Matth.* 18.7. *Mark* 9.42.

[1] The Church is of neceſſitie ſubject to offences, but the Lord will not ſuffer them unpuniſhed, if any of the leaſt be offended.

[2] Our reprehenſions muſt be juſt. & proceed of love and charitie.

* *Matth.* 18.21.

[3] God will never be utterly lacking to the godly (although he be not ſo perfectly with them, as they would) even in thoſe difficulties, which cannot be overcome by mans reaſon.

* *Matth.* 17.20.

[a] *If you had no more faith, but the quantitie of the grain of muſtard ſeed.*

[4] Seeing that God may challenge unto himſelf of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death,

[5] The moſt perfect keeping of the Law which we can performe, deſerveth no reward.

[6] Chriſt doth well even unto ſuch as will be unthankfull, but the benefits of God profit them onely to ſalvation, which are thankfull.

* *Levit.* 14.2.

[7] The kingdome of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelves, that it is joyned with ourward pompe.

[b] *VVith any outward pompe and ſhew of maieſtie, to be known by: for there were otherwiſe many plain and evident tokens whereby men might have underſtood, that Chriſt was the Meſſias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes which the Phariſees dreamed of, which looked for an earthly kingdome of Meſſias.*

[c] *You look about for Meſſias, as though he were abſent, but he is amongſt you in the midſt of you.*

[8] We often times neglect thoſe things when they be preſent, which we afterward deſire when they are gone, but in vain.

[d] *The time will come, that you ſhall ſeek for the Sonne of man with great ſorrow of heart, and ſhall not finde him.*

* *Matth* 24.23. *Mark* 13.21.

[9] Chriſt forewarneth us, that falſe Chriſts ſhall come. and that his glory ſhall ſuddenly be ſpread farre and wide thorow the world, after that the ignominie of the croſſe is put out and extinguiſhed.

* *Gen.* 7.5. *Matth.* 24.38. 1 *Pet.* 3.20.

[10] The world ſhall be taken unawares with the ſudden judgement of God: & therefore the faithfull ought to watch continually.

Noe, ſo ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and deſtroyed them all.

28 * Likewiſe alſo, as it was in the dayes of Lot: they ate, they dranke, they bought, they ſold, they planted, they built.

* Gen.19.24.

29 But in the day that Lot went out of Sodome, it rained fire and brimſtone from heaven, and deſtroyed them all.

30 After theſe *enſamples* ſhall it bee in the day when the Son of man is revealed.

31 [11] At that day he that is upon the houſe, and his ſtuffe in the houſe, let him not come down to take it out: and he that is in the field, likewiſe, let him not turn back to that he left behind.

32 * Remember Lots wife.

33 * Whoſoever will ſeek to ſave his ſoule, ſhall loſe it: and whoſoever ſhall loſe it, ſhall [e] get it life.

34 * I tell you, in that night there ſhall be two in one bed: the one ſhall be received, and the other ſhalt be left.

[11] We muſt take good heed, that neither diſtruſt, nor the enticements of this world, nor any reſpect of friendſhip hinder us the leaſt that may be.

* Gen.19.26.

* Chap.9.24. Matth.10 39. Marke.8.35. Iohn.12.25.

[e] That is, ſhall ſave it, ſo Matthew expoundeth it: for the life that is here ſpoken of, is everlaſting ſalvation.

* Mat.24.41.

35 Two women ſhall be grinding together, the one ſhall be taken, and the other ſhall be left.

36 Two ſhall be in the field: one ſhall be received, and another ſhall be left.

37 [12] And they anſwered, and ſaid to him, Where Lord? And he ſaid unto them, * Whereſoever the body *is*, thither ſhall alſo the Eagles be gathered together.

[12] The onely way to continue, is to cleave to Chriſt.

* Mat.24.28.

CHAP. XVIII.

2 The parable of the unrighteous judge and the widow. 10 Of the Phariſe and the Publicane. 15 Children are of the Kingdome of heaven. 22 To ſell all and give to the poore. 28 The Apoſtles forſake all. 31 Chriſt fortelleth his death. 35 The blind man receiveth ſight.

AND [1] he ſpake alſo a parable unto them, *to this end*, that they * ought alwayes to pray, and not to [a] wax faint,

2 [b] Saying, There was a judge in a certain citie, which feared not God, neither reverenced man.

3 And there was a widow in that citie, which came unto him, ſaying, Doe me juſtice againſt mine adverſary.

4 And he would not of a long time: but afterward he ſaid with himſelfe, Though I feare not God, nor reverence man,

5 Yet becauſe this widow troubleth me, I will doe her right, leſt at the laſt ſhe come and [c] make me weary.

6 And the Lord ſaid, Heare what the unrigteous judge ſaith.

7 Now ſhall not God avenge his elect, which cry day and night unto him, yea, though [d] he ſuffer long for them.

[1] God will have us to continue in prayer, not to wearie us, but to exerciſe us, therefore we muſt ſo ſtrive with impatience, that long delay cauſe us not to breake off the courſe of our prayers.

* Rom.12.12. 1 Theſſ.5.17.

[a] Yeeld to afflictions and adverſities, as they doe which are out of heart.

[b] He doeth not compare things that are equall together, but the leſſe with the greater: If a man get his right at a moſt unrighteous judges hands, much more ſhall the prayers of the godly prevaile before God.

[c] VVord for word, beat me down with her blows, and it is a Metaphore taken of wreſtlers, which beat their adverſaries with their fiſts or clubs: ſo doe they that are importunate, beate the judges eares with their crying out, even as it were with blowes.

[d] Though he ſeeme ſlowe in revenging the iniuries done to his.

8 I tell you he will avenge them quickly: but when the Sonne of man commeth, ſhall he find faith on the earth?

9 ¶ [2] He ſpake alſo this parable unto certaine which truſted in themſelves that they were juſt, and deſpiſed other.

10 Two men went up into the Temple to pray: the one a Phariſe, and the other a Publicane.

11 [3] The Phariſe ſtood and prayed thus with himſelfe, O God, I thanke thee, that I am not as other men, extortioners, unjuſt, adulterers, or even as this Publicane.

12 I faſt twiſe in the weeke: I give tithe of all that ever I poſſeſſe.

13 But the Publicane ſtanding [e] afarre off, would not lift up ſo much as his eyes to heaven, but ſmote his breaſt, ſaying, O God, be mercifull to me a ſinner.

[2] Two things eſpecially make our prayers void and of none effect: confidence of our own righteouſhes, and the contempt of other: and an humble heart is contrary to both theſe.

[3] Although we confeſſe that whatſoever we have, we have it of God, yet are we deſpiſed of God, as proud and arrogant, if we put never ſo little truſt in our own works before God.

[e] Farre from the Phariſe in a lower place.

14 I tell you, this man departed to his houſe juſtified rather then the other: * for every man that exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhall be exalted.

* Chap.14.11. Matth.23.12.

15 ¶ * [f] They brought unto him alſo babes that he ſhould touch them. [4] And when his diſciples ſaw it, they rebukd them.

16 [5] But Ieſus [g] called them unto him, and ſaid, ſuffer the babes to come unto me, and forbid them not: for of ſuch is the kingdome of God.

17 [6] Verely I ſay unto you, whoſoever receiveth not the kingdome of God as a babe, he ſhall not enter therein.

18 * Then a certain ruler asked him, ſaying, Good Maſter, what ought I to doe, to inherit eternall life?

19 And Ieſus ſaid unto him, Why calleſt thou me good? none is good, ſave one, *even* God.

20 Thou knoweſt the commandments, * Thou ſhalt not commit adultery: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

* Matth.19.13. Marke 10.13.

[f] The children were tender and yong, in that they were brought, which appeareth more evidently in that, that they were infants: which is to be marked againſt them that are enemies to the baptizing of children.

[4] To judge or thinke of Chriſt after the reaſon of our the fleſh, is the cauſe of infinite corruptions.

[5] The children alſo of the faitfull are comprehended in the free covenant of God.

[g] Them that caried the children, whom the diſciples drove away.

[6] Childe-like innocencie is an ornament of Chriſtians.

* Matth.19.16. Marke 10.17.

* Exod.20.13.

21 [7] And he ſaid, All theſe have I kept from my youth.

[7] The intiſement of riches carieth away many from the right way.

22 Now when Ieſus heard that, he ſaid unto him, Yet lackeſt thou one thing. Sell all that ever thou haſt, and diſtribute unto the poore, and thou ſhalt have treaſure in heaven, and come follow me.

23 But when he heard thoſe things, he was very heavy: for he was marveilous rich.

24 [8] And when Jeſus ſaw him very ſorowfull, he ſayd, With what difficultie ſhall they that have riches, enter into the Kingdome of God!

[8] To be both rich and godly, is a ſingular gift of God.

25 Surely it is eaſier for a Camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then ſayd they that heard it, And who then can be ſaved?

27 And he ſaid, the things which are unpoſſible with men, are poſſible with God.

* Matth. 19.27. Mark 10. 28.

28 ¶ * Then Peter ſaid, Lo, we have left all, and have followed thee.

9 They become the richeſt of all, which refuſe not to bee poore for Chriſts ſake.

29 [9] And he ſaid unto them, Verely I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receive much more in this world, and in the world to come life everlaſting.

* Matth.20.17. Marke 10.32.

10 As ſure and certaine as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

31 ¶ *[10] Then Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſhall be ſpitefully intreated, and ſhall be ſpitted on.

33 And when they have ſcourged him, they will put him to death: but the third day he ſhall riſe again.

h Hereby we ſee how ignorant the diſciples were.

34 But they underſtood [h] none of theſe things, and this ſaying was hid from them, neither perceived they the things, which were ſpoken.

* Matth. 20.29. Marke 10. 46.

11 Chriſt ſheweth by a viſible miracle, that he is the light of the world.

35 ¶ *[11] And it came to paſſe, that as he was come neare unto Jericho, a certain blinde man ſate by the way ſide, begging.

36 And when he heard the people paſſe by, he asked what it meant.

37 And they ſaid unto him, that Jeſus of Nazareth paſſed by.

38 Then he cryed, ſaying, Jeſus the Son of David, have mercie on me.

12 The more ſtops and lets that Satan layeth in our way, even by them which profeſſe Chriſts Name, ſo much the more ought we to goe forward.

39 [12] And they which went before rebuked him that he ſhould hold his peace, but he cryed much more, O Son of David, have mercy on me.

40 And Jeſus ſtood ſtill, and commanded him to be brought unto him. And when he was come neere, he asked him,

41 Saying, what wilt thou that I do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

43 Then immediately he received his ſight, and followed him, praiſing God: and all the people, when they ſaw *this*, gave praiſe to God.

CHAP. XIX.

2 Zaccheus the publicane. 13 Ten pieces of money delivered to ſervants to occupie withall. 29 Ieſus entreth into Ieruſalem. 41 He foretelleth the deſtruction of the citie with tears. 45 He caſteth the ſellers out of the Temple.

1 Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

a The overſeer and head of the Publicanes, which were there together: for the Publicanes were divided into companies as we may gather by many places of Cicero his Orations.

NOw [1] when Jeſus entred and paſſed thorow Jericho,

2 Behold, there was a man named Zaccheus, which *was* the [a] chief receiver of the tribute, and he was rich.

3 And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſſe, becauſe he was of a low ſtature.

4 Wherefore he ran before and climbed up into a wilde figg-tree, that he might ſee him: for he ſhould come that *way*.

5 And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zaccheus, come down at once: for to day I muſt abide at thine houſe.

6 Then he came down haſtily, and received him joyfully.

2 The world forſaketh the grace of God, and yet is unwilling that it ſhould be beſtowed upon other.

7 [2] And when they all ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.

3 The example of true repentance, is knowen by the effect.

b By falſely accuſing any man: and this agreeth moſ fitly to the maſte of the cuſtomers perſon: for commonl they have this trad among them, whe they rob and ſpoyl the common weale, they have nothing i their mouthes, bu the profit of the common weale, and under that colour the play the theeves, inſomuch that if me reproove & goe abou to redreſſe their robberie, and ſpoyling they cry out, the common weale is hindred.

8 [3] And Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poore: and if I have taken from any man by [b] forged cavillation, I reſtore him foure fold.

c Beloved of God, one that walketh i the ſteps of Abrahams faith: and we gather that ſalvatio came to that houſe becauſe they received the bleſſing a Abraham had, fo all of the houſhol were circumciſed.

9 Then Jeſus ſaid to him, This day is ſalvation come unto this houſe, foraſmuch as he is alſo become the [c] ſon of Abraham.

* Matth. 18 11

10 * For the Son of man is come to ſeek, and to ſave that which was loſt.

4 We muſt patiently waite for the judgment of God which ſhall be revealed in his time

11 [4] And whiles they heard theſe things, he continued and ſpake a parable, becauſe he was neare to Jeruſalem, and becauſe alſo they thought that the Kingdome of God ſhould ſhortly appeare.

* Matth 25.14.

12 He ſaid therefore, * A certain Noble man went into a farre countrey, to receive for himſelf a kingdome, and *ſo* to come again.

5 There are thre ſorts of men in th Church: the on ſort fall from Chriſt, whom the ſee not: the other, which accordi to their vocation beſtow the gift which they hav received of God to his glory wit great paines an diligēce: the thir live idlely, and do no good As for th firſt, yͤ Lord, whe he commeth, wi juſtly puniſh them in his time: the other he will bleſſ according to th paines which they have taken: and a for the ſlouthful and idle perſou hee will puniſ them as the firſt.

13 [5] And he called his ten ſervants, and delivered them ten pieces of money, and ſaid unto them, Occupie till I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, We will not have this man to reigne over us.

15 And it came to paſſe, when he was come again, and had received his kingdome, that he commanded the ſervants to be called to him, to whom he gave his money, that he might know what every man had gained.

d This was a piec of money which th Grecians uſed, an was in value abo an hundred pen which is about te crownes.

16 Then came the firſt, ſaying, Lord, [d] thy piece hath increaſed ten pieces.

17 And he ſaid unto him, Well, good ſervant: becauſe thou haſt been faithfull in a very little thing, take thou authoritie over ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath increaſed five pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* over five cities.

6 Againſt the which ſpend thei life idely in deliberating, and o thewiſe, in contemplation.

20 [6] So the other came, and ſaid, Lord, behold thy piece, which I have laid up in a napkin:

21 For I feared thee, becauſe thou art a ſtrait man: thou takeſt up, that thou laieſt not down, and reapeſt that thou didſt not ſow.

22 Then he ſaid unto him, Of thine own mouth will I Judge thee, O evil ſervant,

Thou kneweſt that I am a ſtraight man, taking up that I layed not down, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my money into the [e] banck, that at my coming I might have required it with vantage?

[e] *To the bankers and changers.*

24 And he ſaid to them that ſtood by, Take from him that piece, and give it to him that hath ten pieces.

25 (And they ſaid unto him, Lord, he hath ten pieces.)

26 * For I ſay unto you, that unto all them that have, it ſhall be given, and from him that hath not, even that he hath ſhall be taken from him.

* *Chap.* 8. 18. *Matth.* 13. 12. *and* 25. 29. *Marke* 4. 25.

27 Moreover, thoſe mine enemies, which would not that I ſhould reigne over them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, [f] he went forth before, aſcending up to Jeruſalem.

[f] *The diſciples ſtaggered and ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.*

29 * [7] And it came to paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Olives, he ſent two of his diſciples,

* *Matth.* 21. 1. *Marke* 11. 1.

7 Chriſt ſheweth in his own perſon, that his kingdome is not of this world

30 Saying, Goe ye to the town which is before *you*, wherein, aſſoon as ye are come, ye ſhall find a colt tied, whereon never man ſate: looſe him, and bring him *hither.*

31 And if any man ask you, why ye looſe *him*, thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſaid unto them.

33 And as they were looſing the Colt, the owners thereof ſaid unto them, Why looſe ye the Colt?

34 And they ſaid, The Lord hath need of him.

35 ¶ * So they brought him to Jeſus, and they caſt their garments on the Colt, and ſet Jeſus thereon.

* *Matth.* 21. 7. *Iohn* 12. 14.

36 And as he went, they ſpread their clothes in the way.

37 And when he was now come neere to the going down of the mount of Olives, the whole multitude of the diſciples began to rejoyce, and to praiſe God with a loud voice, for all the great works that they had ſeen,

38 Saying, Bleſſed *be* the king that commeth in the Name of the Lord: peace in heaven, and glory in the higheſt *places.*

39 [8] Then ſome of the Phariſees of the company ſaid unto him, Maſter, rebuke thy diſciples.

8 When they linger which ought to be the chiefeſt Preachers and ſetters forth of the kingdome of God he will raiſe up other extraordinarily in deſpight of them.

40 But he anſwered, and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would crie.

41 ¶ * [9] And when he was come neere, he beheld the city, and wept for it,

* *Chap.* 21. 6. *Matth.* 24. 1. *Marke* 13. 1.

9 Chriſt is not ſimply delighted with the deſtruction, no not of the wicked.

42 [g] Saying, O [h] if thou haddeſt even known [i] at the leaſt in this [k] thy day thoſe things, which *belong* unto thy [l] peace! but now are they hid from thine eyes.

[g] *Chriſt breaketh off his ſpeech, which ſheweth partly how he was mooved with compaſſion for the deſtruction of the citie, that was like to enſue: and partly to upbraide them for their treachery and ſtubburneſſe againſt him, ſuch as hath not lightly been heard of.*

[h] *At leaſtwiſe thou, O Ieruſalem, to whom this meſſage was properly ſent.*

[i] *If after the ſlaying of ſo many Prophets, and ſo oft refuſing me the Lord of the Prophets now eſpecially, in this my laſt coming to thee, thou hadſt had any regard to thy ſelf.*

[k] *The fit and commodious time is called the day of this Citie.*

[l] *That is, thoſe things wherein thy happines ſtandeth.*

43 For the dayes ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide,

44 And ſhall make thee even with the ground, and thy children which are in thee, and they ſhall not leave in thee a ſtone upon a ſtone, becauſe thou kneweſt not [m] that ſeaſon of thy viſitation.

[m] *That is, this very inſtant, wherein God viſited thee.*

45 ¶ * [10] He went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought.

* *Matth* 21. 13.

10 Chriſt ſheweth after his entry into Jeruſalem by a viſible ſigne, that it is his office enjoyned him of his Father to purge the Temple.

46 Saying unto them, It is written, * Mine houſe is the houſe of prayer, * but ye have made it a denne of theeves.

* *Marke* 11. 17. *Iſai.* 56. 7.

* *Ier.* 7. 11.

47 And he taught daily in the Temple. And the high Prieſts and the Scribes, and the chief of the people ſought to deſtroy him.

48 But they could not finde what they might do to him: for all the people hanged upon him when they heard him.

CHAP. XX.

4 From whence Iohns Baptiſme was. 9 The wickedneſſe of the Prieſts is noted by the parable of the vineyard and the husbandmen. 21 To give tribute to Ceſar. 27 He convinceth the Sadduces denying the reſurrection. 41 How Chriſt is the Sonne of David.

AND * [1] it came to paſſe, that on one of thoſe dayes, as he taught the people in the Temple, and preached the Goſpel, the high Prieſts and the Scribes came upon him with the Elders,

* *Matth.* 21. 23. *Marke* 11. 27.

1 The Phariſes being overcome w^t^ the truth of Chriſts doctrine, move a queſtion about his outward calling, and are overcome by the witneſſe of their own conſcience.

2 And ſpake unto him, ſaying, Tell us, by what authoritie thou doeſt theſe things, or who is he that hath given thee this authoritie?

3 And he anſwered, and ſaid unto them, I alſo will ask you one thing: tell me therefore:

4 The baptiſme of John, was it from heaven, or of men?

5 And they reaſoned within themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then beleeved ye him not?

6 But if we ſhall ſay, of men, all the people will ſtone us: for they be perſwaded that John was a Prophet.

7 Therefore they anſwered, that they could not tell whence it *was.*

8 Then Jeſus ſaid unto them, Neither tell I you, by what authoritie I do theſe things.

9 ¶ * [2] Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to huſbandmen: and went into a ſtrange countrey, for a great time.

* *Matth.* 21. 33. *Marke* 12. 1. *Iſai.* 5. 1. *Ier.* 2. 21.

2 It is no new thing to have them the chiefeſt enemies of Chriſt and his ſervants, which are converſant in the very Sanctuary of Gods holy place, but at length they ſhall nor eſcape unpuniſhed.

10 And at the time convenient he ſent a ſervant to the huſbandmen, that they ſhould

ſhould give him of the fruit of the vineyard: but the huſbandmen did beat him, and ſent him away emptie.

11 Again he ſent yet another ſervant: and they did beate him, and foule intreated him, and ſent him away emptie.

12 Moreover he ſent the third, and him they wounded, and caſt out.

13 Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved ſonne: it may be that they will do reverence, when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned with themſelves, ſaying, This is the heire: come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the Lord of the vineyard therefore do unto them?

16 He will come and deſtroy theſe huſbandmen, and will give out his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he beheld them, and ſaid, What meaneth this then that is written, * The ſtone that the builders refuſed, that is made the head of the corner?

* *Pſal.* 118.22. *Iſai.* 28. 16. *Acts* 4. 11. *Rom.* 9. 33. 1 *Pet.* 2. 8.

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: and on whomſoever it ſhall fall, it will grinde him to powder.

19 Then the high Prieſts, and the Scribes the ſame houre went about to lay hands on him: (but they feared the people) for they perceived that he had ſpoken this parable againſt them.

20 * [3] And they [a] watched *him*, and ſent forth [b] ſpies, which ſhould faine themſelves juſt men, [c] to take him in his talk, and to deliver him unto the power and [d] authoritie of the governour.

21 And they asked him, ſaying, Maſter, we know that thou ſayeſt, and teacheſt right, neither doſt thou accept [e] mans perſon, but teacheſt the way of God truly.

22 Is it lawfull for us to give Ceſar tribute or no?

23 But he perceived their [f] craftineſſe, and ſaid unto them, Why tempt ye me?

24 Shew me a peny. Whoſe image and ſuperſcription hath it? They anſwered, and ſaid, Ceſars.

25 Then he ſaid unto them, * Give then unto Ceſar the things which are Ceſars, and to God thoſe which are Gods.

* *Matth.* 22. 16. *Marke* 12. 13.

3 The laſt refuge that falſe prophets have to deſtroy the true Prophets, is to lay ſedition and treaſon to their charge.

[a] *A fit time to take him in.*

[b] *Whom they had deceitfully hired.*

[c] *That they might take ſome hold in his talke, and thereby forge ſome falſe accuſation againſt him.*

[d] *To put him to death.*

[e] *Thou art not mooved by favour of any man: and by perſon he meaneth outward circumſtances, which if a man have reſpect unto, he will not judge alike of them that are indeed alike.*

[f] *Craftineſſe is a certain diligence & wittineſſe to do evil, gotten by much uſe and great practiſe in matters.*

* *Rom.* 13.7.

26 And they could not reproove his ſaying before the people: but they marvelled at his anſwer, and held their peace.

27 * [4] Then came to him certain of the Sadduces (which denie that there is any reſurrection) and they asked him,

28 Saying, Maſter, * Moſes wrote unto us, If any mans brother die having a wife, and he die without children, that his brother ſhould take *his* wife, and raiſe up ſeed unto his brother.

* *Matth.* 22. 23. *Marke* 12. 18.

4 The reſurrection of the fleſh is avouched againſt the Sadduces.

* *Deut.* 25. 5.

29 Now there were ſeven brethren, and the firſt took a wife, and he died without children.

30 And the ſecond took the wife, and he died childleſſe.

31 Then the third took her: and ſo likewiſe the ſeven died, and left no children.

32 And laſt of all the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe be? for ſeven had her to wife.

34 Then Jeſus anſwered, and ſaid unto them, The [g] children of this world marrie wives, and are married.

35 But they which ſhall be counted worthy to enjoy that world, and the reſurrection from the dead, neither marrie wives, neither are married.

36 For they can die no more, foraſmuch as they are equall unto the Angels, and are the ſonnes of God, ſince they are the [h] children of the reſurrection.

37 And that the dead ſhall riſe again, even * Moſes ſhewed it beſides the buſh, when he ſaid, The Lord *is* the God of Abraham, and the God of Iſaac, & the God of Jacob.

38 For he is not the God of the dead, but of them which live: for all [i] live unto him.

39 Then certain of the Scribes anſwered, and ſaid, Maſter, thou haſt well ſaid.

40 And after that, durſt they not aske him any thing at all.

[g] *They are called here in this place, the children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap.* 16. 8. *which are contrary to the children of light.*

[h] *That is, men partakers of the reſurrection: for as we ſay truly that they ſhall live in deed, which ſhall enjoy everlaſting bliſſe, ſo do they riſe indeed, which riſe to life, though if this word reſurrection be taken generally, it belongeth alſo to the wicked, which ſhall riſe to condemnation, which is not properly life, but death.*

* *Exod.* 3. 6.

[i] *That is, before him: a notable ſaying, the godly do not die, though they die here on earth.*

41 * [5] Then ſaid he unto them, How ſay they that Chriſt is Davids ſonne?

42 And David himſelf ſaith in the book of the Pſalmes, * The Lord ſaid unto my Lord, Sit at my right hand,

43 Till I ſhall make thine enemies thy footſtoole.

44 Seeing David called him Lord, how is he then his ſonne?

* *Matth.* 22.44. *Marke* 12. 35.

5 Chriſt is ſo the ſonne of David, according to ỹ fleſh, that he is alſo his Lord (becauſe he is the everlaſting Sonne of God) according to the Spirit.

* *Pſal.* 110. 1.

45 ¶ Then in the audience of all the people he ſaid unto his diſciples,

46 * [6] Beware of the Scribes, which willingly go in long robes, and love ſalutations in the markets, and the higheſt ſeats in the aſſemblies, and the chief roomes at feaſts:

47 Which devoure widows [k] houſes, and in ſhew make long prayers: theſe ſhall receive greater damnation.

* *Chap.* 11. 43. *Matth.* 23. 6. *Marke* 12. 38.

6 We muſt avoid the example of the ambitious & covetous paſtours.

[k] *This is ſpoken by the figure Metonymia, houſes, for the goods and ſubſtance.*

Chap. XXI.

1 The widows liberalitie above her riches. 5 Of the time of the deſtruction of the Temple, 19 And Ieruſalem. 25 The ſignes going before the laſt judgement.

And * [1] as he beheld, he ſaw the rich men, which caſt their gifts into the treaſurie.

2 And he ſaw alſo a certain poore widow, which caſt in thither two mites:

* *Marke* 12. 41.

1 The poore may exceed in bountie, and liberalitie, even the richeſt, according to Gods judgement.

3 And he ſaid, Of a truth I ſay unto you, that this poore widow hath caſt in more then they all.

4 For they all have of their ſuperfluity caſt into the offerings of God: but ſhe of her penurie hath caſt in all the living that ſhe had.

5 * [2] Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, & with [a] conſecrate things, he ſaid,

* Chap. 19 43. Matth. 24. 1. Marke 13. 1.

[2] The deſtruction of the Temple is foretold, that that true ſpirituall building may be built up whoſe head builders muſt, and ought, to be circumſpect.

[a] *Theſe were things that were hanged upon walls and pillars.*

6 Are theſe the things that ye look upon? the dayes will come wherein a ſtone ſhall not be left upon a ſtone, that ſhall not be thrown down.

7 Then they asked him, ſaying, Maſter, but when ſhall theſe things be? and what ſigne *ſhall* there *be* when theſe things ſhall come to paſſe?

8 * And he ſaid, Take heed, that ye be not deceived: for many will come [b] in my Name, ſaying, I am *Chriſt*, & the time draweth neere: follow ye not them therefore.

* Epheſ. 5. 6. 2. Theſ. 2. 3.

[b] *Uſing my Name.*

9 [3] And when ye heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come, but the end followeth not by and by.

[3] The true Temple of God is built up even in ÿ midſt of incredible tumults, and moſt ſharpe miſeries, through invincible patience, ſo that the end thereof cannot be but moſt happie.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome,

11 * And great earthquakes ſhall be in divers places, and hunger, and peſtilence, and fearfull things, and great ſignes ſhall there be from heaven.

* Matth. 24. 7. Marke 13. 8.

12 But before all theſe, they ſhall lay their hands on you, and preſecute *you*, delivering you up to the aſſemblies, and into priſons, and bring you before kings and rulers for my Names ſake.

13 And this ſhall turn to you, for [c] a teſtimoniall.

[c] *This ſhall be the end of your troubles and afflictions, they ſhall be witneſſes both before God and man, as wel of the treacherous & cruell dealing of your enemies, as alſo of your conſtance: A noble ſaying, that the afflictions of the godly and holy men pertain to the witneſſe of the truth.*

14 * Lay it up therefore in your hearts, that ye caſt not before hand, what ye ſhall anſwer.

* Chap. 12 12. Matth. 10. 19. Marke 13. 11.

15 For I will give you a mouth, and wiſdome, where againſt all your adverſaries ſhall not be able to ſpeak nor reſiſt.

16 Yea, yee ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and *ſome* of you ſhall they put to death.

17 And ye ſhall be hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads periſh.

* Matth. 10: 30.

19 By your patience [d] poſſeſſe your ſouls.

[d] *Though you are compaſſed about on all ſides with many miſeries, yet notwithſtanding be valiant and couragious, and beare out theſe things manfully.*

20 ¶ * [4] And when ye ſee Jeruſalem beſieged with ſouldiers, then underſtand that the deſolation thereof is neere.

* Dan. 9. 27. Matth. 24. 15. Marke 13. 14.

[4] The finall deſtruction of the whole city is foretold.

21 Then let them which are in Judea, flee to the mountaines: and let them which are in the mids thereof, depart out: & let not them that are in the countrey, enter therein.

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But woe *be* to them that be with childe, and to them that give ſuck in thoſe dayes: for there ſhall be great diſtreſſe in this land, and [e] wrath over this people.

[e] *By wrath thoſe things are meant, which God ſendeth when he is diſpleaſed.*

24 And they ſhall fall on the [f] edge of the ſword, and ſhall be led captives into all nations, and Jeruſalem ſhall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled.

[f] *Word for word, mouth: for the Hebrews call the edge of a ſword, the mouth, becauſe the edge biteth.*

25 * [g] Then there ſhall be ſignes in the Sunne, and in the Moon, and in the ſtarres, and upon the earth, trouble among the nations with perplexitie: the ſea and the waters ſhall roare.

* Iſai. 13. 10. Ezek. 32. 7. Matth. 24. 29. Marke 13. 24.

[g] *When the times are expired, appointed for the ſalvation of the Gentiles, and puniſhment of the Iews. And ſo he paſſeth from the deſtruction of Ieruſalem, to the hyſtorie of the latter iudgement.*

26 [5] And mens hearts ſhall fail them for feare, and for looking after thoſe things which ſhall come on the world: for the powers of heaven ſhall be ſhaken:

[5] After divers tẽpeſts, the Lord will at the length plainly appeare to deliver his Church

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things begin to come to paſſe, then looke up, and lift up your heads: * for your redemption draweth neer.

* Rom. 8. 27.

29 [6] And he ſpake to them a parable, Behold, the figge tree, and all trees,

[6] We muſt be ſober and watchfull both day & night for the Lords coming that we be not taken at unawares.

30 When they now ſhoot forth, ye ſeeing them, know of your own ſelves, that ſummer is then neere.

31 So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

32 Verily I ſay unto you, This age ſhall not paſſe, till all *theſe* things be done:

33 Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 * Take heed to your ſelves, leſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leſt that day come on you at unawares.

* Rom. 13. 13.

35 For as a ſnare ſhall it come [h] on all them that dwell on the face of the whole earth.

[h] *On all men whereſoever they be.*

36 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may [i] ſtand before the Sonne of man.

[i] *You may ſo appeare, that you will abide the countenance and ſentence of the Iudge without feare.*

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas ſelleth Chriſt. 7 The Apoſtles prepare the Paſſeover. 24 They ſtrive who ſhall be chiefeſt. 31 Satan deſireth them. 35 Chriſt ſheweth that they wanted nothing. 42 He prayeth in the mount. 44 He ſweateth blood. 50 Malchus eare cut off and healed. 57. 58. 60. Peter denieth Chriſt thrice. 63 Chriſt is mocked and ſtrooken. 69 He confeſſeth himſelf to be the Sonne of God.

NOw* the [1] feaſt of unleavened bread drew neere, which is called the Paſſeover.

2 And the high Prieſts and Scribes ſought how they might kill him: for they feared the people.

3 * [2] Then entred Satan into Judas, who was called Iſcariot, and was of the number of the twelve.

4 And he went his way, and communed with the high Prieſts and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he conſented, and ſought opportunitie to betray him unto them, when the people were [b] away.

7 ¶ * [3] Then came the day of unleavened bread, when the Paſſeover [c] muſt be ſacrificed.

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] Paſſeover, that we may eate it.

9 And they ſaid unto him, Where wilt thou that we prepare *it*?

10 Then he ſaid unto them, Behold, when ye be entred into the city, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe that he entreth in,

11 And ſay unto the good man of the houſe, The Maſter ſayth unto thee, where is the lodging where I ſhall eate my Paſſeover with my diſciples?

12 Then he ſhall ſhew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had ſaid unto them, & made ready the Paſſeover.

14 * [4] And when the [e] houre was come, he ſat down, and the twelve Apoſtles with him.

15 Then he ſaid unto them, I have earneſtly deſired to eat this Paſſeover with you, before I [f] ſuffer.

16 For I ſay unto you, Henceforth I will not eate of it any more, untill it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide it among you.

18 For I ſay unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.

19 * [5] And he tooke bread, and when he had given thanks, he brake it, and gave to them, ſaying, This is my body, which is given for you: doe this in remembance of me.

20 Likewiſe alſo after ſupper *he took* the cup, ſaying, This [g] cup *is* [h] that new Teſtament in my blood, which is ſhed for you.

21 * [6] Yet behold, the [i] hand of him that betrayeth me, is with me at the table.

* *Matth.* 26. 1. *Marke* 14. 1.

[1] Chriſt is taken upon the day of ẏͤ Paſſeover, rather by the providence of his Father, then by the will of men.

* *Matth.* 26. 14. *Marke* 14. 10.

[2] God by his wonderfull providence cauſeth him to be the miniſter of our ſalvation who was the authour of our deſtruction.

[a] *They that had the charge of keeping the Temple, which were none of the Prieſts & Biſhops, as appeareth by the 52 verſe of this Chapter.*

[b] *Without tumult unwitting to the people which uſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.*

* *Matth.* 26. 17. *Marke* 14. 13.

[3] Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: & therefore that he goeth willingly to death.

[c] *By the order appointed by the Law.*

[d] *The lambe which was the figure of the Paſſeover. And this is ſpoken by the figure Metonymia, which is very uſuall in the matter of the ſacraments.*

* *Matth.* 26. 20. *Marke* 14. 17.

[4] Chriſt having ended the Paſſeover according to the order of the Law, forewarneth them that this ſhall be his laſt banket with them, after ẏͤ manner and neceſſitie of this life.

[e] *The evening and twilight, at what time this ſupper was to be kept.*

[f] *I am put to death.*

* *Matth.* 26. 26. *Marke* 14. 22. 1 *Cor.* 11. 24.

[5] Chriſt eſtabliſheth his new Covenant, and his communicating with us with new ſignes

[g] *Here is a double Metonymia: for firſt, the veſſel is taken for that which is contained in the veſſell, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Teſtament, whereas indeed it is but the ſigne of the Teſtament, or rather of the blood of Chriſt whereby the Teſtament was made: neither is it a vain ſigne, although it be not all one with the thing that it repreſenteth.*

[h] *This word, that, ſheweth the excellencie of the Teſtament, and anſwereth to the place of Ieremie, Chap. 31. 31. where the new Teſtament, is promiſed.* * *Matth.* 26. 21. *Mark* 14. 18. *Pſal.* 41. 9.

[6] Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Judas treaſon.

[i] *That is, his practiſe, ſo uſe the Hebrews to ſpeak, as 2 Kings 14. 19. Is not the hand of Ioab in this matter?*

22 [7] And truly the Sonne of man goeth as it is appointed: but woe *be* to that man, by whom he is betrayed.

23 Then they began to enquire among themſelves, which of them it ſhould be, that ſhould do that.

24 ¶ * [8] And there aroſe alſo a ſtrife among them, which of them ſhould ſeem to be the greateſt.

25 But he ſaid unto them, The Kings of the Gentiles reigne over them, and they that beare rule over them, are called [k] bountifull.

26 But ye *ſhall* not *be* ſo: but let the greateſt among you be as the leaſt: and the chiefeſt as he that ſerveth.

27 For who is greater, he that ſitteth at table, or he that ſerveth? Is not he that ſitteth at table? And I am among you as he that ſerveth.

28 [9] And ye are they which have continued with me in my temptations.

29 Therefore I appoint unto you a kingdome, as my father hath appointed unto me,

30 * That ye may eate and drink at my table in my kingdome, and ſit on ſeats, and judge the twelve tribes of Iſrael.

31 ¶ [10] And the Lord ſaid, Simon, Simon, behold, * Satan hath deſired you, [l] to winnow you as wheate.

32 [11] But I have prayed for thee, that thy faith faile not: therefore when thou art converted, ſtrengthen thy brethren.

33 * [12] And he ſaid unto him, Lord, I am ready to go with thee into priſon, and to death.

34 But he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before thou haſt thrice denied that thou kneweſt me.

35 ¶ And he ſaid unto them, * When I ſent you without bag, and ſcrip, and ſhooes, lacked ye any thing? And they ſaid, Nothing.

36 [m] Then he ſaid to them, But now he that hath a bag, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſell his coat, and buy a ſword,

37 For I ſay unto you, That yet the ſame which is written, muſt be performed in me, *Even with the wicked was he numbred: for doubtleſſe thoſe things which *are written* of me, have an end.

38 And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his diſciples alſo followed him.

40 * [13] And when he came to the place, he ſaid to them, Pray, Leaſt ye enter into temptation.

41 [14] And he was drawn aſide from them

[7] Although the decree of Gods providence come neceſſarily to paſſe yet it excuſeth not the fault of the inſtruments.

* *Matth.* 20 25. *Marke* 10. 41.

[8] The Paſtours are not called to rule but to ſerve.

[k] *Have great titles, for ſo it was the cuſtome to honour Princes with ſome great titles.*

[9] Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome.

* *Matth.* 19. 28.

[10] We muſt alwayes think upon the wait that Satan layeth for us.

* 1 *Pet.* 5. 8.

[l] *To toſſe you & ſcatter you and alſo to caſt you out.*

[11] It is through ẏͤ prayers of Chriſt, that the elect do never utterly fall away from the faith: and that for this cauſe, ẏͭ they ſhould ſtirre up one another.

* *Matth.* 26. 34. *Marke* 14. 39. *Iohn* 13. 38.

[12] Chriſt ſheweth that faith differeth much from a vain ſecuritie, in ſetting before us the grievous example of Peter.

* *Matth.* 10. 9.

[m] *All this talk is by way of an allegorie, as if he ſaid, O my friends and fellow ſouldiers, you have lived hitherto as it were in peace: but now there is a moſt ſharpe battell at hād to be fought, & therefore you muſt lay all other things aſide, & think upon furniſhing your ſelves in armour. And what this armour is, he ſhewed by his own example, when he prayed afterward in the garden, and reproved Peter for ſtriking with the ſword.*

* *Eſai.* 53. 12.

* *Matth.* 26. 36. *Marke* 14. 32. *Iohn* 18. 1.

* *Matth.* 26. 41. *Marke* 14. 38.

[13] Chriſt hath made death acceptable unto us: by overcoming, in our name, all the horrours of death which had joyned with them, the curſe of God.

[14] Prayers are a ſure ſuccour againſt the moſt perillous aſſaults of our enemies.

them about a ſtones caſt, and kneeled down, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: nevertheleſſe, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an [n] agonie, he prayed more earneſtly: and his ſweat was like [o] drops of blood, trickling down to the ground.

45 [15] And he roſe up from prayer, and came to *his* diſciples, and found them ſleeping for heavineſſe.

46 And he ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into tentation.

47 ¶ * [16] And while he yet ſpake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neare unto Jeſus to kiſſe him.

48 And Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſſe?

49 [17] Now when they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote a ſervant of the high Prieſt, and ſtrook off his eare.

51 Then Jeſus anſwered, and ſaid, Suffer *them* thus farre: and he touched his eare, and healed him.

52 [18] Then Jeſus ſaid unto the high Prieſts, and captains of the Temple, and the Elders which were come to him, Be ye come out as unto a thief with ſwords and ſtaves?

53 When I was daily with you in the Temple, ye ſtretched not forth the hands againſt me: but this is your very houre, and the [p] Power of darkneſſe.

54 ¶ * Then took they him, and led him, and brought him to the high Prieſts houſe. [19] And Peter followed a farre off.

55 * And when they had kindled a fire in the mids of the hall, and were ſet down together, Peter alſo ſat down among them.

56 And a cectain maid beheld him as he ſate by the fire, and having well looked on him, ſaid, This man was alſo with him.

57 But he denied him, ſaying, Woman, I know him not.

58 And after a little while, another man ſaw him, and ſaid, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, a certain other affirmed, ſaying, Verely, even this man was with him: for he is alſo a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 Then the Lord turned back, and looked upon Peter: and Peter remembred the word of the Lord, how he had ſaid unto him, * before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [20] * And the men that held Jeſus, mocked him, and ſtrooke him.

64 And when they had blindfolded him, they ſmote him on the face, and asked him, ſaying, Propheſie who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

66 * [21] And aſſoon as it was day, the Elders of the people, and the high Prieſts, and the Scribes came together, and led him into their councill,

67 Saying, Art thou that Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not beleeve it.

68 And if alſo I ask you, ye will not anſwer me, nor let me go.

69 Hereafter ſhall the Sonne of man ſit at the right hand of the power of God.

70 Then ſaid they all, Art thou then the Sonne of God? And he ſaid to them, Ye ſay, that I am.

71 Then ſaid they, What need we any further witneſſe? for we our ſelves have heard it of his own mouth.

[n] *This agonie ſheweth that Chriſt ſtrove much, and was in great diſtreſſe: for Chriſt ſtrove not onely with the fears of death as other men uſe to do, for ſo many Martyrs might ſeem more conſtant then Chriſt, but with the fearfull judgement of his angry Father, which is the fearfulleſt thing in the world and the matter was, for that he took the burden of all our ſins upon himſelf.*

[o] *These do not onely ſhew that Chriſt was true man, but other things alſo which the godly have to conſider of, wherein the ſecret of the redemption of all mankinde is contained in the Sonne of God his debaſing himſelf to the ſtate of a ſervant: ſuch things, as no man can ſufficiently declare.*

15 Men are utterly ſluggiſh, even in their greateſt dangers, untill Chriſt ſtirre them up.

* *Matth.* 26.47. *Mark* 14.43. *Iohn* 18.3.

16 Chriſt is willingly betrayed & taken, that by his obedience he might deliver us, which were guilty for the betraying of Gods glory.

17 That zeale which carrieth us out of the bounds of our vocation pleaſeth not Chriſt

18 Even the very fear of them which took Chriſt proveth partly their evil conſcience, and partly alſo that all theſe things were done by Gods providence.

[p] *The power that was given to darkneſſe to oppreſſe the light for a ſeaſon.*

* *Matth.* 26.58.

19 We have to behold in Peter an example both of the fragilitie of mans nature, and of the ſingular goodneſſe of God towards his elect.

* *Matth.* 26.58,59. *Mark* 14. 66. *Iohn* 18.25.

* *Matth.* 26. 34. *Iohn* 13. 38.

20 Chriſt bare the ſhame that was due to our ſinnes.

* *Matth.* 26. 67. *Mark* 14.65.

* *Matth.* 27. 1. *Mark* 15. 1. *Iohn* 18. 28.

21 Chriſt is wrongfully condemned of blaſphemie before the high Prieſts judgement ſeat, that we might be quit before God from the blaſphemy which we deſerved.

CHAP. XXIII.

1 He is accuſed before Pilate. 7 He is ſent to Herod, 11 He is mocked. 24 Pilate yeeldeth him up to the Iewes requeſt. 27 The women bewail him. 33 He is crucified. 39 One of the theeves revileth him. 43 The other is ſaved by faith 45 He dieth. 53 He is buried.

THen [1] the whole multitude of them aroſe, and led him unto Pilate.

2 And they began to accuſe him, ſaying, We have found this man [a] perverting the nation, * and forbidding to pay tribute to Ceſar, ſaying, That he is Chriſt, a King.

3 * And Pilate asked him, ſaying, Art thou the King of the Jewes? And he anſwered him, and ſaid, Thou ſayeſt it.

4 Then ſaid Pilate to the high Prieſts, and to the people, I finde no fault in this man.

5 But they were the more fierce, ſaying, He moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.

6 [2] Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods juriſdiction, he ſent him to Herod, which was alſo at Jeruſalem in thoſe dayes.

8 And when Herod ſaw Jeſus, he was exceedingly glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſted to have ſeen ſome ſigne done by him.

9 Then queſtioned he with him of many things: but he anſwered him nothing.

1 Chriſt, who is now ready to ſuffer for the ſedition which we raiſed in this world, is firſt of all pronounced guiltleſſe, that it might appear that he ſuffered not for his own ſinnes (which were none) but for ours.

[a] *Corrupting the people, and leading them into errours.*

* *Matth.* 22.21. *Mark* 12.17.

* *Matth.* 27. 11. *Mark* 15.2. *Iohn* 18.33.

2 Chriſt is a laughing ſtock to Princes, but to their great ſmart.

[b] *This was Herod Antipas the Tetrarch, in the time of whoſe governance, which was almoſt the ſpace of 22. yeares, Iohn the Baptiſt preached, and was put to death, and Ieſus Chriſt alſo died and roſe again, and the Apoſtles began to preach, and divers things were done at Ieruſalem almoſt ſeven yeares after Chriſts death. This Herod was ſent into baniſhment to Lyons, about the ſecond yeare of Caius Ceſar.*

10 The high Prieſts alſo and the Scribes ſtood forth, and accuſed him vehemently.

e Accompanied with his nobles and ſouldiers which followed him from Galilee.

11 And Herod with his [e]men of warre, deſpiſed him, and mocked him, and arayed him in white, and ſent him again to Pilate.

3 The hatred of godlineſſe joyneth the wicked together.

12 [3] And the ſame day Pilate and Herod were made friends together: for before they were enemies one to another.

4 Chriſt is quit the ſecond time, euen of him of whom he is condemned, that it might appear, how he being juſt, redeemed us which were unjuſt.

d Thoſe whom the Iewes called the Sanhedrin.

* *Matth.* 27.23. *Mark* 15.14. *Iohn* 18.34.

13 ¶[4] Then Pilate called together the high Prieſts, and the [d]rulers, & the people,

14 * And ſaid unto them, Ye have brought this man unto me, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of thoſe things whereof ye accuſe him.

15 No, nor yet Herod: for I ſent you to him: and lo, nothing worthy of death is done of him.

5 The wiſdome of the fleſh, of two evils chuſeth the leſſe, but God curſeth ſuch counſels.

16 [5] I will therefore chaſtiſe him, and let him looſe.

17 (For of neceſſitie he muſt have let one looſe unto them at the feaſt)

18 Then all the multitude cried at once, ſaying, Away with him, and deliver unto us Barabbas:

19 Which for a certain inſurrection made in the citie, and murther, was caſt into priſon.

20 Then Pilate ſpake again to them, willing to let Jeſus looſe.

21 But they cried, ſaying, Crucifie, crucifie him.

6 Chriſt is quit the third time, before he was condemned once, that it might appeare, how that our ſins were condemned in him.

22 [6] And he ſaid unto them the third time, But what evil hath he done? I finde no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

23 But they were inſtant with loud voices, and required that he might be crucified: and the voices of them, and of the high Prieſts prevailed.

24 So Pilate gave ſentence, that it ſhould be as they required.

25 And he let looſe unto them him that for inſurrection and murther was caſt into priſon, whom they deſired, and delivered Jeſus to do with him what they would.

* *Matth.* 27.32. *Mark* 15.21.

7 An example of the outragiouſneſſe and diſorder of ſouldiers.

26 ¶ * [7] And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the croſſe, to beare it after Jeſus.

8 The triumph of the wicked hath a moſt horrible end.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Jeſus turned back unto them, and ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children.

29 For behold, the dayes will come, when men ſhall ſay, Bleſſed *are* the barren, and the wombe that never bare, and the paps that never gave ſuck.

30 Then ſhall they begin to ſay to the mountains, * Fall on us, and to the hils, Cover us.

* *Iſai.* 2.19. *Hoſe* 10.8. *Revel.* 6.16.

* *1 Pet.* 4.17.

e As if he ſaid
they do thus to
that am fruitful
alwayes flouriſh
& who live for e
by reaſon of my G
head, what will
do to you, that ar
unfruitfull, and
of all lively rig
ouſneſſe.

31 * For if they do theſe things to a [e]green tree, what ſhall be done to the dry?

* *Matth.* 27.38. *Mark* 15.27. *Iohn* 19.18.

32 * And there were two others, which were evil doers, led with him to be ſlain.

9 Chriſt beca
accurſed for us
on the croſſe,
fering the puni
ment which th
deſerved tha
would be Gods

33 [9] And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers: one at the right hand, and the other at the left.

10 Chriſt in pr
ing for his e
mies, ſheweth
he is both the
crifice and th
Prieſt.

34 [10] Then ſaid Jeſus, Father, forgive them: for they know not what they do. And they parted his raiment, and caſt lots.

f Whom God lov
more then all othe

35 And the people ſtood, and beheld: and the rulers mocked him with them, ſaying, He ſaved others: let him ſave himſelf, if he be that Chriſt, the [f]Choſen of God.

36 The ſouldiers alſo mocked him, and came and offered him vineger,

37 And ſaid, if thou be the King of the Jewes, ſave thy ſelf.

11 Pilate at un
wares is made
Preacher of
kingdome of
Chriſt.

38 [11] And a ſuperſcription alſo was written over him, in Greek letters, and in Latine, and in Ebrew, THIS IS THAT KING OF THE JEVVES.

g Therefore eithe
we muſt take t
ſpoken by Synech
che, which Matth
ſaith, or that both
them mocked Chri
But one of them
length overcome w
the great patience
God, brake forth
to that confeſſion
worthy all memo

39 ¶[g] And [12]one of the evil doers, which were hanged, railed on him, ſaying, If thou be that Chriſt, ſave thy ſelf and us.

12 Chriſt in t
middeſt of th
humbling himſ
upon the croſ
ſheweth in dee
that he hath bo
power of life
ſave the beleeve
and of death to r
venge the reb
lious.

40 But the other anſwered, and rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame condemnation?

41 We are in deed righteouſly *here*: for we receive things worthy of that we have done: but this man hath done nothing [h]amiſſe.

h More then he
ought.

i God made the
ſible paradiſe in
Eaſt part of
world: but, tha
which we behold w
the eyes of our
minde is the place
everlaſting joy a
ſalvation, thro
the goodneſſe an
mercie of God,
moſt pleaſant reſt
the ſouls of the go
ly, and moſt quie
and joyfull dwell

42 And he ſaid unto Jeſus, Lord, remember me, when thou comeſt into thy kingdome.

43 Then Jeſus ſaid unto him, Verely I ſay unto thee, to day ſhalt thou be with me in [i]Paradiſe.

13 Chriſt bei
even at the poi
of death, ſhewe
himſelf to be G
Almightie, eve
to the blinde.

44 ¶[13] And it was about the ſixt houre: and there was a darkneſſe over all the land, untill the ninth houre.

14 Chriſt entre
ſtoutly into t
very darkneſſe
death, for to ove
come death eve
within his mo
ſecret places.

45 [14] And the Sunne was darkened, and the vail of the Temple rent thorow the mids.

* *Pſal.* 31.6.

46 And Jeſus cryed with a loud voice, and ſaid, * Father, into thine hands I commend my ſpirit. And when he thus had ſaid, he gave up the ghoſt.

15 Chriſt cauſe
his very enemi
to give honour
ble witneſſe on h
ſide, ſo oft as
pleaſeth him.

47 ¶ [15] Now when the Centurion ſaw what was done, he glorifyed God, ſaying, Of a ſuretie this man was juſt.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, & returned.

16 Chriſt gathe
eth together, a
defendeth his l
tle flock, in t
midſt of the to
mentours.

49 [16] And all his acquaintance ſtood a far off, and the women that followed him from Galilee, beholding theſe things.

50 ¶ * [17] And behold, there was a man

* *Matth.* 27.57. *Mark* 15.43. *Iohn* 19.38. 17 Chriſt thorow his famous buriall, confirme the truth both of his death and reſurrection, by the plain and evident witneſſe of Pilate.

named Joſeph, which was a counſeller, a good man and a juſt:

51 (He did not conſent to the counſell, and deed of them) *which was* of Arimathea, a citie of the Jewes: who alſo himſelf waited for the kingdome of God.

52 He went unto Pilate, and asked the body of Jeſus,

53 And took it downe: and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rock, wherein was never man yet laid.

54 And that day was the Preparation, and the Sabbath [k]drew on.

55 [18] And the women alſo that followed after, which came with him from Galilee, beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared odours, and oyntments, and reſted the Sabbath *day* according to the commandment.

k Word for word, dawning, as new beginning, for the light of the former day drew toward the going downe, and that was the day of preparation for the feaſt, which was to be kept the day following.

18 Chriſt being ſet upon by the devill, and all his inſtruments, and being even in deaths mouth, ſetteth weake women in his fore-ward, minding ſtraight-way to triumph over thoſe terrible enemies, without any great endeavour.

Chap. XXIV

1 The women came to the ſepulchre. 9 They report that which they heard of the Angels unto the Apoſtles. 13 Chriſt doth accompany two going to Emmaus. 27 He expoundeth the Scriptures unto them. 39 He offereth himſelf to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is carried up into heaven.

Now the *[1] firſt *day* of the week [a]early in the morning, they came to the ſepulchre, and brought the odours, which they had prepared, and certain *women* with them.

2 And they found the ſtone rolled away from the ſepulchre,

3 And went in, but found not the body of the Lord Jeſus.

4 And it came to paſſe, that as they were amazed thereat, behold, two men ſuddenly ſtood by them in ſhining veſtures.

5 And as they were afraid, and bowed down their faces to the earth, they ſaid to them, Why ſeek ye him that liveth among the dead?

6 He is not heere, but is riſen: remember * how he ſpake unto you, when he was yet in Galilee,

7 Saying, that the Sonne of man muſt be delivered into the hands of ſinfull men, and be crucifyed, and the third day riſe again.

8 And they remembred his words,

9 [2] And returned from the Sepulchre, and told all theſe things unto the Eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women with them, which told theſe things unto the Apoſtles.

11 But their words ſeemed unto them, as a fained thing, neither beleeved they them.

12 *[3] Then aroſe Peter, and ran unto the Sepulchre, and [b] looked in, and ſaw the linnen clothes laid by themſelves, and departed, wondring in himſelf at that which was come to paſſe.

13 ¶*[4] And behold, two of them went that ſame day to a town which was from Jeruſalem about threeſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſſe, as they communed together, and reaſoned, that Jeſus himſelf drew neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another as ye walk and are ſad?

18 And [d] the one (named Cleopas) anſwered, and ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things that are come to paſſe therein in theſe daies?

19 And he ſaid unto them, What things? And they ſaid unto him, Of Jeſus of Nazareth which was a Prophet, mighty in deed and in word before God, and all the people.

20 [5] And how the high Prieſts, and our rulers delivered him to be condemned to death, and have crucifyed him.

21 But we truſted that it had been he that ſhould have delivered Iſrael: and as touching all theſe things, to day is the third day, that they were done.

22 Yea, and certain women among us made us aſtonied, which came early unto the ſepulchre,

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of Angels, which ſaid, that he was alive.

24 Therefore certain of them which were with us, went to the ſepulchre, and found it euen ſo as the women ſaid, but him they ſaw not.

25 Then he ſaid unto them, O fools and ſlow of heart to beleeve all that the Prophets have ſpoken.

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And he began at Moſes, and at all the Prophets, and interpreted unto them all the Scriptures the things which were *written* of him.

28 And they drew neere unto the towne which they went to, but he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us: for it is towards night, and the day is far ſpent. So he went in to tarrie with them.

30 And it came to paſſe, as he ſate at table with them: he tooke the bread, and bleſſed, and brake it, and gave it to them.

31 Then their eyes were opened, and

** Marke 16.1. John 20.1.*

1 Poore ſillie women even beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.

a Very early, as Marke ſayeth: or as John ſayeth, while it was yet darke, that is, when it was yet ſcarce the dawning of the day.

** Chap 9.22. Matth.17.23. Marke 9.31.*

2 The cowardly and daſtardly mind of the diſciples is upbraided by the ſtout courage of women (ſo wrought by Gods great mercies) to ſhewe that the kingdome of God conſiſteth in an extraordinary power.

** John 20.6.*

3 Chriſt uſeth the incredulitie of his diſciples, to ÿ fuller ſetting forth of the trueth of his reſurrection, leſt they ſhould ſeeme to have beleeved that too lightly, which they preached afterward to all the world.

b As it were holding downe his head, and bowing his necke, looked diligently in.

** Marke 16.12.*

4 The reſurrection is prooved by two other witneſſes, which ſaw it and that it was no forged thing framed of purpoſe in their own braines, all the circumſtances doe declare.

c Were holden backe and ſtayed, God ſo appointing it, no doubt: and therefore his body was not inviſible, but their eyes were dimmed.

d Some of the old Fathers thinke that the other diſciple was this our Evangeliſt, but Epiphanius writing againſt the Saturnilians, ſaith, it was Nathanael, but all theſe are uncertainties.

5 It appeareth by the conferring of the forewarnings of the Prophets, that all theſe things are true and certaine which the Evangeliſts have put downe in their writing of Chriſt.

they knew him: and he was [e] no more ſeen of them.

e Suddenly taken away, and therefore we may not imagine that he was there in ſuch a body as could not be ſeen, but beleeve in deed that he changed his place.

32 And they ſaid between themſelves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they roſe up the ſame houre, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen indeed, and hath appeared to Simon,

35 Then they told what things *were* done in the way, and how he was known of them in [f] breaking of bread.

f When he brake bread, which that people uſed, as the Iewes uſe yet at this day at the beginning of their meales, and ſay a prayer.

* *Mark* 16.14. *Iohn* 20.19.

6 The Lord himſelf ſheweth by certain and neceſſarie ſignes, that he was riſen again, and that in the ſame body which he took upon him.

g Divers and doubtfull thoughts which fall oft into mens heads, when any ſtrange thing falleth out, whereof there is no great likelihood.

36 ¶ * 6 And as they ſpake theſe things, Jeſus himſelf ſtood in the mids of them, and ſaid unto them, Peace *be* to you.

37 But they were abaſhed and afraid, ſuppoſing that they had ſeen a ſpirit.

38 Then he ſaid unto them, Why are ye troubled? and wherefore do [g] doubts ariſe in your hearts?

39 Behold mine hands and my feet: for it is I my ſelf, handle me, and ſee: for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and feet.

41 And while they yet beleeved not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an hony combe:

43 And he took it, and did eat before them.

44 7 And he ſaid unto them, Theſe are the words, which I ſpake unto you, while I was yet with you, that all muſt be fulfilled which are written of me in the Law of Moſes, and in the Prophets, & in the Pſalmes.

7 The preaching of the Goſpel, which was promiſed to the Prophets, and performed in his time, is committed unto the Apoſtles: the ſumme whereof is, Repentance & remiſſion of ſinnes.

45 Then opened he their underſtanding, that they might underſtand the Scriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe again from the dead the third day.

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, [h] beginning at Jeruſalem.

h The Apoſtles, who are the preachers of the Goſpel, beginning at Ieruſalem.

48 Now ye are witneſſes of theſe things.

49 And behold, I do ſend the * promiſe of my Father upon you: but tarry ye in the citie of Jeruſalem, [i] untill ye be endued with the power from on high.

* *Iohn* 15.26. *Acts* 1.4.

i Vntill the holy Ghoſt come down from heaven upon you.

50 8 Afterward he led them out into Bethania, and lift up his hands and bleſſed them.

8 Chriſt aſcendeth into heaven, & departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.

51 And it came to paſſe, that as he bleſſed them, * he departed from them, and was carried up into heaven.

* *Mark* 16.19. *Acts* 1.9.

52 And they worſhipped him, and returned to Jeruſalem with great joy,

53 And were continually in the Temple, praiſing, and lauding God, Amen.

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO St. IOHN.

CHAP. I.

1 That Word begotten of God before all worlds, 2 And which was ever with the Father, 14 Is made man. 6. 7 For what end Iohn was ſent from God. 16 His preaching of Chriſts office. 19. 20 The record that hee bare given out unto the Prieſts. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN[1] the[a] beginning [b] was[c] that Word, and that Word was[d] with God, and that[e] Word was God.

2 This ſame was in the beginning with God.

3 *[2] All[f] things were made by it, and [g] without it [h] was made nothing that was made.

4 [i] In it[k] was life, and that life was[l] the light of men.

5 [3] And that light ſhineth in the darkneſſe, and the darkneſſe[m] comprehended it not.

6 ¶ *[4] There was a man ſent from God, whoſe name *was* Iohn.

7 *This* ſame came for a witneſſe, to beare witneſſe of that light, that all men [n] through him might beleeve.

8 Hee was not[o] that light, but *was ſent* to beare witneſſe of that light.

9 [5] This was[p] that true light, which lighteth every man that commeth into the world.

10 [q]He was in the world, and the world was * made by him: and the world knew him not.

11 He came [r] unto his owne, and his owne received him not.

12 [6]But as many as received him, to them he gave [ſ] prerogative to be the ſons of God, *even* to them that beleeve in his Name.

13 Which are born not of blood, nor of the[t] will of the fleſh, nor of the will of man, but of God.

14 *[7] And that Word was made[v] fleſh, and[x] dwelt among us, (and we * ſaw the [y] glorie thereof, [z] as the glorie of the onely begotten *Sonne* of the Father) [a] full of grace and truth.

15 ¶ [8] Iohn bare witneſſe of him, and cryed, ſaying, This was he of whom I ſaid, Hee that commeth[b] after me, was[c] before me: for he was better then I.

16 *[9] And of his fulneſſe have all we received: and[d] grace for grace:

17 For the Law was given by Moſes, but grace and truth came by Ieſus Chriſt.

18 [10]* No man hath ſeene God at any time: that onely begotten Sonne, which is in the[e] boſome of the Father, he hath[f] declared him.

19 ¶ [11] Then this is the record of Iohn, when the Iewes ſent Prieſts and Levites from Hieruſalem, to aſke him, Who art thou?

20 And he[g] confeſſed and[h] denyed not, and ſaid plainely, I* am not that Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaid, [i]I am not. Art thou[k] that Prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thy ſelfe?

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[1] The Son of God is of one, and the ſelfe ſame eternitie or everlaſtingneſſe, and of one and the ſelfe ſame eſſence or nature with the Father.

[a] *From the beginning, as the Evangeliſt ſaith. 1 Epiſtle 1. 1. as though he ſaid, that the Word began not then to have his being, when God began to make all that was made: for the Word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.*

[b] *He had his being.*

[c] *This word* That, *pointeth out unto us a peculiar and choiſe thing above all other, and putteth a difference be tweene this Word, which is the Sonne of God, and the Lawes of God, which otherwiſe are alſo called the word of God.*

[d] *This word* With, *pointeth out the diſtinction of perſons unto us.*

[e] *This word (Word) is the firſt in order in the ſentence, and is that which the learned call (Subiectum) and this word (God) is the latter in order, and the ſame which the learned call (Prædicatum)*

* *Col.* 1.16.

[2] The Sonne of God declareth that ſame his everlaſting Godhead, both by the creating of all things, and alſo by the preſerving of thẽ, and eſpecially, by the excellent gifts of reaſon and underſtanding, wherewith he hath beautified man above all other creatures.

[f] *Paul expoundeth this place Col.* 1.15. *and* 16. *verſes.*

[g] *That is, as the Father did worke, ſo did the Sonne worke with him: for, he was fellow worker with him.*

[h] *Of all thoſe things which were made, nothing was made without him.*

[i] *That is, by him: and it is ſpoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world.*

[k] *To wit, even then, when all things are made by him: for elſe he would have ſaid, Life is in him, and not life was.*

[l] *That force of reaſon and underſtanding, which is kindled in our minds to acknowledge him, the authour of ſo great a benefit.*

[3] The light of men is turned into darkeneſſe, but yet ſo, that there is cleareneſ enough to make them without excuſe.

[m] *They could not perceive nor reach unto it, to receive any light of it, no, they did not ſo much as acknowledge him.*

* *Matth.* 3. 1. *marke* 1 4. *luke* 3. 2.

[4] There is another more full manifeſtation of the Sonne of God, to the conſideration whereof men are in good time ſtirred up, even by Iohns voice, who is, as it were, the herault of Chriſt.

[n] *Through Iohn.*

[o] *That light which we ſpake of, to wit, Chriſt, who onely can lighten our darkneſſe.*

[5] When as the Son of God ſaw, that men did not acknowledge him by his works, although they were endued with underſtanding (which he had given to them all) he exhibited himſelfe unto his people, to be ſeene of them with their corporall eyes: yet neither did they ſo acknowledge him, nor receive him.

[p] *Who onely and properly deſerveth to be called the light, for he ſhineth of himſelſe, and borroweth light of none.*

[q] *The perſon of the Word, was made manifeſt even at that time when the world was made.*

* *Hebr.* 11.3.

[r] *The Word ſhewed himſelfe againe, when hee came in the fleſh.*

[6] The Sonne being ſhut out of the moſt of his people, and acknowledged but of a few, doeth regenerate them by his owne vertue and power, and receiveth them into that honour which is common to all the children of God, that is, to be the ſonnes of God.

[ſ] *Hee vouchſafed to give them this prerogative, to take them to be his children.*

[t] *Of that groſſe and corupt nature of man which is throughout the Scriptures, ſet as enemie to the ſpirit.*

* *Matth.* 1.16.

[7] That Sonne who is God from everlaſting tooke upon him mans nature, that one and the ſelfe ſame might be both God and man, which manifeſtly appeared to many witneſſes ẏ ſaw him, amongſt whom he was converſant, and unto whom by ſure and undoubted arguments he ſhewed both his natures.

[u] *That is, man: ſo that the part is taken for the whole by the figure Synecdoche: for he tooke upon him all our whole nature, that is to ſay, a true body, and a true ſoule.*

[x] *For a ſeaſon, and when that was ended, he went up into heaven: for the word which he uſeth is taken from tents: and yet notwithſtanding his abſence from us in body is not ſuch, but that he is alwayes perſent with us, though not in fleſh, yet by the vertue of his ſpirit.*

* *Matt.* 17. 2. 2 *Pet.* 1.17.

[y] *The glory which hee ſpeaketh of here is that manifeſtation of Chriſt his maieſtie, which was, as it were laid open before our eyes when the Son of God appeared in the fleſh.*

[z] *This word (as) doeth not in this place betoken a likelineſſe, but the truth of the matter, for his meaning is this, that we ſaw ſuch a glory, as beſeemed and was meet for the true and only begotten Sonne of God, who is Lord and King over all the whole world.*

[a] *He was not onely a partaker of grace, and trueth, but was full of the very ſubſtance of grace and trueth.*

[8] Iohn is a faithfull witneſſe of the excellencie of Chriſt.

[b] *That is, He before whom I am ſent to prepare him the way: ſo that theſe words are referred to the time of his calling, and not of his age, for Iohn was ſixe moneths older then hee.*

[c] *This ſentence hath in it a turning of the reaſon, as we call it, as who ſhould ſay, a ſetting of that firſt, which ſhould be laſt, and that laſt which ſhould be firſt: for in plaine ſpeech this it is, Hee that commeth after me, is better then I am, for he was before me. The like kinde of turning the reaſon we find in Luke, 7.47. Many ſinnes are forgiven her, becauſe ſhee loved much, which is thus much to ſay, Shee loved much, becauſe many ſinnes are forgiven her.*

* *Coloſ.* 1.10. *and* 2.9.

[9] Chriſt is the moſt plentifull fountaine of all goodneſſe, but then hee powred out his gifts moſt bountifully, when as hee exhibited and ſhewed himſelfe to the world.

[d] *That is, grace upon grace, as a man would ſay, graces heaped one upon another.*

[10] The true knowlege of God proceedeth onely from Ieſus Chriſt.

* 1 *Tim.* 6.16. 1 *Iohn* 4.12.

[e] *Who is neereſt to his father, not onely in reſpect of his love towards him but by the bond of nature, and for that union or oneneſſe that is betweene them, whereby the Father and the Sonne are one.*

[f] *Reveiled him and ſhewed him unto us; whereas before hee was hid under the ſhadowes of the Law, ſo that the quickneſſe of the ſight of our minds was not able to perceive him: for whoſoever ſeeth him, ſeeth the Father alſo.*

[11] Iohn is neither the Meſſias, nor like to any of the other Prophets, but is the herault of Chriſt who is now preſent.

[g] *He did acknowledge him, and ſpake of him plainely and openly.*

[h] *This rehearſing of the one and the ſelfe ſame thing, though in divers words, is uſed much of the Hebrewes, and it hath great force, for they uſe to ſpeake one thing twiſe, to ſet it out more certainly and plainely.*

* *Actes* 13. 25.

[i] *The Iewes thought that Elias ſhould come againe before the dayes of Meſſias, and they tooke the ground of that their opinion out of Malac.* 4. 5. *which place is to be underſtood of Iohn. Matth.* 11. 14. *And yet Iohn denieth that he is Elias, anſwering them indeed according as they meant.*

[k] *They enquire of ſome great Prophet, and not of Chriſt, for Iohn denyed before that he is Chriſt, for they thought that ſome great Prophet ſhould be ſent like unto Moſes, wreſting to that purpoſe that place of Deut.* 18. 15. *which is to be underſtood of all the company of the Prophets and miniſters, which have beene, and ſhall be to the end, and eſpecially of Chriſt who is the head of all Prophets.*

23 He ſaid, I am* the voice of him that cryeth in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias.

24 [12] Now they which were ſent, were of the Phariſees.

25 And they asked him, and ſaid unto him, [l] Why baptizeſt thou then, if thou be not that Chriſt, neither Elias, nor that Prophet?

26 Iohn anſwerd them, ſaying, I baptize with water: but there is one [m] among you, whom ye know not:

37 * He it is that commeth after mee, which was before me, whoſe ſhooe latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Iordan, where Iohn did Baptize.

29 ¶ [13] The next day Iohn ſeeth Ieſus comming unto him, and ſaith, Behold [n] that Lambe of God, which [o] taketh away the [p] ſinne of the world.

30 This is he of whom I ſaid, After me commeth a man, which was before me: for he was better then I,

31 And [q] I know him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing whith water.

32 [14] So Iohn bare record, ſaying, I beheld * that Spirit come down from heaven, like a dove, and it abode upon him,

33 And I knew him not: but he that ſent me to baptize with water, hee ſaid unto me, upon whom thou ſhalt ſee the Spirit come downe, and tarie ſtill on him, that is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] that Sonne of God.

35 ¶ [15] The next day Iohn ſtood againe, and two of his diſciples:

36 [16] And he beheld Ieſus walking by, and ſaid, Behold that Lambe of God.

37 [17] And the two diſciples heard him ſpeak, and followed Ieſus.

38 Then Ieſus turned about, and ſaw them follow, and ſaid unto them, What ſeeke ye? And they ſaid unto him, Rabbi, (which is to ſay by interpretation, Maſter) [ſ] where dwelleſt thou?

39 He ſaid unto them, Come, and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The ſame found his brother Simon firſt, and ſaid unto him, We have found that Meſſias, which is by interpration, that [v] Chriſt.

42 And he brought him to Ieſus, And Ieſus beheld him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 ¶ The day following, Ieſus would goe into Galile, and found Philip, and ſaid unto him, Follow me.

44 Now Philip was of Bethſaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and ſaid unto him, We have found him of whom * Moſes did write in the Law, and the* Prophets, Ieſus that ſonne of Ioſeph, that was of Nazareth.

46 [19] Then Nathanael ſaid unto him, Can there any good thing come out of Nazereth? Philip ſaid to him, Come, and ſee.

47 [20] Ieſus ſaw Nathanael comming to him, and ſaid of him, Behold indeed an Iſraelite, in whom is no guile.

48 [21] Nathanael ſaid unto him, Whence kneweſt thou me? Ieſus anſwered, and ſaid unto him, Before that Philip called thee, when thou waſt under the figge tree, I ſaw thee.

49 Nathanael anſwered, and ſaid unto him, Rabbi, thou art that Sonne of God: thou art that King of Iſrael.

50 Ieſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the figtree, beleeveſt thou? thou ſhalt ſee greater things then theſe.

51 And he ſaid unto him, Verely, verely I ſay unto you, hereafter ſhall ye ſee heaven open, and the Angels of God * [x] aſcending, and deſcending upon that Sonne of man.

CHAP. II.

1 Chriſt turneth water into wine, 11 Which was the beginning of his miracles. 12 He goeth downe to Capernaum, 13 From thence he goeth up to Hieruſalem, 15 And caſteth the marchandiſe out of the Temple. 19 He foretelleth that the Temple, that is, his body ſhall be deſtroyed of the Iewes. 23 Many beleeve in him, ſeeing the miracles which hee did.

AND [1] the [a] third day, was there a marriage in Cana *a towne* of Galile, and the mother of Ieſus was there.

2 And Ieſus was called alſo, and his diſciples unto the marriage.

3 [2] Now when the wine failed, the mother of Ieſus ſaid unto him, They have no wine.

4 Ieſus ſaid unto her, Woman, what have I to doe with thee? mine [b] houre is not yet come.

5 His mother ſaid unto the ſervants, Whatſoever he ſaith vnto you, doe it.

6 And there were ſet there, ſix [c] waterpots of ſtone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Ieſus ſaid unto them, Fill the

* *Iſa 40.3. Matth.3.3. Luke 3.4.*

12 Chriſt is the author of baptiſme, and not Iohn: and therefore the force thereof conſiſteth not in Iohn, who is the minſter, but wholly in Chriſt the Lord.

l Hereby wee may prove that the Iewes knew there ſhould be ſome change in religion under Meſſias.

m Whom all the world ſeeth, and even amongſt you.

* *Matth.3.11. Marke 1.7 luke 3.16. actes 1. 5. and 11:16, and 19.4.*

13 The body and trueth of all the ſacrifices of the Law to make ſatiſfaction for the ſinne of the world is in Chriſt.

n This word (that) which is added, hath great force in it, not onely to ſet forth the worthineſſe of Chriſt, and ſo to ſeparate him from the Lambe, which was a figure of him, and from all other ſacrifices of the Law, but alſo to bring into our minds the Propheſies of Eſai and others.

o This word of the preſent time, ſignifieth a continuall act, for the Lambe hath this vertue proper unto him, & for ever to take away the ſinnes of the world.

p That is, that root of ſinnes, to wit, our corruption, and ſo conſequently the fruits of ſinne, which are commonly called in the plurall number, ſinnes

q I never knew him by face before.

14 Chriſt is prooved to be the Son of God, by the comming downe of the holy Ghoſt, by the Fathers voice, & by Iohns teſtimonie.

* *Matth.3.16. Marke 1.10 luke 3.22.*

r This word (That) pointeth out unto us ſome excellent thing, and maketh a difference betweene Chriſt and other, whom Moſes & the Prophets commonly call the ſonnes of God, or the ſons of the moſt High.

15 Iohn gathereth diſciples not to himſelfe, but to Chriſt.

16 Chriſt is ſet before us to follow, not as a vaine ſhadow, but as our Mediatour.

17 In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Sonne by the miniſterie of his ſervants: whom (ſo preventing us) wee muſt alſo heare, and follow him home, that being inſtructed by him, we may alſo inſtruct others.

ſ Where is thy lodging?

t The night grew on.

v That is, anointed, and king after the manner of the Iewiſh people.

18 The good en devours even o the unlearned, God doeth ſo allow, that he maketh them maſters to the learned.

* *Gen.49.10. Deut.18.18.*

* *Iſai.4.2.and 40.10.and 45.8. iere.23.5.and 33.14.ezech.34.23. and 37.24.dan.2.24.*

19 We muſt eſpecially take hee of falſe preſumptions, which ſhu up againſt us the entrance to Chriſt.

20 Simple uprightneſſe diſcerneth the true Iſraelites from the falſe.

21 The end o miracles, is to ſe before us Chri the Almighty, and alſo the onely authour of our ſalvation, that we ma apprehend hi by faith.

* *Gen 28.12.*

x By theſe words the power of God i ſignified, which ſhould appeare i his miniſtery by th Angels ſerving him as the head of the Church.

1 Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things, to feede mans body, leadeth the minds of all men, to his ſpirituall and ſaving vertue and power.

a After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galile.

2 Chriſt is carefull enough of our ſalvation, and therefore hath no need of others to put him in minde of it.

b Mine appointed time.

c Theſe were veſſels appointed for water, wherein they waſhed themſelves.

d Every firkin conteined an hundreth pound, at twelve ounces the pound: Whereby we gather that Chriſt holpe them with a thouſand and eight hundred pounds of wine.

waterpots with water. Then they filled them up to the brim.

8 Then he ſaid unto them, Draw out now, and beare unto the governour of the feaſt. So they bare it.

9 Now when the governour of the feaſt had taſted the water that was made wine, (for he knew not whence it was, but the ſervants, which drew the water, knew) the governour of the feaſt called the bridegrome,

10 And ſaid unto him, All men at the beginning ſet forth good wine, and when men have [e] well drunk, then that which is worſe: *but* thou haſt kept back the good wine untill now.

11 This beginning of miracles did Jeſus in Cana, *a town* of Galile, and ſhewed forth his glory: and his diſciples beleeved on him.

12 After that, he went down into Capernaum, he and his mother, and his [f] brethren, and his diſciples: but they continued not many dayes there:

13 [3] For the Jewes Paſſeover was at hand. Therefore Jeſus went up to Jeruſalem.

14 [4] And he found in the Temple thoſe that ſold oxen, and ſheep, and doves, and changers of money, ſitting *there*.

15 Then he made a ſcourge of ſmall cords, and drave them all out of the Temple with the ſheep & oxen, and poured out the changers money, and overthrew the tables,

16 And ſaid unto them that ſold doves, Take theſe things hence: make not my Fathers houſe, an houſe of marchandiſe.

17 And his diſciples remembred, that it was written, *The [g] zeale of thine houſe hath eaten me up.

18 [5] Then Anſwered the Jewes, and ſaid unto him, What [h] ſigne ſheweſt thou unto us, that thou doeſt theſe things?

19 Jeſus anſwered, and ſaid unto them, *Deſtroy this Temple, and in three dayes I will raiſe it up again.

20 Then ſaid the Jewes, Fourtie and ſix yeares was this Temple a building, and wilt thou reare it up in three dayes?

21 But he ſpake of the [i] temple of his body.

22 Aſſoone therefore as he was riſen from the dead, his diſciples remembred that he thus ſaid unto them: and they beleeved the Scripture, and the word that Jeſus had ſaid.

23 Now when he was at Jeruſalem, at the Paſſeover in the feaſt, many beleeved in his Name, when they ſaw his miracles which he did.

24 [6] But Jeſus did not commit himſelf unto them, becauſe he knew them all,

25 [7] And had not need that any ſhould teſtifie of man: for he knew what was in man.

[e] *Word for word, are drunken: Now this ſpeech, to be drunken, is not alwayes taken in evill part in the Hebrew tongue, but ſignifieth, ſometime ſuch ſtore, and plentifull uſe of wine, as doth not paſſe meaſure, as Gen.* 43.34.

[f] *That is, his couſins.*

[3] Chriſt being made ſubject to ẏ Law for us, ſatiſfieth the Law of ẏ Paſſeover.

[4] Chriſt being ordeined to purge ẏ Church, doth with great zeale begin his office both of Prieſt & Prophet.

* *Pſal.* 69. 9.

[g] *Zeale in this place is taken for a wrathfull indignatiō & diſpleaſure of the mind, conceived of ſome naughty and evill dealing towards thē whom we love well.*

[5] Againſt them which ſo bind God to an ordinary calling, which they themſelves moſt ſhamefully abuſe, that they will not admit an extraordinarie, which God confirmeth from heaven (and they, although in vain, would have it extinguiſhed) unleſſe it be ſealed with outward and bodily miracles.

[h] *With what miracle doſt thou confirm it, that we may ſee that heavenly power and vertue, which giveth thee authority to ſpeake and doe thus?*

* *Matth.* 26. 61. *and* 27. 40. *Marke* 14. 58. *and* 15. 29.

[i] *That is, of his body.*

[6] It is not good crediting them, which ſtand onely upon miracles.

[7] Chriſt is the ſearcher of hearts, and therefore true God.

CHAP. III.

1 Chriſt teacheth Nicodemus the very principles of Chriſtian religion. 14 The ſerpent in the wilderneſſe. 23 Iohn Baptizeth, 27 And teacheth his, that he is not Chriſt.

THere [1] was now a man of the Phariſes, named Nicodemus, a [a] ruler of the Jewes.

2 This *man* came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man could do theſe miracles that thou doeſt, [c] except God were with him.

3 [2] Jeſus anſwered, and ſaid unto him, Verely, verely I ſay unto thee, Except a man be born again, he cannot [d] ſee the [e] kingdome of God.

4 Nicodemus ſaid unto him, How [f] can a man be borne which is old? can he enter into his mothers wombe againe, and be born?

5 Jeſus anſwered, Verely, verely I ſay unto thee, except that a man be born of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is born of the fleſh, is [g] fleſh: and that which is born of the Spirit, is ſpirit.

7 Marvell not that I ſaid unto thee, Ye muſt be born again.

8 The winde bloweth where it [h] liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every man that is born of the Spirit.

9 [3] Nicodemus anſwered, and ſaid unto him, How can theſe things be?

10 Jeſus anſwered, and ſaid unto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Verely, verely I ſay unto thee, We ſpeake that we know, & teſtifie that we have ſeen: but ye receive not our [i] witneſſe.

12 If when I tell you earthly things, ye beleeve not, how ſhould ye beleeve, if I ſhall tell you of heavenly things?

13 For no [k] man [l] aſcendeth up to heaven, but he that hath deſcended from heaven, [m] that Son of man which [n] is in heaven.

14 * And as Moſes lift up the ſerpent in the wilderneſſe, ſo muſt that Son of man be lift up,

15 That whoſoever beleeveth in him, ſhould not periſh, but have eternall life.

16 * [5] For God ſo loved the world, that he hath given his onely begotten Sonne,

[1] There are none ſometimes more unlearned then the learned: but as well the learned as the unlearned muſt deſire wiſdome of Chriſt onely.

[a] *A man of great eſtimation, and a ruler amongſt the Iews.*

[b] *We know that thou art ſent from God to teach us.*

[c] *But he in whom ſome part of the excellencie of God appeareth. And if Nicodemus had known Chriſt aright, he would not onely have ſaid that God was with him, but in him, as Paul doth,* 2 *Cor.* 1. 19.

[2] The beginning of Chriſtianitie conſiſteth in this, that we know our ſelves not onely to be corrupt in part, but to be wholly dead in ſinne: ſo, ẏ our nature hath need to be created a new, as touching the qualities thereof: which can be done by no other vertue, but by the divine and heavenly, whereby we were firſt created.

[d] *That is, go in, or enter, as he expoundeth himſelf afterward, verſ.* 5.

[e] *The Church: for Chriſt ſheweth in this place, how we come to be citizens, and to have ought to doe in the citie of God.*

[f] *How can I that am old be born again? for he anſwereth as if Chriſt his words belonged to none but to him.*

[g] *That is, fleſhly, to wit, wholly unclean, and under the wrath of God: and therefore this word (Fleſh) ſignifieth the corrupt nature of man: contrary to which is the (Spirit) that is, the man ingrafted into Chriſt through the grace of the holy Ghoſt, whoſe nature is everlaſting & immortall, though the ſtrife of the fleſh remaineth.*

[h] *With free & wandring blaſts as it liſteth.*

[3] The ſecret myſterie of our regeneration which cānot be comprehended by mans capacitie, is perceived by faith, and that in Chriſt onely, becauſe that he is both God on earth & man in heaven, that is to ſay, in ſuch ſort man, that he is God alſo, and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt unto us.

[i] *You handle doubtfull things, and ſuch as you have no certain authour for, and yet men beleeve you: but I teach thoſe things that are of a truth and well known, and you beleeve me not.* [k] *Onely Chriſt can teach us heavenly things, for no man aſcendeth, &c.* [l] *That is, hath any ſpirituall light and underſtanding, or ever had, but onely that Son of God, which came down to us.* [m] *Whereas he is ſaid to have come down from heaven, that muſt be underſtood of his Godhead, and of the manner of his conception: for Chriſt his birth upon the earth was heavenly and not earthly for, he was conceived by the holy Ghoſt.* [n] *That which is proper to the divinitie of Chriſt, is here ſpoken of whole Chriſt, to give us to underſtand that he is but one perſon wherein two natures are united, and this kind of ſpeech men call, the communicating of proprieties.* * *Num.* 21. 9. *Chap.* 12. 32. * 1 *Iohn* 4. 9. [5] Nothing elſe but the free love of the Father, is the beginning of our ſalvation, and Chriſt is he in whom our righteouſneſſe and ſalvation is reſident: and faith is the inſtrument or meane whereby we apprehend it, & life everlaſting is that which is ſet before us to apprehend.

that whoſoever beleeveth [o] in him, ſhould not periſh, but have everlaſting life.

17 * [6] For God ſent not his Sonne into the world, that he ſhould [p] condemn the world, but that the [q] world through him might be ſaved.

18 He that beleeveth in him, is not condemned: but he that beleeveth not, is condemned already, becauſe he hath not beleeved in the Name of that onely begotten Sonne of God.

19 * [7] And this is the [r] condemnation, that that light came into the world, & men loved darkneſſe rather then that light, becauſe their deeds were evill.

20 For every man that evill doth, hateth the light, neither cometh to light, leſt his deeds ſhould be reprooved.

21 But he that [ſ] doth truth, cometh to the light, that his deeds might be made manifeſt, that they are wrought [t] according to God.

22 ¶ After theſe things, came Jeſus and his diſciples into the land of Judea, and there tarried with them, and * baptized.

23 And John alſo baptized in Enon beſides Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 [8] Then there aroſe a queſtion between Johns diſciples and the Jewes, about purifying.

26 And they came unto John, & ſaid unto him, Rabbi, he that was with thee beyond Jorden, to whom * thou bareſt witneſſe, behold, he baptizeth, & all men come to him.

27 John anſwered and ſaid, A man [v] can receive nothing, except it be given him from heaven.

28 Ye your ſelves are my witneſſes, that * I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, rejoyceth greatly, becauſe of the bridegromes voice. This my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from an high, is above all: he that is of the earth, is of the [x] earth, and [y] ſpeaketh of the earth: he that is come from heaven, is above all.

32 And what he hath [z] ſeen and heard, that he teſtifieth: but [a] no man receiveth his teſtimonie.

33 He that hath received his teſtimonie, hath ſealed that * God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth *him* not the ſpirit by meaſure.

35 The Father loveth the Sonne, and hath * [b] given all things into his hand.

[o] *It is not all one to beleeve in a thing, & to beleeve of a thing, for we may not beleeve (in any thing) ſave onely in God, but we may beleeve (of any thing) whatſoever, ſaith Nazianzene in his oration of the ſpirit.*

* *Chap.* 9. 39. *and* 12. 47.

[6] Not Chriſt, but the deſpiſing of Chriſt doth condemn.

[p] *That is, to be the cauſe of condemning of the world, for indeed ſinnes are the cauſe of death, but Chriſt ſhall iudge the quick and the dead.*

[q] *Not onely the people of the Iewes, but whoſoever ſhall beleeve in him.*

* *Chap.* 1. 9.

[7] Onely wickedneſſe is the cauſe, why men refuſe ŷ light that is offered them.

[r] *That is, the cauſe of condemnation, which ſticketh faſt in men, unleſſe through God his great benefit they be delivered from it.*

[ſ] *That is, he that leadeth an honeſt life, and void of all craft and deceit.*

[t] *That is, with God, God as it were going before.*

* *Chap.* 4. 1.

[8] Satan inflameth the diſciples of John with a fond emulation of their maſter, to hinder ŷ courſe of the Goſpel: but John being mindfull of his office, doth not onely breake off their endeavours: but alſo taketh occaſion thereby to give teſtimonie of Chriſt, how that in him onely the Father, hath ſet forth life everlaſting.

* *Chap.* 1. 34.

[v] *What meane you to go about to better my eſtate? this is, every mans lot and portion, that they cannot better themſelves one iot.*

* *Chap.* 1. 20.

[x] *Is nothing elſe but man, a piece of worke made of the ſlime of the earth.*

[y] *Savoureth of nothing, but corruption, ignorance, dulneſſe, &c.*

[z] *What he knoweth fully and perfectly.*

[a] *That is, very few.*

* *Rom.* 3. 4.

* *Matth.* 11. 27.

[b] *Committed them to his power and will.*

36 * He that beleeveth in the Son, hath everlaſting life, and he that obeyeth not the Sonne, ſhall not [c] ſee life, but the wrath of God abideth on him.

* *Abac.* 2. 4
1 *Iohn* 5. 10.

[c] *Shall not enioy*

CHAP. IV.

6 Ieſus being wearie, asketh drink of the woman of Samaria. 21 He teacheth the true worſhip. 26 He confeſſeth that he is the Meſſias. 32 His meat. 39 The Samaritanes beleeve in him. 46 He healeth the Rulers ſonne.

NOw [1] when the Lord knew how the Phariſes had heard, that Jeſus made * and baptized moe diſciples then John,

2 (Though Jeſus himſelf baptized not, but his diſciples)

3 He left Judea, and departed again into Galile.

4 And he muſt needs go thorow Samaria.

5 [2] Then came he to a citie of Samaria called Sychar, neere unto the poſſeſſion that * Jacob gave to his ſonne Joſeph.

6 And there was Jacobs Well. Jeſus then wearied in the journey, ſate [a] thus on the Well: it was about the [b] ſixt houre.

7 There came a woman of Samaria to draw water. Jeſus ſaid unto her, Give me drink.

8 For his diſciples were gone away into the citie, to buy meat.

9 Then ſaid the woman of Samaria unto him, How is it, that thou being a Jew, askeſt drink of me, which am a woman of Samaria? for the Jews [c] meddle not with the Samaritanes.

10 Jeſus anſwered and ſaid unto her, If thou kneweſt that [d] gift of God, and who it is that ſaith to thee, Give me drink, thou wouldeſt have asked of him, and he would have given thee [e] water of life.

11 The woman ſaid unto him, Sir, thou haſt nothing to draw with, and the Well is deep: from whence then haſt thou that water of life?

12 Art thou greater then our father Jacob, which gave us the well, & he himſelf drank thereof, and his ſonnes, and his cattell?

13 Jeſus anſwered, and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never be more a thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.

15 The woman ſaid unto him, Sir, give me of that water, that I may not thirſt, neither come hither to draw.

16 Jeſus ſaid unto her, Go, call thine husband, and come hither.

17 The woman auſwered, and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.

18 For thou haſt had five husbands, and he

[1] This meaſure to be kept in d ing of our dutie, neither by fear be terrified fro goingforward, n ther by raſhne procure or plu dangers upon o heads.

* *Chap.* 3. 22.

[2] Chriſt leaving proud Phariſes communicateth treaſures of eve laſting life with poore ſinfull w man and ſtrange refelling the groſ errours of the S maritanes, and de fending the tr ſervice of God which was del vered to ŷ Jews but yet ſo, that h calleth both of th back to himſelf, a one, whom onel all the Fathers, an alſo ŷ ceremonie of the Law, did re gard, and had a re ſpect unto.

* *Gen.* 33. 19. *and* 48. 22.
Ioſh. 24. 32.

[a] *Even as he w weary, or becauſe h was wearie.*

[b] *It was almoſt noon.*

[c] *There is no fami liaritie nor friendſhi between the Iewes & the Samaritanes.*

[d] *By this word, that we are given to un derſtand, that Chriſ ſpeaketh of ſome excellent gift, that is t ſay, even of himſelf whom his Father offered to this woman*

[e] *This everlaſting water, that is to ſay, the exceeding love of God, is called living or of life, to make a difference between it and the water that ſhould be drawn out of a well: and theſe metaphores are very much uſed of the Iewes, Ier.* 2. 13. *Ioel* 3. 18. *Zach.* 13. 11.

he whom thou now haſt, is not thine huſband: that ſaidſt thou truely.

19 The woman ſaid unto him, Sir, I ſee that thou art a Prophet.

20 [3] Our fathers worſhipped in this [f] mountaine, and ye ſay, that in * Jeruſalem is the place where men ought to worſhip.

21 Jeſus ſaid unto her, Woman, beleeve me, the houre commeth, when yee ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Yee worſhip that which ye * know not: we worſhip that which we know: for ſalvation is of the Jewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in [g] ſpirit, and trueth: for the Father requireth even ſuch to worſhip him.

24 * God is a [h] ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and trueth.

25 The woman ſaid unto him, I know well that Meſſias ſhall come which is called Chriſt: when he is come, he will tell us all things.

26 Jeſus ſaid unto her, I am he, that ſpeak unto thee.

27 ¶ And upon that, came his Diſciples, and marvailed that he talked with a woman: yet no man ſaid unto him, What askeſt thou? or why talkeſt thou with her?

28 The woman then left her water-pot, and went her way into the citie, and ſaid to the men,

29 Come, ſee a man, which hath told me all things that ever I did: is not he that Chriſt?

30 Then they went out of the city, and came unto him.

31 ¶ In the meane while, the Diſciples prayed him, ſaying, Maſter, eate.

32 [4] But he ſaid unto them, I have meat to eate that ye know not of.

33 Then ſaid the Diſciples between themſelves, Hath any man brought him meat?

34 Jeſus ſaid unto them, My meat is, that I may doe the will of him that ſent me, and finiſh his worke.

35 [5] Say not yee, There are yet foure moneths, and *then* commeth harveſt? Behold, I ſay unto you, Lift up your eyes, and lock on the regious: * for they are white already unto harveſt.

36 [6] And he that reapeth, receiveth reward, and gathereth fruit unto life eternall, that both he that ſoweth, and he that reapeth, might rejoyce together.

37 For herein is the [i] ſaying true, that one ſoweth, and another reapeth.

38 I ſent you to reap that, whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 [7] Now many of the Samaritanes of that citie beleeved in him, for the ſaying of the woman which teſtified, He hath told me all things that ever I did.

40 Then when the Samaritanes were come unto him, they beſought him, that he would tarrie with them: and he abode there two dayes.

41 And many moe beleeved becauſe of his own word.

42 And they ſaid unto the woman, Now we beleeve, not becauſe of thy ſaying: for we have heard him our ſelves, and know that this is in deed that Chriſt the Saviour of the world.

43 ¶ [8] So two dayes after he departed thence, and went into [k] Galile.

44 For Jeſus himſelfe had * teſtified, that a Prophet hath none honour in his own countrey.

45 Then when he was come into Galile, the Galileans received him, which had ſeen all the things that he did at Hieruſalem at the feaſt: for they went alſo unto the feaſt.

46 [9] And Ieſus came againe into * Cana *a town* of Galile, where he had made of water, wine. And there was a certaine [l] ruler, whoſe ſonne was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galile, he went unto him, and beſought him that he would goe down, and heale his ſonne: for he was even ready to die.

48 Then ſaid Jeſus unto him, Except ye ſee ſignes and wonders, ye wil not beleeve.

49 The ruler ſaid unto him, Sir, goe down before my ſonne die.

50 Jeſus ſaid unto him, Goe thy way, thy ſon liveth: and the man beleeved the word that Jeſus had ſpoken unto him, and went his way.

51 And as he was now going down, his ſervants met him, ſaying, Thy ſonne liveth.

52 Then inquired he of them the houre when he beganne to amend. And they ſaid unto him, Yeſterday the ſeventh houre the fever left him.

53 Then the father knew, that it was the ſame houre in the which Jeſus had ſaid unto him, Thy ſonne liveth. And he beleeved, and all his houſhold.

54 This ſecond miracle did Jeſus againe, after he was come out of Judea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Chriſt on the Sabbath. 10 The Iewes that raſhly finde fault with that his deed. 17 Hee convinceth with the authority of his Father. 19. 20 He proveth his divine power by many reaſons, 45 And with Moſes teſtimony.

After * that, there was a feaſt of the Jewes, and Jeſus went up to Jeruſalem.

2 [1] And there is at Hieruſalem by the place

[3] All the religion of ſuperſtitious people, ſtandeth, for the moſt part, upon two pillars, but very weake, that is to ſay, upon the examples of the fathers perverted, and a fooliſh opinion of outward things: againſt which errours we have to ſet the word and nature of God.

[f] *The name of this mountaine is Garizim, whereupon Sanabaletta the Cuthite built a temple by Alexander of Macedone his leave, after the victory of Iſsica: and made there Manaſſes his ſonne in law, high Prieſt, Ioſeph. booke* 11.

* *Deut.* 12.6.

* 2.*King.* 17.29.

[g] *This word (Spirit) is to be taken here, as it is ſet againſt that commandement which is called carnall, Hebr.* 7. 16. *as the commandement is conſidered in it ſelfe: and ſo hee ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as we take it in reſpect of the outward ceremonies of the Law, which did onely ſhadow that which Chriſt performed in deed.*

* 2 *Cor.*3.27.

[h] *By the word (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.*

[4] We may have care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offered us to enlarge the kingdome of God: before all neceſſities of this life whatſoever.

[5] When the ſpirituall corne is ripe, we muſt not linger, for ſo the children of this world would condemne us.

* *Matth.* 9. 37. *Luke* 10.2.

[6] The doctrine of the Prophets was, as it were, a ſowing time: and the doctrine of the Goſpel, as the harveſt: and there is an excellent agreement betweene them both, and the miniſters of them both.

[i] *That proverbe.*

[7] The Samaritanes doe moſt joyfully embrace that, which the Iewes moſt ſtubburnely rejected.

[8] The deſpiſers of Chriſt deprive themſelves of his benefit: yet Chriſt prepareth a place for himſelſe.

[k] *Into the townes and villages of Galile, for hee would not make abode in his countrey of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefits was hindred through their marveilous ſtiffeneckedneſſe.*

* *Matt.* 13.57. *Marke* 6.4. *Luke* 4.24.

[9] Although Chriſt be abſent in body, yet he worketh mightily in the beleevers by his word.

* *Chap.*2. 1.12.

[l] *Some of Herods courtyers, for though Hered was not a King, but a Tetrarch, yet the loftie name onely excepted, he was a King, or, at leaſt, the people called him a King.*

* *Levit.* 23. 3. *Deut.* 16. 1.

[1] There is no diſeaſe ſo old, which Chriſt cannot heale.

place of the ſheepe, a[a] poole called in Ebrew [b] Betheſda, having five porches:

3 In the which lay a great multitude of ſick folk, of blinde, halt, and withered, wayting for the moving of the water.

4 For an Angel went down at a certaine ſeaſon into the poole, and troubled the water: whoſoever then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certaine man was there, which had been diſeaſed eight and thirtie yeares.

6 When Jeſus ſaw him lie, and knew that he now long time had been diſeaſed, he ſaid unto him, Wilt thou be made whole?

7 The ſick man anſwered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth down before me.

8 Jeſus ſayd unto him, Riſe: take up thy bed, and walke.

9 And immediatly the man was made whole, and tooke up his bed, and walked: and the ſame day was the Sabbath.

10 [2] The Iewes therefore ſaid to him that was made whole, It is the Sabbath *day*: * it is not lawfull for thee to cary thy bed.

11 He anſwered them, He that made me whole, he ſaid unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which ſaid unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Jeſus had conveyed himſelfe away from the multitude that was in that place.

14 And after that, Jeſus found him in the Temple, and ſaid unto him, Behold, thou art made whole: ſinne no more, leſt a worſe thing come unto thee.

15 ¶ The man departed and tolde the Iewes that it was Jeſus, which had made him whole.

16 And therefore the Jewes did perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath *day*.

17 [3] But Jeſus anſwered them, my Father worketh hitherto, and I worke.

18 * Therefore the Jewes ſought the more to kill him: not onely becauſe he had broken the Sabbath, but ſaid alſo that God was [c] his Father, and made himſelfe equall with God.

19 Then anſwered Jeſus, and ſaid unto them, Verely, verely I ſay unto you, The Sonne can doe nothing [d] of himſelfe, ſave that he [e] ſeeth the Father doe: for whatſoever things he doeth, the ſame things doeth the Sonne [f] in like maner.

20 For the Father loveth the Sonne, and ſheweth him all things, whatſoever he himſelfe doeth, and he will ſhew him greater works then theſe, that ye ſhould marveile.

21 [4] For likewiſe as the Father raiſeth up the dead, and quickneth them, ſo the Sonne quickneth whom he will.

22 For the Father [g] judgeth [h] no man, but hath committed all judgement unto the Sonne.

23 Becauſe that all men ſhould honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.

24 [5] Verely, verely I ſay unto you, he that heareth my word, and beleeveth him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life.

25 [6] Verely, verely I ſay unto you, the houre ſhall come, and now is, when the dead ſhall heare the voice of the Sonne of God: and they that heare it, ſhall live.

26 For as the Father hath life in himſelfe, ſo likewiſe hath he given to the Sonne to have life in himſelfe.

27 And hath given him [i] power alſo to execute judgement, in that he is [k] the Sonne of man.

28 [7] Marvaile not at this: for the houre ſhall come, in the which all that are in the graves, ſhall heare his voice.

29 [8] And they ſhall come [l] forth, * that have done good, unto the [m] reſurrection of life: but they that have done evill, unto the reſurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne ſelfe: [o] as I heare, I judge: and my judgement is juſt, becauſe I ſeek not mine own will, but the will of the Father who hath ſent me.

31 If I * ſhould beare witnes of my ſelfe, my witneſſe were not [p] true.

32 * There is another that beareth witneſſe of me, and I know that the witnes, which he beareth of me, is true.

33 * [10] Yee ſent unto Iohn, and hee bare witnes unto the trueth.

34 But I receive not the record of man: neverthleſſe theſe things I ſay, that yee might be ſaved.

35 He was a burning and a ſhining candle: and yee would for [q] a ſeaſon have rejoyced in his light.

36 But I have greater witneſſe then the witnes of John: for the works which the Father hath given me to finiſh, the ſame works that I doe, beare witneſſe of me, that the Father ſent me.

37 And the * Father himſelfe, which hath ſent me, beareth witnes of me. Ye have not heard his voice at any time, * neither have yee ſeene his ſhape.

38 And

[a] *Whereof cattell dranke, and uſed to be plunged in, whereof there could not be but great ſtore at Hieruſalem.*

[b] *That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.*

[2] True religion is not more cruelly aſſaulted by any meanes, then by the pretence of religion it ſelfe.

* *Ier.*17.22.

[3] The worke of God was never the breach of the Sabbath, but the works of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doth not work but in the Sonne.

* *Chap.*7.19.

[c] *That is, his onely, and no mans elſe, which they gather by that, that hee ſayth, (And I worke) applying this word (worke) to himſelfe, which is proper to God, and therefore maketh himſelfe equall to God.*

[d] *Not only without his Fathers authoritie, but alſo without his mighty working, and power.*

[e] *This muſt bee underſtood of Chriſt his perſon, which conſiſteth of two natures: and not ſimply of his Godhead: ſo then he ſayth that his Father moveth & governeth him in all things, but yet notwithſtanding when he ſayth he worketh with his Father, he voucheth his Godhead.*

[f] *In like ſort, ioyntly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him, and doeth the like, but becauſe the might and power of the Father and the Sonne doe worke equally and ioyntly together.*

[4] The Father maketh no ma partaker of everla-ſting life, but i Chriſt, in whom onely alſo he i truely worſhipped.

[g] *This word (Iudgeth) is taken by th figure Synecdoche for all government.*

[h] *Theſe words ar not ſo to be taken, though they ſimply denied, that God governed the world, but as the Iew imagined it, whic ſeparate the Fathe from the Sonne, whereas in deed, th Father doeth not governe the world, bu onely in the perſon o his Sonne, bein made manifeſt i the fleſh, ſo ſayet hee afterward, ver 30. that he came no to doe his own will that his doctrine i not his own, Chap.7. 16. that the blin man and his paren ſinned not, &c. Chap 9.3.*

[5] The Father i not worſhipped but by his Sonne word, apprehende by faith, which i the onely wa that leadeth to eternall life.

[6] We are all dea in ſinne, & canno be quickned b any other meanes then by the wor of Chriſt, apprehended by faith.

[i] *That is, high an ſovereigne power t rule and governe a things, in ſo muc that he hath power life and death.*

[k] *That is, he ſha not onely iudge th world as he is Go but alſo as he man, he receive this of his father be iudge of the world.*

[7] All ſhall appeare before th judgement ſeat of Chriſt, at lengt to be judged.

[8] Faith and infidelitie ſhall b judged by thei fruits.

[l] *Of their graves.*

* *Matth.*25.41.

[m] *To that reſurrection which h th lif everlaſting follow ing it: againſt whic is ſet the reſurrection of condemnation, that is, whic condemnation followeth.*

[9] The father i the authour, an approver of a things which Chriſt doth.

[n] *Looke verſe 22.*

[o] *As my Father directeth me, wh dwelleth in me.*

* *Chap.*8.14.

[p] *Faithfull, that is, worthy to be credited, looke chap.*14

* *Matt.*3.17.

* *Chap.*1.27.

[10] Chriſt is declared, to be th only Saviour, b Iohns voyce, an infinite miracle and by the teſti monies of all th Prophets. But th world notwithſtanding being addicted to falſe Prophets, and deſirous to ſeeme religious ſeeth none of all theſe things.

[q] *A little while.*

* *Matt.*3.17.*and* 17.5.

* *Deut.*4.13.

38 And his word have ye not abiding in you: for whom he hath ſent, him ye beleeve not.

39 * Search the Scriptures: for in them ye think to have eternall life, and they are they which teſtifie of me.

* Act.17.11.

40 But ye will not come to me, that yee might have life.

41 I receive not the praiſe of men.

42 But I know you, that ye have not the [r] love of God in you.

[r] Loue toward God.

43 I am come in my Fathers Name, and ye receive me not: if another ſhall come in his own name, him will ye receive.

44 How can ye beleeve, which receive * honour one of another, and ſeek not the honour that commeth of God alone?

* Chap.12.43.

45 [f] Doe not think that I will accuſe you to my Father: there is one that accuſeth you, *even* Moſes, in whom ye truſt.

[f] This deniall doth not put away that which is here ſaid, but correcteth it, as if Chriſt ſaid, the Iewes ſhall haue no other accuſer then Moſes.

46 For had ye beleeved Moſes, ye would have beleeved me: * for he wrot of me.

* Gen. 3.15. and 22.18. and 49.10. Deut.18.15.

47 But if ye beleeve not his writings, how ſhall ye beleeve my words?

CHAP. VI.

5 Five thouſand are fed with five loaves and two fiſhes. 11 Chriſt goeth apart from the people. 17 As his diſciples were rowing, 19 He commeth to them walking on the water. 26 He reaſoneth of the true, 27 And everlaſting 35 Bread of life. 41. 52 The Iewes murmure, 60 And many of the diſciples 66 Depart from him. 69 The Apoſtles confeſſe him to be the Sonne of God.

AFter theſe things, Jeſus went his way [a] over the ſea of Galile, which is Tiberias.

[a] Not that hee cut ouer the lake of Tiberias, but by reaſon of the large creekes, by ſailing made his iourney the ſhorter: therefore he is ſaid to haue gone ouer the ſea, when as he paſſed ouer from one ſide of the creeke to the other.

2 And a great multitude followed him, becauſe they ſaw his miracles, which he did on them that were diſeaſed.

3 Then Jeſus went up into a mountaine, and there he ſate with his diſciples.

4 Now the Paſſeover, a * feaſt of the Jewes was neere.

* Leuit.23.7. Deut.16.1.

5 * [1] Then Jeſus lift up *his* eyes, and ſeeing that a great multitude came unto him, he ſayd unto Philip, Whence ſhall we buy bread, that theſe might eate?

* Mat.14.16. Marke 6.37. Luk.9.13.

[1] They that follow Chriſt, doe ſometime hunger, but they are never deſtitute of helpe.

6 (And this he ſayd to proove him: for he himſelfe knew what he would doe.)

7 Philip anſwered him, two hundreth peniworth of bread is not ſufficient for them, that every one of them may take a little.

8 Then ſaid unto him one of his diſciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the people ſit down. (Now there was much graſſe in that place.) Then the men ſate down, in number, about five thouſand.

11 And Jeſus took the bread, and gave thanks, and gave to the diſciples, & the diſciples to them that were ſet down: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatisfied, he ſaid unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt.

13 Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had ſeene the miracle that Jeſus did, ſaid, This is of a trueth that Prophet that ſhould come into the world.

15 [2] When Jeſus therefore perceived that they would come, and take him to make him a King, he departed againe into a mountaine himſelfe alone.

[2] Chriſt is not only not delighted, but alſo greatly offended with a prepoſterous worſhip.

16 ¶ [3] When even was now come, his diſciples went down unto the ſea,

17 * And entred into a ſhip, and went over the ſea, [b] towards Capernaum: and now it was dark, and Jeſus was not come to them.

[3] The godly are often in perill and danger, but Chriſt commeth to them in time, even in the mids of the tempeſts & bringeth them to the haven.

* Matt.14.25. Mark 6.47.

[b] In Mark 6.45. they are willed to goe before to Bethſaida, for Bethſaida was in the way to Capernaum.

18 And the Sea aroſe with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they ſaw Jeſus walking on the ſea, and drawing neere unto the ſhip: ſo they were afraid.

20 But he ſayd unto them, It is I: be not afraid.

21 Then [c] willingly they received him into the ſhip, and the ſhip was by and by at the land, whither they went.

[c] They were afraid at the firſt, but when they knew his voice they became new men, and tooke him willingly into the ſhip, whom they ſhunned and fled from before.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſave that one, whereinto his diſciples were entred, and that Jeſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 [4] Jeſus anſwered them, and ſaid, Verely, verely I ſay unto you, Ye ſeek me not becauſe yee ſaw the miracles, but becauſe ye ate of the loaves, and were filled.

[4] They that ſeek the kingdome of heaven, lacke nothing: notwithſtanding, the Goſpel is not the food of the bellie, but of the minde.

27 [d] Labour not for the meat which periſheth, but for the meat that endureth unto everlaſting life, which the Sonne of man ſhall give unto you: for him hath * God the Father [e] ſealed.

[d] Beſtow your labour and paine.

* Chap.1.32. Matt. 3. 17. and 17.3.

[e] That is, whom God the Father hath diſtinguiſhed from all other men by planting his own vertue in him, as though he had ſealed him with his ſeale, that he might be a lively paterne and repreſenter of him: and that more is, inſtalled him to this office, to reconcile us men to God, and bring us to everlaſting life, which is only proper to Chriſt.

28 Then ſaid they unto him, What ſhall we doe, that wee might work the [f] works of God?

[f] Which pleaſe God: for they thinke that everlaſting life hangeth upon the condition of fulfilling the Law: therefore Chriſt calleth them back to faith.

29 [5] Jeſus anſwered, and ſayd unto

[5] Men torment themſelves in vaine, when they goe about to pleaſe God without faith.

them, *[g] This is the work of God, that ye beleeve in him, whom he hath ſent.

30 [6] They ſayd therefore unto him, What ſigne ſheweſt thou then, that we may ſee it, and beleeve thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſart, as it is * written, He gave them bread from heaven to eate.

32 [7] Then Ieſus ſayd unto them, Verely, verely I ſay unto you, Moſes gave you not [h] that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is he which commeth down from heaven, and giveth life unto the world.

34 Then they ſaid unto him, Lord, evermore give us this bread.

35 And Ieſus ſaid unto them, I am that bread of [i] life: he that commeth to me, ſhall not hunger, and he that beleeveth in me, ſhall never thirſt.

36 But I ſaid unto you, that ye alſo have ſeen me, and beleeve not.

37 [8] All that the Father giveth me, ſhall come to me: and him that commeth to me, I caſt not away.

38 For I came down from heaven, not to doe mine [k] own will, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould looſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every man which [l] ſeeth the Sonne, and beleeveth in him, ſhould have everlaſting life: and I will raiſe him up at the laſt day.

41 [9] The Jewes then murmured at him, becauſe he ſaid, I am that bread, which is come down from heaven.

42 And they ſaid, * Is not this Ieſus that ſon of Ioſeph, whoſe father and mother we know? how then ſaith he, I came down from heaven?

43 Ieſus then anſwered, and ſaid unto them, Murmure not among your ſelves.

44 No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

45 It is written in the * [m] Prophets, And they ſhall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me,

46 * Not that any man hath ſeen the Father, [o] ſave he which is of God, he hath ſeene the Father.

47 Verely, verely I ſay unto you, He that beleeveth in me, hath everlaſting life.

48 [10] I am that bread of life.

49 * Your fathers did eate Manna in the wilderneſſe, and are dead,

50 [p] This is that bread, which commeth down from heaven, that he which eateth of it, ſhould not die.

51 [11] I am that [q] living bread, which came down from heaven: if any man [r] eate of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

52 [12] Then the Jewes ſtrove among themſelves, ſaying, How can this man give us *his* fleſh to eate?

53 Then Jeſus ſaid unto them, Verely, verely I ſay unto you, Except ye eat the fleſh of the Sonne of man, and drinke his blood, ye have [ſ] no life in you.

54 Whoſoever * eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drinke indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that living Father hath ſent me, ſo live I by the [v] Father and he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, ſhall live for ever.

59 Theſe things ſpake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples (when they heard this) ſayd, This is an hard ſaying: who can heare it?

61 But Jeſus knowing in himſelfe, that his diſciples murmured at this, ſaid unto them, doth this offend you?

62 *What* then if ye ſhould ſee that Son of man aſcend up, * where he was before?

63 [14] It is the [x] Spirit that quickeneth: the fleſh profiteth nothing: the words that I ſpeake unto you, are ſpirit and life.

64 But there are ſome of you that beleeve not: for Jeſus knew from the beginning, which they were that beleeved not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it be given unto him of my Father.

66 [15] From that time, many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we go? thou haſt the words of eternall life:

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* 1 *Iohn* 3.23.

[g] *That is, this is the worke that God requireth, that you beleeve in me, and therefore he calleth them back to faith.*

[6] The ſpirituall vertue of Chriſt is contemned of them that are deſirous of earthly miracles.

* *Exod.* 16.14. *Numb.* 11.7. *Pſal.* 78.25.

[6] Chriſt, who is the true and onely authour and giver of eternall life, was ſignified unto the Fathers in Manna.

[h] *He denieth that that Manna was that ture heavenly bread, and ſaith that he himſelfe is that true bread, becauſe he feedeth unto the true and everlaſting life. And as for that, that Paul, 1 Cor.10. calleth Manna, ſpirituall food, it maketh nothing againſt this place, for he ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their own opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the bellie.*

[i] *Which have life, and give life.*

[8] The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily everlaſting life: Therefore faith in Chriſt Ieſus is a ſure witneſſe of our election, and therefore of our glorification, which is to come,

[k] *Looke above Chap.* 5. *verſe* 22.

[l] *Seeing and beleeving are ioyned together: for there is another kind of ſeeing which is generall, which the devils have, for they ſee: but here he ſpeaketh of that kind of ſeeing which is proper to the elect.*

[9] Fleſh cannot perceive ſpirituall things, and therefore the beginning of our ſalvation commeth from God, who changeeth our nature, ſo that we being inſpired of him, may abide to be inſtructed and ſaved by Chriſt.

* *Matth.* 13.55.

* *Iſa.* 54 13. *Iere.* 31.33.

[m] *In the booke of the Prophets, for the old Teſtament was divided by them into three ſeverall parts, into the Law, the Prophets, and the holy writ.*

[n] *To wit, they ſhall be children of the Church, for ſo the Prophet Eſai expoundeth it, chap.* 54. 13 *that is to ſay, ordained to life, Acts* 13.48. *and therefore the knowledge of the heavenly trueth is the gift and worke of God, and ſtandeth not in any power of man.*

* *Matth.* 11,17.

[o] *If the Son onely hath ſeene the Father, then it is he onely that can teach and inſtruct us truely.*

[10] The true u Sacraments is aſcend from th to the thing it that is, to Chr by the partaki of whom onely, get everlaſting

* *Exod.* 16.15.

[p] *He pointeth himſelfe when ſpake theſe words.*

[11] Chriſt bein ſent from the ther, is the ſa ſame unto us the getting an keeping of ever ſting life, th bread and fleſ yea, meate drinke are, to uſe of this tranſi rie life.

[q] *Which giveth to the world.*

[r] *That is to ſ whoſoever is part er of Chriſt ind who is our food.*

[12] Fleſh cann put a differe between fleſh eating, which done by the he of the teeth, ſpirituall eati which conſiſt in faith: and the fore it condemn that which it derſtandeth n yet notwithſta ing, the trueth m be preached taught.

[ſ] *If Chriſt be ſent, life is preſ but when Chriſt is ſent, then is d preſent.*

* 1 *Cor.* 11.27.

[t] *In that that C is man, he recei that power, w quickneth and gi life to them that his, of his Fat and he addeth word (That) to m a difference bet him and all fathers.*

[v] *Chriſt his m ing is that thoug be man, yet his can give life, the own nature, becauſe that fleſ his liveth by the ther, that is to doeth ſuck and d out of the Fat that power wh hath to give life.*

[13] The reaſon man cannot c prehend the ting of Chriſt his members therefore let worſhip and re rence that wh is better the ſelfe,

* *Chap.* 3.13,

[14] The fleſh Chriſt doeth therefore quic us, becauſe tha that is man God: which ſtery is only c prehended b faith, which is gift of God, per only to elect.

[x] *Spirit, that that power whic floweth from th Godhead, cauſeth fleſh of Chriſt, w otherwiſe were thing but fleſh, to live in it ſelfe, to give life to u*

[15] Such is malice of men that they take occaſion of their own deſtruction, even of the very ctrine of ſalvation, unleſſe it be a few which beleeve through the ſingular gift God.

69 And we beleeve and know that thou art that Chriſt that Sonne of the living God.

70 [16] Jeſus anſwered them, have not I * choſen you twelve, and one of you is a devill?

71 Now hee ſpake it of Judas Iſcariot the *ſonne* of Simon: for he it was that ſhould betray him, though he was one of the twelve.

Chap. VII.

2 Chriſt, after his couſins were gone up to the feaſt of Tabernacles, 10 Goeth thither privily. 12 The peoples ſundrie opinions of him, 14 Hee teacheth in the Temple. 32 The Prieſts command to take him. 41 Strife among the multitude about him, 47 And betweene the Phariſes and the officers that were ſent to take him, 50 And Nicodemus.

After theſe things, Jeſus walked in Galile, and would not walke in Judea: for the Jewes ſought to kill him.

2 Now the Jewes* [a] feaſt of the Tabernacles was at hand.

3 [1] His brethren therefore ſayd unto him, Depart hence, and goe into Judea, that thy diſciples may ſee thy works that thou doeſt.

4 For there is no man that doeth any thing ſecretly, and he himſelſe ſeeketh to be famous. If thou doeſt theſe things, ſhew thy ſelfe to the world.

5 For as yet his [b] brethren beleeved not in him.

6 [2] Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, becauſe I teſtifie of it, that the works thereof are evill.

8 Goe ye up unto this feaſt: I will not goe up yet unto this feaſt: * for my time is not yet fulfilled.

9 ¶ Theſe things he ſayd unto them, and abode ſtill in Galile.

10 [3] But aſſoone as his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as *it were* privily.

11 Then the Jewes ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſayd, Hee is a good man: other ſayd, Nay: but he deceiveth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Jewes.

14 [4] Now when the [d] halfe of the feaſt was done, Jeſus went up into the Temple and taught.

15 And the Jewes marveiled, ſaying, How knoweth this man the Scriptures, ſeeing that he never learned!

16 [5] Jeſus anſwered them, and ſayd, My doctrine is not mine, but his that ſent me.

17 If any man wil do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelſe.

18 [6] He that ſpeaketh of himſelfe, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.

19 * [7] Did not Moſes give you a Law, and *yet* none of you keepeth the * Law? Why goe ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devill: who goeth about to kill thee?

21 [8] Jeſus anſwered, and ſayd to them, I have done one work, and ye all marvell.

22 * Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the * fathers) and yee on the Sabbath *day* circumciſe a man.

23 If a man on the Sabbath receive circumciſion, that the [f] Law of Moſes ſhould not be broken, be ye angry with me, becauſe I have made a man every whit whole on the Sabbath *day?*

24 * [9] Judge not [g] according to the appearance, but Judge righteous judgement.

25 ¶ [10] Then ſaid ſome of them of Hieruſalem, Is not this hee, whom they goe about to kill?

26 And behold, he ſpeaketh openly, and they ſay nothing to him: doe the rulers know indeed, that this is indeed that Chriſt?

27 [11] Howbeit we know this man whence he is: but when that Chriſt commeth, no man ſhall know whence he is.

28 ¶ [12] Then cryed Jeſus in the Temple as he taught, ſaying, Yee both know me, and know whence I am: yet am I not come of my ſelſe, but he that ſent me is true, whom ye know not.

29 But I know him: for I am of him, and he hath ſent me.

30 [13] Then they ſought to take him, but no man layd hands on him, becauſe his houre was not yet come.

31 Now many of the people beleeved in him, and ſayd, When that Chriſt commeth, will he doe moe miracles then this man hath done?

32 [14] The Phariſes heard that the people murmured theſe things of him, and the Phariſes, and high Prieſts ſent officers to take him.

33 Then ſayd Ieſus unto them, Yet am I a little while with you, and then goe I unto him that ſent me.

34 * Ye ſhall ſeek me, and ſhall not find *me*, and where I am, can ye not come.

35 Then ſaid the Jewes among themſelves, Whither will he goe, that we ſhall not find him? Will he goe unto them that are [h] diſperſed among the Grecians, and teach the Grecians?

The number of the profeſſours of Chriſt is very ſmall among them, alſo there bee ſome hypocrites, and worſe then all other.

* *Matt.26.16.*

* *Levit.23.34.*

[a] *This feaſt was ſo called, becauſe of the booths and tents which they pight of divers kinds of boughs, and ſate under them, ſeven dayes together, all which time the feaſt laſted.*

[1] The grace of God commeth not by inheritance, but it is a gift that commeth other wayes: whereby it commeth to paſſe, that oftentimes the children of God ſuffer more affliction by their own kinsfolks, then by ſtrangers.

[b] *His kinſfolkes: for ſo uſe the Hebrewes to ſpeake.*

[2] We muſt not follow the fooliſh deſires of our friends.

* *Chap.8.20.*

[3] An example of horrible confuſion in the very boſom of the Church. The Paſtors oppreſſe the people with terrour and feare: the people ſeek Chriſt, when he appeareth not: when he offereth himſelfe, they neglect him. Some alſo that know him, condemne him raſhly: a very few thinke well of him, and that in ſecret.

[c] *Or, boldly and freely: for the chiefe of the Iewes ſought nothing ſo much, as to bury his fame and name.*

[4] Chriſt ſtriveth with goodneſſe againſt the wickedneſſe of the world: in the meane ſeaſon the moſt part of men take occaſion of offence even by that ſame whereby they ought to have been ſtirred up to embrace Chriſt.

[d] *About the fourth day of the feaſt.*

[5] Therefore are there few to whom the Goſpel favoureth very well, becauſe the ſtudy of godlineſſe is very rare.

[e] *Looke above chap. 5. ver. 22. and he ſpeaketh this after the opinion of the Iewes, as if he ſaid, my doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore ſet light by him, but it is his that ſent me.*

[6] The true doctrine of ſalvation differeth from the falſe in this, that the ſame ſetteth forth the glory of God, and this by puffing up of men, darkeneth the glory of God.

* *Exod.24.3.*

[7] None doe more confidently boaſt themſelves to be the defenders of the Law of God, then they that doe moſt impudently breake it.

* *Chap.5.11.*

[8] The Sabbath day (which is here ſet before us for a rule of all cerimonies) was not appointed to hinder, but to further and practiſe Gods works, amongſt which, the love of our neighbour is the chiefeſt.

* *Levit.12.3.*

* *Gen.17.10.*

[f] *That is to ſay, if the Law of circumciſion which Moſes gave, be of ſo great account amongſt you, that you doubt not to circumciſe upon the Sabbath, doe you rightly reprove me for healing a man throughly?*

* *Deut.1.16.*

[9] We muſt judge according to the trueth of things, leſt the perſons of men doe turne us and carry us away.

[g] *By the ſhew that I make: for I ſeeme to be but an abject and raſcall of Galile, and a carpenters ſonne, whom no man maketh account of: but marke the matter it ſelfe well, and iudge the tree by the fruit.*

[10] Many doe marvell that the endevours of the enemies of God have no ſucceſſe: yet in the meane ſeaſon they doe not acknowledge the vertue and power of God.

[11] Men are very wiſe to procure ſtops and ſtayes to themſelves.

[12] The trueth of Chriſt doeth not hang upō the judgment of man.

[13] The wicked cannot doe what they liſt, but what God hath appointed.

[14] As the kingdome of God increaſeth, ſo increaſeth the rage of his enemies, till at the length they in vaine ſeeke for thoſe bleſſings abſent, which they deſpiſed when they were preſent.

* *Chap.13.34.*

[h] *Word for word, (to the diſperſion of the Gentiles or Grecians) and under the name of the Grecians he underſtandeth the Iewes which were diſperſed amongſt the Gentiles, 1 Pet.1.1.*

36 What ſaying is this that he ſaid, Ye ſhall ſeeke me, and ſhall not finde *me?* and where I am, cannot ye come?

37 [15] Now in the [i] laſt *and* * great day of the feaſt, Jeſus ſtood and cryed, ſaying, If any man thirſt, let him come unto me, and drinke.

38 He that beleeveth in me, * as ſaith the [k] Scripture, out of his belly ſhall flow rivers of water of life.

39 (* This ſpake he of the Spirit, which they that beleeved in him, ſhould receive: for the [l] holy Ghoſt was not yet *given,* becauſe that Jeſus was not yet [m] glorified.)

40 [16] So many of the people, when they heard this ſaying, ſaid, * Of a trueth this is that Prophet.

41 Other ſaid, This is that Chriſt: and ſome ſaid, But ſhall that Chriſt come out of Galile?

42 * Sayeth not the Scripture, that that Chriſt ſhall come of the ſeed of David, and out of the town of Beth-leem, where David was?

43 So was there diſſenſion among the people for him.

44 And ſome of them would have taken him, but no man laid hands on him.

45 [17] Then came the officers to the high Prieſts and Phariſes, and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſes, Are ye alſo deceived?

48 [18] Doth any of the rulers, or of the Phariſes beleeve in him?

49 But this people, which know not the Law, are curſed.

50 Nicodemus ſaid unto them (* he that came to Jeſus by night, and was one of them.)

51 Doeth our Law judge a man before it heare him, * and know [n] what he hath done?

52 They anſwered, and ſaid unto him, Art thou alſo of Galile? Search and looke: for out of Galile ariſeth no Prophet.

53 [19] And every man went unto his own houſe.

Chap. VIII.

3 The woman taken in adulterie, 11 Hath her ſinnes forgiven her. 12 Chriſt is the light of the world. 19 The Phariſes aske where his Father is. 39 The ſons of Abraham. 42 The ſons of God. 44 The devill the father of lying. 56 Abraham ſaw Chriſts day.

And Jeſus went unto the mount of Olives,

2 And earely in the morning came again into the temple, and all the people came unto him, and he ſate down and taught them.

3 [1] Then the Scribes and the Phariſes brought unto him a woman taken in adultery, and ſet her in the mids,

4 And ſaid unto him, Maſter, we found this woman committing adultery, even in the very act.

5 * Now Moſes in our Law commanded, that ſuch ſhould be ſtoned: what ſayeſt thou therefore?

6 And this they ſaid to tempt him, that they might have whereof to accuſe him. But Jeſus ſtouped down, and with his finger wrot on the ground.

7 [2] And while they continued asking him, he lift himſelf up, and ſaid unto them, * Let him that is among you without ſinne, caſt the firſt ſtone at her.

8 And againe he ſtouped down, and wrot on the ground.

9 And when they heard it, being accuſed by their own conſcience, they went out one by one, beginning at the eldeſt, even to the laſt: ſo Jeſus was left alone, and the woman ſtanding in the mids.

10 [3] When Jeſus had lift up himſelfe again, and ſaw no man, but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 Shee ſaid, No man, Lord. And Jeſus ſaid, Neither doe I condemne thee, go and ſinne no more.

12 [4] Then ſpake Jeſus again unto them, ſaying, I * am that light of the world: he that followeth me, ſhall not walke in darkneſſe, but ſhall have that light of life.

13 [5] The Phariſes therefore ſaid unto him, [a] Thou beareſt record of thy ſelfe: thy record is not true.

14 * Jeſus anſwered, and ſaid unto them, [b] Though I beare record of my ſelfe, *yet* my record is true: for I know whence I came, & whither I go: but ye cannot tell whence I come, and whither I go.

15 Yee judge after the fleſh: I [c] judge no man.

16 And if I alſo judge, my judgement is true: for I am not alone, but I, and the Father, that ſent me.

17 And it is alſo written in your Law, * that the teſtimonie of two men is true.

18 [d] I am one that beare witneſſe of my ſelfe, and the Father that ſent me, beareth witneſſe of me.

19 [6] Then ſaid they unto him, Where is that Father of thine? Jeſus anſwered, Ye neither know me, nor that Father of mine. If ye had knowen me, ye ſhould have known that Father of mine alſo.

20 Theſe words ſpake Jeſus in the [e] treaſurie, as he taught in the Temple, and no man laid hand on him: [7] for his houre was not yet come.

21 [8] Then ſaid Jeſus againe unto them,

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[15] There are two principles of our ſalvation: the one to be thorowly touched with a true feeling of our extream povertie: the other, to ſeeke in Chriſt onely (whom we catch hold on by faith) the abundance of all good things.

[i] *The laſt day of the feaſt of Tabernacles, that is, the eight day was as high a day as the firſt. Levit.23.36.*

* *Deut.18.15.*

[k] *This is not read word for word in any place, but it ſeemeth to be taken out of many places where mention is made of the gifts of the holy Ghoſt, as Ioel 2. Eſa. 44. but eſpecially in Eſai.55.*

* *Ioel 2.28. Actes 2.17.*

[l] *What is meant by the holy Ghoſt, he expreſſed a litle before, ſpeaking of the Spirit which they that beleeved in him ſhould receive. So that by the name of holy Ghoſt, are meant the vertues and mighty workings of the holy Ghoſt.*

[m] *That is, theſe things were not yet ſeen and perceived, which were to ſhew and ſet forth the glory of the onely begotten.*

[16] There is contention even in the Church it ſelf about the chiefe point of religion: neither hath Chriſt any more cruell enemies then thoſe that occupie the ſeat of trueth: yet cannot they do what they would.

* *Deut.18.15.*

* *Mich.5.2. Matth.2.5.*

[17] God from heaven ſcorneth ſuch as are his Sons enemies.

[18] Falſe paſtors are ſo fond and fooliſh, that they eſteeme the Church of God, according to the multitude and outward ſhew.

Chap.3.2.

* *Deut.17.8. and 19.15.*

[n] *What he hath committed, who is accuſed.*

[19] There is no counſell againſt the Lord.

[1] Whiles the wicked go about to make a ſnare for good men, they make a ſnare for themſelves,

* *Levit.20.10.*

[2] Againſt hy crites which very ſevere jud againſt other m and flatter the ſelves in their o ſins.

* *Deut.17.7.*

[3] Chriſt would take upon him civill magiſtra office: he conte ted himſelfe bring ſinners faith and repe tance.

[4] The worl which is blind it ſelf, canno come to have a light but in Ch onely.

* *Chap.1.5.& 9.*

[5] Chriſt is wi out all exceptio the beſt witne of the trueth, he was ſent by Father for tha purpoſe, and w by him approve to the world infinite miracles

[a] *Thou beareſt w nes of thy ſelf, whi thing by all mens o nions is naught, for a man to co mend himſelf is v diſcommendable.*

* *Chap.5.31.*

[b] *That which he nied afore, Chap. 31. muſt be taken a maner of grantin for in that place framed himſelf ſe what to the humor his hearers which knowledged nothi in Chriſt but his h manitie, and ther fore he was con they ſhould ſet lig by his own witneſſ unleſſe it were othe wiſe confirmed. B in this place, he ſta deth for the mainte nance of his Godhea and prayſeth his F ther, who is his wi neſſe, and agre with him.*

[c] *I do now only tea you. I condemne man: but yet if I l to doe it, I mig lawfully doe it, for am not alone, but m Father is with me.*

* *Deut.17.6. a 19.15. Matt.18.1 2 Cor.13.1. Heb.10.28.*

[d] *The Godhead plainly diſtinguiſhe from the manhoo elſe there were n two witneſſes: for t party accuſed is no taken for a witneſ*

[6] No man can know God, but i Chriſt onely.

This was ſome plac appointed for the ga thering of the offerings.

[7] We live and di at the pleaſure o God, and not o men: therefore this one thing remaineth that we go forward conſtantly in our vocation. [8] Becauſe that me do naturally abhor heavenly things, no man can be a fit diſciple of Chriſt, unleſſe the Spiri of God frame him: in the meane ſeaſon notwithſtanding, the world muſt of neceſſitie pe riſh, becauſe it refuſed the life that is offered unto it.

I goe

goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes. Whither I go, can ye not come.

22 Then ſaid the Jewes, will he kill himſelfe, becauſe he ſaith, Whither I go, can ye not come?

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſins: for except ye beleeve, that I am he, ye ſhall die in your ſinnes.

25 [9] Then ſaid they unto him, Who art thou? And Jeſus ſaid unto them, Even [f] the ſame thing that I ſaid unto you from the beginning.

26 [10] I have many things to ſay, and to judge of you: but he that ſent me, is true, and the things that I have heard of him, thoſe ſpeake I to the world.

27 [11] They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have life up the Son of man, then ſhall ye know that I am he, and that I doe nothing of my ſelfe, but as my Father hath taught me, *ſo.* I ſpeake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeved in him.

31 [12] Then ſaid Jeſus to the Jews, which beleeved in him, If ye continue in my word, ye are verely my diſciples,

32 And ſhall know the trueth, and the trueth ſhall [g] make you free.

33 [h] They anſwered him, We be [i] Abrahams ſeed, and were never bond to any man: why ſayeſt thou then, Ye ſhall be made free?

34 Jeſus anſwered them, Verely, verely I ſay unto you, that whoſoever committeth ſin, is the * ſervant of ſinne.

35 And the ſervant abideth not in the houſe for ever: but the Son abideth for ever.

36 If that Son therefore ſhall make you free, ye ſhall be free indeed.

37 [13] I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeake that which I have ſeen with my Father: and ye doe that which ye have ſeen with your Father.

39 They anſwered, and ſaid unto him, Abraham is our father. Jeſus ſaid unto them, If ye were Abrahams children, ye would doe the works of Abraham.

40 But now ye go about to kill me, a man that have told you the trueth, which I have heard of God: this did not Abraham.

41 Ye do the works of your father. Then ſaid they to him, We are not borne of fornication: we have one Father, which is God.

42 Therefore Jeſus ſaid unto them, If God were your Father, then would yee love me: for I proceeded forth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why doe ye not underſtand my [k] talk? becauſe ye cannot heare my word.

44 * Yee are of your father the devill, and the luſts of your father ye will doe: he hath been a murtherer from the [l] beginning, and [m] abode not in the [n] truth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh he of his [o] own: for he is a liar, and the [p] father thereof.

45 And becauſe I tell you the trueth, ye beleeve me not.

46 [14] Which of you can rebuk me of ſinn? and if I ſay the trueth, why doe ye not beleeve me?

47 * He that is of God, heareth Gods words: yee therefore heare them not, becauſe ye are not of God.

48 [15] Then anſwered the Iewes, and ſayd unto him, Say we not well, that thou art a Samaritane, and haſt a devill?

49 Jeſus anſwered, I have not a devill, but I honour my Father, and ye have diſhonoured me.

50 And I ſeek not mine own praiſe: but there is one [q] that ſeeketh it, and judgeth.

51 [16] Verely, verely I ſay unto you, If a man keep my word, he ſhall [r] never ſee death.

52 [17] Then ſayd the Jewes to him, Now know we that thou haſt a devill. Abraham is dead, and the Prophets: and thou ſayeſt, If a man keep my word, he ſhall never taſte of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelfe?

54 [18] Jeſus anſwered, If I honour my ſelfe, mine honour is [ſ] nothing worth: it is my Father that honoureth me, whom ye ſay, that he is your God.

55 [19] Yet yee have not knowen him: but I know him, and if I ſhould ſay, I know him not, I ſhould be a liar like unto you: but I know him, and keep his word.

56 [20] Your father Abraham rejoyced to ſee my [v] day, and he [x] ſaw it, and was glad.

57 Then ſaid the Jewes unto him, Thou art not yet fiftie yeare old, and haſt thou ſeene Abraham?

58 Jeſus ſaid unto them, Verely, verely I ſay unto you, Before Abraham was, I [y] am.

59 [21] Then took they up ſtones to caſt at him, but Jeſus hid himſelfe, and went out of the Temple: And he paſſed thorow the mids of them, and ſo went his way.

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he ſaith.

That is, I am
Chriſt, and the Sa-
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ctrine deſpiſed.

Even the con-
mpt of Chriſt
keth for his
ry: which thing
s enemies ſhall
ele at length to
eir great ſmart.

[12] The true diſciples of Chriſt continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be delivered from the moſt grievous burden of ſin, into the true liberty of righteouſneſſe and life.

[g] *From the ſlavery of ſinne.*

[h] *Some of the multitude, not they that beleeved: for this is not the ſpeach of men that conſent unto him, but of men that are againſt him.*

[i] *Born and begotten of Abraham.*

* *Rom.*6.20. 2 *Pet.*2.19.

[13] Our wicked maners declare, that we are plainly borne of a deviliſh nature. But we are changed, and made of the houſhold of God, according to the covenant which he made with Abraham by Chriſt only, apprehended and laid hold on by faith: which faith is known by a godly and honeſt life.

[k] *Or, language: as though he ſayd, you doe no more underſtand what I ſay, then if I ſpak in a ſtrange and unknown language to you.*

* 1 *Iohn.*3.8.

[l] *From the beginning of the world: for as ſoone as man was made, the devill caſt him headlong into death.*

[m] *That is, continued not conſtantly, or remained not.*

[n] *That is, in faithfulneſſe & uprightnes, that is, he kept not his creation.*

[o] *Even of his own head, and of his own braine or diſpoſition.*

[p] *The author thereof.*

[14] Chriſt did throughly execute the office that his Father injoyned him.

* 1 *Iohn* 4.6.

[15] The enemies of Chriſt make their bravery for a while, but the Father will appeare at his time to revenge the reproch that is done unto him in the perſon of his Sonne.

[q] *That is, that will revenge both your deſpiſing of me, and of him.*

[16] The onely doctrine of the Goſpel apprehended by faith, is a ſure remedie againſt death.

[r] *That is, he ſhall not find it: for even in the midſt of death, the faithfull ſee life.*

[17] Againſt them which abuſe the glory of the Saints, to darken Chriſts glory.

[18] There is nothing further off from all ambition then Chriſt, but his Father hath ſet him above all things.

[ſ] *This is ſpoken by maner of a grant: as if he had ſaid, Be it ſo, let this report which I give of my ſelfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*

[19] There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word.

[20] The vertue of Chriſt ſhewed it ſelfe thorow all former ages in the fathers, for they ſaw in the promiſes, that he ſhould come, and did very joyfully lay hold on him with a lively faith.

[t] *Was very deſirous.*

[v] *A day is a ſpace that a man liveth in, or doeth any notable acte, or ſuffereth any great thing.*

[x] *With the eyes of faith, Heb.* 11.13.

[y] *Chriſt as he was God, was before Abraham: and he was the Lambe ſlaine from the beginning of the world.*

[21] Zeale without knowledge, breaketh out at length into a moſt open madneſſe: and yet the wicked cannot doe what they liſt.

Chap. IX.

1 Chriſt giveth ſight on the Sabbath day to him that was borne blind: 13 Whom, after he had long reaſoned againſt the Phariſes, 22. 35 and was caſt out of the Synagogue, 36 Chriſt endueth with the knowledge of the everlaſting light.

AND [1] as Ieſus paſſed by, he ſaw a man which was blind from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was borne blind?

3 Ieſus anſwered, [a] Neither hath this man ſinned, nor his parents, but that the works of God ſhould be ſhewed on him.

4 [2] I muſt worke the works of him that ſent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 [3] Aſſoone as he had thus ſpoken, he ſpat on the ground. and made clay of the ſpettle, and annointed the eyes of the blind with the clay,

7 And ſaid unto him, Go waſh in the poole of Siloam (which is by interpretation, Sent) He went his way therefore, and waſhed, and came again ſeeing.

8 [4] Now the neighbours and they that had ſeen him before, when he was blind, ſaid, Is not this he that ſate and begged?

9 Some ſaid, This is he: and other ſaid, He is like him: but he himſelf ſaid, I am he.

10 Therefore they ſaid unto him, How were thine eyes [c] opened?

11 He anſwered, and ſaid, The man that is called Ieſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the poole of Siloam, and waſh. So I went and waſhed, and received ſight.

12 Then they ſaid unto him, Where is he? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſes him that was once blind.

14 And it was the Sabbath *day*, when Ieſus made the clay, and opened his eyes.

15 Then again the Phariſes alſo asked him, how he had received ſight. And he ſaid unto them, He laid clay upon mine eyes, and I waſhed, and doe ſee.

16 [5] Then ſaid ſome of the Phariſes, This man is not of God, becauſe he keepeth not the Sabbath *day*. Others ſaid, How can a man that is a ſinner, doe ſuch miracles? and there was a diſſention among them.

17 Then ſpake they unto the blinde again, What ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſaid, He is a Prophet.

18 Then the Iewes did not beleeve him, (that he had been blind, and received his ſight) untill they had called the parents of him that had received ſight.

19 And they asked them, ſaying, Is this your ſon, whom yee ſay was borne blind? How doth he now ſee then?

20 His parents anſwered them, and ſaid, We know that this is our ſon, and that he was borne blind:

21 But by what meanes he now ſeeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: aske him: he ſhall anſwere for himſelfe.

22 Theſe words ſpake his parents, becauſe they feared the Iewes: for the Iewes had ordeined already, that if any man did confeſſe that he was Chriſt, he ſhould be *excommunicate* out of the Synagogue.

23 Therefore ſaid his parents, He is old enough: aske him.

24 Then again called they the man that had been blinde, and ſaid unto him, [d] Give glory unto God: we know that this man is a [e] ſinner.

25 Then he anſwered, and ſaid, Whether he be a ſinner or no, I cannot tell: one thing I know, that I was blind, and now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and yee have not heard it: wherefore would ye heare it again? will ye alſo be his diſciples?

28 [6] Then reviled they him, and ſaid, Be thou his diſciple: we be Moſes diſciples.

29 We know that God ſpake with Moſes: but this man we know not from whence he is.

30 The man anſwered and ſaid unto them, Doubtleſſe, this is a marveilous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if a man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could have done nothing.

34 They anſwered, and ſaid unto him, [f] Thou art altogether born in ſins, and doeſt thou teach us? ſo they caſt him out.

35 [7] Ieſus heard that they had caſt him out: and when he had found him, he ſaid unto him, Doeſt thou beleeve in the Son of God?

36 He anſwered, and ſaid, Who is he, Lord, that I might beleeve in him?

37 And Ieſus ſaid unto him, Both thou haſt ſeen him, and he it is that talketh with thee.

38 Then he ſaid, Lord, I beleeve, and worſhipped him.

39 [8] And Ieſus ſaid, I am come unto [g] judgement into this world, that they [h] which

[1] Sin is the beginning even of all bodily diſeaſes, & yet doeth it not follow, that God alway reſpecteth their ſins whom he moſt ſharpely puniſheth.

[a] *Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no deſeaſes but for ſins onely: whereupon he anſwereth, that there was another cauſe of this mans blindneſſe, and that was, that God his worke might be ſeen.*

[2] The works of Chriſt are as it were a light, which lighten the darkeneſſe of the world.

[b] *By (day) is meant the light, that is, the lightſome doctrine of the heavenly trueth: and by night is meant the darkeneſſe which commeth by the obſcuritie of the ſame doctrine.*

* *Chap.*1.9. *and* 8. 12. *and* 12.35.

[3] Chriſt healing the man borne blind, by taking the ſigne of clay, and afterward the ſigne of the fountain of Siloam, (which ſignifieth, Sent) ſheweth that as he at the beginning made man, ſo doeth he againe reſtore both his body and ſoul: and yet ſo, that he himſelfe commeth firſt of his own accord to heale us.

[4] A true image of all men, who as they are of nature blind, doe neither themſelves receive the light that is offered unto them, nor ſuffer it in other, and yet make a great adoe amongſt themſelves.

[c] *This is an Hebrew kind of ſpeach, for they call a mans eyes ſhut, when they cannot receive any light: And therefore they are ſaid to have their eyes opened, which of blinde men are made to ſee.*

[5] Religion is not aſſaulted by any meanes more, then by pretence of religion: but the more it is preſſed down, the more it riſeth up.

[d] *A ſolemne orde whereby men wer conſtrained in olde time to acknowled their fault befor God, as if they ſhou ſay, Conſider th art before God, w knoweth the wh matter, and ther fore ſee thou rev rence his Maieſti and doe him this h nour, rather to co feſſe the whole ma ter openly, then to before him. Ioſh.7. 19. 1 Sam.6.5.*

[e] *He is called a ſin ner in the Hebre tongue, which is wicked man, and maketh as it were a art of ſinning.*

[6] Proud wicked neſſe muſt need at length brea foorth, which i vaine lieth hid un der a zeale of god lineſſe.

[f] *Thou art naugh even from thy cra dle, and as we uſe t ſay, there is nothin in thee but ſin.*

[7] Moſt happie i their ſtate whic are caſt furthe out of the Churc of the wicked (which proudly boaſt themſelves of the name of th Church) that Chri may come neere to them.

[8] Chriſt doeth lighten all them by the preaching of the Goſpel, which acknowledge their own darkeneſſe, but ſuch as ſeeme to themſelves to ſe clearely enough, thoſe he altogether blindeth: o which ſort are they oftentimes, which have the higheſt place in the Church.

[g] *With great powe and authoritie, to doe what is righteous and iuſt: as if he ſaid, Theſe men ta upon them to govern the people of God after their own luſt, as though they ſaw all things, and no man but they: but I will rule far otherwiſe then theſe men doe: for whom they account for blind men, them will I lighten, and ſuch as take themſelves to be wiſeſt, them will I drown in moſt groſſe darkneſſe of ignorance.*

[h] which ſee not, might ſee: and that they [*] which ſee, might be made blind.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaid unto him, Are we blind alſo?

41 Ieſus ſaid unto them, If ye were blind, ye ſhould not have ſinne: but now ye ſay, We ſee: therefore your ſin remaineth.

Chap. X.

1 Chriſt proveth that the Phariſes are the evill ſhepherds, 8 And by many reaſons, that himſelfe 11. 14 Is the good ſhepherd. 19 And thereof diſſention ariſeth. 31 They take up ſtones, 39 And goe about to take him, but he eſcapeth.

Verely, [1] verely I ſay unto you, He that entreth not in by the doore into the ſheepefold, but climbeth up another way, he is a thiefe and a robber.

2 But he that goeth in by the doore, is the ſhepherd of the ſheep.

3 To him the [a] Porter openeth, and the ſheep heare his voyce, and he calleth his own ſheep by name, and leadeth them out.

4 And when he hath ſent forth his owne ſheep, he goeth before them, and the ſheep follow him: for they know his voyce.

5 And they will not follow a ſtranger, but they flee from him: for they know not the voice of ſtrangers.

6 This [b] parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them againe, Verely, verely I ſay unto you, I am the door of the ſheepe.

8 [2] All, that [c] ever came before mee, are theeves and robbers: but the ſheepe did not heare them.

9 [3] I am that doore: by me if any man enter in, he ſhall be ſaved, and ſhall [d] goe in, and goe out, and find paſture.

10 The thiefe commeth not, but for to ſteale, and to kill, and to deſtroy: I am come that they might have life, and have it in abundance.

11 [*] I am that good ſhepherd: that good ſhepherd giveth his life for his ſheep.

12 But an hireling, and he which is not the ſhepherd, neither the ſheep are his own, ſeeth the wolfe comming, and he leaveth the ſheep, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheep.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſheepe.

14 I am that good ſhepherd, and know mine, and am knowen of mine.

15 As the Father [e] knoweth me, ſo know I the Father: and I lay downe my life for *my* ſheepe.

16 [4] Other ſheepe I have alſo, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voyce: and [*] there ſhall be [f] one ſheepfold, *and* one ſhepherd.

17 [5] Therefore doeth my Father love me, becauſe [*] [g] I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my ſelfe: I have power to lay it downe, and have power to take it againe: this [*] commandment have I received of my Father.

19 ¶ [6] Then there was a diſſention againe among the Iewes for theſe ſayings,

20 And many of them ſaid, He hath a devill, and is mad: why heare ye him?

21 Other ſaid, Theſe are not the words of him that hath a devill: Can the devil open the eyes of the blind?

22 And it was at Hieruſalem the *feaſt of the* [h] Dedication, and it was winter.

23 [7] And Ieſus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and ſaid unto him, How long doeſt thou make us doubt? If thou be that Chriſt, tell us plainely.

25 [8] Ieſus anſwered them, I told you, and ye beleeve not: the works that I do in my Fathers Name, they beare witneſſe of me.

26 [9] But ye beleeve not: [i] for ye are not of my ſheepe, as I ſaid unto you.

27 My ſheepe heare my voyce, and I know them, and they follow me,

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any pluck them out of mine hand.

29 My Father which gave *them* me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 [*] [10] Then the Iewes againe tooke up ſtones, to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father: for which of theſe works doe ye ſtone me?

33 The Iewes anſwered him, ſaying, For the good worke we ſtone thee not, but for blaſphemie, and that thou being a man, makeſt thy ſelfe God.

34 Jeſus anſwered them, Is it not written in your Law, [*] I ſaid, Ye are gods?

35 If he called them gods, vnto whom the word of God was *given*, and the Scripture cannot be [l] broken,

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

37 If I doe not the works of my Father, beleeve me not.

38 But if I doe, then though ye beleeve not me, *yet* beleeve the works, that ye may know and beleeve, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take

him:

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[h] *In theſe words (of ſeeing, and not ſeeing) there is a ſecret taunting and rebuke to the Phariſes: for they thought all men blinde but themſelves.*

[*] *Chap.* 3. 17. *and* 12.47.

[1] Seeing that by Chriſt onely we have acceſſe to the Father, there are neither other true ſhepherds, then thoſe which come to Chriſt thēſelves, and bring other thither alſo, neither is any to be thought the true ſheepe-fold but that which is gathered to Chriſt.

[a] *In thoſe dayes they uſed to have a ſervant alwayes ſitting at the doore, & therefore he ſpeaketh after the manner of thoſe dayes.*

[b] *This word (parable) which the Evangeliſt uſeth here, ſignifieth a darke kind of ſpeach, when words are taken from their naturall meaning, to ſignifie another thing to us.*

[2] It maketh no matter, how many, neither how old the falſe teachers have been.

[c] *Theſe large termes muſt bee applyed to the matter he ſpeaketh of. And therefore when he calleth himſelfe the Doore, he calleth all them theeves and robbers which take upon them this name of Doore, which none of the Prophets can, for they ſhewed the ſheep that Chriſt was the Doore.*

[3] Onely Chriſt is the true Paſtour, and that onely is the true Church, which acknowledgeth him to be properly their onely Paſtour: To him are oppoſite theeves, which feede not the ſheepe, but kill them: and hirelings alſo, which forſake the flocke in time of danger, becauſe they feed it onely for their owne profit and gaines.

[d] *That is, ſhall live ſafely: So uſe the Iewes to ſpeake, as Deut.* 26.6. *and yet there is a peculiar alluding to the ſhepherds office.*

[*] *Iſai.* 40.11. *ezek.* 34.23.

[e] *Loveth me, alloweth me.*

[4] The calling of the Gentiles.

[*] *Ezek.* 37.22.

[f] *The certaine mark of the Catholike Church throughout all the world, which hath one head, that is, Chriſt, the only keeper, and onely ſhepherd of it.*

[5] Chriſt is by the decree of the Father, the only true ſhepheard of the true Church, for he willingly gave his life for his ſheepe, and by his owne power roſe againe to life.

[*] *Iſai.* 53.7.

[g] *He ſpeaketh in the time that now is, becauſe Chriſts whole life was as it were, a perpetuall death.*

[*] *Actes* 2.24.

[6] The Goſpel diſcovereth hypocriſie, & therefore the world muſt needs rage when it commeth forth.

[h] *The feaſt of the Dedication was inſtituted by Iudas Maccabeus and his brethren, after the reſtoring of Gods true religion by the caſting out of Antiochus his gariſon,* 1. *Mac.* 4.59.

[7] The unbeleevers and proud men accuſe the Goſpel of darkneſſe, which darkneſſe in deed is within themſelves

[8] The doctrime of the Goſpel is prooved from heaven by two witneſſes: both by the puritie of the doctrine, and by miracles.

[9] It is no marveile that there doe but a fewe beleeve, ſeeing that all men are by nature untamed beaſts; yet notwithſtanding God hath his, which he turneth into his ſheep, and committeth them unto his Sonne, and preſerveth them againſt the crueltie of all wild beaſts.

[i] *He giveth a reaſon why they beleeve not, to wit, becauſe they are none of his ſheep.*

[*] *Chap* 8.59.

[10] Chriſt proveth his dignitie by divine works.

[k] *Through my Fathers authoritie and power.*

[*] *Pſal.* 82.6.

[l] *Void and of none effect.*

[11] Chriſt fleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

11 Chriſt fleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

him: but he eſcaped out of their hands,

40 And went again beyond Jordan, into the place where John firſt baptized, and there abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many beleeved in him there.

Chap. XI.

1 Chriſt, to ſhew that he is 25 the life and the reſurrection, 14 cometh to Lazarus being dead, 17. 34 and buried, 43 and raiſeth him up. 47 As the Prieſts were conſulting together, 49 Caiaphas 50 propheſieth that one muſt die for the people. 56. 57 They command to ſeek Chriſt out, and to take him.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

a Where his ſiſters dwelt.

** Chap. 12.3. Matth. 26.7.*

b That is to ſay, ſent for the purpoſe to kill him.

AND [1] a certain man was ſick, *named* Lazarus of Bethania, the [a] town of Mary, and her ſiſter Martha.

2 (And it was that * Mary which anoynted the Lord with oyntment, and wiped his feet with her haire, whoſe brother Lazarus was ſick.)

3 Therefore *his* ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard it, he ſaid, This ſickneſſe is not unto [b] death, but for the glory of God, that the Sonne of God might be glorfied thereby.

5 ¶ Now Jeſus loved Martha and her ſiſter, and Lazarus.

2 In that, that God ſeemeh ſometimes to linger in, helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end plainly proveth.

3 This onely is the ſure and right way to life, to follow God boldly without fear, who calleth us and ſhineth before us in the darkneſſe of this world.

** Chap. 7.30. and 8.59. and 10.33.*

c All things are fitly wrought, and brought to paſſe in their ſeaſon.

d The Iewes uſed a milder kinde of ſpeach, and called death a ſleep, whereupon in other languages the place of buriall where the dead are laid, waiting for the reſurrection, is called a ſleeping-place

6 [2] And after he had heard that he was ſick, yet abode he two dayes ſtill in the ſame place where he was.

7 Then after that, ſaid he to his diſciples, Let us goe into Judea again.

8 [3] The diſciples ſaid unto him, Maſter, the Jewes lately ſought to *ſtone thee, and doeſt thou goe thither again?

9 Jeſus anſwered, Are there not [c]twelve houres in the day? If a man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after, he ſaid unto them, Our friend Lazarus [d]ſleepeth: but I goe to wake him up.

12 Then ſaid his diſciples, Lord, if he ſleepe, he ſhall be ſafe.

13 Howbeit, Jeſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeve: but let us goe unto him.

16 Then ſaid Thomas (which is called Didymus) unto his fellow diſciples, Let us alſo goe, that we way die with him.

17 ¶ Then came Jeſus, and found that he had lien in the grave foure dayes already.

18 ¶ Now Bethania was neare unto Jeruſalem, about fifteen furlongs off.)

19 [4] And many of the Jewes were come to Martha and Mary to comfort them for their brother.

4 God who is maker of na doth not demne na affections, ſheweth that oughs to be mined by the of faith.

20 Then Martha, when ſhe heard that Jeſus was coming, went to meet him: but Marie ſate ſtill in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not been dead.

22 But now I know alſo, that whatſoever thou askeſt of God, God will give it thee.

23 Jeſus ſaid unto her, Thy brother ſhall [e] riſe again.

e That is, ſhall cover life again.

24 Martha ſaid unto him, I know that he ſhall riſe again *in the reſurrection at the laſt day.

** Chap. 5. 29. Luk 14. 14.*

25 Jeſus ſaid unto her, I am the reſurrection and the life: *he that beleeveth in me, though he were dead, *yet* ſhall he live.

** Chap. 6.35.*

26 And whoſoever liveth, and beleeveth in me, ſhall never die: beleeveſt thou this?

27 She ſaid unto him, Yea, Lord, I beleeve that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſaid, ſhe went her way and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickly, and came unto him,

30 For Jeſus was not yet come into the town, but was in the place where Martha met him.

31 The Jewes then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jeſus was, & ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not been dead.

5 Chriſt took up on him, togethe with our fleſh, a affections of ma (ſinne onely ex cepted) and a mongſt them eſpe cially mercy, an compaſſion.

f Theſe are token that he was greatl moved, but yet the were without ſinne and theſe affection are proper to man nature.

** Chap. 9.6.*

33 [5] When Jeſus therefore ſaw her weep, and the Jewes *alſo* weep which came with her, he [f]groaned in the ſpirit, and was troubled in himſelf,

34 And ſaid, Where have ye laid him? They ſaid unto him, Lord, come and ſee.

35 *And* Jeſus wept.

36 Then ſaid the Jewes, Behold, how he loved him.

37 And ſome of them ſaid, *Could not he which opened the eyes of the blind, have made alſo, that this man ſhould not have died.

38 Jeſus therefore again groaned in himſelf, and came to the grave. And it was a cave, and a ſtone was laid upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſaid unto him, Lord, he ſtinketh already: for he hath been *dead* foure dayes.

40 Jeſus ſaid unto her, Said I not unto thee, that if thou didſt beleeve, thou ſhouldeſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſaid it, that they may beleeve, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cried with a loud voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jeſus ſaid unto them, Looſe him, and let him goe.

45 ¶ Then many of the Jewes, which came to Mary, and had ſeen the things which Jeſus did, beleeved in him.

46 [6] But ſome of them went their way to the Phariſees, and told them what things Jeſus had done.

47 Then gathered the high Prieſts, and the Phariſes a [g] councill, and ſaid, What ſhall we doe? For this man doth many miracles.

48 If we let him thus alone, all men will beleeve in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the high Prieſt that ſame yeare, ſaid unto them, Ye perceive nothing at all,

50 *Nor yet doe you conſider that it is expedient for us, that one man die for the people, & that the whole nation periſh not.

51 [8] This ſpake he not of himſelf: but being high Prieſt that ſame yeare, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation onely, but that he ſhould gather together in one the children of God which [i] were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 [9] Jeſus therefore walked no more openly among the Jewes, but went thence unto a countrey neere to the wilderneſſe, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Jewes Paſſeover was at hand, and many went out of the countrey up to Jeruſalem before the Paſſeover, to purifie themſelves.

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the Temple, What think ye that he cometh not to the feaſt?

57 Now both the high Prieſts and the Phariſes had given a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

[6] The laſt point of hard & yron-like ſtubburnnes is this to proclaime open warre againſt God, and yet ceaſeth not to make a pretence both of godlineſſe, and of the profit of the common wealth.

[g] *The Iewes called this Councill Sanhedrin: and the word that Iohn uſeth, is Synedri.*

[h] *That is, taken away from us by force: for at that time, though the high Prieſts authority was greatly leſſened & decayed, yet there was ſomekinde of government left among the Iewes.*

[7] The raging and mad company of ye falſe church perſwade themſelves that they cannot be in ſaftie, unleſſe he be taken away, who onely upholdeth the Church. And ſo likewiſe judgeth the wiſedome of the fleſh in worldly affairs, which is governed by the ſpirit of giddineſſe, or madnes.

* *Chap.* 18. 14.

[8] Chriſt doth ſomtimes ſo turn the tongues, even of the wicked, that even in curſing, they bleſſe.

[i] *For they were not gathered together in one countrey, as the Iewes were, but to be gathered, from all quarters, from the Eaſt to the Weſt.*

[9] We may give place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that we ſwarve not from Gods vocation.

CHAP. XII.

2 As Chriſt is at ſupper with Lazarus, 3 Mary anointeth his feet. 5 Iudas findeth fault with her. 7 Chriſt defendeth her. 10 The Prieſts would put Lazarus to death. 12 As Chriſt cometh to Ieruſalem, 18 The people meet him. 20 The Grecians deſire to ſee him. 42 The chief Rulers that beleeve in him, but for feare doe not confeſſe him. 44 He exhorteth to faith.

THen *Jeſus, ſix dayes before the Paſſeover, came to Bethania, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſate at the table with him.

3 Then took Mary a pound of oyntment of Spiknard very coſtly, and anointed Jeſus feet, and wiped his feet with her haire, and the houſe was filled with the ſavour of the oyntment.

4 Then ſaid one of his diſciples, *even* Judas Iſcariot Simons *ſonne*, which ſhould betray him:

5 [1] Why was not this oyntment ſold for three hundreth pence, and given to the poore?

6 Now he ſaid this, not that he cared for the poore, but becauſe he was a thief, &*had the bag, and bare that which was given.

7 [2] Then ſaid Jeſus, Let her alone: againſt the day of my burying ſhe kept it:

8 For the poore alwayes ye have with you, but me ye ſhall not have alwayes.

9 [3] Then much people of the Jewes knew that he was there: and they came, not for Jeſus ſake onely, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The high Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Jewes went away, and beleeved in Jeſus.

12 ¶ * On the morrow a great multitude that were come to the feaſt, when they heard that Jeſus ſhould come to Jeruſalem,

13 Tooke branches of Palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed *is* the King of Iſrael that cometh in the Name of the Lord.

14 And Jeſus found a young aſſe, and ſate thereon, as it is written:

15 * Feare not, daughter of Sion: behold, thy King cometh, ſitting on an aſſes colt.

16 But his diſciples underſtood not theſe things at the firſt: but when Jeſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things unto him.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the grave, and raiſed him from the dead.

18 Therefore met him the people alſo,

* *Chap.* 26. 7. *Marke* 14. 3.

[1] An horrible example in Judas, of a minde blinded with covetouſnes, and yet pretending godlineſſe.

* *Chap.* 13. 29.

[2] This extraordinary annoynting, which was for a ſigne, is ſo allowed of God, that he witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſervice, but with almes.

[3] When the light of the Goſpel ſheweth it ſelf, ſome are found to be curious, & other (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few do ſo reverently receive him as they ought: notwithſtanding, Chriſt beginneth his ſpirituall kingdome in the midſt of his enemies.

* *Matth.* 21. 8. *Marke* 11. 8. *Luke* 19. 35.

* *Zech.* 9. 9.

because they ſaid that he had done this miracle.

19 [4] And the Phariſees ſaid among themſelves,Perceive ye how ye prevail nothing? Behold , the world goeth after him.

20 ¶ Now there were certain Greeks among them that [a] came up to worſhip at the feaſt.

21 And they came to Philip,which was of Bethſaida in Galilee, and deſired him , ſaying, Sir, we would ſee that Jeſus.

22 Philip came and told Andrew: and again Andrew and Philip told Jeſus.

23 And Jeſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorifyed.

24 [5] Verely , verely I ſay unto you, except the wheat corn fall into the ground and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

25 *He that loveth his life, ſhall loſe it, and he that hateth his life in this world, ſhall keep it unto life eternall.

26 *If any man ſerve me, let him follow me:for where I am,there ſhall alſo my ſervant be: and if any man ſerve me, him will my Father honour.

27 [6] Now is my ſoul troubled: and what ſhall I ſay ? Father, ſave me from this [c] houre: but therefore came I unto this houre.

28 Father, [d] glorify thy Name. Then came there a voice from heaven, *ſaying*, I have both glorifyed it, and will glorify it again.

29 Then ſaid the people that ſtood by, and heard, that it was a thunder: other ſaid, An Angel ſpake to him.

30 [7] Jeſus anſwered,and ſaid,This voice came not becauſe of me, but for your ſakes.

31 Now is the judgement of this world: now ſhall the prince of this world be caſt out,

32 *And I, if I were [e] lift up from the earth, will [f] draw all men unto me.

33 Now this ſaid he, ſignifying what death he ſhould die.

34 The people anſwered him, We have heard out of the* Law, that that Chriſt bideth for ever: and how ſaiſt thou,that that Sonne of man muſt be lift up ? Who is that Sonne of man?

35 [8] Then Jeſus ſaid unto them, Yet a little while is the *light with you: walk while ye have that light, leſt the darkneſſe come upon you: for he that walketh in the dark, knoweth not whither he goeth.

36 While ye have that light, beleeve in that light, that ye may be the [g] children of the light. Theſe things ſpake Jeſus,and departed, and hid himſelf from them.

37 ¶ [9] And though he had done ſo many miracles before them, *yet* beleeved they not on him,

38 That the ſaying of Eſaias the Prophet might be fulfilled, that he ſaid,* Lord, who beleeved our report? and to whom is the [h] arme of the Lord revealed?

39 Therefore could they not beleeve, becauſe that Eſaias ſaith again,

40 *He hath blinded their eyes,and hardened their heart, that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and ſhould be converted, and I ſhould heale them.

41 Theſe things ſaid Eſaias when he ſaw his glory, and ſpake of him.

42 [10] Neverthleſſe, even among the chief rulers, many beleeved in him:but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be *caſt* out of the Synagogue.

43 * For they loved the praiſe of men, more then the praiſe of God.

44 [11] And Jeſus cried, and ſaid, He that beleeveth in me, beleeveth [i] not in me, but in him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 * I am come a light into the world, that whoſoever beleeveth in me, ſhould not abide in darkeneſſe.

47 *And if any man heare my words,& beleeve not,I judge him not:for I came not to judge the world, but to ſave the world.

48 He that refuſeth me, and receiveth not my words, hath one that judgeth him: * the word that I have ſpoken, it ſhall judge him in the laſt day.

46 For I have not ſpoken of my ſelfe: but the Father which hath ſent me, he gave me a commandement what I ſhould ſay, and what I ſhould ſpeake.

50 And I know that his commandement is life everlaſting: the things therefore that I ſpeak, I ſpeak *them* ſo as the Father ſaid unto mee.

CHAP. XIII.

4 Chriſt riſing from ſupper, 15 to commend humilitie to his Apoſtles, waſheth their feet. 21 He noteth the traitour Iudas 26 with an evident token. 34 He commendeth charitie. 37.39 He foretelleth Peter of his deniall.

NOw *[1] before the feaſt of the Paſſeover, when Jeſus knew that his houre was come, that he ſhould depart out of this world unto the Father, foraſmuch as he loved his [a] owne which were in the world, unto the end he loved them.

2 And when ſupper was done (and that the devill had now put in the heart of Judas Iſcariot, Simons *ſonne*, to betray him)

3 Jeſus knowing that the Father had given all things into his [b] hands, and that

[4] Even they which go about to oppres Chriſt, are made inſtruments of his glory.

[a] *After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worſhipped falſe gods, and were alſo called Heathens, were called by this name.*

[5] The death of Chriſt is,as it were a ſowing , which ſeemeth to be a dying to the corn, but in deed is the cauſe of a farre greater harveſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

[b] *A wheat corn dieth when it is changed by vertue of the ground, and becometh a root of a fruitfull blade.*

* *Matth.* 10. 39. *and* 16. 25. *Mark* 8. 35. *Luke* 9. 24. *and* 17. 33.

* *Chap.* 17. 34.

[6] Whiles Chriſt went about to ſuffer al ẏ puniſhment which is due to our ſins, and whileſt his divinitie did not yet ſhew his might & power ſo farre, as this ſatisfaction might be throughly wrought: now when he is ſtricken with the great fear of the curſe of God, he crieth and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth even from heaven.

[c] *To wit, of death that is now at hand.*

[d] *So then the Fathers glory is Chriſt his glory.*

[7] Chriſt foretelleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in concluſion, his triumph.

* *Chap.* 3. 14.

[e] *Chriſt uſed a word which hath a double meaning, for it ſignifieth either to lift up, or to rid out of the way: for his meaning was to put them in minde of his death, but the Iewes ſeem to take it another way.*

[f] *Chryſoſtome and Theophylact referre this word, All, to all nations, that is, not to the Iewes onely.*

* *Pſal.* 89. 36. *and* 110. 4. *and* 117. 2. *Iſai.* 40. 8. *Ezech.* 37. 25.

[8] Vnmeaſurable is the mercie of God, but an horrible judgement followeth , if it be contemned,

* *Chap.* 1. 9.

[g] *That is , partakers of light.*

[9] Faith is not of nature, but of grace.

* *Iſa.*53.1.*rom.*
16.

[h] *The arme*
the Lord, is the
ſpel, which is,
power of God to
vation, to all
beleeve: And th
fore the arme of
Lord is not reve
to them, whoſe he
the Lord hath
opened.

* *Iſa.* 6. 9. *Matth.* 13. 14. *Marke* 4. 12. *Luke* 8. 10. *Actes* 28. 26. *Roman.* 11. 8.

[10] Such as
leeve, are not o
ly few in numb
if they be co
pared with the
beleevers, but
the moſt of th
few (yea, and t
eſpecially, the
chiefeſt) doe fe
men rather th
God.

* *Chap.* 5. 44.

[11] The ſumme
the Goſpel,
therefore of ſal
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lem by his cry
out, is this, to
upō Chriſt throu
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ſaviour appoin
and given us
the Father.

[i] *This word, N*
doeth not take
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He that beleeveth
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him that ſent m
So is it in
Marke 9. 37.

* *Chap.* 3. 19. *and* 9. 39.

* *Chap.* 3. 17.

* *Mar.* 16. 16.

* *Mat.* 26. 2. *Mar.* 14. 1. *Luke* 22. 1.

[1] Chriſt no l
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from them:
partly, witne
unto them, th
is he onely, which waſheth away the filth of his people, and that by little aud little in
time and ſeaſon.

[a] *Them of his houſhold, that is, his Saints.*

[b] *Into his power.*

he was come forth from God, and went to God.

4 He [c] riſeth from ſupper, and layeth aſide *his upper* garments, and took a towell, and girdeth himſelf.

[c] In that he is ſaid riſe, it argueth that there was a ſpace between the ceremonie of the Paſſeover and this waſhing of feet, at what time it ſeemeth that the ſupper was inſtituted.

5 After that, he powred water into a baſen, and began to waſh the diſciples feet, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered, and ſaid unto him, What I do, thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaid unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou ſhalt have [d] no part with me.

[d] Vnleſſe thou ſuffer me to waſh thee, thou ſhalt have no part in the kingdome of heaven.

9 Simon Peter ſaid unto him, Lord, not my feet onely, but alſo the hands and the head.

10 Jeſus ſaid unto him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is cleane every whit: and ye are * cleane, but not all.

* *Chap.* 15. 3.

11 For he knew who ſhould betray him: therefore ſaid he, Ye are not all clean.

12 ¶ So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid to them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord, and ye ſay well: for *ſo* am I.

14 If I then your Lord, and Maſter, have waſhed your feet, ye alſo ought to waſh one anothers feet.

15 For I have given you an example, that ye ſhould do, even as I have done to you.

16 Verely, verely I ſay unto you, *The ſervant is not greater then his maſter, neither the ‡ ambaſſadour greater then he that ſent him.

* *Chap.* 15. 20. *Matth.* 10. 24. *Luke* 6. 40.

‡ The word ſignifieth an Apoſtle, which is any one that is ſent from another.

17 If ye know theſe things, bleſſed are ye, if ye do them.

18 ¶ [2] I ſpeake not of you all: I know whom I have choſen: but *it is* that the Scripture might be fulfilled, * He that eateth bread with me, hath lift up his heel againſt me.

[2] The betraying of Chriſt was not caſuall, or a thing that happened by chance, but ỹ Father ſo ordeined the cauſe of our ſalvation, to reconcile us unto himſelf in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* *Pſal.* 41. 9.

19 From hencefoth tell I you before it come, that when it is come to paſſe, ye might beleeve that I am he.

20 * Verely, verely I ſay unto you, If I ſend any, he that receiveth him, receiveth me, and he that receiveth me, receiveth him that ſent me.

* *Matth.* 10. 40. *Luke* 10. 16.

21 When Jeſus had ſaid theſe things, he was troubled in the Spirit, and [e] teſtified, and ſaid, Verely, verely I ſay unto you, that one of you ſhall betray me.

[e] He affirmed it openly and ſoothed it.

* *Matth.* 26. 21. *Marke* 14. 18. *Luke* 22. 21.

22 * Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was one of his diſciples, which [f] leaned on Jeſus boſome, whom Jeſus loved.

[f] Iohn his leaning was ſuch, that ſitting down in his bed, his head was toward Ieſus his head: ſo that it was an eaſie matter for him to touch Ieſus his boſome: for it is certain that in old time men uſed not to ſit at the table, but to lie down on the one ſide.

24 To him beckned therefore Simon Peter, that he ſhould ask who it was of whom he ſpake.

25 He then, as he leaned on Jeſus breaſt, ſaid unto him, Lord, who is it?

26 Jeſus anſwered, He it is, to whom I ſhall give a ſop, when I have dipt it: and he wet a ſop, and gave it to Judas Iſcariot, Simons *ſonne*.

27 And after the ſop, Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt, doe quickly.

28 But none of them that were at table, knew, for what cauſe he ſpake it unto him.

29 For ſome of them thought becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of againſt the feaſt: or that he ſhould give ſome thing to the poore.

30 Aſſoon then as he had received the ſop, he went immediately out, and it was night.

31 ¶ [3] When he was gone out, Jeſus ſaid, [g] Now is the Sonne of man glorified, and God is glorified in him.

[3] We have to conſider ỹ glorifying of Chriſt in his ignominie.

[g] This verſe and the next following, are a moſt plain and evident teſtimonie of the divinitie of Chriſt.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelf, and ſhall ſtraightway glorifie him.

33 [4] Little children, yet a little while am I with you: ye ſhall ſeek me, but as I ſaid unto the * Jewes, Whither I go, can ye not come: alſo to you ſay I now,

34 * A new Commandement give I unto you, that ye love one another: as I have loved you, that ye alſo love one another.

[4] The eternall glory ſhall flow by little and little from the head into the members. But in the meane time, we muſt take good heed, that we paſſe over the race of this life in brotherly love.

* *Chap.* 7. 34.

* *Levit.* 19. 18. *Matth.* 22. 39. *Chap.* 15. 12. 1 *Iohn* 4. 21.

35 By this ſhall all men know that ye are my diſciples, if ye have love one to another.

36 [5] Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now: but thou ſhalt follow me hereafter.

[5] An heavie example of raſh truſt and confidence.

37 Peter ſaid unto him, Lord, why can I not follow thee now? * I will lay down my life for thy ſake.

* *Matth.* 26. 33. *Marke* 14. 29. *Luke* 22. 33.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verely, verely I ſay unto thee, The cock ſhall not crow, till thou have denied me thriſe.

CHAP. XIV.

1 He comforteth his diſciples, 2. 7 declaring his divinitie and the fruit of his death, 16 promiſing the Comforter, 17 even the holy Spirit, 26 whoſe office he ſetteth out. 27 He promiſeth his peace.

LEt [1] not your heart be troubled: ye beleeve in God, beleeve alſo in me.

[1] He beleeveth in God that beleeveth in Chriſt, and there is no other way to confirme our minds in greateſt diſtreſſes.

2 In my Fathers houſe are many dwelling places: if it were not ſo, [a] I would have told you: I go to [b] prepare a place for you.

[a] That is, if it were not ſo as I tell you, to wit, unleſſe there were place enough not onely for me, but for you alſo, in my Fathers houſe, I would not thus deceive you with a vain hope, but I would have told you ſo plainly. [b] All this ſpeech is by the way of an allegorie, whereby the Lord comforteth his own, declaring to them his departure into heaven, which is not to reigne there alone, but to goe before and prepare a place for them.

3 [2] And if I goe to prepare a place for you, I will [c] come again, and receive you unto my ſelf, that where I am, there may ye be alſo.

4 [3] And whither I go, ye know, and the way ye know.

5 Thomas ſaid unto him, Lord, we know not whither thou goeſt: how can we then know the way?

6 Jeſus ſaid unto him, I am [d] that way, and that truth, and that life. No man cometh unto the Father, but by me.

7 [e] If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaid unto him, Lord, ſhew us *thy* Father, and it ſufficeth us.

9 Jeſus ſaid unto him, I have been ſo long time with you, & haſt thou not known me, Philip? he that hath ſeen me, hath ſeen my Father: how then ſayeſt thou, Shew us *thy* Father?

10 [4] Beleeveſt thou not, that I am in the Father, and the Father is in me? The words that I ſpeake unto you, I ſpeake not of my ſelf: but the Father that dwelleth in me, he doth the works.

11 Beleeve me, that I *am* in the Father, and the Father *is* in me: at the leaſt, beleeve me for the very works ſake.

12 [5] Verely, verely I ſay unto you, He that beleeveth in me, the works that I doe, he ſhall doe alſo, and [f] greater then theſe ſhall he doe: for I go unto my Father.

13 * And whatſoever ye ask in my name, that will I do, that the Father may be glorified in the Sonne.

14 If ye ſhall ask any thing in my name, I will doe it.

15 [6] If ye love me, keep my commandements,

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever:

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and ſhall be in you.

18 I will not leave you fatherleſſe: *but* I will come to you.

19 Yet a little while, and the world ſhall ſee me no more, but ye ſhal ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ſhall ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, is he that loveth me: and he that loveth me, ſhall be loved of my Father: and I will love him, and will [k] ſhew mine own ſelf to him.

[2] Chriſt went not away from us, to ẏͤ end to forſake us, but rather that he might at length take us up with him into heaven.

[c] *Theſe words are to be referred to the whole Church, and therefore the Angel ſaid to the diſciples when they were aſtoniſhed, What ſtand you gazing up into heaven? Thus Ieſus ſhall ſo come as you ſaw him goe up, Act. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God ſhall be all in all, and is therefore called the day of redemption.*

[3] Chriſt onely is the way to true & everlaſting life, for he it is in whom ẏͤ Father hath revealed himſelf.

[d] *This ſaying, ſheweth unto us both the nature, the will, and office of Chriſt.*

[e] *It is plain by this place, that to know God, and to ſee God, is all one: Now wheras he ſaid before, that no man ſaw God at any time, that is to be underſtod thus, without Chriſt, or were it not through Chriſt, no man could ever ſee, nor ſaw God at any time: for as Chryſoſtome ſaith, the Sonne is a very ſhort and eaſie ſetting forth of the Fathers nature unto us.*

[4] The majeſtie of God ſheweth it ſelf, moſt evidently, both in Chriſts doctrine & deeds.

[5] The approving of the vertue of Chriſt is not included within his own perſon, but it is ſpread thorow the body of his whole Church.

[f] *That is, not onely doe them, but I can alſo give other men power to do greater.*

* *Chap.* 16. 23. *Matth.* 7. 7. *Marke* 11. 24. *Iames* 1. 5.

[6] He loveth Chriſt aright which obeyeth his commandements: and becauſe the ſame is accompanied ẇͭ an infinite ſort of miſeries, although he be abſent in body, yet doth he comfort his, with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

[g] *The holy Ghoſt is called the Spirit of truth, of the effect which he worketh, becauſe he inſpireth the truth into us, wheras otherwiſe he hath truth in himſelf.*

[h] *Worldly men.*

[i] *The Sonne is in the Father after ſuch ſort, that he is of one ſelfeſame ſubſtance with the Father, but he is in his diſciples in a certain reſpect, as an aider and helper of them.*

[k] *I will ſhew my ſelf to him, and be known of him, as if he ſaw me with his eyes: but this ſhewing of himſelf is not bodily, but ſpirituall, yet ſo plain as none can be more.*

22 [7] Judas ſaid unto him (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelf unto us, and not unto the world?

23 Jeſus anſwered, and ſaid unto him, If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and will dwell with him:

24 He that loveth me not, keepeth not my words, & the word which ye heare, is not mine, but the Fathers which ſent me.

25 [8] Theſe things have I ſpoken unto you, being preſent with you.

26 * But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, which I have told you.

27 [9] Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, nor feare.

28 [10] Ye have heard how I ſaid unto you, I go away, and will come unto you. If ye loved me, ye would verely rejoyce, becauſe I ſaid, I go unto the Father: for the Father is [l] greater then I.

29 And now have I ſpoken unto you, before it come, that when it is come to paſſe, ye might beleeve.

30 [11] Hereafter will I not ſpeake many things unto you: for the prince of this world cometh, and hath [m] nought in me.

31 But *it is* that the world may know that I love *my* Father: and as the Father hath commanded me, ſo I doe. Ariſe, let us go hence.

[7] We muſt not as why the Goſpel i revealed to ſom rather then to o ther, but we muſ rather take hee that we embrac Chriſt, who is offered unto us, and that we truly love him, that is to ſay that we give ou ſelves wholly to his obedience.

[8] It is the office of the holy Ghoſ to imprint in the mindes of the elect, in their times and ſeaſons that which Chriſt once ſpake.

* *Chap.* 15. 26.

[9] All true felicity cometh to us by Chriſt alone.

[10] So farre is it that we ſhould be ſory for the departing of Chirſt from us, according to the fleſh, that we ſhould rather rejoyce for it, ſeeing that all the bleſſing of the members dependeth upon the glorifying of the head.

[l] *This is ſpoken, in that that he is Mediatour, for ſo the Father is greater then he, in as much as the perſon to whom requeſt is made, is greater then he that maketh the requeſt.*

[11] Chriſt goeth to death not unwillingly, but willingly, not as yeelding to the devill, but obeying his Fathers decree.

[m] *As who would ſay, Satan will by and by ſet upon me with all the might he can, but he hath no power over me, neither ſhall he find any ſuch thing in me, as he thinketh he ſhall.*

CHAP. XV.

1 By the parable of the vine, 2 And the branches, 5. 6 He declareth how the diſciples may beare fruit. 12. 17 He commendeth mutuall love. 18 He exhorteth them to beare afflictions patiently, 20 By his own example.

I [1] Am that true Vine, and my Father is that huſbandman.

2 * Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now are ye clean through the word, which I have ſpoken unto you.

4 Abide in me, and I in you: as the branch cannot beare fruit of it ſelf, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me can ye do nothing.

6 * If a man abide not in me, he is caſt forth as a branch, and withereth: and men gather them, and caſt *them* into the fire, and they burn.

7 * [2] If ye abide in me, and my words abide

[1] We are of nature dry and fit for nothing, but the fire: Therefore that we may live and be fruitfull, we muſt firſt be graffed into Chriſt, as it were into a vine, by the Fathers hand: and then be daily ſhred with a continuall meditation of the word, and the croſſe: otherwiſe, it ſhall not availe any man at all to have been graffed, unleſſe he cleave faſt unto the vine, and ſo draw juice out of it.

* *Matth.* 15. 13.

* *Chap.* 13. 10.

* *Coloſſ.* 1. 23.

* 1 *Iohn* 3. 22.

[2] He abideth in Chriſt, which reſteth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny ſuch an one nothing.

abide in you, aſk what ye will, and it ſhall be done to you.

8 [a] Herein is my Father glorified, that ye beare much fruit, and be made my diſciples.

9 [3] As the father hath loved me,ſo have I loved you: [b] continue in that my love.

10 If ye ſhall keep my commandments, ye ſhall abide in my love,as I have kept my Fathers commandments, and abide in his love.

11 Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

12 * This is my commandment,that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man beſtoweth his life for his friends.

14 Ye are my friends,if ye do, whatſoever I command you.

15 [4] Henceforth call I you not ſervants: for the ſervant knoweth not what his maſter doth: but I have called you friends: for all things that I have heard of my Father, have I made known unto you:

16 [5] Ye [c] have not choſen me, but I have choſen you, and ordained you,* that ye go and bring forth fruit,and that your fruit remain,that whatſoever ye ſhall ask of the Father in my Name, he may give it you.

17 Theſe things command I you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world,therefore the world hateth you.

20 Remember the word that I ſaid unto you, * The ſervant is not greater then his maſter. * If they have perſecuted me, they will perſecute you alſo: if they have kept my word, they will alſo keep yours.

21 [7] But * all theſe things will they do unto you for my names ſake, becauſe they have nor known him that ſent me.

22 [d] If I had not come and ſpoken unto them, they ſhould not have had ſinne: but now have they no cloke for their ſinne.

23 He that hateth me, hateth my Father alſo.

24 If I had not done works among them which none other man did, they had not had ſinne:but now have they both ſeen, and have hated both me, and my Father.

25 But *it is* that the word might be fulfilled, that is written in their [e] Law, * They hated me without a cauſe.

26 [8] But when that Comforter ſhall come, * whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witneſſe alſo,becauſe ye have beene with me from the beginning.

CHAP. XVI.

1 He foretelleth the diſciples of perſecution. 7 He promiſeth the Comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that travaileth with childe.

These[1] things have I ſaid unto you,that ye ſhould not be offended.

2 They ſhall excommunicate you: yea, the time ſhall come, that whoſoever killeth you,will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 * But theſe things have I told you, that when the houre ſhall come, ye might remember,that I told you them. And theſe things ſaid I not unto you, from the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, your hearts are full of ſorrow.

7 [2] Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will ſend him unto you.

8 [3] And when he is come,he will [a] reprove the [b] world of ſinne,and of righteouſneſſe, and of judgement.

9 Of ſin,becauſe they beleeved not in me:

10 Of [c] righteouſneſſe, becauſe I go to my Father, and ye ſhall ſee me no more:

11 Of [d] judgement, [e] becauſe the prince of this world is judged.

12 [4] I have yet many things to ſay unto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the Spirit of truth,he will lead you into all truth: for he ſhall not ſpeake of himſelf,but whatſoever he ſhall heare, ſhall he ſpeake, and he will ſhew you the things to come.

14 [5] He ſhall glorifie me: For he ſhall receive of mine,and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhew it unto you.

16 [6] A [f] little *while*,and ye ſhall not ſee me: and again a little *while*, and ye ſhall ſee me: [g] for I goe to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little *while*, and ye ſhall not ſee me, and again, a little *while*, and ye ſhall ſee me, and, For I go to the Father?

18 They

[a] As who would ſay, Herein ſhall my Father be glorified, and herein alſo ſhall you be my diſciples, if you bring forth much fruit.

[3] The love of the Father towards the Sonne, and of the Sonne towards us, and ours towards God & our neighbour, are joyned together with an unſeparable knot: and there is nothing more ſweet and pleaſant then it is. Now this love ſheweth it ſelf by the effects: a moſt perfect example whereof Chriſt himſelf exhibiteth unto us.

[b] That is, in that love wherewith I do love you: which love is on both parts.

* *Chap.* 13. 34. 1 *Theſ.* 4. 9. 1 *John* 3. 11. and 4. 21.

[4] The doctrine of the Goſpel (as it is uttered by Chriſts own mouth) is a moſt perfect and abſolute declaration of the counſell of God, which perteineth to our ſalvation and is committed unto the Apoſtles.

[5] Chriſt is the Authour and preſerver of the miniſtery of the Goſpel even to the worlds end: but the miniſters have above all things need of prayer & brotherly love.

[c] This place teacheth us plainly, that our ſalvation cometh from the onely favour and gracious goodneſſe of the everlaſting God toward us, and of nothing that we do or can deſerve.

* *Matth.* 28. 19.

[6] It ought not onely not to feare, but rather confirm the faithfull miniſters of Chriſt, when they ſhall be hated of the world as their Maſter was.

* *Chap.* 13. 16. *Matth.* 10. 24.

* *Matth.* 24. 9.

[7] The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſſe of the minde, which notwithſtanding is voluntary blind, ſo that the world can pretend no excuſe to cover their fault.

* *Chap.* 16. 4.

[d] As who would ſay, If I had not come, theſe men would not have ſtuck to have ſaid ſtill before Gods judgement ſeate, that they are religious & void of ſinne: but ſeeing I came to them, and they cleane refuſe me, they can have no cloke for their wickedneſſe.

[e] Some time by this word, Law, are meãt the five books of Moſes, but in this place, the whole Scripture: for the place alledged is in the Pſalmes. * *Pſal.* 35. 19. [8] Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimonie of the holy Ghoſt: But the holy Ghoſt ſpeaketh no otherwiſe, then he ſpeaketh by the mouth of the Apoſtles. * *Chap.* 14. 26. *Luke* 24. 49.

[1] The miniſters of the Goſpel muſt look for all manner of reproches, not onely of thẽ which are open enemies, but even of them alſo which ſeem to be of ỹ ſame houſhold, and the very pillars of the Church.

* *Chap.* 15. 21.

[2] The abſence of Chriſt according to the fleſh, is profitable to the Church, that we may wholly depend upon his ſpirituall power.

[3] The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth ỹ world, will it, nill it, to confeſſe its own unrighteouſneſſe, and Chriſts righteouſneſſe, and almightineſſe.

[a] He will ſo reprove the world, that the worldlings ſhall be able to pretend no excuſe.

[b] He reſpecteth the time that followed his aſcenſion, when as all gainſayers were manifeſtly reproved through the pouring out of the holy Ghoſt upon the Church: So that the very enemies of Chriſt were reproved of ſinne, in that they were conſtrained to confeſſe that they were deceived, in that they beleeved not, and therefore they ſaid to Peter. Acts 2. *Men and brethren, what ſhall we doe?*

[c] Of Chriſt himſelf: for when the world ſhall ſee, that I have powred out the holy Ghoſt, they ſhall be conſtrained to confeſſe that I was juſt and was not condemned of my Father, when I went out of this world.

[d] Of that authority and power which I have both in heaven and earth.

[e] That is, becauſe they ſhall then underſtand and know indeed that I have overcome the devill and doe govern the world when all men ſhall ſee that they ſet themſelves againſt you in vain, for I will arme you with that heavenly power, whereby you may deſtroy every high thing which is lifted up againſt the knowledge of God. 2. *Cor.* 10. 12

[4] The doctrine of the Apoſtles proceeded from the holy Ghoſt, and is moſt perfect. [5] The holy Ghoſt bringeth no new doctrine, but teacheth that which was uttered by Chriſts own mouth, & imprinteth it in our minds. [6] The grace of the holy Ghoſt is a moſt lively glaſſe, wherein Chriſt is truely beholden with the moſt ſharpe ſighted eyes of faith, and not with the bleared eyes of the fleſh, whereby we feel a continuall joy even in the midſt of ſorrows. *[f] When a little time is once paſt. [g] For I paſſe to eternall glory, ſo that I ſhall be much more preſent with you then I was before: for then you ſhall feel indeed what I am, and what I am able to doe.*

18 They ſaid therefore, What is this that he ſaith, A little *while?* we know not what he ſaith.

19 Now Jeſus knew that they would ask him, and ſaid unto them, Do ye enquire among your ſelves, of that I ſaid, A little *while*, and ye ſhall not ſee me: and again, a little *while*, and ye ſhall ſee me?

20 Verely, verely I ſay unto you, that ye ſhall weep and lament, and the world ſhall rejoyce: and ye ſhall ſorrow, but your ſorrow ſhall be turned to joy.

21 A woman when ſhe travaileth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhe is delivered of the childe, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore are in ſorrow: but I will ſee you again, and your hearts ſhall rejoyce, and your joy ſhall no man take from you.

23 And in that day ſhall ye ask me nothing. * Verely, verely I ſay unto you, Whatſoever ye ſhall ask the Father in my Name, he will give it you.

24 Hitherto have ye asked nothing in my Name: ask, and ye ſhall receive, that your joy may be full.

25 [7] Theſe things have I ſpoken unto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhew you plainly of the Father.

26 [8] At that day ſhall ye ask in my Name, and I ſay not unto you, that I will pray unto the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, * and have beleeved that I came out from God.

28 I am come out from the Father, and came into the world: again, I leave the world, and go to the Father.

29 [9] His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainely, and thou ſpeakeſt no parable,

30 Now know we that thou knoweſt all things, and needeſt not that any man ſhould ask thee. By this we beleeve that thou art come out from God.

31 Jeſus anſwered them, Do you beleeve now?

32 * [10] Behold, the houre cometh, and is already come, that ye ſhall be ſcattered every man into his own, and ſhall leave me alone: but I am not alone: for the Father is with me.

33 [11] Theſe things have I ſpoken unto you, that [h] in me ye might have peace: in the world ye ſhall have affliction, but be of good comfort: I have overcome the world.

CHAP. XVII.

1 Chriſt prayeth that his glory, together with his Fathers, may be made manifeſt. 9 He prayeth for his Apoſtles, 20 And for all beleevers.

THeſe [1] things ſpake Jeſus, and lift up his eyes to heaven, and ſaid, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne may alſo glorifie thee:

2 * As thou haſt given him power *over* [a] all fleſh, that he ſhould give eternall life to all them that thou haſt given him.

3 And this is life eternall, that they know thee *to be* the [b] onely very God, and whom thou haſt ſent, Jeſus Chriſt.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now glorifie me, thou Father, with thine own ſelf, with the glory which I had with thee before the world was.

6 [3] I have declared thy name unto the men which thou gaveſt me out of the world: [c] thine they were, and thou [d] gaveſt them me, and they have kept thy word.

7 * Now they that know all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me, and they have received *them*, and have known ſurely that I came out from thee, and have beleeved that thou haſt ſent me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me: for they are thine,

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep them in thy Name, *even* them whom thou haſt given me, that they may be [e] one as we *are*.

12 While I was with them in the world, I kept them in thy Name: thoſe that thou gaveſt me, have I kept, and none of them is loſt, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and theſe things ſpeake I in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou keep them from all evill.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy truth: thy word is truth.

18 [5] As thou diddeſt ſend me into the world, ſo have I ſent them into the world.

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* Chap. 14. 13. Matth. 7. 7. and 21. 22. Marke 11. 24. Luke 11. 9. Iames 1. 5.

[7] The holy Ghoſt, which was powred upon the Apoſtles after the Aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the Church, & will alſo inſtruct it to the end of the world.

[8] The ſumme of ȳ worſhip of God is the invocation of the Father, in the Name of the Sonne the Mediatour, who is already heard for us, for whom he both abaſed himſelf, and is now alſo glorified.

* Chap. 17. 8.

[9] Faith and fooliſh ſecuritie differ very much.

* Matth. 26. 31. Marke 14. 27.

[10] Neither the wickedneſſe of the world, neither the weakneſſe of his own can diminiſh any thing of the vertue of Chriſt.

[11] The ſurety & ſtay of the Church dependeth onely upon the victorie of Chriſt.

[h] *That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of minde which is clean contrary to diſquietneſſe, and heavineſſe.*

[1] Jeſus Chriſt everlaſting h Prieſt, being dy ſtraightwa to offer up himſ doth by ſole prayers conſec himſelf to God Father, as a ſa fice, and us to ther with himſ Therefore thi prayer was from beginning, is ſhall be to the e of the world, foundation an groũd of ȳ Chur of God.

[2] He firſt decla eth, that as came into ȳ wo to the end that Father might ſh in him, being prehended by faith, his glory, having his elect, he applied himſ to that onely: therefore deſire of the Father, th he would bleſſe worke which had finiſhed.

* Math. 28. 1

[a] *Over all men.*

[b] *He calleth the F ther the onely v God, to ſet him gainſt falſe gods, not to ſhut out hi ſelf & the holy Gho for ſtraightwayes ioyneth the knowled of the Father and knowledge of himſ together, and accor ing to his accuſtom manner ſetteth for the whole Godhead the perſon of the F ther: ſo is the Fath alone ſaid to be K immortall, wiſe, an dwelling in lig which no man ca attain unto, inviſible* Rom. 16. 27. 1 Tim. 1. 17.

[3] Firſt of all, h prayeth for tho his diſciples b whom he woul have the reſt to b gathered togethe and commendet them unto the Fa ther, (having onc rejected ȳ whol company of the re probate) becauſ he received the of him, into hi cuſtodie, and fo that they embrace ing his doctrin ſhall have ſo man and ſo mighty e nemies, that there is no way for them to be in ſafetie, bu by his help onely

[c] *He ſheweth hereb that everlaſting e lection and choiſe which was hidden i the good will & pleaſure of God, which the groundwork o our ſalvation.*

[d] *He ſheweth how that everlaſting an hidden purpoſe o God is declared i Chriſt, by whom w are iuſtified an ſanctified, if we la hold on him by faith that at length w may come to the glor of the election.*

* Chap. 16. 27.

[e] *He prayeth that hi people may peaceably agree and be ioyned together in one, that as the Godhead is one ſo they may be of one minde and one conſent together.* * Pſal. 109. 7. [4] He ſheweth what manner of deliverance he meaneth, not that they ſhould be in no danger, but that they being preſerved from all, might proove by experience that the doctrine of ſalvation is truth, which they received at his mouth to deliver to other. [f] *That is, make them holy: and that is ſaid to be holy, which is dedicated and made proper to God onely.* [5] He addeth moreover, that the Apoſtles have a vocation common with them, & therefore that they muſt be holden up by the ſelf ſame vertue to give up themſelves wholly to God, whereby he being firſt, did conſecrate himſelf to the Father.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the [g] trueth.

g The true and ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward purifying.

20 [6] I pray not for theſe alone, but for them alſo which ſhall beleeve in me, through their word,

6 Secondarily, he offereth to God the Father all his, that is, how many ſoever ſhall beleeve in him by the doctrine of the Apoſtles: that as he cleaveth unto the Father, receiving from him all fulneſſe, ſo they being joyned with him, may receive life from him, and at length being together beloved in him, may alſo with him enjoy everlaſting glory.

21 That they all may be one, as thou, O Father, *art* in me, and I in thee: *even* that they may be alſo one in us, that the world may beleeve that thou haſt ſent me.

22 And the glory that thou gaveſt me, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfite in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 * Father, I will that they which thou haſt given me, be with me, even where I am, that they may behold that my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world.

* Chap.12, 26.

25 O righteous Father, the world alſo hath not knowen thee, But I have knowen thee, and theſe have knowen, that thou haſt ſent me.

26 [7] And I have declared unto them thy Name, and will declare it, that the love wherewith thou haſt loved me, may be in them, and I in them.

7 He communicateth with his by little and little, the knowledge of the Father, which is moſt ful in Chriſt the Mediatour, that they may in him be beloved of the Father, with the ſelfe ſame love wherewith he loveth the Sonne.

CHAP. XVIII.

1 By Chriſts power, whom Iudas betrayeth, 6 The ſouldiers are caſt down to the ground. 13 Chriſt is led to Annas, and from him to Caiaphas. 22. 23 His anſwere to the officer that ſmote him with a rod. 28 Being delivered to Pilate, 36 Hee declareth his kingdome.

WHen [1] Jeſus had ſpoken theſe things, he went forth with his diſciples over the brooke * Cedron, where was a garden, into the which he entred, and his diſciples.

1 Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the ſinne that entred into the world by one mans rebellion, and that in a garden.

* Matt.26. 36. Marke 14. 32. Luke 22.39.

2 And Judas which betrayed him, knew alſo the place: for Jeſus oftimes reſorted thither with his diſciples.

3 * [2] Judas then, after he had received a band of men and officers of the high Prieſts, and of the Phariſes, came thither with lanterns and torches, and weapons.

* Matt 26.47. Marke 14.43. Luke 22.47.

2 Chriſt who was innocent was taken as a wicked perſon, that we which are wicked might be let goe as innocent,

4 [3] Then Jeſus, knowing all things that ſhould come unto him, went forth and ſaid unto them, Whom ſeek yee?

3 Chriſts perſon (but not his vertue) was bound of the adverſaries, when and how he would.

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaid unto them, I am he. Now Judas alſo which betrayed him, ſtood with them.

6 Aſſoone then as he had ſaid unto them, I am he, they went away backewards, and fell to the ground.

7 Then he asked them againe, Whom ſeeke ye? And they ſaid, Jeſus of Nazareth.

8 [4] Jeſus anſwered, I ſaid unto you, that I am he: therefore if ye ſeeke me, let theſe goe their way.

4 Christ doeth not neglect the office of a good paſtour, no not in his greateſt danger.

9 *This was* that the word might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none.

* Chap.17. 12.

10 [5] Then Simon Peter having a ſword, drew it, and ſmote the high Prieſts ſervant, and cut off his right eare. Now the ſervants name was Malchus.

5 We ought to conteine the zeale we beare to God, within the bonds of our vocation.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: ſhall I not drink of the cup which *my* Father hath given me?

12 Then the band and the captaine, and the officers of the Jewes took Jeſus, and bound him,

13 [6] And led him away to * Annas firſt (for he was father in law to Caiaphas, which was the high Prieſt that ſame yeare.)

6 Chriſt is brought before an earthly high Prieſt to be condemned for our blaſphemies, that we might be quitted of the everlaſting high Prieſt himſelfe.

* Luke 3.2.

14 * And Caiaphas was he, that gave counſell to the Jewes, that it was expedient that one man ſhould die for the people.

* Chap.11.50.

15 ¶ [7] * Now Simon Peter followed Jeſus, and another diſciple, and that diſciple was knowen of the high Prieſt: therefore he went in with Jeſus into the hall of the high Prieſt:

7 A lively example of the fragilitie of man, even in the beſt, when they be once left to themſelves.

* Mat.26.58. Marke 14. 54. Luke 22.54.

16 But Peter ſtood at the doore without. Then went out the other diſciple which was knowen unto the high Prieſt, and ſpake to her that kept the doore, and brought in Peter.

17 Then ſaid the maid that kept the doore, unto Peter, Art not thou alſo one of this mans diſciples? He ſaid, I am not.

18 And the ſervants and officers ſtood there, which had made a fire of coales: for it was cold, and they warmed themſelves. And Peter alſo ſtood among them, and warmed himſelfe.

19 ¶ ([8] The high Prieſt then asked Jeſus of his diſciples, and of his doctrine.

8 Chriſt defendeth his cauſe but ſlenderly, not that he would withdrawe himſelſe from death, but to ſhew that he was condemned as an innocent.

20 Jeſus anſwered him, I ſpake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Jewes reſort continually, and in ſecret have I ſaid nothing,

21 Why askeſt thou me? aske them which heard me what I ſaid unto them: behold, they know what I ſaid.

22 When he had ſpoken theſe things, one of the officers which ſtood by, ſmote Jeſus with *his* rod, ſaying, Anſwereſt thou the high Prieſt ſo?

23 Jeſus anſwered him, If I have evill ſpoken, beare witneſſe of the evill: but if I have well ſpoken, why ſmiteſt thou me?

24 ¶ * Now Annas had ſent him bound unto Caiaphas the high Prieſt.)

* Matt. 26. 57. Luke 22.54.

25 * [9] And Simon Peter ſtood and warmed himſelfe, and they ſaid unto him, Art not thou alſo of his diſciples? He denied it, and ſaid, I am not.

* Matt.26. 69. Marke 14.59. Luke 22.55

9 After that men have once fallen, they cannot onely not lift up themſelves by their own ſtrength, but alſo they fall more and more into worſe, untill they be raiſed up againe, by a new vertue of God.

26 One of the ſervants of the high Prieſt, his couſin whoſe eare Peter ſmote off, ſaid, did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediatly the cock crew.

28 ¶ * [10] Then led they Ieſus from [a] Caiaphas into the common hall. Now it was morning, and they themſelves went not into the common hall, leſt they ſhould be * defiled, but that they might eate the Paſſeover.

* *Matt.27.2. Marke 15.1. Luke 23.1.*

[10] The ſonne of God is brought before the judgement ſeate of an earthly and profane man, in whom there is found much leſſe wickedneſſe then in the Princes of the People of God: A lively image of the wrath of God againſt ſinne, and therewithall of his great mercy, and laſt of all of his moſt ſevere judgement againſt the ſtubborn contemners of his grace when its offered unto them.

[a] *From Caiaphas houſe.*

* *Acts 10.28. and 11.3.*

29 Pilate then went out unto them, and ſaid, What accuſation bring yee againſt this man?

30 They anſwered, and ſaid unto him, If he were not an evill doer, we would not have delivered him unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him after your own Law. Then the Jewes ſaid unto him, [b] It is not lawfull for us to put any man to death.

[b] *For iudgements of life and death were taken from them fourtie yeares before the deſtruction of the Temple.*

32 *It was* that the word of Jeſus * might be fulfilled which he ſpake, [c] ſignifying what death he ſhould die.

* *Matth.20.19.*

[c] *For Chriſt had foretold that he ſhould be crucified.*

33 * So Pilate entred into the common hall againe, and called Jeſus, and ſaid unto him, Art thou the King of the Jewes?

* *Matt.17.11. Marke 25.2. Luke 23.3.*

34 Jeſus anſwered him, Sayeſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation, and the high Prieſts have delivered thee unto mee. What haſt thou done?

36 [11] Jeſus anſwered, my kingdome is not of this world: if my kingdome were of this world, my ſervants would ſurely fight, that I ſhould not be delivered to the Jewes: but now is my kingdome not from hence.

[11] Chriſt avoucheth his ſpirituall kingdome, but rejecteth a wordly.

37 Pilate then ſaid unto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a King: for this cauſe am I born, and for this cauſe came I into the world, that I ſhould beare witneſſe unto the trueth: every one that is of the trueth, heareth my voice.

38 [12] Pilate ſaid unto him, [d] What is trueth? And when he had ſaid that, he went out againe unto the Jewes, and ſaid unto them, I finde in him no cauſe at all.

[12] It was requiſit that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that he took upon him our perſon) was to be condemned as a moſt wicked man.

[d] *He ſpeaketh this diſdainfully and ſcoffingly, and not by way of asking a queſtion.*

39 * But you have a cuſtome, that I ſhould deliver you one looſe at the Paſſeover: will ye then that I looſe unto you the King of the Jewes?

* *Matt.27.15. Marke 15.6. Luke 23.17.*

40 * Then [e] cried they all againe, ſaying, Not him, but Barabbas: now this Barabbas was a murtherer.

* *Acts 3.14.*

[e] *Word for word, made a great and foule voice.*

Chap. XIX.

1 Pilate when Chriſt was ſcourged, 2 and crowned with thornes, 4 was deſirous to let him looſe, 8 but being overcome with the outrage of the Iewes, 16 He delivereth him to be crucified. 26 Ieſus committeth his mother to the diſciple. 30 Having taſted vineger, he dieth. 34 And being dead, his ſide is pierced with a ſpeare. 40 He is buried.

THen * Pilate tooke Jeſus and [1] ſcourged him.

* *Matt.27.27. Marke 15.16.*

[1] The wiſdome of the fleſh chuſeth of two evils the leaſt, but God curſeth that ſame wiſedome.

2 And the ſouldiers platted a crown of thornes, and put it on his head, and they put on him a purple garment,

3 And ſaid, Haile King of the Jewes. And they ſmote him with *their* rods.

4 [2] Then Pilate went forth againe, and ſaid unto them, Behold, I bring him forth to you, that ye may know, that I finde no fault in him at all.

[2] Chriſt is ag quitted by th ſame mouth wherewith he afterward condemned.

5 Then came Jeſus forth wearing a crown of thornes, and a purple garment. And *Pilate* ſaid unto them, Behold the man.

6 Then when the high Prieſts and officers ſaw him, they cried, ſaying, [a] Crucifie, crucifie *him*. Pilate ſaid unto them, Take ye him and crucifie *him*: for I finde no fault in him.

[a] *They will ha him crucified wh by an old cuſtome theirs they ſho have ſtoned & ha ged up as convi of blaſphemie: b they deſire to ha him crucified aft the manner of t Romanes.*

7 The Jewes anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelfe the Sonne of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraid,

[3] Pilates conſcience fighte for Chriſt, but ſtraightway it yeeldeth, becau it is not uphold with the ſingul vertue of God.

9 And went againe into the common hall, and ſaid unto Jeſus, Whence art thou? But Jeſus gave him none anſwere.

10 Then ſaid Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucifie thee, and have power to looſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin.

12 From thenceforth Pilate ſought to looſe him, but the Jewes cried, ſaying, If thou deliver him, thou art not Ceſars friend: *for* whoſoever maketh himſelfe a King, ſpeaketh againſt Ceſar.

13 ¶ [4] When Pilate heard this word, he brought Jeſus forth, and ſate down in the judgement ſeate, in a place called, The Pavement, and in Ebrew, [b] Gabbatha.

[4] Pilate condem neth himſelfe firſt with the ſame mouth, wherewith he afterward condemneth Chriſt.

[b] *Gabbatha ſignifieth an hie place, a iudgement ſeates are.*

14 And it was the preparation of the Paſſeover, and about the ſixt houre: and he ſaid unto the Jewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate ſaid unto them, Shall I crucifie your King? The high Prieſts anſwered, We have no King but Ceſar.

16 [5] Then delivered he him unto them, to be crucified. And they tooke Jeſus, and led him away.

[5] Chriſt faſteneth Satan, ſinne and death to the croſſe.

17 * And he bare his own croſſe, and came into a place named *of dead mens* ſkulls, which is called in Hebrew, Golgotha:

* *Matt.27.31. Marke 15.25. Luke 23.26.*

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the middes.

19 ¶ [6] And Pilate wrote alſo a title, and put it on the Croſſe, and it was written, JESVS OF NAZARETH THE KING OF THE JEVVES.

[6] Chriſt ſitting upon the throne o the croſſe, is openly written everlaſting king of all people with hi own hand, whoſe mouth condemned him for uſurping a kingdome.

20 This title then read many of the Jewes:

Jewes : for the place where Jeſus was crucified, was neere to the citie : and it was written in Hebrew, Greeke and Latine.

21 Then ſaid the high Prieſts of the Jewes, to Pilate, Write not, The king of the Jewes, but that he ſaid, I am king of the Jewes.

22 Pilate anſwered, What I have written, I have written.

23 ¶ [7] Then the * ſouldiers, when they had crucified Jeſus, tooke his garments (and made foure parts, to every ſouldier a part) and *his* coat : and the coat was without ſeame woven from the top throughout.

24 Therefore they ſayd one to another, Let us not divide it, but caſt lots for it, whoſe it ſhall be. *This was* that the Scripture might be fulfilled, which ſayth, * They parted my garments among them, and on my coat did caſt lots. So the ſouldiers did theſe things in deed.

25 ¶ [8] Then ſtood by the croſſe of Jeſus his mother, and his mothers ſiſter, Mary *the wife of* Cleopas, and Mary Magdalene.

26 And when Jeſus ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaid unto his mother, Woman, behold thy ſonne.

27 Then ſaid he to the diſciple, Behold thy mother : and from that houre the diſciple tooke her home unto him.

28 ¶ [9] After, when Jeſus knew that all things were performed, that the * Scripture might be fulfilled, he ſaid, I thirſt.

29 And there was ſet a [c] veſſell full of vineger : and they filled a ſpunge with vineger, and put it about an Hyſſope *ſtalke*, and put it to his mouth.

30 Now when Jeſus had received of the vineger, he ſaid, It is finiſhed, and bowed his head, and gave up the ghoſt.

31 [10] The Jewes then (becauſe it was the Preparation, that the bodies ſhould not remaine upon the croſſe on the Sabbath *day* : for that Sabbath was an high day) beſought Pilate that their legs might be broken, and that they might be taken down.

32 Then came the ſouldiers and brake the legs of the firſt, and of the other which was crucified with *Ieſus*.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſouldiers with a ſpeare [d] pierced his ſide, and forthwith came thereout blood and water.

35 And he that ſaw it, bare record, and his record is true : and he knoweth that he ſaith true, that ye might beleeve it.

36 For theſe things were done, that the Scripture ſhould be fulfilled, * Not a bone of him ſhall be broken.

37 And againe another Scripture ſayth, * They ſhall ſee him whom they have thruſt through.

38 * [12] And after theſe things, Joſeph of Arimathea (who was a diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that he might take down the bodie of Jeſus. And Pilate gave him licence. He came then and tooke Jeſus bodie.

39 And there came * alſo Nicodemus (which firſt came to Jeſus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the bodie of Jeſus, and wrapped it in linnen clothes with the odours, as the maner of the Jewes is to burie.

41 And in that place where Jeſus was crucified, was a garden, and in the garden a new ſepulchre, wherein was [e] never man yet laid.

42 There then layd they Jeſus, becauſe of the Jewes preparation *day*, for the ſepulchre was neere.

CHAP. XX.

1 Mary bringeth word that Chriſt is riſen. 3 Peter and Iohn 4 runne to ſee it. 15 Ieſus appeareth to Mary, 19 and to the diſciples that were together in the houſe. 25 Thomas, before faithleſſe, 29 Now beleeveth.

NOw * [1] the firſt *day* of the weeke came Mary Magdalene, early when it was yet darke, unto the ſepulchre, and ſaw the ſtone taken away from the tombe.

2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaid unto them, They have taken away the Lord out of the ſepulchre, & we know not where they have laid him.

3 Peter therefore went forth, and the other diſciple, and they came unto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouped down, and ſaw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linnen clothes lie,

7 And the kerchiefe that was upon his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, and he ſaw it, and beleeved.

9 For as yet they knew not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe unto their own home.

11 ¶ * But Mary ſtood [a] without at the ſepulchre weeping : and as ſhe wept, ſhe bowed her ſelfe into the ſepulchre,

[7] Chriſt ſignifieth by the diviſion of his garments amongſt the bloodie butchers (his coat except, that had no ſeame) that it ſhall come to paſſe, that he will ſhortly divide his benefits, and enrich his very enemies thorowout the world : but ſo notwithſtanding that the treaſure of his Church ſhal remaine whole.

* *Matt.*27. 35. *Marke* 15.24.

* *Pſal.*22. 18.

[8] Chriſt is a perfect example of all righteouſneſſe, not onely in the keeping of the firſt, but alſo of the ſecond Table.

[9] Chriſt, when he hath taken the vineger, yeeldeth up the ghoſt, drinking up indeed that moſt bitter and ſharpe cup of his Fathers wrath in our name.

* *Pſal.*69.22.

[c] *Galatinus witneſſeth out of the booke called Sanhedrin, that the Iewes were wont to give them that were executed, vineger mixed with frankincenſe to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes provided for the poore mens conſcience, which were executed.*

[10] The body of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken : and ſuch is the ſtate of his myſticall bodie.

[11] Chriſt being dead upon the croſſe witneſſeth by a double ſigne, that he onely is the true ſatisfaction, and the true waſhing for the beleevers.

[d] *This wound was a moſt manifeſt witneſſe of the death of Chriſt : for the water that iſſued out of this wound gave us plainely to underſtand, that the weapon pierced the very ſkinne that compaſſeth the heart, which is the veſſell that containeth that water, and that being once wounded, that creature which is ſo pierced, and ſtricken, cannot chuſe but die.*

* *Exod.*12.46. *Num.*9.12.

* *Zach.*12 10.

* *Matt.*27.57. *Marke* 15.42. *Luke* 25.50.

[12] Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did favour Chriſt, in ſuch wiſe, that yet before that day, they never openly followed him : ſo that by his buriall, no man can juſtly doubt either of his death, or reſurrection.

* *Chap.*3.2.

[e] *That no man might cavill at his reſurrection, as though ſome other that had been buried there, had riſen, Theophil.*

* *Marke* 16.1. *Luke* 24.1.

[1] Mary Magdalene, Peter and John, are the firſt witneſſes of the reſurrection : and ſuch as cannot juſtly be ſuſpected, for that they themſelves could ſcarcely be perſwaded of it, ſo farre it is off, that they ſhould invent it of ſet purpoſe.

* *Matt.*28.1, *Marke* 16.5.

[a] *That is, without the cave, which the ſepulchre was cut out of.*

12 [2] And ſaw two Angels in[b] white, ſitting, the one at the head, & the other at the feet, where the bodie of Jeſus had layen.

13 And they ſaid unto her, Woman, why weepeſt thou? She ſaid unto them, They have taken away [c] my Lord, and I know not where they have laid him.

14 [3] When ſhe had thus ſaid, ſhe turned her ſelfe backe, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſayth unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that he had beene the gardiner, ſaid unto him, Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſayth unto her, Marie. She turned her ſelfe, and ſaid unto him, Rabboni, which is to ſay, Maſter.

17 [4] Jeſus ſayth unto her, touch me not: for I am not yet aſcended to my Father: but goe to my [d] brethren, and ſay unto them, I aſcend unto [e] my Father, and to your Father, and to my God, & your God.

18 Mary Magdelene came and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ * [5] The ſame day then at night, which was the firſt *day* of the weeke, and when the [f] doores were ſhut where the Diſciples were aſſembled for feare of the Iews, came Jeſus and ſtood in the mids, and ſaid to them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands, and his ſide. Then were the Diſciples glad when they had ſeene the Lord.

21 * Then ſaid Jeſus unto them againe, Peace *be* unto you: as my Father ſent me, ſo, ſend I you.

22 And when he had ſaid that, he breathed on them, and ſaid unto them, Receive the holy Ghoſt.

23 [6] Whoſoevers ſinnes ye remit, they are remitted unto them: *and* whoſoevers ſinnes ye retaine, they are retained.

24 ¶ [7] But Thomas one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other Diſciples therefore ſaid unto him, We have ſeene the Lord: but he ſaid unto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and put my hand into his ſide, I will not beleeve it.

26 ¶ And eight dayes after, againe his diſciples were within, and Thomas with them. *Then* came Jeſus, when the doores were ſhut, and ſtood in the mids, and ſaid, Peace *be* unto you.

27 After, ſaid he to Thomas, Put thy finger here, and ſee mine hands, and put forth thine hand; and put it into my ſide, and be not faithleſſe, but faithfull.

28 Then Thomas anſwerd, and ſaid unto him, *Thou art* my Lord and my God.

29 [8] Jeſus ſaid unto him, Thomas, becauſe thou haſt ſeene me, thou beleeveſt: bleſſed *are* they that have not ſeene, and have beleeved.

30 ¶ * [9] And many other ſignes alſo did Jeſus in the preſence of his Diſciples, which are not written in this booke.

31 But theſe things are written, that ye might beleeve, that Jeſus is that Chriſt that Sonne of God, and that in beleeving ye might have life through his Name.

CHAP. XXI.

1 Ieſus appeareth to his Diſciples as they were a fiſhing, 6,7 whom they know by a miraculous draught of Fiſhes. 15 He committeth the charge of the Sheepe to Peter, 18 and foretelleth him of the maner of his death.

AFter theſe things, [1] Jeſus ſhewed himſelfe againe to his Diſciples at the ſea of Tiberias: and thus ſhewed he *himſelfe*.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and *ſonnes* of Zebedeus, and two other of his diſciples.

3 Simon Peter ſaid unto them, I goe a fiſhing. They ſaid unto him, We alſo wil goe with thee. They went their way and entred into a ſhip ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: nevertheleſs the deſciples knew not that it was Jeſus.

5 Jeſus then ſaid unto them, Sirs, have ye any meat? They anſwered him, No.

6 Then he ſaid unto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall find. So they caſt out, & they were not able at all to draw it, for the multitude of fiſhes.

7 Therefore ſaid the diſciple whom Jeſus loved, unto Peter, Jt is the Lord. When Simon Peter heard that it was the Lord, he girded his [a] coat to him (for he was naked) and caſt himſelfe into the ſea.

8 But the other diſciples came by ſhip (for they were not farre from land, but about two hundreth cubites) and drew the net with fiſhes.

9 Aſſoone then as they were come to land, they ſaw hot coales, and fiſh laid thereon, and bread.

10 Jeſus ſaid unto them, Bring of the fiſhes which ye have now caught.

11 Simon Peter ſtepped forth and drew the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Jeſus ſaid unto them, Come, *and* dine. And none of the Diſciples durſt aske him, Who art thou? ſeeing they knew that he was the Lord.

13 Jeſus

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2 Two Angels are made witneſſes of the Lords reſurrection.

b In white clothing.

c Mary ſpake as the common people uſe to ſpeake: for they ſpeake of a dead carkaſſe as they doe of a whole man.

3 Jeſus witneſſeth by his preſence, that he is truely riſen.

4 Chriſt which is riſen is not to be ſought in this world, according to the fleſh, but in heaven by faith, whither he is gone before us.

d By his brethren, he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his Diſciples.

e He calleth God his Father, becauſe he is his Father naturally in the Godhead, and he ſaith your Father, becauſe he is our Father, by grace, through the adoption of the Sonnes of God: that is, by taking us of his free grace to be his ſonnes, Epiphanius.

* *Mar.* 16. 14. *Luke.* 24.36. 1 *Cor.* 15.5.

5 Chriſt in that that he preſented himſelfe before his diſciples ſuddenly. through his divine power, when the gates were ſhut, doth fully aſſure them both of his reſurrection, and alſo of their Apoſtleſhip, inſpiring thē with the holy Ghoſt who is the miniſtery of the Goſpel.

f Either the doores opend to him of their owne accord, or the very wals themſelves were a Paſſage to him.

* *Mat.*28. 18.

6 The publiſhing of the forgivenes of ſins, by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſins of the unbeleevers, is the ſumme of the preaching of the Goſpel,

7 Chriſt draweth out of the unbeleefe of Thomas a certaine and ſure teſtimonie of his reſurrection.

8 True faith dependeth upon the mouth of God, and not upon fleſhly eyes.

* *Chap.* 21. 25.

9 To beleeve in Chriſt the Sonne of God, and our only Saviour, is the end of the doctrine of the Goſpel, and eſpecially of the hiſtory of the reſurrection.

1 In that, that Chriſt here is not onely preſent but alſo eateth with his Diſciples, he giveth a moſt full aſſurance of his Reſurrection.

a It was a linnē garment, which could not let his ſwimming.

13 Ieſus then came and tooke bread and gave them, and fiſh likewiſe.

14 This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen again from the dead.

15 ¶ [2] So when they had dined, Jeſus ſaid to Simon Peter, Simon *the ſon* of Iona, loveſt thou me more then theſe? He ſaid unto him, Yea Lord, thou knoweſt that I love thee. He ſaid unto him, Feed my lambes.

16 He ſaid to him again the ſecond time, Simon *the ſon* of Iona, loveſt thou me? He ſaid unto him, Yea Lord, thou knoweſt that I love thee. He ſaid unto him, Feed my ſheep.

17 He ſaid unto him the [b] third time, Simon *the ſon* of Iona, loveſt thou me? Peter was ſorrie, becauſe he ſaid to him the third time, Loveſt thou me? and ſaid unto him, Lord, thou knoweſt all things: thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

18 [3] Verely, verely I ſay unto thee, When thou waſt yong, thou [c] girdedſt thy ſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall [d] gird thee, and lead thee whither thou wouldeſt [e] not.

19 And this ſpake he, ſignifying by [f] what death he ſhould glorifie God. And when he had ſaid this, he ſaid to him, Follow me.

20 [4] Then Peter turned about, and ſaw the diſciple whom Ieſus loved, following, which had alſo * leaned on his breſt at ſupper, and had ſaid, Lord, which is he that betrayeth thee?

21 When Peter therefore ſaw him, he ſaid to Ieſus, Lord, what ſhall this man *doe?*

22 Ieſus ſaid unto him, If I will that he tarrie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Diſciple ſhould not die. Yet Ieſus ſaid not to him, He ſhall not die: but if I will that he tarie till I come, what is it to thee?

24 [5] This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

25 * Now there are alſo many other things which Ieſus did, the which if they ſhould be written every one, I ſuppoſe the world could not contain the bookes that ſhould be written, Amen.

Peter by this iple confeſſion is ſtored into his rmer degree om whence he ll by his triple eniall: and therewithall is adverti- ed, that he is in- ded a paſtour, hich ſheweth his ve to Chriſt, in eding his ſheep.

It was meet that e that had denied im thriſe ſhould nfeſſe him thriſe, at Peter might ither doubt of the rgiveneſſe of his ievous a ſin, nor his reſtoring to the ice of the Apoſtle- ip.

The violent eath of Peter is retold.

They that tooke far urneies, eſpecial- in the Eaſt coun- ey, and in thoſe pla- es where the people ed long garments, ad need to be girded nd truſſed up.

He meant that d of girding which ſed toward cap- es, when they are nd faſt with rdes and chaines, who would ſay, now thou girdeſt thy lfe as thou thinkeſt d, to go whither liſteſt, but the me will be, when u ſhalt not gird e with a girdle, but another ſhall bind thee with chains, and carrie thee whither thou wouldeſt not.

[e] *Not that Peter ſuffered ought for the trueth of God againſt his will, for we reade that he came with ioy and gladneſſe, when he returned from the Councill, where he was whipped: but becauſe this wil commeth not from the fleſh, but from that gift of the Spirit which is given us from above, therefore he ſhewed, there ſhould be a certain ſtriving and conflict or repugnancie, which alſo is in us, in all our ſufferances as touching the fleſh.*

[f] *That is, that Peter ſhould die by a violent death.*

[4] We muſt take heed, that whiles we caſt our eyes upon other, we neglect not that which is injoyned us.

* *Chap.*13.23.

[5] The hiſtorie of Chriſt is true and warily written: not for curioſitie of men, but for the ſalvation of the godly.

* *Chap.*20.30.

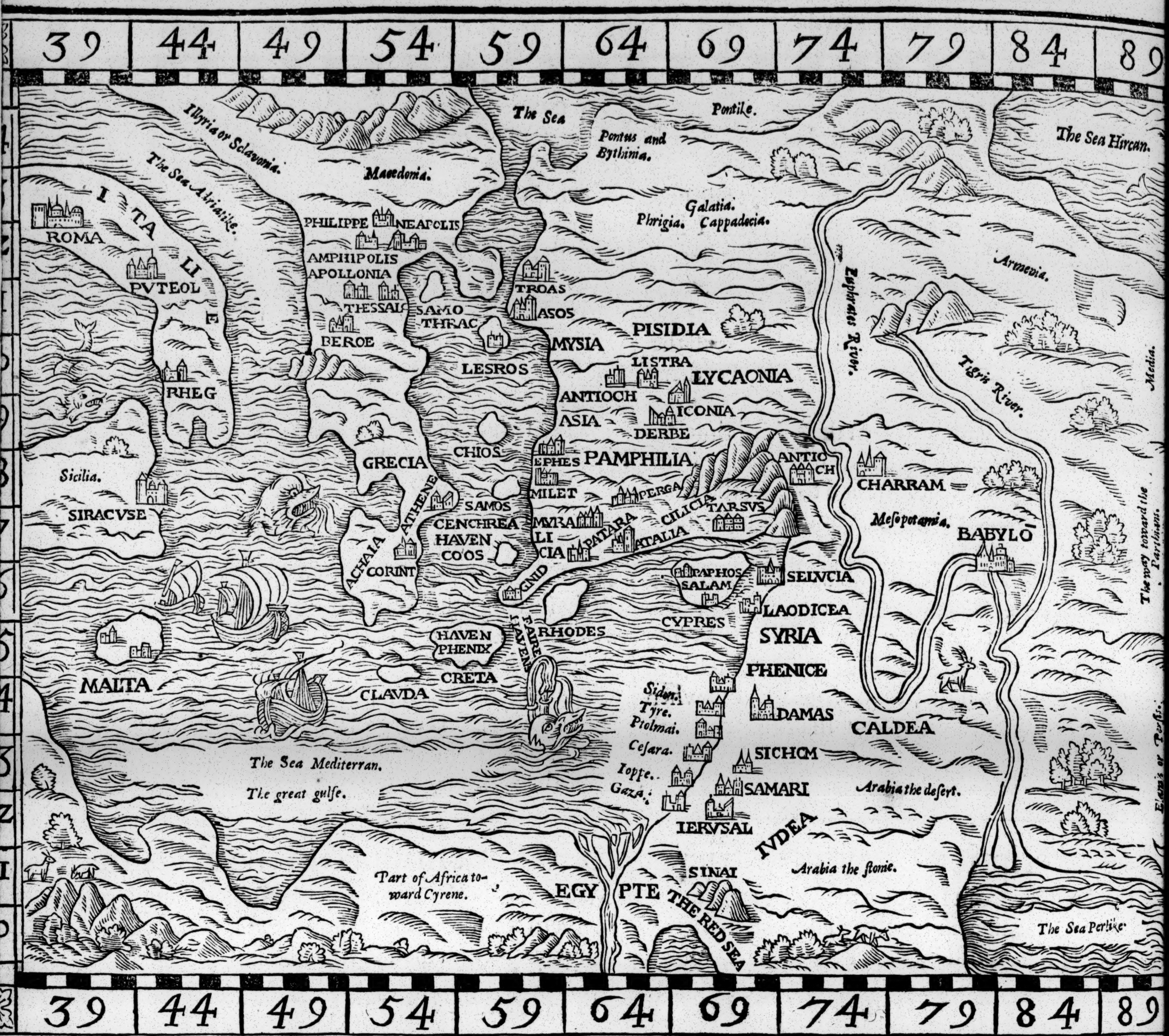
The deſcription of the countries and places mentioned in the Acts of the Apoſtles, from Italie on the Weſt part, unto the Medes and Perſians towards the Eaſt, containing about 2200 miles in length. The which deſcription ſerveth for the peregrination of Saint Paul, and other of the Apoſtles, and for the underſtanding of many things contained in this booke.

The names of the Iſles and Countreies mentioned in this Map.

chaia.
rabia the deſart.
rabia the ſtonie.
rmenia.
ſia the leſſe.
ythinia.
appadocia.
hios Iſle.
Cilicia.
Chaldea.
Clauday.
Coos Iſle.
Creta or Candia Iſle.
Cyprus.
Galatia.
Grecia.
Italie.
Illyria, or Sclavonie.
Iudea.
Leſbos Iſle.
Lycaonia.
Lycia.
Malta Iſle.
Macedonia.
Myſia.
Media.
Pamphilia.
Perſia.
Pontus.
Phenicia.
Piſidia.
Phrygia.
Rhodes Iſle.
Samos Iſle.
Samothracia Iſle.
Sicilia Iſle.
Syria.

The towns ſpecified in this Map, and their ſituation, with the obſervation of the length and breadth.

mphipolis	50, 0: 41,30	Faire havens	56,46: 35,10	Philippi	50,45: 41,46
ntiochia of Syria	70,15: 37,20	Gaza	65,10: 31,40	Ptolemais	66,50: 32,58
ntiochia of Piſidia	62,30: 39, 0	Gnidum	57,10: 35,30	Puteoli	39,50: 41, 0
pollonia	49,30: 40,30	Iconium	64,30: 38,45	Rhegium	40, 0: 39, 0
ſſos	56, 0: 40,15	Ieruſalem	66, 0: 31,55	Rome	56,40: 41,40
thenes	52,45: 37,15	Ioppe	66,40: 31,55	Salamine Iſle of Cyprus	66,40: 35,30
ttalia	62,15: 36,30	Laodicea	68,30: 35, 5	Samaria	66,20: 32,19
bylon	79, 0: 35, 0	Lyſtri	64, 0: 39, 0	Seleucia	68,35: 25,40
roe	48,45: 39,50	Miletum	58, 0: 37, 0	Sidon	67,15: 33,30
enchrea haven	51,20: 37, 0	Myra	61,36: 40, 0	Syracuſe	39,30: 37,15
eſarea Straton	66,16: 32,25	Mytelene	55, 0: 35, 0	Tarſus	67,40: 36,50
harram	73,55: 37,10	Neapolis	51,15: 41,40	Theſſalonica	49,50: 40,30
orinthus	51,15: 36,55	Paphos in Cyprus	65, 0: 36, 0	Troas	55, 0: 41, 0
amaſcus	68,55: 33, 0	Patara	60,30: 36, 0	Tyrus	67, 3: 33,20
erbe	64,20: 38,15	Perge	62,15: 36,56		
heſus	57,40: 37,40	Phenix an haven	53,45: 34,20		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Illyria or Sclavonia.
The Sea Adriatike.
The Sea
Pontike.
Pontus and Bythinia.
The Sea Hircan.
Macedonia.
I TA LI E
ROMA
PVTEOL
RHEG
Sicilia.
SIRACVSE
MALTA
PHILIPPE
NEAPOLIS
AMPHIPOLIS
APOLLONIA
THESSAL
BEROE
SAMO THRAC
TROAS
ASOS
LESROS
MYSIA
PISIDIA
Galatia.
Phrigia.
Cappadocia.
Armenia.
Euphrates River.
Tigris River.
Media.
LISTRA
LYCAONIA
ANTIOCH
ASIA
ICONIA
DERBE
CHIOS
EPHES
PAMPHILIA
MILET
PERGA
SAMOS
CENCHREA
HAVEN
COOS
MYRA
LI CIA
PATARA
CILICIA
ATALIA
TARSVS
ANTIOCH
CHARRAM
Meſopotamia.
BABYLO
The way toward the Parthians.
GRECIA
ATHENE
ACHAIA
CORINT
GNID
PAPHOS
SALAM
SELVCIA
LAODICEA
CYPRES
SYRIA
RHODES
FAIRE HAVENS
HAVEN PHENIX
CRETA
CLAVDA
PHENICE
Sidon.
Tyre.
Ptolmai.
Ceſara.
Ioppe.
Gaza.
DAMAS
CALDEA
SICHEM
SAMARI
IERVSAL
IVDEA
Arabia the deſert.
Arabia the ſtonie.
Elamis or Perſis.
The Sea Mediterran.
The great gulfe.
Part of Africa toward Cyrene.
EGY PTE
SINAI
THE RED SEA
The Sea Perſike.
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THE ACTES OF THE HOLY Apoſtles, writen by Luke the Euangeliſt.

Chap. I.

1 Luke tieth this hiſtorie to his Goſpell, 9 Chriſt being taken into heaven, 10 the Apoſtles 11 being warned by the Angels, 12 returne, 14 and give themſelves to prayer. 15 By Peters motion, 18 into Iudas the traytours place, Matthias is choſen.

I Have made the [1] former treatiſe, O Theophilus, of all that Ieſus began to [a] doe and teach.

2 Untill the day that hee was taken up, after that he through the holy Ghoſt had given commandements unto the Apoſtles, whom he had choſen:

3 [2] To whom alſo he preſented himſelfe alive after that he had ſuffred, by many [b] infallible tokens, being ſeen of them by the ſpace of fortie dayes, and ſpeaking of thoſe things which *appertaine* to the kingdome of God.

4 * And when he had [c] gathered *them* together, he commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the Father, which * *ſaid he*, ye have heard of me.

5 * For Iohn indeed baptized with water, but ye ſhall be baptized [d] with the holy Ghoſt within theſe few dayes.

6 [3] When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times, or the [f] ſeaſons, which the Father hath put in his own power,

8 * But ye ſhal receive power of the holy Ghoſt, when he ſhall come on you: and ye

ſhall

1 A paſſing over from the hiſtory of the Goſpel, that is, from the hiſtorie of the ſayings and doings of Chriſt, unto the Acts of the Apoſtles.

a The acts of Ieſus are the miracles and doings which ſhewed his Godhead, and his moſt perfit holineſſe and examples of his doctrine.

2 Chriſt did not ſtraightwayes aſcend into heaven after his reſurrection, becauſe he would throughly prove his reſurrection, and with his preſence confirme his Apoſtles in the doctrine, which they had heard.

b He calleth thoſe infallible tokens, which are otherwiſe termed neceſſary: now in that, that Chriſt ſpake, and walked, and ate, and was felt of many, theſe are ſure ſignes and tokens that he truely roſe againe.

* *Luke.24.49*

c They were d
ſed heere and t
but he gather
them together
they might alto
be witneſſes of
ſurrection.

* *Iohn 14.25*

* *Matth.3.1*
Mark.1.8.
Luke 3.16.
Chap.2.2. and
16. and 19.4.

d Either of th
ther, or of me: ſ
either the Fath
Chriſt, is ſet he
gainſt Iohn,
holy Ghoſt is a
the water, as
anſwerable the
the other.

3 We muſt fi
before we
umph: and
ought not
riouſly to ſe
after thoſe th
which God
not reveiled.

e To the olde and ancient ſtate. f That is, the fit occaſions that ſerve to doing of matters the Lord hath appointed to bring things to paſſe in. * *Chap.2.2.*

ſhall be witneſſes unto me both in Hieruſalem and in all Iudea, and in Samaria, and unto the uttermoſt part of the earth.

9 * [4] And when he had ſpoken theſe things, while they beheld, he was taken up: for a cloud took him up out of their ſight.

10 And while they looked ſtedfaſtly toward heaven, as he went, behold two men ſtood by them in white apparell.

11 Which alſo ſaid, ye men of Galile, why ſtand ye gazing into the heaven? This Ieſus which is taken up [g] from you into heaven, ſhall ſo come, as ye have ſeen him go into heaven.

12 ¶ Then returned they unto Hieruſalem from the mount that is called *the mount* of Olives, which is neere to Hieruſalem, being from it a Sabbath [h] *dayes* journey.

13 [5] And when they were [i] come in, they went up into an upper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames *the ſon* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 Theſe all [k] continued with [l] one accord in [m] prayer, and ſupplication with the [n] women, and Marie the mother of Ieſus, and [o] with his brethren.

15 ¶ [6] And in thoſe dayes Peter ſtood up in the mids of the Diſciples, and ſaid (now the number of [p] names that were in one place were about an hundreth and twentie.)

16 [7] Ye men *and* brethren, this Scripture muſt needs have been fulfilled, which the * holy Ghoſt by the mouth of David ſpake before of Iudas, which was * guid to them that tooke Ieſus.

17 For he was numbred with us, & had obtained fellowſhip in this miniſtration.

18 He therefore hath [q] purchaſed a field with the reward of iniquitie: and when * he had [r] throwen down himſelfe headlong, he braſt aſunder in the mids, and all his bowels guſhed out.

19 And it is known unto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their own language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalms, * Let his habitation be void, and let no man dwell therein: * alſo, Let another take his [ſ] charge.

21 [8] Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus was [t] converſant among us.

22 Beginning from the Baptiſme of Iohn unto the day that he was taken up [v] from us, muſt one of them be made a witneſſe with us of his reſurrection.

23 [9] And they [x] preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.

25 That he may take the [y] roome of this miniſtration and Apoſtleſhip, from which Iudas hath [z] gone aſtray, to go to his own place.

26 Then they gave forth their lots, and the lot fell on Matthias, and he was by a common conſent counted with the eleven Apoſtles.

* Luke 24.51.

4 After that Chriſt had promiſed the full vertue of the holy Ghoſt, wherewith he would governe his Church, although he ſhould be abſent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgement, as the Angels witneſſe.

g That is, out of your ſight.

h About two mile.

5 Eccleſiaſticall aſſemblies to heare the word, & to make common prayer, were firſt inſtituted & kept in private houſes by the Apoſtles.

i They went into the houſe, which the Church had choſen at that time to be a reſiance for the whole aſſembly.

k The Greek word ſignifieth, an invincible conſtancie, and ſteadines.

l It is to good purpoſe, that this concord is mentioned: for thoſe prayers are moſt acceptable to God, which are made with agreeing minds and wils.

m The diſciples prayed for the ſending of the holy Ghoſt, and alſo to be delivered from preſent dangers, wherewith they were beſet.

n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole company of the Apoſtles, either by ſecret revelation of the holy Ghoſt, or by expreſſe judgement of the congregation.

p Becauſe men are commonly billed and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Iudas the betrayer, ſhewing, that all things which came unto him, were foretold by God.

* Pſal.41.9.

* Iohn.13.27.

q Luke conſidered not Iudas his purpoſe, but that that followed of it, and ſo we uſe to ſay, that a man hath procured himſelf harme, not that his will and purpoſe was ſo, but in reſpect of that which followed.

* Matth.27.5.

r The Greek word, ſignifieth thus much, that Iudas fell down flat and was rent in ſunder in the mids, with a marveilous huge noiſe.

9 The Apoſtles muſt be choſen immediately from God and therefore after prayer, Matthias is choſen by lot, which is as it were, Gods own voyce.

x Openly, and by the voices of all the whole company.

y That he may be fellow and partaker of his miniſterie.

z Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are ſignified by the name of wayes, with the Hebrews.

Chap. II.

1 The Apoſtles. 4 filled with the holy Ghoſt, 8 ſpeake with divers tongues: 13 They are thought to be drunk, 15 but Peter diſproveth that. 34 He teacheth that Chriſt is the Meſſias. 37 And ſeeing the hearers aſtonied, 38 he exhorteth them to repentance.

And [1] when the day of Pentecoſt was [a] come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing *and* mighty wind, and it filled all the houſe where they ſate.

3 And there appeared unto them cloven tongues, like fire, and it ſate upon each of them.

4 And they were all filled with the holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Hieruſalem Jewes, men that feared God, of every nation under heaven.

6 Now when this was noiſed, the multitude came together, and were aſtonied, becauſe that every man heard them ſpeake his own language.

7 And they wondred all, and marveiled, ſaying among themſelves, Behold, are not all theſe which ſpeake, of Galile?

8 [e] How then heare we every man our own language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, & of Cappadocia, of Pontus, and Aſia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, and [f] Jewes, and Proſelites,

11 Creetes, and Arabians: we heard them ſpeake in our own tongues the wonderfull *workes* of God.

12 [2] They were all then amazed, and doubted, ſaying, one to another, what may this be?

13 And others [g] mocked, and ſaid, They are full of new wine.

1 The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might evidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double ſigne from heaven authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.

a Word for word, was fulfilled: that is, was begun, as Luke 2.21. For the Hebrewes ſay, that a day, or a yeare is fulfilled or ended, when the former dayes or yeares are ended, and the other begun. Ier.25.12. And it ſhall come to paſſe, that when ſeventie yeares are fulfilled, I will viſite, &c. For the Lord did not bring home his people, after the ſeventieth yeare was ended, but in the ſeventieth yeare: Now the day of Pentecoſt, was the fiftieth day after the feaſt of the Paſſeover.

b The twelve Apoſtles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the ſame which the Apoſtles uſed commonly, and Marke calleth them new tongues.

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* Pſal.69.26. * Pſal.109.7. ſ His office and miniſterie: David wrote theſe words againſt Doeg the Kings herdman: And theſe words, Shepheard, Sheep, and Flock, are put over to the Church office & miniſterie, ſo that the Church & the offices thereof are called by theſe names. 8 The Apoſtles deliberate upon nothing, but firſt they conſult, and take adviſement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the Congregation, without making the Congregation privie unto it. t Word for word, went in & out, which kind of ſpeech betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and lawfull office, when they ſpeake of ſuch as are in any publique office. Deut.31.2. 1 Chro.27.1. v From our company.

d Hereby we underſtand, that the Apoſtles uſed not now one tongue, and then an other by hap hazard & at al adventure, or as fantaſticall men uſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the holy Ghoſt governed their tongues. e Not that they ſpake with one voice, & many languages were heard, but that the Apoſtles ſpake with ſtrange tongues: for alſo the miracle had rather been in the hearers elſe, whereas now it is in the ſpeakers, Nazianzen in his oration of Whitſunday. f By Iews, he meaneth them yͭ were both Iewes by birth, and Iewes by profeſſion of religion, though they were borne in other places: and they were Proſelytes, which were Gentiles borne, & imbraced the Iewiſh religion. 2 Gods word pearceth ſome ſo yͭ it driveth them to ſeek out the trueth, and it doeth ſo choke other, that it forceth them to be witneſſes of their own impudencie. g The word which he uſeth here, ſignifieth ſuch a kind of mocking which is reprochfull & contumelious: And by this reprochfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickedneſſe of man dareth not ſpeake evill of.

14 ¶

14 ¶ But Peter standing with the Eleven, [h] lift up his voice, and said unto them. Ye men of Iudea, *and* ye all that inhabite Hierusalem, be this known unto you, and hearken unto my words.

15 For these are not drunken, as ye suppose, since it is but the third [i] hour of the day

16 But this is that, which was spoken by the [k] Prophet * Ioel,

17 [3] And it shall be in the last days, saith God, I will powre out of my spirit upon [l] all [m] flesh, and your sons, and your daughters shall prophecie, and your yong men shall see visions, and your old men shall dream dreams.

18 And on my servants, and on mine handmaids I will powre out of my spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and vapour of smoke.

20 The Sun shall be turned into darknesse. and the Moon into blood, before that great and notable day of the Lord come.

21 [4] And it shall be, that whosoever shal [n] call on the Name of the Lord, shall be saved.

22 [5] Ye men of Israel, heare these words, Iesus of Nazrreth, a man [o] approved of God among you with great works, and wonders, and signes, which God did by him in the mids of you, as ye your selves also know:

23 Him, *I say*, being delivered by the determinate counsell, and [p] foreknowledge of God, after you had taken with wicked [q] hands, you have crucified and [r] slaine:

24 [6] Whom God hath raised up, and loosed the [s] sorrows of death, because it was unpossible that he should be holden of it.

25 For David saith concerning him, * I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart rejoyce, and my tongue was glad, and moreover also my flesh shall rest in hope,

27 Because thou wilt not [t] leave my soule in grave, neither wilt suffer thine holy One to see corruption.

28 Thou hast [v] shewed me the wayes of life, and shalt make me full of joy with thy countenance.

29 Men & brethren, I may boldly speak unto you of the Patriark David, * that he is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had * [x] sworne with an oath to him, that of the fruit of his loynes he would raise up Christ concerning the flesh, to set him upon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his soul should not be left in grave, neither his flesh should see corruption.

32 [7] This Iesus hath God raised up, whereof we are all witnesses.

33 Since then that he by the right [y] hand of God hath been exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, * The Lord said to my Lord, Sit at my right hand,

35 Untill I make thine enemies thy footstoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath [z] made him both Lord, and Christ, this Iesus, *I say*, whom ye have crucified.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter, and the other Apostles, Men *and* brethren, what shall we doe?

38 [8] Then Peter said unto them, Amend your lives, and be baptized every one of you in the Name of Iesus Christ for the remission of sins: and ye shall receive the gift of the holy Ghost.

39 For the [a] promise *is made* unto you, and to your children, and to all that are afarre off, *even* as many as the Lord our God shall call.

40 [9] And with many other words he besought and exhorted *them*, saying, save your selves from this froward generation.

41 [10] Then they that gladly received his word, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came upon every soule, and many wonders and signes were done by the Apostles.

44 [13] And all that beleeved, were in one place, and had all things common.

45 And they sold their possessions and goods, and parted them to all men, as every one had need.

46 [14] And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse, and singlenesse of heart,

47 Praising God, and had favour with all the people: and the Lord added unto the Church from day to day, such as should be saved.

CHAP.

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[h] *Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seen, even straight after the beginning.*

[i] *After the Sun rising, which may be about seven or eight of the clock with us.*

[k] *There is nothing that can dissolve questions and doubts, but testimonie taken out of the Prophets: for mens reasons may be overturned, but Gods voice cannot be overturned.*

* *Ioel* 2.28. *Esai.*24.3.

3 Peter setting the trueth of God against the false accusations of men, sheweth in himself and in his fellows, that that is fulfilled which Ioel spake before concerning the full giving of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certain & undoubted destruction, which doe contemne it.

[l] *All without exception, both upon the Iewes and Gentiles.*

[n] *That is, men.*

4 The chiefest use of all the gifts of the holy Ghost is to bring man to salvation by faith.

[m] *This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for help at Gods hand.*

5 Christ being innocent, was by Gods providence crucified of wicked men.

[o] *Who is by those works which God wrought by him so manifestly approved and allowed of, that no man can gainesay him.*

[p] *Gods everlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of evill: for God in his everlasting and unchangeable counsell, appointed the wicked act of Iudas to an excellent end: and God doth that well, which the instruments doe ill.*

[q] *Gods counsell doeth not excuse the Iews, whose hands were wicked.*

[r] *The fact is said to be theirs, by whose counsell and egging forward it is done.*

6 Christ (as David foretold) did not onely rise againe, but also was in the grave voide of all corruption.

[s] *The death that was full of sorrow both of body & mind: therefore when death appeared conquerour and victorer over those sorrows, Christ is rightly said to have overcome those sorrows of death when as being dead, he overcame death, to live for ever with his Father.*

* *Psal.* 16.9.

[t] *Thou wilt not suffer me to remaine in grave.*

[v] *Thou hast opened me the way to the true life.*

* 1 *King*.2.10. *Chap.*13.36.

* *Psal.*132.11

[x] *Had sworne solemnely.*

* *Psal.*16.10. *Chap.*13.35.

7 Peter witne
that Iesus Chri
the appointed
everlasting Ki
which he prov
manifestly by
gifts of the h
Ghost and the
stimonie of D
vid.

[y] *Might and po*
of God.

* *Psal.*110.1.

[z] *Christ is said to*
made, because h
was advanced t
that dignitie, and
therefore it is not
spoken of his natur
but of his estate an
high dignitie.

8 Repentance an
remission of sins
in Christ, are tw
principles of th
Gospel, and there
fore of our salva
tion: and they ar
obtained by th
promises apprehended by faith,
and are ratified in
us by Baptisme,
wherewith is
joyned the vertu
of the holy Ghost

[a] *The word that is*
used here, giveth u
to understand that i
was a free gift.

9 He is truely joyned to the Church, which separateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith,

11 The marks of the true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true invocations used of all the faithfull.

[b] *Communicating of goods, & of all other duties of charitie, as is shewed afterward.*

[c] *The Iewes used thinne loaves, and therefore they did rather breake them then cut them: So by breaking of bread, they understood that living together, and the banquets which they used to keep. And when they kept their love feasts, they used to celebrate the Lords Supper, which even in these dayes began to be corrupted, and Paul amendeth it.* 1 *Cor.*11.

12 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and have some refreshing. 13 Charitie maketh all things common concerning the use, according as necessitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but also to meat.

CHAP. III.

1 Peter going into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to ſee the miracle, 12 he expoundeth the myſterie of our ſalvation through Chriſt, 14 accuſing their ingratitude, 19 and requiring their repentance.

NOw [1] Peter and John went up together into the Temple, at the ninth houre of prayer.

2 And a certain man which was a creeple from his mothers womb was caried, whom they layd daily at the gate of the Temple called Beautifull, to aſke almes of them that entred into the Temple:

3 Who ſeeing Peter and John, that they would enter into the Temple, deſired to receive an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on us.

5 And he [a] gave heed unto them, truſting to receive ſome thing of them.

6 Then ſaid Peter, Silver and gold have I none, but ſuch as I have, that give I thee: in the Name of Jeſus Chriſt of Nazareth, riſe up and walke.

7 And he took him by the right hand, and lift *him* up, and immediatly his feet and ankle bones received ſtrength,

8 And he leaped up, ſtood, and walked, and entred with them into the Temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautifull gate of the Temple, and they were amaſed, and ſore aſtonied at that, which was come unto him.

11 ¶ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amaſed unto them in the porch which is called Solomons.

12 [2] So when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marveile ye at this? or why looke ye ſo ſtedfaſtly on us, as though by our owne power or godlineſſe, we had made this man go?

13 The God of Abraham, and Iſaac, and Jacob, the * God of our fathers hath glorified his Sonne Jeſus, whom ye betrayed, and denied in the preſence of Pilate, when he had judged him to be delivered.

14 But ye denied the holy One & the Juſt, and deſired a murtherer to be given you,

15 And killed the Lord [c] of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his Name hath made this man ſound, whom ye ſee and know, through faith in his Name: [d] and the faith which is by him, hath given to him this perfect health of his whole body in the preſence of you all.

17 [3] And now brethren, I know that through ignorance ye did it, as *did* alſo your governours.

18 But thoſe things which God before had ſhewed [e] by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your lives therefore, and turne, that your ſinnes may be put away, when the time of refreſhing ſhall come from the preſence of the Lord.

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you.

21 [f] Whom the heaven muſt containe untill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 * For Moſes ſaid unto the fathers, The Lord your God ſhall raiſe up unto you [g] a Prophet, *even* of your brethren, like unto me: ye ſhall heare him in all things, whatſoever he ſhall ſay unto you.

23 For it ſhall be that every perſon which ſhall not heare that Prophet, ſhall be deſtroyed out of the people.

24 Alſo the Prophets [h] from Samuel, and thenceforth as many as have ſpoken, have likewiſe foretold of theſe dayes.

25 [4] Ye are the [i] children of the Prophets, and of the covenant, which God hath made unto our fathers, ſaying to Abraham, * Even in thy ſeed ſhall all the kinreds of the earth be bleſſed.

26 Friſt unto you hath God [k] raiſed up his Sonne Jeſus, and him he hath ſent to bleſſe you, in turning every one of you from your iniquities.

CHAP. IV.

1 Peter and Iohn, 3 are taken and brought before the Councill, 7 and 19 They ſpeake boldly in Chriſts cauſe. 24 The diſciples pray unto God. 32 Many ſell their poſſeſſions. 36 Of whom Barnabas is one.

ANd [1] as they ſpake unto the people, the Prieſts and the [a] Captaine of the Temple, and the Sadduces came upon them,

2 Taking it grievouſly that they taught the people, and preached in Jeſus *Name* the reſurrection from the dead.

3 And they laid hands on them, and put them in hold, untill the next day: for it was now eventide.

4 Howbeit, many of them which heard the word, beleeved, and the [b] number of the men was about five thouſand.

5 ¶ And it came to paſſe on the morrow that their [c] rulers and Elders and Scribes, were gathered together at Ieruſalem,

6 And Annas the chief Prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the high Prieſts.

7 [2] And when they had ſet them before

[1] Chriſt in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the hands of his Apoſtles, doeth partly confirme them which beleeved, and partly alſo calleth other to beleeve.

[a] *Both with heart and eyes.*

[b] *Either becauſe he loved them, who had healed him: or becauſe he feared that if he once let them go out of his ſight, he ſhould be lame againe.*

[2] Miracles are appointed to convince the unbeleevers, and therefore they doe wickedly abuſe them, who ſtanding amaſed, either at the miracles themſelves or at the inſtruments and meanes which it pleaſeth God to uſe, take an occaſion to eſtabliſh idolatry and ſuperſtition, by that which God hath provided for the knowledge of his true worſhip, that is, Chriſtianitie.

* *Chap.5.30.*

[c] *Who hath life in himſelfe, and giveth life to other.*

[d] *Becauſe he beleeved on him being raiſed from the dead, whoſe Name he heard of by us.*

[3] It is beſt of all to receive Chriſt ſo ſoone as he is offered unto us: but ſuch as have neglected ſo great a benefit, through mans weakeneſſe, have yet repentance for a meane: As for the ignominy of the croſſe, we have to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appeare from heaven the judge and reſtorer of all things, that all beleevers might be ſaved, and all unbeleevers utterly periſh.

[e] *Though there were many Prophets, yet he ſpeaketh but of one mouth, to ſhow to us the conſent & agreement of the Prophets.*

[f] *Or, be taken up into heaven.*

* *Deut.18 15. Chap.7.37.*

[g] *This promiſe was of an excellent and ſingular Prophet.*

[h] *At what time the kingdome of Iſrael was eſtabliſhed.*

[4] The Iewes that beleeve are the firſt begotten in the kingdome of God.

[i] *For whom the Prophets were ſpecially appointed.*

* *Gen. 12.3. Galat.3.8.*

[k] *Given to the world, or raiſed from the dead, and advanced to his kingdome.*

[1] None are commonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelves to be head builders: but the more they rage, the more conſtantly the faithfull ſervants of God doe continne.

[a] *The Iewes had certaine gariſons for the guard and ſafety of the Temple and holy things, Matth. 26.65. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the high Prieſts ſon, was in the time of the warre that was in Iudea, being a very impudent and proud youg man, Ioſeph. lib.2. of the taking of Iudea.*

[b] *While they thought to diminiſh the number, they increaſed them.*

[c] *Theſe were they that made the Sanhedrin, which were all of the tribe of Iuda, untill Herod uſed that crueltie againſt Davids ſtocke.*

[d] *Of whom the high Prieſts were wont to be choſen and made, the executien of the yearely office being now changed.*

[2] Againſt ſuch as bragge of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that meanes beat downe the true miniſters of the word, ſo farre forth as they are able.

them, they asked, By what power, or in what [e] Name have ye done this?

8 Then Peter full of the holy Ghoſt, ſaid unto them, Ye Rulers of the people, and Elders of Iſrael,

9 [3] For as much as we this day are examined of the good deed *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen unto you all, and to all the people of Iſrael, that by the Name of IESVS CHRIST of Nazareth, whom ye have crucified, whom God raiſed againe from the dead, *even* by him doeth this man ſtand here before you, whole.

11 * This is the ſtone caſt aſide of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for among men there is [f] given none other [g] Name [h] under heaven, whereby we muſt be ſaved.

13 [5] Now when they ſaw the boldneſſe of Peter and Iohn, and underſtood that they were unlearned men and without [i] knowledge, they marveiled, and knew them, that they had beene with Jeſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commanded them to goe aſide out of the Council, and [k] conferred among themſelves,

16 [6] Saying, What ſhall we doe to theſe men? for ſurely a manifeſt ſigne is done by them, *and it is* openly knowen to all them that dwell in Hieruſalem, and we cannot denie it.

17 But that it be noiſed no further among the people, let us threaten and charge them, that they ſpeak henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wiſe they ſhould ſpeak or teach in the Name of Ieſus.

19 [7] But Peter and Iohn anſwered unto them, and ſaid, Whether it be right in the ſight of God, to obey you rather then God, judge ye.

20 For we cannot but ſpeak the things which we have ſeene and heard,

21 [8] So they threatned them, and let them go, and found nothing how to puniſh them, becauſe of the people: for all men praiſed God for that which was done.

22 For the man was above fourtie yeares olde, on whom this miracle of healing was ſhewed.

23 [9] Then aſſoone as they were let go, they came to their fellowes, and ſhewed all that the high Prieſts and Elders had ſaid unto them.

24 [10] And when they heard it, they lift up their voices to God with one accord, & ſaid, O Lord, thou art the God which haſt made the heaven, and the earth, the ſea, and all things that are in them,

25 Which by the mouth of thy ſervant David haſt ſaid, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For doubtleſſe, againſt thine holy Sonne Jeſus, whom thou haddeſt anointed, both Herod & Pontius Pilate, with the Gentiles, and the [l] people of Iſrael gathered themſelves together,

28 To [m] do whatſoever [n] thine hand, and thy counſell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt unto thy ſervants with all boldnes to ſpeake thy word,

30 So that thou ſtretch forth thine hand, that healing, and ſignes, and wonders may be done by the Name of thine holy Sonne Jeſus.

31 [11] And when as they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the holy Ghoſt, and they ſpake the word of God boldly.

32 [12] And the multitude of them that beleeved, were of [o] one heart, and of one ſoule: neither any of them ſaid, that any thing of that which he poſſeſſed, was his owne, but they had all things * common.

33 And with great power gave the Apoſtles witnes of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 [13] Neither was there any among them, that lacked: for as many as were poſſeſſours of lands, or houſes, ſold them, and brought the price of the things that were ſold,

35 And laid it downe at the Apoſtles feet, and it was diſtributed unto every man, according as he had need.

36 Alſo Joſes which was called of the Apoſtles, Barnabas, (that is by interpretation the ſonne of conſolation) being a Levite, *and* of the countrey of Cyprus,

37 Whereas he had land, ſold it, and brought the money, and laid it down at the Apoſtles feet.

CHAP. V.

1 Ananias, for his deceite in keeping backe part of the price. 5 falleth downe dead, 10 and likewiſe Sapphira his wife. 12 Through divers the Apoſtles miracles, 14 The faith is increaſed. 18 The Apoſtles that were impriſoned, are delivered by an Angel, 26 and being before the Synode of the Prieſts. 36 through Gamaliels counſell they are kept alive, 40 and beaten: 41 they glorifie God.

BUT [1] a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

---

[e] *By what authoritie.*

[3] The woolves which ſucceede true Paſtours, pleade their owne cauſe & not Gods, neither the Churches.

[4] He is indeed a true ſhepheard, that teacheth his ſheepe to hang upon Chriſt onely, as upon one that is not dead, but hath conquered death, and hath all rule in his owne hands.

* *Pſal.* 118.22. *Eſa.*28.16. *Matth.*21.42. *Marke* 12.10. *Luke* 20.17. *Rom.*9.33. 1 *Pet.*2.7.

[f] *Of God.*

[g] *There is no other man, or no other power and authoritie whatſoever: which kinde of ſpeach being uſuall among the Iewes, roſe upon this, that when we are in danger, we call upon them at whoſe hands we look for helpe.*

[h] *Any where: and thus ſetteth forth unto us the largeneſſe of Chriſts kingdome.*

[5] The good libertie and boldneſſe of the ſervants of God doeth yet thus much good, that ſuch as lay hid under a vizard of zeale, doe at length bewray thẽſelves to be indeede wicked men,

[i] *The word uſed here, is Idiot, which being ſpoken in compariſon had to a Magiſtrate, betokeneth a private man: but when we ſpeak of ſciences & ſtudies, it ſignifieth one that is unlearned: and in account of honour and eſtimation, it importeth one of baſe degree and no eſtimation.*

[k] *Layd their heads together.*

[6] He that flattereth himſelfe in ignorance, commeth at length to doe open wickedneſſe, and that againſt his owne conſcience.

[7] We muſt ſo obey men to whom we are ſubject, that eſpecially and before all things we obey God.

[8] So farre off are the wicked from doing what they liſt that contrariwiſe God uſeth even that to the ſetting forth of his glory, which he giveth them leave to doe.

[9] The Apoſtles communicate their troubles with the Congregation.

[10] We ought ne
ther to be afra
of the threatnin
of our enemie
neither yet fo
liſhly contemn
their rage & ma
neſſe againſt u
but we have to
againſt their for
and malice,
earneſt thinkin
upon the pow
and good will
God (both whic
we doe manifeſt
behold in Chriſ
and ſo flee to th
aide and ſucco
of our Father.

* *Pſal.* 2.1.

[l] *Although the pe
ple of Iſrael was b
one people, yet t
plurall number
here uſed, not
much for the twel
tribes, every one
which made a peopl
as for the great mu
titude of them,
though many natio
had aſſembled them
ſelves together,
Iudges* 5.14.

[m] *The wicked ex
cute Gods counſell
though they think
thing of it, but th
are not therefore
without fault.*

[n] *Thou hadſt deter
mined of thine abſ
lute authoritie a
power.*

[11] God witneſſet
to his Church b
a viſible ſigne
it is he that wi
eſtabliſh it, b
ſhaking the pow
ers both of heave
and earth.

[12] An example o
the true Church
wherein there is
content as well
doctrine as in cha
ritie one towar
another: And th
Paſtours deliver
true doctrine bo
ſincerely, and co
ſtantly.

[o] *They agreed bo
in counſell, will, a
purpoſes.*

* *Chap.* 2.44.

[13] True chariti
helpeth the nece
ſitie of the poor
with his owne
loſſe: but ſo th
all things be don
well and orderly.

[1] Luke ſhewe
by contrary exa
ples, how grea
ſinne hypocriſi
is, eſpecially in them which under a falſe pretence and cloake of zeale would ſeeme to thi
and be chiefe in the Church.

2 And [a] kept away *part* of the price, his wife alſo being of counſell, and brought a certain part, and laid it down at the Apoſtles feet.

[a] Craftily took away.

3 Then ſaid Peter, Ananias, why hath Satan [b] filled thine heart, that thou ſhouldeſt [c] lie unto the holy Ghoſt, and keep away *part* of the price of this poſſeſſion?

[b] Fully poſſeſſed.

[c] For when they had appointed that farm or poſſeſſion for the Church, they ſtuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he ſaith afterward that they tempted God.

4 Whiles it remained, appertained it not unto thee? and after it was ſold, was it not in thine own power? how is it that thou haſt [d] conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

[d] Hereby is declared an adviſed and purpoſed deceit, and the fault in the man in admitting the devils ſuggeſtions.

5 Now when Ananias heard theſe words, he fell down, and gave up the ghoſt. Then great fear came on all them that heard theſe things.

6 And the young men roſe up, and took him up, and carried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſaid unto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, Why have ye agreed together to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thine huſband, *are* at the [f] doore, and ſhall carry thee out.

[e] Look how oft men do things with an evill conſcience, ſo oft they pronounce ſentence againſt themſelves, and as much as in them lieth, provoke God to anger, as of ſet purpoſe, minding to try whether he be juſt and almighty or no.

[f] Are at hand.

10 Then ſhe fell down ſtraightway at his feet, and yeelded up the ghoſt: and the young men came in, and found her dead, and carried her out, and buried her by her huſband.

11 2 And great fear came on all the church, & on as many as heard theſe things.

2 The Lord by his marvelous vertue brideleth ſome, that they may not hurt the Church: otherſome he keepeth in his awe and fear: and otherſome he allureth unto him.

12 Thus by the hands of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durſt no man joyn himſelf to them: neverthelеſſe, the people [g] magnifyed them.

[g] Highly praiſed them.

14 Alſo the number of them that beleeved in the Lord, both of men and women, grew more and more)

15 Inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, who were all healed.

17 ¶ 3 Then the chief Prieſt roſe up, and all they that were with him (which was the [h] ſect of the Sadduces) and were full of indignation,

3 The more that the Church increaſeth, the more increaſeth the rage of Satan, & therefore they proceed from threatnings to priſoning.

[h] The word which is uſed here, is hereſie, which ſignifieth a choice, and ſo is taken for a right form of learning, or faction, or ſtudie, and courſe of life, which the Latines call, a ſect, at the firſt this word was indifferently uſed, but at length it came to be taken onely in evil part, whereupon came the name of Heretike, which is taken for one that goeth aſtray from ſound and wholeſome doctrine, after ſuch ſort, that he ſetteth light by the judgement of God & his Church, and continueth in his opinion, and breaketh the peace of the Church.

18 And laid hands on the Apoſtles, and put them in the common priſon.

19 4 But the Angel of the Lord, by night opened the priſon doores, and brought them forth, and ſaid,

4 Angels are made ſervants of the ſervants of God.

20 5 Go your way, and ſtand in the Temple, and ſpeak to the people all the [i] words of this life.

5 God doth therefore deliver this, that they may more ſtoutly provoke his enemies.

[i] Words, whereby the way unto life is ſhewed.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chief Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the Priſon, to cauſe them to be brought.

6 God mocketh his enemies attempts from above.

22 But when the officers came and found them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before the doores: but when we had opened, we found no man within.

24 Then when the *chief* Prieſt, and the captain of the Temple, and the high Prieſts heard theſe things, they doubted of them whereunto this would grow.

25 7 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

7 The more openly that Chriſts vertue ſheweth it ſelf, the more increaſeth the madneſſe of his enemies, which conſpire againſt him.

26 8 Then went the captain with the officers, and brought them without violence (for they feared the people, leſt they ſhould have been ſtoned.)

8 Tyrants which fear not God, are conſtrained to fear his ſervants,

27 And when they had brought them, they ſet them before the Councill, and the chief Prieſt asked them,

28 9 Saying, Did not we ſtraightly command you, that ye ſhould not teach in this Name? and behold, you have filled Jeruſalem with your doctrine, and ye would [k] bring this mans blood upon us.

9 It is the propertie of tyrants to ſet out their owne commandments as right and reaſon, be they never ſo wicked.

[k] Make us guilty of murdering that man, whom yet they wil not vouchſafe to name.

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

10 We ought to obey no man, but ſo farre forth as obeying him we may obey God.

30 11 The * God of our fathers hath raiſed up Jeſus, whom ye ſlew, & hanged on a tree

11 Chriſt is appointed & in deed declared Prince & preſerver of his Church in deſpight of his enemies.

* Chap. 3. 13.

31 Him hath God lift up with his right hand, *to be* a Prince and a Saviour, to give repentance to Iſrael, and forgivenes of ſins.

32 12 And we are his witneſſes concerning theſe things which we ſay: yea, and the holy Ghoſt, whom God hath given to them that obey him.

12 It is not ſufficient for us, that there is a right end, but we muſt alſo according to our vocation go on forward till we come unto it.

33 Now when they heard it, they [l] braſt for anger, and conſulted to ſlay them.

[l] This betokeneth that they were in a moſt vehement rage, and marvellouſly diſquieted in minde, for it is a borrowed kinde of ſpeech taken from them which are harſhly cut in ſunder with a ſaw.

34 13 Then ſtood there up in the Councill a certain Phariſee named Gamaliel, a Doctour of the Law, honoured of all the people, and commanded to put the Apoſtles forth a little ſpace,

13 Chriſt findeth defenders of his cauſe, even in the very rout of his enemies, ſo oft as he thinketh it needfull.

35 And ſaid unto them, Men of Iſrael,

take heed to your ſelves, what ye intend to doe touching theſe men:

36 [14] For before theſe times, roſe up Theudas [m] boaſting himſelf, to whom reſorted a number of men, about a foure hundreth, who was ſlain: and they all which obeyed him were ſcattered, and brought to nought.

14 In matters of religion we muſt take good heed, that we attempt nothing under a colour of zeal, beſide our vocation.

m To be of ſome fame.

37 After this man, roſe up Judas of Galilee, in the dayes of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him were ſcattered abroad.

38 And now I ſay unto you, [n] Refrain your ſelves from theſe men, and let them alone: for if this counſell, or this work be of [o] men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leſt ye be found even fighters againſt God.

n He diſſwadeth his fellowes from murdering the Apoſtles, neither doth he think it good to referre the matter to the Romane Magiſtrate: for the Iewes could abide nothing worſe, then to have the tyrannie of the Romanes confirmed.

o If it be counterfeit and deviſed.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Jeſus, and let them go.

41 [15] So they departed from the Councill, rejoycing, that they were counted worthy to ſuffer rebuke for his Name.

42 And daily in the [p] Temple, and from houſe to houſe they ceaſed not to teach, and preach Jeſus Chriſt.

15 The Apoſtles accuſtomed to ſuffer and bear words, are at length inured to bear ſtripes, but yet ſo, that by that means they become ſtronger.

p Both publikly and privately.

CHAP. VI.

2 The Apoſtles 3 appoint the office of Deaconſhip 5 to ſeven choſen men: 8 Of whom Stephen, full of faith, is one: 12 He is taken, 13 and accuſed as a tranſgreſſour of Moſes Law.

AND [1] in thoſe dayes, as the number of the diſciples grew, there aroſe a murmuring of the [a] Grecians toward the Hebrewes, becauſe their widowes were neglected in the [b] dayly miniſtring.

1 When Satan hath aſſailed ẏ Church without, and that to ſmall purpoſe, & in vain, he aſſaileth it within, with civill diſſenſion and ſtrife betwixt themſelves: But ẏ Apoſtles take occaſion thereby to ſet order in the Church.

a Of their parts, which of Grecians became religious Iewes.

b In the beſtowing of almes according to their neceſſitie.

2 [2] Then the twelve called the multitude of the diſciples together, and ſaid, It is not [c] meet that we ſhould leave the word of God to ſerve the [d] tables.

2 The office of preaching the word, and diſpenſing the goods of the Church, are different one from another, and not raſhly to be ioyned together, as the Apoſtles doe here inſtitute: And the Apoſtles doe not chuſe ſo much as the Deacons without the conſent of the Church.

c It is ſuch a matter, as we may in no wiſe accept of it.

d Banquets: though by the name of tables, other offices are alſo meant, which are annexed to it, ſuch as pertain to the care of the poore.

3 [3] Wherefore brethren, look ye out among you ſeven men of honeſt report, and full of the holy Ghoſt, and of wiſdome, which we may appoint to this buſineſſe.

4 And we will give our ſelves continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steven a man full of faith and of the holy Ghoſt, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proſelite of Antiochia,

6 [4] Which they ſet before the Apoſtles: and they prayed, and [e] laid their hands on them.

e This ceremonie o laying on of hand came from the Iew who uſed this orde both in publick af faires, and offering o ſacrifices, and alſo i private prayers an bleſſings, as appear eth Gen. 28. and th Church obſerved th ceremonie, 1 Tim.5 22. Act. 8. 17. bu here is no mentio made either o creame, or ſhaving or raſing, or cropſin &c.

7 [5] And the word of God increaſed, and the number of the diſciples was multiplyed in Jeruſalem greatly, and a great company of the Prieſts were obedient to the [f] faith.

5 An happie end o temptation.

f This is the figur Metonymia, meaning by faith, the doctrine of the Goſp which ingendre faith.

8 ¶ [6] Now Steven full of faith and [g] power, did great wonders aud miracles among the people.

6 God exerciſet his Church firſ with evil words & ſlanders, then wit impriſonments, afterward with ſcourgings, and b theſe meanes prepareth it in ſuc ſort, that at lengt he cauſeth it to encounter with Sata and the world, even to bloodſhe and death, and tha with good ſucce

g Excellent and ſingular good gifts.

9 [7] Then there aroſe certain of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steven.

7 Schooles and Univerſities were o old time addicte to falſe Paſtours and were the inſtruments of Sata to blow abroad & defend falſe doctrines.

h Of the company & Colledge, as it were

10 [8] But they were not able to reſiſt the wiſdome, and the Spirit by the which he ſpake.

8 Falſe teachers becauſe they wi not be overcome flee from diſputations to manife and open ſlandering and falſe accuſations,

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and God.

12 [9] Thus they moved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill,

13 [10] And ſet forth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the Law.

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances, which Moſes gave us.

15 And all that ſate in the Councill, looked ſtedfaſtly on him, they [i] ſaw his face as *it had been* the face of an Angel.

9 The firſt bloody perſecution of th Church of Chriſt, begun and ſprang from a Councill of Prieſts, by the ſuggeſtion of th Univerſitie doctours. 10 An example of cavillers, or falſe accuſers, which gathe falſe concluſions of things that are well uttered and ſpoken. *i Hereby it appeareth tha Steven had an excellent and goodly countenance, having a quiet and ſetled minde, a good conſcienc and ſure perſwaſion that his cauſe was juſt: For ſeeing he was to ſpeak before the people, Go beautifyed his countenance, to the end that with the very beholding of him, the Iewes mindes migh be pierced and amaſed.*

CHAP. VII.

1 Steven pleading his cauſe, ſheweth that God choſe the Fathers, 20 before Moſes was born, 47 and before the Temple was built, 44 And that all outward ceremonies were ordained according to the heavenly pattern. 54 The Iewes gnaſhing their Teeth, 59 ſtone him.

THen [1] ſaid the chief Prieſt, Are theſe things ſo?

1 Steven is admitted to plead hi cauſe, but to thi end and purpoſe that under a clok and colour of Law he might be condemned.

2 [2] And he ſaid, Ye men, brethren, and Fathers, hearken. * That God of [a] glory appeared unto our Father Abraham, while he was in [b] Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, Come out of thy countrey, and from thy kinred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,

2 Steven witneſſeth unto th Iewes, that he acknowledgeth th true Fathers, an the onely true God: and ſheweth moreover ẏ the are more ancien then the Templ with all that ſe vice appointed b the Law, & therefore they ought t lay another foundation of true religion, that is to ſa the free covena that God mad with the Fathers.

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3 In chuſing of Deacons (much more of Miniſters) there muſt be examination both of their learning and manners of life. * *Chap.* 21. 8. 4 The ancient Church did with laying on of hands, as it were conſecrate to the Lord, ſuch as were lawfully elected.

* *Gen. 12. 7.* *a That mighty God full of glory and maieſtie.* *b When he ſaith afterwar verſ. 4. That Abraham came out of Caldea, it is evident that Meſopotamia contained Ca which was neare unto it, and bordering upon it, and ſo writeth Plin. book 6. chap. 27.*

5 And he gave him none inheritance in it, no, not the [c] breadth of a foot: yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no childe.

6 But God ſpake thus, that his * ſeed ſhould be a ſojourner in a ſtrange land: and that they ſhould keep it in bondage, and entreat it evill [e] foure hundreth yeares.

7 But the nation to whom they ſhall be in bondage, will I judge, ſaith God: and after that, they ſhall come forth and ſerve me in this place.

8 * He gave him alſo the Covenant of Circumciſion: and ſo *Abraham* begat * Iſaac, and circumciſed him the eighth day: and Iſaac *begat* * Jacob, and Jacob the twelue * Patriarks.

9 [3] And the Patriarks mooved with envie, ſold * Joſeph into Egypt: but God was [f] with him,

10 And delivered him out of all his afflictions, and * gave him [g] favour and wiſedome in the ſight of Pharaoh king of Egypt, who made him governour over Egypt, and *over* his whole houſe.

11 ¶ Then came there a famine over all the land of Egypt and Chanaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Jacob heard that there was corn in Egypt, he ſent our fathers firſt:

13 * And at the ſecond time, Joſeph was known of his brethren, and Joſephs kinred was made known unto Pharaoh.

14 Then ſent Joſeph, and cauſed his father to be brought, and all his kinred, even threeſcore and fifteen ſouls.

15 So * Jacob went down into Egypt, and he * died, and our fathers,

16 And were [h] removed into Sychem, and were put in the ſepulchre, that Abraham had bought * for money of the ſonnes of Emor, *father* of Sychem.

17 But when the time of the promiſe drew neere, which God had ſworn to Abraham, the people * grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kinred, and evill intreated our fathers, and made them to caſt out their young children, that they ſhould not remain alive.

20 * The ſame time was Moſes born, & was [k] acceptable unto God, which was nouriſhed up in his fathers houſe three months.

21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for her own ſonne.

22 And Moſes was learned in all the wiſdome of the Egyptians, and was mighty in words and in deeds.

[c] *Not ſo much groũd as to ſet his foot upon.*

[d] *The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſteritie enjoyed it a great while after his death: and this is the figure Synecdoche.*

* *Gen.* 15. 13.

[e] *There are reckoned foure hundreth yeares from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundreth and thirtie yeares which are ſpoken of by Paul, Gal.* 3. 17. *from the time that Abraham and his father departed together out of Vr of the Caldeans.*

* *Gen.* 17. 9.
* *Gen.* 21. 3.
* *Gen.* 25. 24.
* *Gen.* 29. 33. *and* 30. 5. *and* 35. 23.

[3] Steven reckoneth up diligently the horrible miſchiefs of ſome of the Fathers, to teach the Jewes ỹ they ought not raſhly to reſt in the authoritie or examples of the Fathers.

* *Gen.* 37. 28.

[f] *By this kinde of ſpeech, is meant the peculiar favour that God ſheweth men: for he ſeemeth to be away from them, whom he helpeth not: and on the other ſide, he is with them whom he delivereth out of whatſoever great troubles.*

* *Gen.* 41. 37.

[g] *Gave him favour in Pharaohs ſight for his wiſdome.*

* *Gen.* 42. 1.
* *Gen.* 45. 4.
* *Gen.* 46. 5.
* *Gen.* 49. 33.

[h] *The Patriarks, the ſonnes of Iacob, though there be mention made of no more then Ioſeph, Ioſh.* 24. 32.

* *Gen.* 23 16.
* *Exod.* 1. 7.

[i] *He deviſeth a ſubtill invention againſt our ſtock, in that he commanded all the males to be caſt out.*

* *Exod.* 2. 2.

[k] *That childe was born through Gods mercifull goodneſſe and favour, to be of a goodly and faire countenance.*

23 Now when he was full fourty yeare old, it came into his heart to viſit his brethren, the children of Iſrael.

24 * And when he ſaw one *of them* ſuffer wrong, he defended him, and avenged his quarell that had the harme done to him, and ſmote the Egyptain.

25 For he ſuppoſed his brethren would have underſtood, that God by his hand ſhould give them deliverance: but they underſtood it not.

26 * And the next day, he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a Prince, and a Judge over us?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Midian, where he begat two ſonnes.

30 And when fourty yeares were expired, there appeared to him in the * wilderneſſe of mount Sina, an [l] Angel of the Lord in a flame of fire, in a buſh.

31 And when Moſes ſaw it, he wondred at the ſight: and as he drew neere to conſider it, the voice of the Lord came unto him, *ſaying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, Put off thy ſhooes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people, which is in Egypt, and I have heard their groning, and am come down to deliver them: and now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a Prince and a Judge? the ſame God ſent for a Prince, and a deliverer by the [m] hand of the Angel, which appeared to him in the buſh.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red ſea, and in the wilderneſſe * forty yeares.

37 [4] This is that Moſes, which ſaid unto the children of Iſrael, * A Prophet ſhall the Lord your God raiſe up unto you, *even* of your brethren, like unto me: him ſhall ye heare.

38 * This is he that was in the Congregation, in the wilderneſſe with the Angel, which ſpake to him in mount Sina, and with our Fathers, who received the lively Oracles to give unto us.

* *Exod.* 2. 11.
* *Exod.* 2. 13.
* *Exod.* 3. 2.

[l] *Now he calleth the Sonne of God an Angel, for he is the Angel of great counſell, and therefore ſtraitwayes after he ſheweth him, ſaying to Moſes, I am the God of thy Fathers, &c.*

[m] *By the power.*

* *Exod.* 7. 8, 9, 10, 11, 14. *Chapters.*
* *Exod.* 16. 1.

[4] He acknowledgeth Moſes for the Lawgiver, but ſo, that he proveth by his own witneſſe, that the law had reſpect to a more perfect thing, that is to ſay, to ỹ propheticall office which tended to Chriſt, the head of all Prophets.

* *Deut.* 18. 15. *Chap.* 3. 22.
* *Exod.* 19. 2.

39 To whom our Fathers would not obey, but refuſed, and in their hearts turned back again into Egypt:

40 Saying unto Aaron, *Make us gods that may goe before us: for we know not what is become of this Moſes that brought us out of the land of Egypt.

41 And they made a [n] calf in thoſe daies, and offered ſacrifice unto the idole, and rejoyced in the works of their own hands.

42 Then God turned himſelf away, and [o] gave them up to ſerve the [p] hoſte of heaven, as it is written in the book of the Prophets, *O houſe of Iſrael, have ye offered to me ſlain beaſts and ſacrifices by the ſpace of fourty yeares in the wilderneſſe?

43 And ye [q] took up the Tabernacle of Moloch, and the ſtarre of your God Remphan, figures, which ye made to worſhip them: therefore I will carie you away beyond Babylon.

44 [5] Our fathers had the Tabernacle of [r] witneſſe, in the wilderneſſe, as he had appointed, ſpeaking unto *Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 *Which *Tabernacle* alſo our Fathers [ſ] received, and brought in with Jeſus into the [t] poſſeſſion of the Gentiles, which God drave out [v] before our Fathers, unto the dayes of David:

46 *Who found favour before God, and deſired that he might find a Tabernacle for the God of Jacob.

47 *[6] But Solomon built him an houſe.

48 Howbeit the moſt High *dwelleth not in Temples made with hands, as ſaith the Prophet,

49 *Heaven *is* my throne, and earth *is* my footſtoole: what houſe will ye build for me, ſaith the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hand made all theſe things?

51 *[7] Ye ſtiffenecked and of [x] uncircumciſed hearts and eares, ye have alwayes reſiſted the holy Ghoſt: as your Fathers *did*, ſo *doe* you.

52 Which of the Prophets have not your fathers perſecuted? and they have ſlain them, which ſhewed before of the coming of that Juſt, of whom ye are now the betrayers and murtherers.

53 *Which have received the law by the [y] ordinance of Angels, and have not kept it.

54 [8] But when they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with *their* teeth.

55 [9] But he being full of the holy Ghoſt, looked ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus [z] ſtanding at the right hand of God,

56 And ſaid, Behold, I ſee the heavens open, and the Sonne of man ſtanding at the right hand of God.

57 [10] Then they gave a ſhout with a loud voice and ſtopped their eares, and [a] ranne upon him violently all at once,

58 And caſt him out of the city, & ſtoned him: and the [b] witneſſes laid down their clothes at a youngs mans feet, named Saul.

59 And they ſtoned Stephen, who called on *God*, and ſaid, Lord Jeſus, receive my ſpirit.

60 [11] And he kneeled down, and cryed with a loud voice, Lord, [c] lay not this ſinne to their charge. And when he had thus ſpoken he [d] ſlept.

CHAP. VIII.

2 The godly make lamentation for Steven. 3 Saul maketh havoke of the Church. 5 Philip preacheth Chriſt at Samaria. 9 Simon Magus 18 his covetouſneſſe reprooved. 26 Philip 27 cometh to the Ethiopian Eunuch, 38 and baptizeth him.

And[1] Saul conſented to his death, and at that time, there was a great perſecution againſt the Church which was at Jeruſalem, and they were all ſcattered abroad thorow the regions of Judea and of Samaria, except the Apoſtles.

2 [2] Then *certain* men fearing God, [a] caried Steven amongſt them *to be buried*, and made great lamentation for him.

3 [3] But Saul made havock of the Church, and entred into every houſe, and drew out both men and women, and put them into priſon.

4 Therefore they that were ſcattered abroad, went to and fro preaching the word.

5 ¶[4] Then came Philip into the city of Samaria, and preached Chriſt unto them.

6 And the people gave heed unto thoſe things which Philip ſpake, with one accord, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits crying with a loud voice, came out of many that were poſſeſſed *of them*: and many taken with palſies, and that halted, were healed.

8 And there was great joy in that city.

9 [5] And there was before in the city a certain man called Simon, which uſed [b] witchcraft, and [c] bewitched the people of Samaria, ſaying, that he himſelf was ſome great man.

10 To whom they gave heed from the leaſt to the greateſt, ſaying, This man is that great power of God.

11 And they gave heed unto him, becauſe that of long time he had bewitched them with ſorceries.

12 But aſſoon as they beleeved Philip, which

*Exod. 32. 1.

[n] *This was the ſuperſtition of the Egyptians idolatrie: for they worſhipped Apis a ſtrange and marvellous calf, and made goodly images of kine, Herod. lib. 2.*

[o] *Being deſtitute and void of his ſpirit, he gave them up to Satan, and wicked luſts, to worſhip ſtarres.*

[p] *By the hoſt of heaven here, he meaneth not the Angels, but the Moon, and Sunne and other Starres, Deut. 17.3.*

*Amos 5. 25.

[q] *You took it upon your ſhoulders, and carried it.*

5 Moſes indeed erected a Tabernacle, but that was to call them back to that form which he had ſeen in the mountain.

[r] *That is of the covenant.*

*Exod. 25.40. Hebr. 8.5.

*Ioſh. 3. 14.

[ſ] *Delivered from hand to hand.*

[t] *By the figure Metonymia, for the countreys which the Gentiles poſſeſſed.*

[v] *God drave them out, that they ſhould yeeld up the poſſeſſion of thoſe countreys to our Fathers, when they entred into the land.*

*2 Sam. 7.2. Pſal. 132. 5.

*1 Chron. 17. 12. 1 Kings 6. 2.

6 Salomon built a Temple, according to Gods commandement, but not with any ſuch condition, that the Majeſtie of God ſhould be incloſed therein.

*Chap. 17. 24.

*Eſai. 66. 1.

*Ier. 9. 26. Ezek. 44. 9.

7 Steven moved with the zeale of God, at length judgeth his own judges.

[x] *They are of uncircumciſed hearts, which lie drowned ſtill in the ſinnes of nature, and ſtick faſt in them: for otherwiſe all the Iewes were circumciſed as touching the fleſh, and therefore there were two kindes of circumciſion, Rom. 2. 28.*

*Exod. 19. 16. Gal. 3. 19.

[y] *By the miniſterie of Angels.*

8 The more Satan is preſſed, the more he burſteth out into an open rage.

9 The neerer that the Martyrs approch to death, the neerer they beholding Chriſt do riſe up even into heaven.

[z] *Ready to confirme him in the confeſſion of the truth, and to receive him to him.*

10 The zeale o hypocrites and ſuperſtitious people breaketh out a length into mo open madneſſe.

[a] *This was done in rage and furie, for a that time the Iewe could put no man t death by law, as the confeſſed before Pilate, ſaying, that i was not lawfull fo them to put any ma to death, and therefore it is reported by Ioſeph. lib. 20. that Ananus a Saduce ſlew Iames the brother of the Lord, and for ſo doing, was accuſed before Albinus the preſident of the countrey.* [b] *It was appointed by the Law, that the witneſſes ſhould caſt the firſt ſtone, Deut. 17.7.*

11 Faith and charitie never forſake the true ſervants of God, even to the laſt breath.

[c] *The word which he uſeth here, noteth out ſuch a kinde of imputing or laying to ones charge, as remaineth firme and ſteady for ever, never to be remitted.* [d] *Looke 1 Theſſ. 4. 13.*

1 Chriſt uſeth the rage of his enemies to the ſpreading forth and enlarging of his kingdome.

2 The godly mourn for Steven after his death, and bury him, ſhewing therein an example of ſingular faith & charitie: but no man prayeth to him.

[a] *Amongſt all the duties of charity which the godly uſe, there is no mention made of ſhrining up of relicks.*

3 The diſperſion or ſcattering abroad of the faithfull, is the joyning together of Churches.

4 Philip who was before a Deacon in Jeruſalem, is made of God extraordinarily an Evangeliſt.

5 Chriſt overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the ſight of them whom he deceived and bewitched.

[b] *The word which is uſed in this place was at the firſt taken in good part, and is borrowed out of the Perſians language, who call their wiſe men by that name, but afterward it was taken in evill part.*

[c] *He had ſo allured the Samaritans with his witchcrafts, that as blinde and madbrained they were wholly addicted to him.*

which preached the things that concerned the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelf beleeved alſo, and was baptized, and continued with Philip, and wondred when he ſaw the ſignes and great miracles which were done.

14 ¶ [7] Now when the Apoſtles, which were at Jeruſalem, heard ſay, that Samaria had received the word of God, they ſent unto them Peter and John.

15 Which when they were come down, prayed for them, that they might receive the [d] holy Ghoſt.

16 (For as yet he was fallen down on none of them, but they were baptized onely in the name of the Lord Jeſus.)

17 Then laid they their hands on them, and they received the holy Ghoſt.

18 [8] And when Simon ſaw, that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay the hands, he may receive the holy Ghoſt.

20 [9] Then ſaid Peter unto him, thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money.

21 Thou haſt neither part nor fellowſhip in this [e] buſineſſe: for thine heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſſe, and pray God, that if it be poſſible, the thought of thine heart may be forgiven thee.

23 For I ſee that thou art in the [g] gal of bitterneſſe, and in the [h] bond of iniquitie.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 ¶ So they, when they had teſtifyed and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many townes of the Samaritanes.

26 [11] Then the Angel of the Lord ſpake unto Philip, ſaying, ariſe, and go toward the South unto the way that goeth down from Jeruſalem unto Gaza, which is waſte.

27 And he aroſe and went on: and behold, a certain Eunuch of Ethiopia, Candaces the Queen of the Ethiopians [i] chief Governour, who had the rule of all her treaſure, and came to Jeruſalem to worſhip.

28 And as he returned ſitting in his chariot, he read Eſaias the Prophet.

29 Then the Spirit ſaid unto Philip, Go neare and joyn thy ſelf to yonder chariot.

30 And Philip ran thither, and heard him reade the Prophet Eſaias, and ſaid, But underſtandeſt thou what thou readeſt?

31 And he ſaid, how can I, except I had [k] a guide? and he deſired Philip, that he would come up and ſit with him.

32 [12] Now the place of the Scripture which he read, was this, * he was led as a ſheep to the ſlaughter, and like a lambe dumbe before his ſhearer, ſo opened he not his mouth.

33 In his [l] humility his judgement hath been exalted: but who ſhall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame Scripture, and preached unto him Jeſus.

36 And as they went on their way, they came unto a certain water, and the Eunuch ſaid, See, here *is* water: what doth let me to be baptized?

37 [13] And Philip ſaid unto him, If thou beleeveſt with all thine heart, thou mayeſt. Then he anſwered, and ſaid, [n] I beleeve that that Jeſus Chriſt is that Son of God.

38 Then he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the Eunuch, and he baptized him.

39 And aſſoon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more: ſo he went on his way rejoycing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities till he came to Ceſarea.

CHAP. IX.

2 Saul going toward Damaſcus, 4 is ſtricken down to the ground of the Lord. 10 Ananias is ſent. 18 To baptize him. 23 The laying wait of the Iewes. 25 He eſcapeth, being let down through the wall. 33 Peter cureth Æneas of the palſie, 36 and by him Tabitha being dead, 40 is reſtored to life.

AND [1] * Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound to Jeruſalem.

3 Now as he journeyed, it came to paſſe that as he was come neare to Damaſcus, * ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth and heard a voice, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is [c] hard for thee to kicke againſt pricks.

6 He *then* both trembling & aſtonied, ſaid, Lord, what wilt thou that I do? And the

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[6] The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it up again forthwith.

[7] Peter, not chief, but as an ambaſſadour ſent from the whole company of the Apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the Churches of Samaria, whoſe foundation had been laid afore by Philip.

[d] *Those excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governours of the Church.*

[8] Ambition and covetouſneſſe doe at length pluck the hypocrites out of their dennes.

[9] They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

[e] *In this doctrine which I preach.*

[f] *Is not upright in deed and without diſſembling.*

[10] We muſt hope well even of the vileſt ſinners, ſo long and ſo farre forth as we may.

[g] *He calleth the inward malice of the heart, and that venemous and deviliſh wickedneſſe wherewith the Magician was wholy repleniſhed, the gall of bitterneſſe: and he is ſaid to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.*

[h] *Intangled in the bonds of iniquitie.*

[11] Chriſt who calleth freely whom he liſteth, doth now uſe Philip who thought on no ſuch matter, to inſtruct and baptize the Eunuch at unawares, and by this meanes extendeth the limits of his kingdome even into Ethiopia.

[i] *A man of great wealth and authoritie with Candaces. Now this name Candaces is a common name to all the Queenes of Ethiopia.*

[k] *To ſhew me the way how to underſtand it.*

[12] Thoſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.

* *Eſa. 53. 7.*

[l] *The Hebrew text readeth it thus, out of a narrow ſtrait, and out of judgement was he taken: where by the narrow ſtrait, he meaneth the grave and the very bands of death, and by judgement, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Fathers wrath.*

[m] *How long his age ſhall laſt: for Chriſt having once riſen from the dead, dieth no more, Rom. 6.9.*

[13] Profeſſion of faith is requiſite in baptizing of them, which are at years and therefore it is evident that we are not then firſt ingraffed into Chriſt, when we are baptized, but being already ingraffed, are then confirmed.

[n] *The ſumme of the confeſſion, which is neceſſary for baptiſme.*

[1] Saul (who is alſo Paul) perſecuting Chriſt moſt cruelly who, did as it were flee before him, falleth into his hands, and is overcome: and with a ſingular example of the goodneſſe of God, inſtead of puniſhment which he juſtly deſerved for his cruelty, is not onely received to favour, but is alſo even by the mouth of God appointed an Apoſtle, and is confirmed by the miniſterie and witneſſe of Ananias.

* *Rom. 9. 3. Galat. 1. 13.*

[a] *This is a token that Sauls ſtomack boyled and caſt out great threatnings to murther the Diſciples.*

[b] *Any trade of life which a man taketh himſelf unto, the Iewes call a way.*

* *Chap. 22. 6. 1 Cor. 15. 8.*

[c] *This is a Proverbe which is ſpoken of them, that through their own ſtubbernneſſe hurt themſelves.*

Lord ſaid unto him, Ariſe & go into the city, & it ſhal be told thee what thou ſhalt do.

7 The men alſo which journeyed with him, [d] ſtood amazed, hearing *his* [e] voyce, but ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, *but* ſaw no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where he was three dayes without ſight, and neither ate nor drank.

10 And there was a certain diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am *here* Lord.

11 Then the Lord ſaid unto him, Ariſe, & go into the ſtreet which is called Strait, & ſeek in the houſe of Judas after one called Saul of [f] Tarſus: for behold he prayeth.

12 (And he ſaw in a viſion a man named Ananias coming in *to him*, and putting his hands on him, that he might receive his ſight.)

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jeruſalem.

14 Moreover heere he hath authoritie of the high Prieſts, to binde all that call on thy name.

15 Then the Lord ſaid unto him, Go thy way: for he is a [g] choſen veſſell unto me, to beare my name before the Gentiles, and Kings, and the children of Iſrael.

16 For I will [h] ſhew him, how many things he muſt ſuffer for my names ſake.

17 Then Ananias went his way, and entred into [i] that houſe, and put his hands on him, and ſaid, Brother Saul, the Lord hath ſent me (*even* Jeſus that appeared unto thee in the way as thou cameſt) that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as *it had been* ſcales, and ſuddenly he received ſight, and aroſe, and was baptized,

19 And received meat, and was ſtrengthned. So was Saul certain dayes with the diſciples which were at Damaſcus.

20 [2] And ſtraightway he preached Chriſt in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amazed, and ſaid, Is not this he, that made havock of them which called on this Name in Jeruſalem, and came hither for that intent, that he ſhould bring them bound unto the high Prieſts?

22 [3] But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, [k] confirming that this was that Chriſt.

23 [4] And after that many dayes were fulfilled, the Jewes took counſell together, to kill him.

[d] *Stood ſtill and could not go one ſtep forward, but abode amaſed as if they had been very ſtones.*

[e] *They heard Pauls voice: for afterward it is ſaid in flat terms that they heard not his voice that ſpake: as beneath chap. 22. 9. But other go about to ſet theſe places at one which ſeeme to be at a jarre, after this ſort, to wit, that they heard a ſound of a voice, but no perfect voice.*

[f] *Tarſus was a city of Cilicia neere unto Anchiala, which two cities Sardanapalus is ſaid to have built in one day.*

[g] *To beare my name in.*

[h] *I will ſhew him plainly.*

[i] *Into Iudas his houſe.*

[2] Paul beginneth ſtraightwayes to execute the office which was enjoyned him, never cõſulting with fleſh and blood.

[3] Paul ſtriveth not with his own authoritie alone, but with the teſtimonies of the Prophets.

[k] *By conferring places of the Scripture together, as cunning craftſmen do, when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.*

[4] Paul who was before a perſecuter, hath now perſecution laid before himſelf, but yet a farre off.

24 But their laying wait was known of Saul: now they * watched the gates day and night, that they might kill him.

25 [5] Then the diſciples took him by night, and put him through the wall, and let him down by a rope in a basket.

26 [6] And when Saul was come to Jeruſalem, he aſſayed to joyne himſelf with the diſciples: but they were all afraid of him, and beleeved not that he was a diſciple.

27 But Barnabas took him, and brought him to the Apoſtles, and declared to them, how he had ſeen the Lord in the way, and that he had ſpoken unto him, and how he had ſpoken boldly at Damaſcus in the name of Jeſus.

28 [7] And he was converſant [l] with them at Jeruſalem.

29 And ſpake boldly in the Name of the Lord Jeſus, and ſpake and diſputed againſt the [m] Grecians, but they went about to ſlay him.

30 [8] But when the brethren knew it, they brought him to Ceſarea, and ſent him forth to Tarſus.

31 [9] Then had the Churches reſt through all Judea, and Galile, and Samaria, and were [n] edified and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghoſt.

32 [10] And it came to paſſe, as Peter walked throughout all *quarters*, he came alſo to the Saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his couch eight yeares, and was ſick of the palſie.

34 Then ſaid Peter unto him, Æneas, Jeſus Chriſt maketh the whole: ariſe, and truſſe thy couch together. And he aroſe immediatly.

35 And all that dwelt at [o] Lydda and Saron, ſaw him, and turned to the Lord.

36 [11] There was alſo at Joppa a certain *woman*, a diſciple named Tabitha (which by interpretation is called Dorcas) ſhe was full of good works and almes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſick and died: and when they had waſhed her, they laid her in an upper chamber.

38 Now foraſmuch as Lydda was neere to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring that he would not delay to come unto them.

39 Then Peter aroſe and came with them: & when he was come, they brought him into the upper chamber, where all the widows ſtood by him weeping, and ſhewing the coates and garments which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him to

* 2 Cor. 11. 32.

[5] We are not fo bidden to avoid eſchew the da gers and conſpi cies that the en mies of God for us, ſo that ſwarve not fro our vocation.

[6] In ancient ti no man was raſh or lightly receiv into the number and amongſt t ſheep of Chri much leſſe to b Paſtour.

[7] The conſtant ſe vants of God m look for danger ter danger: God watcheth them.

[l] *With Peter Iames, for he ſa that he ſaw none the Apoſtles them, Gal. 1. 18,*

[m] *Look chap. 6.*

[8] The miniſters the word may change their pla by the advice counſell of ẏ co gregation and Church.

[9] The end of pe ſecutious is building of Church, ſo that will patiently wa for the Lord.

[n] *This is a borrowe kind of ſpeech, wh ſignifieth eſtabliſ ment and increaſe.*

[10] Peters Apoſtl ſhip is confirme by healing of th man that was ſic of the palſie.

[o] *Lydda, was a c ty of Paleſtina, a Saron a champi countrey, and a pla of good paſturage, b twixt Ceſarea, Pa leſtine and the mou tain Tabor, and th lake of Genezareth which extendeth ſelf in great leng beyond Ioppa.*

[11] Peter declaret evidently by ra ſing up a dead bo dy through th Name of Chriſ that he preache the glad tidings o life.

to the body, and ſaid, Tabitha, Ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſate up.

41 Then he gave her the hand, and lift her up, and called the Saints and widowes, and reſtored her alive.

42 And it was knowen throughout all Joppa, and many beleeved in the Lord.

43 And it came to paſſe that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 ſendeth for Peter: 11 Who alſo by a viſion, 15. 20 is taught not to deſpiſe the Gentiles: 34 He preacheth the Goſpel to Cornelius and his houſhold, 45 Who having received the holy Ghoſt, 47 are baptized.

FVrthermore [1] there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Jtalian *band*,

2 A [a] devout man, and one that feared God with [b] all his houſhold, which gave much almes to the people, and prayed God continually.

3 He ſaw in a viſion evidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying unto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c] What is it, Lord? and he ſaid unto him, Thy prayers and thine almes are [d] come up into [e] remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake unto Cornelius, was departed, he called two of his ſervants, and a ſouldier that feared God, one of them that waited on him,

8 And told them all things, and ſent them to Ioppa.

9 On the morow as they went on their journey, and drew neere unto the citie, Perer went up upon the houſe to pray, about the ſixt houre.

10 Then waxed he an hungred, and would have eaten: but while they made *ſome thing* readie, he fell into a [f] trance.

11 And he ſaw heaven opened, and a certaine veſſell come downe unto him, as *it had beene* a great ſheet, knit at the [g] foure corners, and was let downe to the earth.

12 Wherein were [h] all maner of [i] foure footed beaſts of the earth, and wild beaſts, and [k] creeping things, and fowles of the heaven.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14. [2] But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is polluted, or uncleane.

15 And the voyce *ſpake* unto him againe the ſecond time, The things that God hath purified, [l] pollute thou not.

16 This was ſo done thriſe: and the veſſell was drawen up againe into heaven.

17 ¶ Now while Peter doubted in himſelfe what this viſion which he had ſeen, meant, behold, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtood at the gate,

18 And called, and asked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee downe, and goe with them, and doubt nothing: for I have ſent them.

21 ¶ Then Peter went down to the men, which were ſent unto him from Cornelius, and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captain, a juſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heaven by an holy Angel, to ſend for thee into his houſe, and to heare thy words.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, and certain brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Ceſarea. Now Cornelius waited for them, and had called together his kinſemen, and ſpeciall friends.

25 [3] And it came to paſſe as Peter came in, that Cornelius met him, and fell down at his feet, and worſhipped him.

26 But Peter took him up, ſaying, Stand up: for even I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid unto them, Ye know that it is an unlawfull thing for a man that is a Iew, to company, or come unto one of an other nation: but God hath ſhewed me, that I ſhould not call any man polluted, or uncleane.

29 Therefore came I unto you without ſaying nay, when I was ſent for. I aske therefore, for what intent have ye ſent for me?

30 Then Cornelius ſaid, Foure dayes ago, about [m] this houre, I faſted, and at the ninth houre I praied in mine houſe, and behold, a man ſtood before me in bright clothing,

31 [4] And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 [5] Send therefore to Joppa, and call for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a Tanner by the ſea

[1] Peter conſecrateth the firſt fruits of the Gentiles to God by the meanes of two miracles.

[a] *So that he worſhipped one God, and was no idolater, neither could be void of faith in Chriſt, becauſe he was a devout man: but as yet he knew not that he was come.*

[b] *This is a great commendation to this man, that he laboured to have all his houſhold and familiar friends and acquaintance to be religious, and godly.*

[c] *What wilt thou with me Lord? for he ſeeketh himſelfe to heare.*

[d] *This is a borowed kinde of ſpeach, which the Hebrews uſe very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſavour of them goeth up into Gods noſtrels: ſo doe our prayers as a ſweete ſmelling ſacrifice which the Lord taketh great pleaſure in.*

[e] *That is, in ſo much that they will not ſuffer God, as it were, to forget thee: for ſo doeth the Scriptures uſe oftentimes to prattle with us as nurſes doe with little children, when they frame their tongues to ſpeake.*

[f] *For though Peter ſtand not amazed as one that is tong tyed, but talketh with God, and is inſtructed in his myſteries, yet his minde was farre otherwiſe then it was wont to be, but ſhortly returned to the olde bent.*

[g] *So that it ſeemed to be a foure ſquare ſheete.*

[h] *Here is this word (All) which is generall, plainely put for an indefinite and uncertaine, that is to ſay, for ſome of all ſorts, not for all of every ſort.*

[i] *That is, ſuch as were meet for mens uſe.*

[k] *What is meant by theſe creeping things, looke Levit 11.*

[2] Peter profiteth daily in the knowledg of the benefit of Chriſt, yea, after that he had received the holy Ghoſt.

[l] *Doe not thou hold them as uncleane.*

[3] Religious adoration or worſhip agreeth only to God: but civill worſhip is given to the Miniſters of the word, although not without danger.

[m] *He meaneth not the ſelfe ſame houre, but the like: that is about nine of the clock the other day, as it was then nine when he ſpake to Peter.*

[4] Cornelius faith ſheweth forth it ſelfe by prayer and charitie.

[5] As faith commeth by hearing, ſo is it nouriſhed and groweth up by the ſame.

ſea ſide) who when he commeth ſhall ſpeak unto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are we all heer preſent before God, to heare all things that are commanded thee of God. +

34 [6] Then Peter opened *his* mouth, and ſaid, Of a trueth I perceive, that [n]* God is no accepter of perſons.

35 But in every nation he that [o] feareth him, and worketh righteouſneſſe, is accepted with him.

36 Ye[p] know the word which God hath ſent to the children of Iſrael, preaching peace by Ieſus Chriſt which is Lord of all:

37 [7] *Even* the word which came through all Judea, * beginning in Galile, after the baptiſme which Iohn preached,

38 *To wit*, how God [q] anointed Jeſus of Nazareth with the holy Ghoſt, and with power: who went about doing good, and healing all that were oppreſſed of the devill: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jewes, and in Hieruſalem, whom they ſlew, hanging him on a tree:

40 Him God raiſed up the third day, and cauſed that he was ſhewed openly:

41 Not to all the people, but unto the witneſſes [r] choſen before of God, *even* to us which did eat and drink with him, after he aroſe from the dead.

42 And he commanded us to preach unto the people, and to teſtifie, that it is he that is ordeined of God a Judge of quick and dead.

43 To him alſo give all the * Prophets witneſſe, that through his Name all that beleeve in him, ſhall receive remiſſion of ſins.

44 [8] While Peter yet ſpake theſe words, the holy Ghoſt fell on all them that heard the word.

45 So they of the circumciſion which beleeved, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

46 For they heard them ſpeak with tongus, and magnifie God. Then anſwered Peter,

47 [9] Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certain dayes.

Chap. XI.

2 Peter being accuſed for going to the Gentiles, 5 defendeth himſelfe. 22 Barnabas is ſent to Antiochia, 26 Where the diſciples are called Chriſtians: 28 And there Agabus foretelleth a famine to come.

NOw [1] the Apoſtles and the brethren that were in Iudea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Hieruſalem, they of the circumciſion contended againſt him,

3 Saying, Thou wenteſt in to men uncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, ſaying,

5 I was in the citie of Joppa, praying, and in a trance I ſaw *this* viſion, A certaine veſſell comming down as *it had bene* a great ſheet, let down from heaven by the foure corners, and it came to me:

6 Toward the which when I had faſtened mine eyes, I conſidered, and ſaw four footed beaſts of the earth, and wilde beaſts, and creeping things, and fowls of the heaven.

7 Alſo I heard a voyce, ſaying unto me, Ariſe, Peter: ſlay and eate.

8 And I ſaid, God forbid, Lord: for nothing polluted or uncleane hath at any time entred into my mouth.

9 But the voyce anſwered me the ſecond time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up againe into heaven.

11 Then behold, immediatly there were three men already come into the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit ſaid unto me, that I ſhould go with them, without doubting: moreover, theſe ſix brethren came with me: and we entred into the mans houſe.

13 And he ſhewed us how he had ſeene an Angel in his houſe, which ſtood and ſaid to him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter.

14 He ſhall ſpeak words unto thee, whereby both thou and all thine houſe ſhall be ſaved.

15 And as I beganne to ſpeak, the holy Ghoſt fell on them, * even as upon us at the beginning.

16 Then I remembred the word of the Lord, how he ſaid. * Iohn baptized with water, but ye ſhall be baptized with the holy Ghoſt.

17 Foraſmuch then as God gave them a like gift, as *he did* unto us, when we beleeved in the Lord Jeſus Chriſt, who was I, that I could let God?

18 [2] When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ [3] And they which were * ſcattered abroad, becauſe of the affliction that aroſe about Steven, went thoughout till they came unto Phenice, and Cyprus, and [a] Antiochia, preaching the word to no man, but unto the Jewes onely.

20 [4] Now

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6 Diſtinction of nations is taken away by the comming of Chriſt: And it is evidently ſeene, by faith and righteouſnes, who is agreeable to him, or whom he accepteth.

[n] *That God iudgeth not after the outward appearance*

* *Deut.* 10. 17. 2 *Chron.* 19.7 *Iob* 34.19. *Rom.* 2. 11. *Galat.* 2.6. *Ephes.* 6.9. *Coloſſ.* 3.25. 1 *Pet.* 1.17.

[o] *By the feare of God the Hebrewes underſtand the whole ſervice of God, whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Chriſts time: and therefore they deale fooliſhly which build preparative works and free will, upon this place.*

[p] *God gave the Iſraelites to underſtand, that whoſoever liveth godly, is acceptable to God, of what nation ſoever he be, for he preached peace to men through Ieſus Chriſt, who is Lord not of one nation onely, that is, of the Iewes, but of all.*

7 The ſumme of the Goſpel (which ſhalbe made maniſeſt at the latter day, when Chriſt himſelfe ſhall ſit as Iudge both of the quicke and dead) is this, that Chriſt promiſed to the Fathers, and exhibited in his time with the mighty power of God, (which was by al means ſhewed) and at length crucified to reconcile us to God, did riſe again the third day, that whoſoever beleeveth in him ſhould be ſaved through the remiſſion of ſins,

* *Luke* 4.14.

[q] *The ſtile is taken from an old cuſtome of the Iewes, who uſed to anoint their Kings and Prieſts, whereupon it grew, to call them anointed, upon whom God beſtoweth gifts and vertues.*

[r] *This chuſing of the Apoſtles is properly given to God: for though God be preſident in the lawfull election of Miniſters, yet there is in this place a ſecret oppoſition and ſetting of Gods chuſing and mens voyces the one againſt the other, for the Apoſtles are immediatly appointed of God, and the Church miniſters by means.*

* *Ier.* 31.34. *Mic.* 7.18. *chap.* 15.9.

8 The ſpirit of God ſealeth that in the heart of the hearers, which the Miniſter of the word ſpeaketh by the commandement of God, as it appeareth by the effects.

9 Baptiſme doth not ſanctifie or make them holy which receive it, but ſealeth up and confirmeth their ſanctification.

1 Peter bein without cauſe prehended of unskilful & ig rant, doeth object that h ought not to judged of any, b openly giveth account of hi doing.

* *Chap.* 2.4.

* *Chap.* 1.5. *and* 19.4. *Matth.* 3.11. *Marke* 1.8. *Luke* 3.16. *Iohn* 1.26.

2 Such as aske queſtion of the trueth which the know not, ought t be quietly heard & muſt alſo quietly yeeld to the de claration thereof.

3 The ſcattering abroad of the Church of Hieru ſalem, is the cau of the gatherin together of man other Churches.

* *Chap.* 8.1.

[a] *He ſpeaketh Antiochia which was in Syria a bordered upon Cilici*

4 The Church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.

20 [4] Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, ſpake unto the Grecians, and preached the Lord Jeſus.

21 And the hand of the Lord was with them, ſo that a great number beleeved and turned unto the Lord.

5 The Apoſtles do not raſhly condemne an extraordinary vocation, but yet they iudge it by the effects.

22 [5] Then tidings of thoſe things came unto the eares of the Church which was in Jeruſalem, and they ſent forth Barnabas, that he ſhould go unto Antiochia:

23 Who when he was come and had ſeen the grace of God, was glad, and exhorted all, that with purpoſe of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghoſt, and faith, and much people joyned themſelves unto the Lord.

6 There was no contention amongſt the Apoſtles either of uſurping, or of holding places and degrees.

25 ¶ [6] Then departed Barnabas to Tarſus to ſeek Saul:

26 And when he had found him, he brought him unto Antiochia: and it came to paſſe that a whole yeare they were converſant with the Church, and taught much people, inſomuch that the diſciples were firſt called Chriſtians in Antiochia.

7 God doeth ſo wrappe up his Church with the wicked, in his ſcourges and plagues which he ſendeth upon the earth, that notwithſtanding he provideth for it conveniently.

27 [7] In thoſe dayes alſo came Prophets from Jeruſalem unto Antiochia.

28 And there ſtood up one of them named Agabus, and ſignifyed by the Spirit, that there ſhould be great famine thorowout all the world, which alſo came to paſſe under Claudius Ceſar.

8 All Congregations or Churches make one body.

b That is, that thereby the Deacons might ſuccour the poore: for it behoved to have all theſe things done orderly and decently, and therefore it is ſaid, that they ſent theſe things to the Elders, that is, to the governours of the Church.

29 [8] Then the diſciples every man according to his abilitie, purpoſed to ſend [b] ſuccour unto the bretheren which dwelt in Judea.

30 Which thing they alſo did, and ſent it to the Elders, by the hand of Barnabas and Saul.

Chap. XII.

2 Herod killeth Iames with the ſword. 4 And impriſoneth Peter, 8 Whom the Angel delivereth, 20 Herod being offended with them of Tyrus, 21 is pacified. 22 And taking the honour due to God, to himſelf, 23 He is eaten with wormes, and ſo dieth.

1 God giveth his Church a truce but for a little time.

a This name Herod was common to all them that came of the ſtock of Herod Aſcalonites, whoſe ſurname was Magnus: but he that is ſpoken of here, was nephew to Herod the great, ſonne to Ariſtobulus, and father to that Agrippa who is ſpoken of afterward.

b Violently, his cauſe being not once heard.

2 It is an old faſhion of tyrants to procure the favour of the wicked with the blood of the godly.

3 The Tyrants and wicked make a gallous for themſelves, even then, when they do moſt according to their own will and fantaſie.

NOw [1] about that time, [a] Herod the the king ſtretched forth *his* hands to vex certain of the Church,

2 And he [b] killed James the brother of John with the ſword.

3 [2] And when he ſaw that it pleaſed the Jewes, he proceeded further, to take Peter alſo (then were the dayes of unleavened bread.)

4 [3] And when he had caught him, he put him in priſon, and delivered him to foure quaternions of ſouldiers to be kept, intending after the Paſſeover to bring him forth to the people.

5 [4] So Peter was kept in priſon, but earneſt prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the ſame night ſlept Peter between two ſouldiers, bound with two chains, and the keepers before the doore, kept the priſon.

* Chap. 5. 19.

c In the priſon.

7 [*] And behold, the Angel of the Lord came upon them, and a light ſhined in the [c] houſe, and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe quickly. And his chains fell from off *his* hands.

8 And the Angel ſaid unto him, Gird thy ſelf, and binde on thy ſandales. And ſo he did. Then he ſaid unto him, Caſt thy garment about thee, and follow me.

9 So *Peter* came out, and followed him, and knew not that it was true, which was done by the Angel, but thought he had ſeen a viſion.

10 Now when they were paſt the firſt and the ſecond watch, they came unto the yron gate that leadeth unto the citie, which opened to them by it own accord, and they went out, and paſſed thorow one ſtreet, and by & by the Angel departed from him.

11 ¶ And when Peter was come to himſelf, he ſaid, Now I know for a truth, that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

5 Holy meetings in the night, as well of men as women (when they cannot be ſuffered in the day time) are allowable by the example of the Apoſtles.

6 We obtain more of God then we dare wel hope for.

d Out of the place where they were aſſembled, but not out of the houſe.

12 [5] And as he conſidered *the thing*, he came to the houſe of Mary, the mother of John, whoſe ſurname was Mark, where many were gathered together, and prayed.

13 [6] And when Peter knocked at the entry doore, a maid [d] came forth to hearken, named Rhode.

14 But when ſhe knew Peters voice, ſhe opened not the entry *doore* for gladneſſe, but ran in, and told how Peter ſtood before the entry.

15 But they ſaid unto her, Thou art mad. Yet ſhe affirmed it conſtantly, that it was ſo. Then ſaid they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and ſaw him, they were aſtonied.

7 We may ſometimes give place to the rage of the wicked, but yet ſo that our diligence which ought to be uſed in Gods buſineſſe, be not a whit ſlackened.

17 [7] And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren: and he departed and went into another place.

8 Evil counſell falleth out in the end to the hurt of the deviſers of it.

18 ¶ [8] Now aſſoon as it was day, there was no ſmall trouble among the ſouldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded them to be led to be puniſhed. And he went down from Judea to Ceſarea, and *there* abode.

9 A miſerable and ſhamefull example of the end of the enemies of the Church.

20 [9] Then Herod was angry with them of Tyrus and Sidon, but they came all with

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[4] The prayers of the godly overturn the counſell of tyrants, obtain Angels of God, break the priſon,, unlooſe the chains, put Satan to flight, and preſerve the Church.

one accord unto him, and perſwaded Blaſtus the Kings chamberlaine, and they deſired peace, becauſe their countrey was nouriſhed by the Kings *land*.

21 And upon a day appointed, Herod arayed himſelf in royall apparel, and ſate on the judgement ſeat, and made an oration unto them.

22 [10] And the people gave a ſhout, *ſaying*, The voice of God, and not of man.

23 [11] But immediately the Angel of the Lord ſmote him, becauſe he [e] gave not glory unto God, ſo that he was eaten of wormes, and gave up the ghoſt.

24 [12] And the [f] word of God grew and multiplied.

25 So Barnabas and Saul returned from Jeruſalem, when they had fulfilled their office, and took with them John, whoſe ſurname was Mark.

Chap. XIII.

2 The holy Ghoſt commandeth that Paul and Barnabas be ſeparated unto him. 6 At Paphus 8 Elymas the ſorcerer 11 is ſtricken blinde: 14 From whence being come to Antiochia, 17 They preach the Goſpel. 45 The Iewes vehemently withſtanding them.

There [1] were alſo in the Church that was at Antiochia, certain Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen, (which had been brought up with [a] Herod the Tetrarch) and Saul.

2 Now as they [b] miniſtred to the Lord, and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] Then faſted they and prayed, and laid their hands on them, and let them go.

4 [3] And they, after they were ſent forth of the holy Ghoſt, came down unto [d] Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jewes: and they had alſo John to *their* miniſter.

6 So when they had gone thorowout the Iſle unto Paphus, they found a certain ſorcerer, a falſe prophet, being a Jew, named Barieſus,

7 Which was with the deputie Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and deſired to heare the word of God.

8 [4] But Elymas, the ſorcerer (for ſo is his name by interpretation) withſtood them, and ſought to turn away the Deputie from the faith.

9 Then Saul (which alſo *is called* Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 [5] And ſaid, O full of ſubtiltie and all [e] miſchief, the childe of the devill, *and*

10 The flatterie of the people, maketh fools fain.

11 God reſiſteth the prond.

e Ioſephus recordeth, that this king did not repreſſe thoſe flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

12 Tyrants build up the Church by plucking it down.

f They that hear the word of God.

1 Paul with Barnabas is again the ſecond time appointed Apoſtle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghoſt.

a The ſame was Antipas, which put Iohn Baptiſt to death.

b Whiles they were buſie doing their office, that is, as Chryſoſtome expoundeth it, while they were preaching.

c The Lord is ſaid to call (whereof this word (calling) cometh, which is uſuall in the Church) when he cauſeth that to be, which was not, whether you referre it to the matter it ſelf, or to any qualitie or thing about the matter: and it groweth of this, becauſe when things begin to be, then they have ſome name: as God his mighty power is alſo declared thereby, who ſpake the word, and things were made.

2 Faſts and ſolemn prayers were uſed before the laying on of hands.

3 Paul and his companie doe at the firſt bring Cyprus to the ſubiection and obedience of Chriſt.

d Seleucia was a citie of Cilicia, ſo called of Seleucus one of Alexanders ſucceſſors.

4 The devill maketh the conqueſt of Chriſt more glorions, in that that he ſetteth himſelfe againſt him.

5 The ſorcerer which was ſtricken of Paul with corporall puniſhment (although extraordinarily) ſheweth an example to lawful magiſtrates, how they ought to puniſh them which wickedly and obſtinatly hinder the courſe of the Goſpel. *e He noteth out ſuch a fault, as who ſo hath it, runneth headlong and with great deſire to all kind of wickedneſſe with the leaſt motion in the world.*

enemie of all righteouſneſſe, wilt thou not ceaſe to pervert the ſtraight wayes of the Lord?

11 Now therefore behold, the [f] hand of the Lord *is* upon thee, and thou ſhalt be blind, and not ſee the Sunne for a ſeaſon. And immediatly there fell on him a miſt and a darkneſſe, and he went about, ſeeking ſome to leade him by the hand.

12 Then the Deputie when he ſaw what was done, beleeved, and was aſtonied at the doctrine of the Lord.

13 [6] Now when Paul and they that were with him, were departed by ſhip from Phaphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia *a citie* of [g] Piſidia, and went into the Synagogue on the Sabbath day, and ſate downe.

15 [7] And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent unto them, ſaying, Ye men and brethren, if ye [h] have any word of exhortation for the people, ſay on.

16 [8] Then Paul ſtood up, and beckened with the hand, and ſaid, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our Fathers, and [i] exalted the people when they dwelt in the land of * Egypt, and with an * [k] hie arme brought them out thereof.

18 And about the time of * fourtie yeares, ſuffered he their maners in the wildernes.

19 And he deſtroyed ſeven nations in the land of Chanaan, and * devided their land to them by lot.

20 Then afterward he gave unto them * Iudges about [l] foure hundred and fiftie yeares, unto *the time of* Samuel the Prophet.

21 So after that, they deſired a * King, and God gave unto them * Saul the ſonne of Cis, a man of the tribe of Benjamin *by the ſpace* of [m] fourtie yeares.

22 And after he had taken him away, he raiſed up * David to be their King, of whom he witneſſed, ſaying, I have found David *the ſon* of Ieſſe, a man after mine owne heart, which will doe all things that I will.

23 [9] Of this mans ſeed hath God * according to *his* promiſe raiſed up to Iſrael, the Saviour Jeſus:

24 When * Iohn had firſt preached [n] before his comming, the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled *his* courſe, he ſaid, * Whom ye think that I am, I am not he: but behold, there commeth one

f His power whi he ſheweth in ſtrik and beating dow his enemies.

6 An example i one and the ſelf ſame companie both of ſingul conſtancie, an alſo of great weak neſſe.

g This putteth a di ference betwixt it and Antiochia whic was in Syria.

7 In the Syna gogue of the Jew (according to th paterne whereo Chriſtian Congre gations were in ſtituted) firſt th Scriptures wer read, then ſuch a were learned, wer licenſed by the ru lers of the Syna gogue to ſpea and expound.

h Word for wor If there be any wor in you: & this is a kin of ſpeach taken fro the Hebrewes, wher by is meant that th gifts of Gods gra are in us, as it wer in treaſure-houſes, & that they are no ours, but Gods. I like ſort ſaith David, Thou haſt pu a new ſong in m mouth,

Pſal.40.1.

8 God beſtowe many peculiar be nefits upon hi choſen Iſrael: bu this eſpecially, tha he promiſed the the everlaſting Redeemer.

i Advanced and brought to honour.

* *Exod.1.9.*

* *Exod.13.14.*

k Openly and with maine force, brea king in pieces th enemies of his people

* *Exod.16.1.*

* *Ioſh.14.1.*

* *Iudg.3.9.*

l There were from the birth of Iſaa unto the deſtructio of the Canaanites un der the governance o Ioſhua, foure hund red and ſeven and fourtie yeares, an therefore he addeth in this place, this word, About, for there want thre yeares, but the Apoſtle uſeth the whole greater number.

* *1. Sam.8.5.*

* *1. Sam.9.15. and 10.1.*

m In this ſpace o fortie yeares, muſt the time of Samue be reckoned with the dayes of Saul, for the Kingdome did as it were ſwallow up his government.

* 1. *Sam.* 16.13. 9 He proveth by the witneſſe of Iohn, that Jeſus is that Saviour which ſhould come of David. * *Pſal.89.21. eſay* 11.1. **Malac.3.1. mat.3.1.mar.1.2.luke.3.2.* *n Iohn as an Herauld, did not ſhew Chriſts comming afarre off, as the other Prophets did, but hard at hand, and entred on his iourney.* * *Matth.3.11. marke 1.7. iohn 1.20.*

after me, whoſe ſhooe of *his* feet I am not worthy to looſe.

26 [10] Ye men and brethren, children of the generation of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 [11] For the inhabitants of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the words of the Prophets, which are read every Sabbath *day*, they have fulfilled them in condemning him.

28 And though they found no cauſe of death in *him*, * *yet* deſired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they took him down from the tree, and put him in a ſepulchre.

30 [12] But God * raiſed him up from the dead.

31 And he was ſeene many dayes of them, which came up with him from Galile to Hieruſalem, which are his witneſſes unto the people.

32 And we declare unto you, that touching the promiſe made unto the Fathers,

33 God hath fulfilled it unto us their children, in that he [o] raiſed up Jeſus, [13] even as it is written in the ſecond Pſalme, * Thou art my ſonne: this day have I begotten thee.

34 Now as concerning that he raiſed him up from the dead, no more to returne to corruption, he hath ſaid thus, * I will give you the holy things of David, [p] which are faithfull.

35 [14] Wherefore he ſaith alſo in another place, * Thou wilt not ſuffer thine Holy one to ſee corruption.

36 Howbeit, David after he had ſerved his time by the counſell of God, he * ſlept, and was laide with his Fathers, and ſaw corruption.

37 But he whom God raiſed up, ſaw no corruption.

38 [15] Be it knowen unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſſe of ſinnes:

39 And from [q] all things, from which ye could not be juſtified by the Law of Moſes, by him every one that beleeveth, is juſtified.

40 [16] Beware therefore leſt that come upon you, which is ſpoken of in the Prophets,

41 * Behold, ye deſpiſers, and wonder, and vaniſh away: for I worke a worke in your daies, a worke which ye ſhall not beleeve, if a man would declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe words to them the next Sabbath *day*.

43 Now when the congregation was diſſolved, many of the Iewes and [r] Proſelites that feared God, followed Paul & Barnabas, which ſpake unto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath *day* came almoſt the whole citie together to heare the word of God.

45 [18] But when the Iewes ſaw the people, they were full of envie, and ſpake againſt thoſe things which were ſpoken of Paul, contrarying *them*, and railing on *them*.

46 [19] Then Paul and Barnabas ſpake boldly, and ſaid, It was neceſſary that the word of God ſhould firſt have beene ſpoken unto you: but ſeeing yee put it from you, and [ſ] judge your ſelves unworthy of everlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have made thee a light of the Gentiles, that thou ſhouldeſt be the ſalvation unto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordained unto eternall life, beleeved.

49 Thus the word of the Lord was publiſhed throughout the whole countrey.

50 [20] But the Iewes ſtirred *certaine* [v] devout and honorable women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 [21] But they * ſhooke off the duſt of their feet againſt them and came unto Iconium.

52 And the diſciples were filled with joy, and with the holy Ghoſt.

Chap. XIV.

1 Paul and Barnabas 5 are perſecuted from Iconium. 6 At Liſtra Paul 10 healeth a creeple. 13 They are about to doe ſacrifice unto them, 15 but they forbid it. 19 Paul by the perſwaſion of certaine Iewes, is ſtoned: 23 From thence paſſing through divers Churches, 26 They returne to Antiochia.

AND [1] it came to paſſe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake that a great multitude both of the Iewes and of the Grecians beleeved.

2 And the [b] unbeleeving Iewes ſtirred up, and corrupted the mindes of the Gentiles againſt the brethren.

3 [2] So therefore they abode there a long time, and ſpake boldly in the Lord, which gave teſtimony unto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with

[10] Chriſt was pro-ifed and ſent operly to the Iewes.

[11] Al things came to paſſe to Chriſt, hich the Prophets foretold of Meſſias: ſo that hereby alſo it appeareth that he is the true and onely Saviour: and yet notwithſtanding they are not to be excuſed, which did not onely not receive him, but alſo perſecute him moſt cruelly although he was innocent.

* *Matt. 27.22. mar.15.13. luke 23. 23. iohn. 19.6.*

[12] We muſt ſet the glory of the reſurrection againſt the ſhame of the croſſe, and grave. And the reſurrection is proved as well by witneſſes which ſaw it, as by the teſtimonies of the Prophets.

* *Mat. 28 2. mar. 16.6. luke 24.6. ioh. 20.19.*

[o] *For then he appeared plainely and manifeſtly, as that onely Sonne of God, when as he left of his weakeneſſe, and came out of the grave, having conquered death.*

[13] If Chriſt had tarried in death, he had not beene the true Son of God, neither had the covenant, which was made with David, been ſure.

* *Pſal. 2.7. hebr. 1.5 and 5.5.*

* *Eſa. 55.3.*

[p] *The Grecians call thoſe, holy things, which the Hebrewes call gracious bounties: and they are called Davids bounties in the Paſſive ſignification, becauſe God beſtowed them upon David: Moreover they are termed faithfull, after the maner of ſpeech which the Hebrewes uſe, who terme thoſe things faithfull which are ſteadie and ſure, ſuch as never alter, nor change.*

[14] The Lord was ſo in grave, that he felt no corruption.

* *Pſal. 16.11. Chap. 2.31.*

* *1. King. 2.10. Chap. 2.29.*

[15] Chriſt was ſent to give them free remiſſion of ſinnes which were condemned by the Law.

[q] *Whereas the ceremonies of the Law could not abſolve you from your ſinnes, this man doeth abſolue you, if you lay hold on him by faith.*

[16] The benefits of God turne to the utter undoing of them that contemne them.

* *Habak. 1.5.*

[17] The Gentiles goe before the Iewes into the kingdome of heaven.

[r] *Which had forſaken their heatheniſh religion, and embraced the religion ſet forth by Moſes.*

18 The favour of one ſelfe ſame Goſpel is unto the reprobate and unto beleevers, death, and to the elect, and ſuch as beleeve, life.

19 The Goſpel is publiſhed to the Gentiles by the expreſſe commandement of God.

[ſ] *By this your doings you doe as it were pronounce ſentence againſt your ſelves, and iudge your ſelves.*

* *Eſai. 49.6.*

[t] *Therefore either all were not appointed to everlaſting life, or elſe all ſhould have beleeved, but becauſe that is not ſo, it followeth that ſome certaine were ordained: and therefore God did not onely foreknowe, but alſo fore ordaine, that neither faith nor the effectes of faith, ſhould be the cauſe of his ordaining or appointment, but his ordaining the cauſe of faith.*

20 Such is the craft and ſubtiltie of the enemies of the Goſpel, that they abuſe the ſimplicitie of ſome which are not altogether euill men, to execute their crueltie.

[u] *Such as imbraſed Moſes his Law.*

21 The wickednes of the world cannot let God to gather his Church together, and to foſter and cheriſh it when it is gathered together.

* *Matth. 10. 14. mar. 6.11. luke 9.5. Chap. 18.6.*

1 We ought to be no leſſe conſtant in preaching of the Goſpel, then the perverſeneſſe of the wicked is obſtinate in perſecuting of it.

[a] *Iconium was a city of Licaonia.*

[b] *Which obeyed not the doctrine.*

2 We ought not to leave our places and give place to thretnings, neither to open rage, but when there is no other remedie, and that not for our owne quietneſſe ſake, but that the Goſpel of Chriſt may be ſpread further abroad.

their rulers, to do them violence, and to ſtone them,

6 They were ware of it,and [c] fled unto Lyſtra, and Derbe, cities of Lycaonia, and unto the region round about,

7 And there preached the Goſpel.

8 ¶ [3] Now there ſate a certain man at Lyſtra, impotent in his feet, which was a creeple from his mothers wombe,who had never walked :

9 He heard Paul ſpeake : who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice,Stand upright on thy feet. And he leaped up,and walked.

11 Then when the people ſaw what Paul had done,they lift up their voices,ſaying in the ſpeech of Lycaonia, Gods are come down to us in the likeneſſe of men.

12 And they called Barnabas, Jupiter: and Paul, Mercurius: becauſe he was the chief ſpeaker.

13 Then Jupiters Prieſt,which was before their citie, brought bulles with garlands unto the [d] gates, and would have ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And ſaying, O men,why do ye theſe things? We are even men ſubject to the [e] like paſſions that ye be, and preach unto you, that ye ſhould turn from theſe [f] vain things unto the living God, * which made heaven and earth, and the ſea, and all things that in them are:

16 [5] Who in times paſt [g] * ſuffered all the Gentiles to walk in their own wayes.

17 Neverthеleſſe, he left not himſelf without witneſſe, in that he did good *and* gave us rain from heaven, and fruitfull ſeaſons, filling our hearts with food,and gladneſſe.

18 And ſpeaking theſe things,ſcarce appeaſed they the multitude,that they had not ſacrificed unto them.

19 [6] Then there came certain Jewes from Antiochia and Iconium, which when they had perſwaded the people, * ſtoned Paul, and drew him out of the city, ſuppoſing he had been dead.

20 Howbeit,as the diſciples ſtood round about him, he aroſe up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Goſpel to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 [8] Confirming the diſciples hearts,and exhorting them to continue in the faith, *affirming* that we muſt through many afflictions enter into the kingdome of God.

[c] *It is lawfull ſometimes to flee dangers, in time convenient.*

[3] It is an old ſubtiltie of the devill, either to cauſe the faithfull ſervants of God to be baniſhed at once, or to be worſhipped for idoles : and that chiefly, taking occaſion by miracles wrought by them.

[d] *Of the houſe where Paul and Barnabas were.*

[4] That is alſo called Idolatry,which giveth to creatures, be they never ſo holy and excellent , that which is proper to the onely one God, that is,invocation , or calling upon.

[e] *Men as yee are, and partakers of the ſelfe ſame nature of man as you.*

[f] *He calleth idoles, vain things , after the manner of the Hebrewes.*

* *Gen.*1.1. *Pſal.*146.5. *Revel.*14.7.

[5] Cuſtome, be it never ſo olde,doth not excuſe the idolaters.

* *Pſal.*81.13. *Rom.*1.24.

[g] *Suffered them to live as they liſted, preſcribing and appointing them no kind of religion.*

[6] The devill when he is brought to the laſt caſt, at length rageth openly,but in vain, even then when he ſeemeth to have the upper hand.

* 2 *Cor.*11.25.

[7] We muſt goe forward in our vocation through a thouſand deaths.

[8] It is the office of the miniſters, not onely to teach, but alſo to confirm them that are taught,and prepare them to the croſſe.

23 [9] And when they had ordeined them Elders by election in every Church, and prayed, and faſted,they commended them to the Lord in whom they beleeved.

24 [10] Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the word in Perga,they came down to [h] Attalia,

26 And thence ſailed to [i] Antiochia, * from whence they had been commended unto the grace of God,to the work,which they had fulfilled.

27 And when they were come and had gathered the Church together,they rehearſed all the things that God had done by them, and how he had opened the doore of faith unto the Gentiles.

28 So there they abode a long time with the diſciples.

CHAP. XV.

1 Certain go about to bring in circumciſion at Antiochia. 6 About which matter the Apoſtles conſult. 19 And what muſt be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

THen [1] came down [a] certain from Judea, and taught the brethren, *ſaying*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 [2] And when there was great diſſention,and diſputation by Paul and Barnabas againſt them,they ordeined that Paul and Barnabas,and certain other of them,ſhould go up to Jeruſalem unto the Apoſtles and Elders about this queſtion.

3 Thus [b] being brought forth by the Church, they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Jeruſalem,they were received of the Church, and of the Apoſtles and Elders, and they declared what things God had done by them.

5 But *ſaid they*, certain of the ſect of the Phariſes,which did beleeve,roſe up,ſaying, that it was needfull to circumciſe them, and to command *them* to keep the law of Moſes.

6 [3] Then the Apoſtles and Elders came together to looke to this matter.

7 And when there had been great diſputation, Peter roſe up,and ſaid unto them, * [4] Ye men *and* brethren, ye know that a [c] good while agoe, amongſt us God choſe out *me*,that the gentils by my mouth ſhould heare the word of the Goſpel,and beleeve.

8 And God which knoweth the hearts, bare them witneſſe, in giving unto them the holy Ghoſt even as *he did* unto us.

9 And he put no [d] difference between us and them,after that * [e] by faith he had purified their hearts.

[9] The Apoſtles
mited the Ch
ches which th
had planted ,
proper and pe
liar Paſtours,wh
they made ,
raſhly, but w
prayers and
ſtings going
fore : neither
they thruſt th
upon Churche
through briber
or lordly ſuperi
ritie, but ch
and placed th
by the voice of
congregation.

[10] Paul and B
nabas having m
an end of their p
egrination ,
being returned
Antiochia,doe r
der an account
their journey
the Congregatio
or Church.

[h] *Attalia was a*
citie of Pamphil
neere to Lycia.

[i] *Antiochia of Syr*

* *Chap.*13.3.

[1] The Church
at length troubl
with diſſentio
within it ſelf
and the troub
riſeth of the pro
and ſtubburn w
of certaine ev
men : The fi
ſtrife was conce
ning the office
Chriſt,whether
be ſaved by
only righteouſ
apprehended b
faith, or we ha
neede alſo to o
ſerve the Law.

[a] *Epiphanius is*
opinion,that this
Corinthus.

[2] Meetings of Co
gregations w
inſtituted to ſu
preſſe hereſie
whereunto ce
taine were ſent
common conſen
the name of

[b] *Courteouſly,*
lovingly brought
their way by
Church, that is,
certaine appointed
the Church.

[3] The matter
firſt handled, bo
parts being hea
in the aſſembly
the Apoſtles a
auncients, and
ter is communic
ted with the pe
ple.

* *Chap.*10.20. *and* 11.13.

[4] God himſelf
calling of the Ge
tiles which are u
circumciſed,
teach that our
vation doth con
in faith with
the worſhip
pointed by
Law.

[c] *Word for word,*
old time, that is,
from the firſt ti
that we were c
manded to pre
the Goſpell,and ſ
wayes after that
holy Ghoſt cam
down upon us.

[d] *Hee put no di*
rence betweene us
them,as touching
benefit of his free
vour.

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* *Chap.*10.43. 1 *Cor* 1.2. [e] *Chriſt pronounceth them to be bleſſed, which are pure of heart: heere we are plainly taught that men are made ſuch by faith.*

10 [5]

10 [5] Now therefore, why [f] tempt ye God, to * lay a yoke upon the diſciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeve, through the grace of the Lord Jeſus Chriſt to be ſaved, even as they *doe*.

12 [6] Then all the multitude kept ſilence, and heard Barnabas and Paul, which told what ſignes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] James anſwered, ſaying, Men *and* brethren, hearken unto me.

14 [7] Simeon hath declared how God firſt did viſit the Gentiles, to take *of them* a people unto his name.

15 And to this agree the words of the Prophets, as it is written,

16 * After this I will returne, and will build againe the tabernacle of David, which is fallen down, and the ruines thereof will I build againe, and I will ſet it up,

17 That the reſidue of men might ſeeke after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord which doeth all theſe things.

18 From the beginning of the world, God [h] knoweth all his works.

19 [8] Wherefore my ſentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we ſend unto them, that they abſtain themſelues from [i] filthineſſe of idols, and fornication, and that that is ſtrangled, and from blood:

21 For Moſes of old time hath in every city them that preach him, ſeeing he is read in the Synagogues every Sabbath day.

22 [9] Then it ſeemed good to the Apoſtles and Elders with the whole Church, to ſend choſen men of their own company to Antiochia with Paul and Barnabas: *to wit*, Judas whoſe ſurname was Barſabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, ſend greeting.

24 [10] Foraſmuch as we have heard, that certain which [k] went out from us, have troubled you with words, and [l] cumbred your minds, ſaying, Ye muſt be circumciſed and keep the Law, to whom we gave no ſuch commandment,

25 It ſeemed therefore good to us, when we were come together with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul.

26 Men that have [m] given up their lives for the Name of our Lord Jeſus Chriſt.

Peter paſſing from the ceremonies to the Law it ſelf in generall, ſheweth that none would be ſaved, if ſalvation were to be ſought for by the Law, and not by grace onely in Jeſus Chriſt: becauſe that no man would ever fulfill the Law, neither Patriarch nor Apoſtle.

f *Why tempt you God, as though he could not ſave by faith?*

* *Matth.* 23.4.

6 A true pattern of a lawfull Councill, where Gods truth onely reigneth.

g *The ſon of Alpheus who is alſo called the Lords brother.*

7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.

* *Amos* 9. 11.

h *And therefore nothing cometh to paſſe by fortune, but by Gods appointment.*

8 In matters indifferent, we may ſo farre beare with the weaknes of our brethren, as they may have time to be inſtructed.

i *From ſacrifices, or from feaſts which were kept in Idols temples.*

9 In a lawfull Synode, neither they which are appointed and choſen Judges, appoint and determine any thing tyrannouſly, or upon a lordlineſſe, neither doth the common multitude ſet themſelves tumultuouſly againſt them which ſit as Judges by the word of God: as the like order alſo is holden in publiſhing & ratifying thoſe things which have been ſo determined and agreed upon.

10 The Councill of Jeruſalem concludeth, that they trouble mens conſciences, which teach us to ſeek ſalvation in any other meanes then in Chriſt onely, apprehended by faith, frō whence ſoever they come, and whomſoever they pretend to be authour of their vocation.

k *From our congregation.*

l *A borrowed kinde of ſpeech taken of them which pull down that that was built up: and it is a very uſuall metaphore in the Scriptures, to ſay the Church is built, for the Church is planted and ſtabliſhed.*

m *Have greatly hazarded their lives.*

27 We have therefore ſent Judas and Silas, which ſhall alſo tell you the ſame things by mouth.

28 [11] For it ſeemed good to the [n] holy Ghoſt, and [o] to us, to lay no more burthen upon you, then theſe [p] neceſſary things,

29 [12] *That is*, that ye abſtain from things offered to idols, and blood, and that that is ſtrangled, and from fornication: from which if ye keep your ſelves, ye ſhall doe well. Fare ye well.

30 [13] Now when they were departed, they came to Antiochia, and after that they had aſſembled the multitude, they delivered the Epiſtle.

31 And when they had read it, they rejoyced for the conſolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words, and ſtrengthened them.

33 And after they had taried there a ſpace, they were let goe in [q] peace of the brethren unto the Apoſtles.

34 Notwithſtanding Silas thought good to abide there ſtill.

35 Paul alſo and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ [14] But after certain dayes, Paul ſaid unto Barnabas, Let us return, and viſit our brethren in every city, where we have preached the word of the Lord, *and ſee* how they do.

37 [15] And Barnabas counſelled to take with them John, called Mark.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 [16] Then were they ſo [r] ſtirred, that they departed aſunder one from the other, ſo that Barnabas took Mark, and ſailed unto Cyprus.

40 And Paul choſe Silas and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſhing the Churches.

11 That is, a lawful Council, which the holy Ghoſt ruleth.

n *Firſt they make mention of the holy Ghoſt, that it may not ſeem to be any mans work.*

o *Not that men have any authority of themſelves, but to ſhew the faithfulneſſe that they uſed in their miniſterie and labour.*

p *This was no preciſe neceſſitie, but in reſpect of the ſtate of that time, that the Gentiles & the Iews might more peaceably live together with leſſe occaſion of quarrell.*

12 Charitie is requiſite even in things indifferent.

13 It is requiſite for all people to know certainly what to hold in matters of faith & religion, and not that the Church by ignorance and knowing nothing, ſhould depend upon the pleaſure of a few.

q *This is an Hebrew kinde of ſpeech, which is as much to ſay, as the brethren wiſhed them all proſperous ſucceſſe, and the Church diſmiſſed them with good leave.*

14 Congregations or Churches do eſily degenerate, unleſſe they be diligently ſeen unto, and therefore went theſe Apoſtles to overſee ſuch as they had planted, and for this cauſe alſo Synodes were inſtituted and appointed.

15 A lamentable example of diſcord between excellent men and very great friends, yet not for profane or their private affaires, neither yet for doctrine.

16 God uſeth the faults of his ſervants to the profit and building of the Church: yet we have to take heed, even in the beſt matters, that we paſſe not meaſure in our heate.

r *They were in great heate: But herein we have to conſider the force of Gods counſell: for by this meanes it came to paſſe, that the doctrine of the Goſpel was exerciſed in many places.*

CHAP. XVI.

1 Paul having circumciſed Timotheus, 12 Being at Philippi, 14 inſtructeth Lydia in the faith. 16 The ſpirit of divination 18 is by him caſt out: 20 And for that cauſe 22 they are whipped, 24 and impriſoned. 26 Through an earthquake 27 the priſon doores are opened. 31, 32 The Iayler receiveth the faith.

THen [1] came he to Derbe and to Lyſtra: and behold, a certain diſciple was there named * Timotheus, a womans ſon, which was a [a] Jeweſſe and beleeved, but his father was a Grecian.

1 Paul himſelf doth not receive Timothie into the miniſterie without ſufficient teſtimony, and allowance of the brethren.

* *Rom.* 16. 21. *Phil.* 2. 19. 1 *Theſſ.* 3. 2.

a *Paul in his latter epiſtle to Timothie, commendeth the godlineſſe of Timothies mother and grandmother.*

2 Of whom the brethren which were at Lyſtra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he ſhould go forth with him, and took and circumciſed him, becauſe of the Jewes, which were in thoſe quarters: for they knew all, that his father was a Grecian.

4 [3] And as they went through the cities, they delivered them the [c] decrees to keep, ordained of the Apoſtles and Elders, which were at Jeruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number daily.

6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the holy Ghoſt to preach the word in Aſia.

7 Then came they to Myſia, and ſought to go into Bithynia: but the Spirit ſuffered them not.

8 Therefore they paſſed through Myſia, and came down to Troas.

9 [5] Where a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and help us.

10 [6] And after he had ſeen the viſion, immediately we prepared to go into Macedonia, being aſſured that the Lord had called us to preach the Goſpel unto them.

11 Then went we forth from Troas, and with a ſtraight courſe came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and whoſe inhabitants came from Rome to dwell there, and we were in that citie abiding certain dayes.

13 [7] And on the Sabbath day, we went out of the citie, beſides a River, where they were wont to [e] pray: and we ſate down, and ſpake unto the women, which were come together.

14 [8] And a certain woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhe attended unto the things, which Paul ſpake.

15 [9] And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithfull to the Lord, come into mine houſe, and abide *there*: and ſhe conſtrained us.

16 [10] And it came to paſſe that as we went to prayer, a certain maid having a ſpirit of [f] divination, met us, which gat her maſters much vantage with divining.

17 She followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto you the way of ſalvation.

18 And this did ſhe [g] many dayes: but Paul being grieved, turned about, and ſaid to the ſpirit, I command thee in the Name of Jeſus Chriſt that thou come out of her. And he came out the ſame houre.

19 [11] Now when her maſters ſaw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market place unto the Magiſtrates,

20 [12] And brought them to the governours, ſaying, Theſe men which are Jewes, trouble our citie.

21 [13] And preach ordinances, which are not lawfull for us to receive, neither to obſerve, ſeeing we are Romanes.

22 [14] The people alſo roſe up together againſt them, and the governours rent their clothes, and commanded *them* to be beaten with rods.

23 And when they had beaten them ſore, they caſt *them* into priſon, commanding the Jayler to keep them ſurely:

24 Who having received ſuch commandment, caſt them into the inner priſon, and made their feet [h] faſt in the ſtocks.

25 [15] Now at midnight Paul and Silas prayed, *and* ſung Pſalmes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake: ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, & every mans hands were looſed.

27 [16] Then the keeper of the priſon waked out of his ſleep, and when he ſaw the priſon doores open, he drew out his ſword and would have killed himſelf, ſuppoſing the priſoners had been fled.

28 [17] But Paul cried with a loud voyce, ſaying, Do thy ſelf no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Beleeve in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſhold.

32 And they preached unto him the word of the Lord, & to all that were in the houſe.

33 [18] Afterward he took them the ſame houre of the night, and waſhed *their* ſtripes, and was baptized with all that belonged unto him, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoyced that he with all his houſhold beleeved in God.

35 [19] And when it was day, the governours ſent the ſergeants, ſaying, Let thoſe men go.

36 Then the keeper of the priſon told theſe words unto Paul, *ſaying*, The governours have ſent to looſe you: now therefore get you hence, and go in peace.

[b] *Both for his godlineſſe and honeſtie.*

[2] Timothie is circumciſed, not ſimply for any neceſſitie, but in reſpect of the time onely to winne the Jewes.

[3] Charitie is to be obſerved in things indifferent, that ſo, regard be had both of the weake, and the quietneſſe of the Church.

[c] *Theſe decrees which he ſpake of in the former chapter.*

[4] God appointeth certain and determinate times to open and ſet forth his truth, that both the election, and the calling may proceed of grace.

[d] *He ſheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to enquire.*

[5] They are the miniſters of the Goſpel, by whom he helpeth ſuch as are like to periſh.

[6] The Saints did not eaſily beleeve every viſion.

[7] God beginneth his kingdome in Macedonia by the converſion of a woman, & ſo ſheweth, that there is no acceptation of perſons in the Goſpel.

[e] *Where they were wont to aſſemble themſelves.*

[8] The Lord onely openeth the heart to heare the word which is preached.

[9] An example of a godly houſwife.

[10] Satan transformeth himſelf into an Angel of light, and coveteth to enter by undermining, but Paul openly letteth him, and caſteth him out.

[f] *This is a proper note of Apollo, which was wont to give anſwers to them that asked him.*

[g] *Paul made no haſt to this miracle, for he did all things as he was led by the Spirit.*

[11] Covetouſne
of lucre and gai
an occaſion of p
ſecuting the tru
In the meane
ſon, God ſpar
Timothie, call
Paul and Silas
the ſtronger
battell.

[12] Covetouſne
pretendeth a de
of common pe
and godlineſſe.

[13] It is an ar
ment of the dev
to urge the auth
ritie of anceſt
without any
ſtinction.

[14] An example
evill Magiſtrate
to obey the fu
and rage of
people.

[h] *Becauſe he wo
be more ſure of the
he ſet them faſt in
ſtocks.*

[15] The prayers
the godly do ſha
both heaven a
earth.

[16] The mercif
Lord, ſo oft as
liſteth, drawe
men to life ev
through the mid
of death, & wher
as juſtly they d
ſerved great p
niſhment, he ſhe
eth them great
mercy.

[17] In meanes
which are eſpec
ally extraordinar
we ought not
move one foo
forward, unleſ
that God go b
fore us.

[18] God with o
ſelfe ſame hand
woundeth & hea
eth when it plea
eth him.

[19] Shame & co
fuſion is in proc
of time the rewa
of wicked and u
juſt Magiſtrates.

37 [20] Then ſaid Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have caſt us into priſon, and now would they put us out privily? nay verely: but let them come and bring us out.

38 [21] And the ſergeants told theſe words unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the citie.

40 [22] And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Theſſalonica 3 preaching Chriſt, 6, 7 is entertained of Iaſon: 10 He is ſent to Berea: 15 from thence comming to Athens, 19 in Mars ſtreet, 23 he preacheth the living God to them unknowen, 34 and ſo many are converted unto Chriſt.

NOw [1] as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Jewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath *daies* diſputed with them by the Scriptures,

3 [2] Opening, and alleadging that Chriſt muſt have ſuffered, and riſen again from the dead: and this is Jeſus Chriſt, whom, *ſaid he*, I preach to you.

4 And ſome of them beleeved, and joyned in company with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Jewes which beleeved not, moved with envie, took unto them certain [a] vagabonds *and* wicked fellowes, and when they had aſſembled the multitude, they made a tumult in the citie, and made aſſault againſt the houſe of Jaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Jaſon and certain brethren unto the heads of the citie, crying, Theſe are they which have ſubverted the ſtate of the [b] world, and here they are,

7 Whom Jaſon hath received, and theſe all doe againſt the decrees of Ceſar, ſaying, that there is another King, one Jeſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had received ſufficient [c] aſſurance of Jaſon and of the other, they let them go.

10 [4] And the brethren immediatly ſent away Paul and Silas by night unto Berea, which when they were come thither, entred into the Synagogue of the Jewes.

11 [5] Theſe were alſo more [d] noble men then they which were at Theſſalonica, which received the word with all readines, and ſearched the Scriptures daily, whether thoſe things were ſo.

12 Therefore many of them beleeved, and of honeſt women, which were Grecians, and men not a few.

13 ¶ [6] But when the Jewes of Theſſalonica knew that the word of God was alſo preached of Paul at Berea, they came thither alſo, and moved the people.

14 [7] But by and by the brethren ſent away Paul to go as *it were* to the ſea: but Silas and Timotheus abode there ſtill.

15 [8] And they that did conduct Paul, [e] brought him unto Athens: and when they had received a commandement unto Silas and Timotheus, that they ſhould come to him at once, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the citie ſubject to [g] idolatrie.

17 Therefore he diſputed in the Synagogue with the Jewes, and with them that were religious, and in the market daily with [h] whomſoever he met.

18 [10] Then certain Philoſophers of the Epicures, and of the Stoikes diſputed with him, and ſome ſaid, What will this [i] babbler ſay? Other *ſaid*, He ſeemeth to be a ſetter forth of ſtrange gods (becauſe he preached unto them Jeſus, and the reſurrection)

19 And they took him, and brought him into [k] Mars ſtreet, ſaying, May we not know, what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things unto our eares: we would know therefore what theſe things meane.

21 [11] For all the Athenians, and ſtrangers which dwelt there, gave themſelves to nothing elſe, but either to tell, or to heare ſome newes.

22 [12] Then Paul ſtood in the mids of Mars ſtreet, and ſaid, Ye men of Athens, I perceive that in all things ye are too [l] ſuperſtitious.

23 For as I paſſed by, and beheld your [m] devotions. I found an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whom ye then ignorantly worſhip, him ſhew I unto you.

24 [13] God that made the world, and all things that are therein, ſeeing that he is Lord of heaven and earth, * dwelleth not in temples made with hands,

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20 We muſt not render injury for injury, and yet notwithſtanding it is lawfull for us to uſe ſuch helpe as God giveth us, to bridle the outragiouſneſſe of the wicked, that they hurt not other in like ſort.

21 The wicked are not moved with the feare of God, but with the feare of men: and by that meanes alſo God provideth for his, when it is needfull.

22 We may eſchew dangers, ſo that we never neglect our duetie.

1 The caſting out of Silas and Paul was the ſaving of many other.

2 Chriſt is therefore the Mediatour, becauſe he was crucified and roſe again: much leſſe is he to be rejected becauſe the croſſe is ignominious.

3 Although the zeale of the unfaithfull ſeeme never ſo goodly, yet at length it is found to have neither trueth nor equity: But yet the wicked cannot doe what they liſt, for even among themſelves God ſtirreth up ſome, whoſe helpe he uſeth to the deliverance of his.

a Certain companions which doe nothing but walke the ſtreets, wicked men, to be hired for every mans money to doe any miſchiefe, ſuch as we commonly call the raſcals and very ſinke and dunghill knaves of all townes and cities.

b Into what countrey and place ſoever they come, they cauſe ſedition and tumult.

c When Iaſon had put them in good aſſurance that they ſhould appeare.

4 That is indeed the wiſedom of the Spirit, which alwayes ſetteth the glory of God before it ſelfe, as a marke whereunto it directeth it ſelf, & never ſwarveth from it.

5 The Lord ſetteth out in one moment, & in one people, divers examples of his unſearchable wiſedome, to cauſe them to feare him.

d He compareth the Iewes with the Iewes.

6 Satan hath his, who are zealous for him, and that even ſuch, as leaſt of all ought.

7 There is neither counſell, nor fury, nor madneſſe againſt the Lord.

8 The ſheepe of Chriſt doe alſo watch for their paſtours health & ſafety, but yet in the Lord.

e It is not for naught that the Iewes of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia and Attica.

9 In comparing the wiſedome of God with mans wiſedome, men ſcoffe and mocke at that which they underſtand not: And God uſeth the curioſity of fooles to gather together his elect,

f He could not forbeare.

g Slaviſhly given to idolatry: Pauſanias writeth that there were more idoles in Athens then in all Grecia, yea, they had altars dedicated to Shame, and Fame, and Luſt, whom they made goddeſſes.

h Whomſoever Paul met with, that would ſuffer him to talke with him, he reaſoned with him, ſo throughly did he burne with the zeale of Gods glory.

10 Two ſectes eſpecially of the Philoſophers, doe ſet themſelves againſt Chriſt: the Epicures which make a mocke and ſcoffe at all religion: and the Stoikes, which determine upon matters of religion according to their owne braines.

i Word for word, ſeed gatherer: a borrowed kind of ſpeach taken of birds which ſpoile corne, and is applied to them, which without all arte bluſter out ſuch knowledge as they have gotten by hearing this man and that man.

k This was a place called as you would ſay, Mars hill, where ỹ Iudges ſate, which were called Areopagitæ, upon weighty affaires, which in old time arreigned Socrates, and after condemned him of impiety. 11 The wiſdom of man is vanitie. 12 The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their owne ſuperſtition. *l To ſtand in too peeviſh and ſervile a feare of your gods.* *m Whatſoever men worſhip for religions ſake, that we call devotion.* *n Pauſanias in his Atticis maketh mention of the altar which the Athenians had dedicated to unknowen gods: and Laertius in his Epimenides maketh mention of an alter that had no name intituled.* 13 It is a moſt fooliſh and vaine thing to compare the Creatour with the creature, to limit him within a place which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of idolatry. * *Chap.7.48.*

25 *Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things,

26 [14] And hath made of [o] one blood all mankinde, to dwell on all the face of the earth, and hath aſſigned the ſeaſons which were ordeined before, and the bounds of their habitation,

27 That they ſhould ſeek the Lord, if ſo be they might have [p] groped after him, and found *him*, though doubtleſſe he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as alſo certaine of your owne Poets have ſaid, For we are alſo his generation.

29 *Foraſmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like unto gold, or ſilver, or ſtone [q] graven by arte and the invention of man.

30 [15] And the time of this ignorance God regarded not: but now he admoniſheth all men every where to repent.

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſnes, by that man whom he hath appointed, *whereof* he hath given an [r] aſſurance to all men, in that he hath raiſed him from the dead.

32 [16] Now when they heard of the reſurrection from the dead, ſome mocked, and other ſayd, We will heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit, certain men clave unto Paul, and beleeved: among whom was alſo Denys Areopagita, and a woman named Damaris, and other with them.

Chap. XVIII.

1 As Paul at Corinth, 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accuſed before Gallio, 16 but in vaine: 18 From thence he ſaileth to Syria, 19 and ſo to Epheſus. 23 At Galatia and Phrygia he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila, 28 preacheth Chriſt with great efficacie.

After [1] theſe things, Paul departed from Athens, and came to Corinthus,

2 And found a certain Jew named *Aquila, borne in Pontus, lately come from Italie, and his wife Priſcilla, (becauſe that [a] Claudius had commanded all Jewes to depart from Rome) and he came unto them.

3 And becauſe he was of the ſame craft, he abode with them and wrought (for their craft was to make tents)

4 [2] And he diſputed in the Synagogue every Sabbath *day*, and [b] exhorted the Jewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul [c] forced in ſpirit, teſtified to the Jewes that Jeſus was the Chriſt.

6 [3] And when they reſiſted and blaſphemed, he *ſhook his rayment, and ſaid unto them, Your [d] blood *be* upon your own head: I am cleane: from henceforth will I go unto the Gentiles.

7 So he departed thence, and entred into a certain mans houſe, named Juſtus, a worſhipper of God, whoſe houſe joyned hard to the Synagogue.

8 And *Criſpus the chiefe ruler of the Synagogue, beleeved in the Lord with all his houſhold: and many of the Corinthians hearing it, beleeved and were baptized.

9 [4] Then ſaid the Lord to Paul in the night by a viſion, Feare not, but ſpeak and hold not thy peace:

10 For I am with thee, and no man ſhal lay *hands* on thee to hurt thee: for I have much people in this citie.

11 So he [e] continued there a yeare and ſix moneths, and taught the word of God among them.

12 ¶ [5] Now when Gallio was deputie of [f] Achaia, the Jewes aroſe with one accord againſt Paul, and brought him to the judgement ſeat,

13 Saying, This fellow perſwadeth men to worſhip God otherwiſe then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio ſaid unto the Jewes, If it were a matter of wrong, or an evill deede, O ye Jewes, I would according to [g] reaſon maintaine you.

15 But if it be a queſtion of [h] words and [i] names, and of your Law, look ye to it your ſelves: for I will be no judge of thoſe things.

16 And he drave them from the judgement ſeat.

17 Then took all the Grecians Soſthenes the chief ruler of the Synagogue, and beat him before the judgement ſeat: but Gallio cared nothing for thoſe things.

18 [6] But when Paul had taried there yet a good while, he took leave of the brethren, and ſayled into Syria (and with him Priſcilla and Aquila) after that [k] he had ſhorne his head in [l] Cenchrea: for he had a *vow.

19 Then he came to Epheſus, and left them there: but he entred into the Synagogue, and diſputed with the Jewes:

20 [7] Who deſired him to tarie a longer time with them: but he would not conſent,

21 But bade them farewell, ſaying, I muſt needs keep this feaſt that commeth, in Jeruſalem: but I will returne againe unto you, * [m] if God will. So he ſayled from Epheſus.

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* Pſal.50.8.

[14] God is wonderfull in all his workes, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eies to the workman.

[o] *Of one ſtock and one beginning.*

[p] *For as blinde men we could not ſeek out God, but onely by groping-wiſe, before the true Light came and lightned the world.*

* *Eſai.40.19.*

[q] *Which ſtuffe, as gold, ſilver, ſtons, are cuſtomably graven as mans wit can deviſe, for men will not worſhip that groſſe ſtuffe as it is, unleſſe by ſome arte it hath gotten ſome ſhape upon it.*

[15] The oldneſſe of the error doth not excuſe them that erre, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Iudge to ſuch as contemne him.

[r] *By declaring Chriſt to be the Iudge of the world, through the reſurrection from the dead.*

[16] Men to ſhew forth their vanitie, are diverſly affected and moved by one ſelfe ſame Goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

[1] The true miniſters are ſo farre from ſeeking their owne profit, that they doe willingly depart from their right, rather then the courſe of the Goſpel ſhould be hindered in the leaſt wiſe that might be.

* *Rom.16.3.*

[a] *Suetonius recordeth, that Rome baniſhed the Iewes, becauſe they were alwayes at diſquiet, and that by Chriſts meanes.*

[2] The trueth ought alwayes to be freely uttered, yet notwithſtanding the doctrine may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.

[b] *Exhorted ſo that he perſwaded, and ſo the word ſignifieth.*

[c] *Was very mu grieved in minde whereby is ſignifi the great earneſtneſ of his minde, wh was greatly moved for Paul was ſo zea lous, that he clea forgate himſelfe, an with a wonderfu courage gave him ſelfe to preach Chri*

[3] Although we have aſſayed al means poſſible, an yet in vaine, w muſt not leave o from our work, b forſake the rebe lious, and go to them that be mo obedient.

* *Chap.13.51. Math.10.14.*

[d] *This is a kind ſpeach taken from the Hebrewes, wher by he meaneth th the Iewes are cau of their owne deſtru ction, & as for him that he is without fault in forſaking them, and going other nations.*

* *1 Corinth.1.14.*

[4] God doth avouch and mai taine the conſtan cie of his ſervants

[e] *Word for word ſate, whereupon th in former time, to the name of their Biſhops ſeate: bu Paul ſate, that i continued teaching the word of God: an this kind of ſeate b longeth nothing t them, which neve ſaw their ſeates wi a minde to teach them.*

[5] The wicked a never weary of evill doing, but the Lord mocket their endevour marveilouſly.

[f] *That is, of Greci yet the Romanes d not call him Deput of Grecia, but o Achaia, becauſe t Romanes brough the Grecians int ſubjection, by the Achaians, which thoſe dayes were Princes of Greci as Pauſanias reco deth.*

[g] *As much as i right I could.*

[h] *As if a man ha not ſpoken well, as t caſe of your religi ſtandeth.*

[i] *For this profa man thinketh th the controverſie o religion, is but a braule about words and for no matte of ſubſtance.*

[6] Paul is made a to all, to winne a to Chriſt.

[k] *That is, Paul.*

[l] *Cenchrea was a haven of the Cori thians.*

* *Rom.16.18. Chap.21.24.*

[7] The Apoſtles were caried abou not by the will o man, but by th leading of the ho ly Ghoſt.

* *1 Cor.4.19. Iames 4.15.*

[m] *So we ſhould pr miſe nothing with this clauſe, for we know not what the day following will bring fort*

22 ¶ And when he came down to Ceſarea, he went up *to Ieruſalem:* and when he had ſaluted the Church, he went down unto Antiochia.

23 Now when he had taried *there* a while, he departed, and went through the countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 [8] And a certain Jew, named * Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and [n] mightie in the Scriptures.

25 The ſame was inſtructed in the way of the Lord, and he ſpake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the baptiſme of John onely.

[8] Apollos, a godly and learned man, refuſeth not to profit in yͤ ſchoole of a baſe & abject handicraftſman, & alſo of a woman: and ſo becommeth an excellent miniſter of the Church.

* 1 Corinth. 1. 12.

[n] Very well inſtructed in the knowledge of the Scriptures.

26 And he began to ſpeak boldly in the Synagogue: Whom when * Aquila, and Priſcilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

* Rom. 16. 3.

[o] The way that leadeth to God.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the diſciples to receive him: and after he was come thither, he holpe them much which had beleeved through [p] grace.

[p] Through Gods gracious favour, or by thoſe excellent gifts which God had beſtowed upon him.

28 For mightily he confuted publikely the Jewes, with great vehemencie, ſhewing by the Scriptures, that Jeſus was that Chriſt.

CHAP. XIX.

1 Certain diſciples at Epheſus, 3 having onely received Iohns baptiſme, 2 and knew not the viſible gifts of the holy Ghoſt wherewith God had beautified his ſonnes kingdome, 5 are baptized in the Name of Ieſus. 13 The Iewiſh exorciſts, 16 are beaten of the devill. 19 Conjuring bookes are burnt. 24 Demetrius, 29 raiſeth ſedition againſt Paul.

AND [1] it came to paſſe, while Apollos was at Corinthus, that Paul when he paſſed thorow the upper coaſts, came to Epheſus, and found certain diſciples,

[1] Paul being nothing offended at the rudeneſſe of the Epheſians, planteth a Church amongſt them.

2 And ſaid unto them, Have ye received the [a] holy Ghoſt ſince ye beleeved? And they ſaid unto him, We have not ſo much as heard whether there be an holy Ghoſt.

3 [2] And he ſaid unto them, Vnto [b] what were ye then baptized? And they ſaid, Vnto [c] Johns baptiſme.

4 Then ſaid Paul, * Iohn verely baptized with the baptiſme of repentance, ſaying unto the poeple, that they ſhould beleeve in him which ſhould come after him, that is, in Chriſt Jeſus.

[a] Thoſe excellent gifts of the holy Ghoſt, which were in thoſe dayes in the Church.

[2] Iohn did only begin to inſtruct the diſciples whom Chriſt ſhould make perfect.

[b] In what doctrine then are you taught and inſtructed?

[c] To be baptized into Iohns baptiſme, is to profeſſe the doctrine which Iohn preached and ſealed with his baptiſme.

* Chap. 1. 5. & 2. 2. and 11. 16. Matth. 3. 11. Marke 1. 8. Luke 3. 16. Iohn 1. 26.

5 And when they heard it, they were baptized in the Name of the Lord Jeſus.

6 So Paul laid his hands upon them, and the holy Ghoſt came on them, and they ſpake the tongues, and propheſied.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that *appertain* to the kingdome of God.

9 [3] But when certain were hardened, and diſobeyed, ſpeaking evill of the [d] way *of God* before the multitude, he departed from them, and ſeparated the diſciples, and diſputed daily in the ſchool of one [e] Tyrannus.

[3] For a man to ſeparate himſelfe and others from infidels which are utterly deſperate, it is not to divide the Church, but rather to unite it, and make it one.

[d] By this word, Way, the Hebrewes underſtand any kind of life, and here it is taken for Chriſtianity.

[e] This was a mans proper name.

10 And this was done by the ſpace of two yeares, ſo that all they which dwelt in Aſia, heard the word of the Lord Ieſus, both Jewes and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his bodie were brought unto the ſick, kerchiefs, or handkerchiefs, and the diſeaſes departed from them, and the evill ſpirits went out of them.

13 [4] Then certain of the vagabond Jewes, [f] exorciſts, took in hand to name over them which had evill ſpirits, the Name of the Lord Jeſus, ſaying, We adjure you by Ieſus, whom Paul preacheth.

[4] Satan is conſtrained to give witneſſe againſt himſelfe.

[f] So were they called which caſt out devils by conjuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were poſſeſſed with devils, were alſo ſo called.

14 (And there were certain ſons of Sceva a Jew, the Prieſt, *about* ſeven which did this)

15 And the evill ſpirit anſwered, and ſaid, Jeſus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill ſpirit was, ranne on them, and overcame them, and [g] prevailed againſt them, ſo that they fled out of that houſe naked, and wounded.

[g] He prevailed againſt them, though they ſtrove never ſo much.

17 And this was knowen to all the Jewes and Grecians alſo, which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Jeſus was magnified.

18 [5] And many that beleeved, came and [h] confeſſed, and ſhewed their works.

19 Many alſo of them which uſed curious arts, brought their bookes, and burned them before all men: and they counted the price of them, and found [i] it fiftie thouſand *pieces* of ſilver.

20 So the word of God grew mightily, and prevailed.

[5] Conjuring and ſorcerie is condemned by open teſtimony, and by the authoritie of the Apoſtle.

[h] Confeſſed their errours, and deteſted them openly, being terrified with the feare of the judgement of God: and what is this to eare-ſhrift?

[i] They that make the leaſt value of it, reckon it to be about eight hundred pounds Engliſh.

21 ¶ [6] Now when theſe things were accompliſhed, Paul purpoſed by the [k] Spirit to paſſe through Macedonia and Achaia, and to go to Hieruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So ſent he unto Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus, *but* he remained in Aſia for a ſeaſon.

[6] Paul is never wearie.

[k] By the motion of Gods Spirit: therefore we may not ſay that Paul ranne hand over head to death, but as the Spirit of God led him.

23 [7] And the ſame time there aroſe no ſmall trouble about that way.

24 For a certain man named Demetrius a ſilver ſmith, which made ſilver [l] temples of Diana, brought great gaines unto the crafteſmen,

25 Whom he called together, with the workemen of like things, and ſaid, Sirs, ye know that by this craft we have our goods:

26 Moreover ye ſee and heare, that not alone at Epheſus, but almoſt throughout all

[7] Gaine cloaked with a ſhew of religion, is the verie cauſe wherefore idolatrie is ſtoutly and ſtubbornly defended.

[l] Theſe were certain counterfeit temples with Dianas picture in them, which they bought that worſhipped her.

Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they be not gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our [m] portion ſhall be reproved, but alſo that the temple of the great goddeſſe Diana ſhould be nothing eſteemed, and that it would come to paſſe, that her magnificence, which all Aſia and the world worſhippeth, ſhould be deſtroyed.

[m] As if he ſaid, If Paul go on thus as he hath begun, to confute the opinion which men have of Dianas image, all this our game will come to nought.

28 Now when they heard it, they were full of wrath, and cryed out, ſaying, Great *is* Diana of the Epheſians.

29 And the whole citie was full of confuſion, and they ruſhed into the common place with one aſſent, and caught * Gajus, and * Ariſtarchus, men of Macedonia, and Pauls companions of his journey.

* *Rom.*16.23. 1 *Cor.* 1. 14.
* *Coloſſ.*4.10.

30 And when Paul would have entred in unto the people, the diſciples ſuffered him not.

31 [8] Certain alſo of the chiefe of Aſia which were his friends, ſent unto him, deſiring him that he would not preſent himſelfe in the Common place.

[8] There ought to be in all Chriſtians, and eſpecially in the miniſters, an invincible conſtancie, which may not by any ſtormes or aſſaults be overcome, which notwithſtanding muſt ſuffer it ſelf modeſtly to be governed by wiſedome.

32 Some therefore cried one thing, and ſome another: for the aſſembly was out of order, and the more part knew not wherefore they were come together.

33 And *ſome* of the company drew forth Alexander, the Jewes thruſting him forwards. Alexander then beckened with the hand, and would have excuſed the matter to the people.

34 [9] But when they knew that he was a Jew, there aroſe a ſhout almoſt for the ſpace of two houres, of all men, crying, Great *is* Diana of the Epheſians.

[9] In ſtead of reaſon, the idolaters are ſufficiently contented with their owne madneſſe & outcries, and thoſe are the greateſt defences that they have.

35 [10] Then the Town-cleark when he had ſtayed the people, ſaid, Ye men of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of *the image*, which [n] came down from Iupiter?

[10] An example of a politike man, who redeemeth peace and quietnes with lies, which Paul would never have done.

[n] The Epheſians beleeved ſuperſtitiouſly, that the image of Diana came down from heaven to them.

36 Seeing then that no man can ſpeak againſt theſe things, ye ought to be appeaſed, and to doe nothing raſhly.

37 For ye have brought hither theſe men, which have neither committed ſacriledge, neither doe blaſpheme your goddes.

38 Wherefore, if Demetrius & the crafteſmen which are with him, have a [o] matter againſt any man, the [p] law is open, and there are [q] Deputies: let them accuſe one another.

39 But if ye enquire any thing concerning other matters, it may be determined in a [r] lawfull aſſembly:

40 For we are even in jeopardie to be accuſed of this dayes ſedition, for as much as there is no cauſe, whereby we may give a reaſon of this concourſe of people.

41 And when he had thus ſpoken, he let the aſſembly depart.

[o] Have ought to accuſe any man of.

[p] For there are certain dayes appointed for civill cauſes and matters of judgement, and the Deputies ſit.

[q] By the Deputies are meant alſo the Deputies ſubſtitutes, that is, ſuch as did ſit for them.

[r] He ſpeaketh of a lawfull aſſembly, not onely to except againſt the diſordered hurly burly of the people, but alſo againſt all meeting & comming together, which was not by order: for there were certain dayes appointed to call the people together in.

CHAP. XX.

1 Paul appointeth to go to Macedonia. 7 In Troas preaching untill midnight, 9 Eutychus fell down dead out of a window, 10 he raiſeth him to life: 15 At Miletum, 17 having called the Elders of Epheſus together, 23 he declareth what things ſhall come upon himſelfe, 29 and others.

NOw [1] after the tumult was appeaſed, Paul called the diſciples unto him, and embraced them, and departed to go into Macedonia.

[1] Paul departe from Epheſus b the conſent of th Church, not to b idle or at reſt, b to take paines another place.

2 And when he had gone through thoſe parts, and had exhorted them with [a] many words, he came into Grecia.

[a] For after ſo gre trouble, there w neede of a long e hortation.

3 [2] And having taried *there* three moneths, becauſe the Jewes laid wait for him, as he was about to ſaile into Syria, he purpoſed to returne through Macedonia.

[2] A froward zea is the guider a inſtructer to mu ders: & we are n debarred by th wiſedome of G to prevent th endeavours of wicked men.

4 And there accompanied him into Aſia, Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gajus of Derbe, and Timotheus, and of them of Aſia, Tychicus, and Trophimus.

5 Theſe went before, and taried us at Troas.

6 And we ſailed forth from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode ſeven dayes.

7 [3] And the [b] firſt day of the week, the diſciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

[3] Aſſemblies the night time cannot be ju condemned, n ther ought, wh the cauſe is go

[b] Word for word, firſt day of the S bath, that is, u the Lords day that by this place by 1 Cor.16.2. not amiſſe gather that in thoſe da the Chriſtians w went to aſſem themſelves ſolem together upon th day.

8 [4] And there were many lights in an upper chamber, where they were gathered together.

[4] The devill m ding to troub the Church wi great offence, veth Paul a ſingu occaſion to c firme the Goſp

9 And there ſate in a window a certain young man named Eutychus, fallen into a dead ſleepe: and as Paul was long preaching, he overcome with ſleepe, fell down from the third loft, and was taken up dead.

10 But Paul went down, and laid himſelfe upon him, and embraced him, ſaying, Trouble not your ſelves: for his life is in him.

11 Then when *Paul* was come up again, and had broken bread, and eaten, having ſpoken a long while till the dawning of the day, he ſo departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went before to ſhip, and ſailed unto *the citie* Aſſos, that we might receive Paul there: for ſo had he appointed, and would himſelfe go afoot.

14 Now when he was come unto us to Aſſos, and we had received him, we came to Mitylenes.

15 And we ſailed thence, & came the next day over againſt Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to ſaile by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted to be, if he could poſ-

[5] Paul an ear and diligent lower of Ch making haſte his bonds with any ceaſing ſtopping in h race, doeth fir all as it were m his teſtament wherein he gi an account of former life, de deth the doc which he taug and exhorteth Paſtors of th Church to p vere & go for with continu in their office.

poſſible, at Jeruſalem at the day of Pentecoſt.

17 ¶ Wherefore from [c] Miletum, he ſent to Epheſus, and called the Elders of the Church:

[c] According as the ſituation of theſe places is ſet forth, that diſtance between Epheſus and Miletum, was about 400 furlongs, which maketh almoſt fiftie dutch miles.

18 [6] Who when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

[6] A lively image of a true Paſtor.

19 Serving the Lord with all modeſty, and with many teares, and temptations, which came unto me by the layings await of the Jewes,

20 And how I kept [d] back nothing that was profitable, but have ſhewed you, & taught you openly and throughout every houſe,

[d] I refrained not to ſpeake, neither diſſembled in any reſpect whatſoever, either for feare or lucres ſake.

21 Witneſſing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 [7] And now behold, I go [e] bound in the Spirit unto Jeruſalem, and know not what things ſhall come unto me there:

[7] He teſtifieth that he goeth to his bonds by the commandement of God.

[e] He calleth that motion of the holy Ghoſt, which inforced him to take his journey to Jeruſalem, the bond of the Spirit, whom he followed with al his heart.

23 Save that the holy Ghoſt witneſſeth in every citie, ſaying, that bonds and afflictions abide me:

24 But I paſſe not at all, neither is my life deare unto my ſelf, ſo that I may fulfill my courſe with joy, and the miniſtration which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blod of al men.

[f] If you do periſh, yet there ſhall be no fault in me, Looke, chap. 18. 6.

27 [8] For I have kept nothing back, but have ſhewed you all the counſell of God.

[8] The doctrine of the Apoſtles is moſt perfect and abſolute.

28 Take heed therefore unto your ſelves, and to all the flock, whereof the holy Ghoſt hath made you overſeers, to [g] feed the Church of God, which [h] he hath purchaſed with [i] that his own blood.

[g] To keep it, to feed and govern it.

[h] A notable ſentence for Chriſts Godhead: which ſheweth plainly in his perſon, how that by reaſon of the joyning together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the derivative, and not in the primative: which in old time the godly fathers termed, a communicating or fellowſhip of proprieties, that is to ſay, a making common of that to two, which belongeth but to one.

[i] This word, That, ſheweth the excellencie of this blood.

29 [9] For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock.

[9] A prophecie of Paſtours ẏ ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag only of a ſucceſſion of perſons.

30 Moreover of your own ſelves ſhall men ariſe ſpeaking perverſe things, to [k] draw diſciples after them.

[k] This is great miſerie, to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

31 Therefore watch, and remember, that by *the ſpace* of three yers I ceaſed not to warn every one, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an [l] inheritance among all them, which are ſanctified.

[10] The power of God, and his free promiſes revealed in his word, are the props and upholders of the miniſtery of the Goſpel.

[l] As children, and therefore of free love and good will.

33 [11] I have coveted no mans ſilver, nor gold, nor apparell.

[11] Paſtours muſt before all things beware of covetouſneſſe.

34 Yea, ye know that theſe hands have miniſtred unto my *neceſſities, and to them that were with me.

* 1 Cor. 4. 13. 1 Theſ. 2. 9. 2 Theſ. 3. 8.

35 I have ſhewed you all things, how that ſo labouring, ye ought [m] to ſupport the weake, and to remember the words of the Lord Jeſus, how that he ſaid, It is a bleſſed thing to give, rather then to receive.

[m] As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

36 And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [12] Then they wept all abundantly, and fell on Pauls neck, and kiſſed him,

[12] The Goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

38 Being chiefly ſory for the words which he ſpake, That they ſhould ſee his face no more. And they accompanyed him unto the ſhip.

CHAP. XXI.

1 Paul goeth toward Ieruſalem. 8 At Ceſarea he talketh with Philip the Evangeliſt. 10 Agabus foretelleth him of his bonds. 17 After he came to Ieruſalem, 26 and into the Temple, 27 the Iewes laid hands on him. 32 Lyſias the captain taketh him from them.

AND [1] as we lanched forth, and were departed from them, we came with a ſtraight courſe unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

[1] Not onely men ſimply, but even our friends, and ſuch as are endued with the Spirit of God, do ſomtimes go about to hinder the courſe of our vocation: but it is our part to go forward without all ſtopping or ſtaggering; after that we are ſure of our calling from God.

2 And we found a ſhip that went over unto Phenice, and went aboard, and ſet forth.

3 And when we had diſcovered Cyprus, we left it on the left hand, and ſailed toward Syria, and arrived at Tyrus: for there the ſhip unladed the burden.

4 And when we had found Diſciples, we tarried there ſeven dayes. And they told Paul through the [a] Spirit, that he ſhould not go up to Jeruſalem.

[a] They foretold through the Spirit what dangers hanged over Pauls head: & this they did as Prophets: but of a fleſhly affection they frayed him from going to Ieruſalem.

5 But when the dayes were ended, we departed and went our way, and they all accompanied us with *their* wives and children, even out of the citie: and we kneeling down on the ſhore, prayed.

6 Then when we had embraced one another, we took ſhip, and they returned home.

7 And when we had ended the courſe from Tyrus, we arrived at Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came unto Ceſarea: and we entred into the houſe of * Philip the Evangeliſt, which was one of the [b] ſeven *Deacons*, and abode with him.

* Chap. 6. 5.

[b] He ſpeaketh of the ſeven Deacons which he mentioned before, Chap. 6.

9 Now he had foure daughters virgins, which did [c] prophecie.

[c] They had a peculiar gift of foretelling things to come.

10 And as we tarried there many daies, there came a certain Prophet from Judea, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, & ſaid, Thus ſaith the holy Ghoſt, So ſhall the Jewes at Jeruſalem bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

12 And when we had heard theſe things, both we & other of the ſame place beſought him that he would not go up to Jeruſalem.

13 Then Paul anſwered, and ſaid, What

do ye weeping and breaking mine heart? For I am ready not to be bound onely, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.

14 [2] So when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſſed up our fardels, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the Elders were there aſſembled.

19 [3] And when he had embraced them, he told by order al things, that God had wroght among the Gentiles by his miniſtration.

20 [4] So when they heard it, they glorified God, & ſaid unto him, Thou ſeeſt, brother, how many thouſand Jews there are which beleeve, & they are all zealous of the Law.

21 Now they are informed of thee, that thou teacheſt all the Jews, which are among the Gentiles, to forſake Moſes, and ſayeſt, that they ought not to circumciſe ther ſons, neither to live *after* the cuſtomes.

22 What is then *to be done?* the multitude muſt needs come together: for they ſhall heare that thou art come.

23 Do therfore this that we ſay to thee. We have foure men, which have made a vow:

24 Them take, and [d] purifie thy ſelf with them, and [e] contribute with them, that they may *ſhave their heads: & al ſhal know, that thoſe things, whereof they have been informed concerning thee, are nothing, but that thou thy ſelf alſo walkeſt & keepſt the Law.

25 For as touching the Gentiles, which beleeve, we have written, and determined that they obſerve no ſuch thing, but that they keep themſelves from things offered to idols, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul took the men, and the next day was purified with them, & entred into the temple, [f] declaring the accompliſhment of the dayes of the purification, untill that an offering ſhould be offered for every one of them.

27 [5] And when the ſeven dayes were almoſt ended, the Jewes which were of Aſia (when they ſaw him in the Temple) mooved all the people, and laid hands on him,

28 Crying, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, & the law, and this place: moreover, he hath brought Grecians into the temple, & hath poluted this holy place.

29 For they had ſeen before Trophimus an Epheſian with him in the city, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was mooved, and the people ran together: and they took Paul, and drew him out of the Temple, and forthwith the doores were ſhut.

31 [6] But as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was on an uprore:

32 Who immediatly took Souldiers, & Centurions, and ran down unto them: and when thy ſaw the chief captain and the ſouldiers, they left beating of Paul.

33 Then the chief captain came neere and took him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not know the certaintie for the tumult, he commanded him to be led into the caſtle.

35 And when he came unto the grieces, it was ſo that he was born of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould have been led into the caſtle, he ſaid unto the chief captain, May I ſpeake unto thee? Who ſaid, Canſt thou *ſpeake* Greek?

38 Art not thou the [g] Egyptian who before theſe dayes raiſed a ſedition, and led out into the wilderneſſe foure thouſand men that were murtherers?

39 Then Paul ſaid, Doubtleſſe, I am a man which am a Jew, and citizen of Tarſus, a famous city of Cilicia, and I beſeech thee, ſuffer me to ſpeake unto the people.

40 And when he had given him licence, Paul ſtood on the grieces, & beckned with the hand unto the people: and when there was made great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 Paul yeeldeth a reaſon of his faith, 22 and the Iewes heare him a while. 23 But ſo ſoon as they cryed out, 24 he is commanded to be ſcourged and examined, 27 and ſo declareth that he is a citizen of Rome.

YE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſaid)

3 [1] I am verely a man, *which am* a Jew. born in Tarſus in Cilicia, but brought up in this city at the [a] feet of Gamaliel, and inſtructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſon both men and women.

5 As alſo the chief Prieſt doth beare me

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2 The will of God bridleth al affections in them which earneſtly ſeek the glory of God.

3 God is to be praiſed, who is the authour of al good ſayings and deeds.

4 In things indifferent (of which ſort were not ẏ traditions of the Phariſes, but the Ceremonies of the Law, untill ſuch time as Chriſtian libertie was more fully revealed to the Jewes) charitie willeth us to conform or apply our ſelves willingly, ſo farre as we may, to our brethren which do not ſtubburnly and maliciouſly reſiſt the truth, but are not throughly inſtructed, eſpecially if the queſtion be of a whole multitude.

d That is, conſecrate thy ſelf, for he ſpeaketh not here of the uncleane, but of ſuch as be ſubiect to the vow of the Nazarites.

e That it may bee known, that thou waſt not onely preſent at the vow, but alſo a chief man in it. and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde ſomwhat unto them. Num. 6. 21.

* *Chap* 18. 18. *Num.* 6. 18.

f The Prieſts were to be advertiſed of the accompliſhment of the dayes of the purification, becauſe there were ſacrifices to be offered the ſame day, that their vow was ended.

5 A prepoſterous zeale is the cauſe of great confuſion, and great miſchiefs.

6 God findeth
ſome, even among
the wicked, an
prophane themſelves, to hinde
the endeavours o
the reſt.

*g Touching this E
gyptian which aſſem
bled thirty thouſan
men, reade Ioſephu
book. 2. chap. 12.*

1 Paul making
ſhort declaratio
of his former life
proveth both hi
vocation and doctrine to be o
God.

*a That is, his dail
hearer: the reaſon o
this ſpeech is tha, fo
that they which teach
ſit commonly in th
higher place, ſpea
ing to their ſcholar
which ſit upon form
beneath: and there
fore he ſaith, at th
feet of Gamaliel.*

me witneſſe, and all the company of the Elders, of whom alſo I received letters unto the brethren, and went to Damaſcus to bring them which were there, bound unto Jeruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I journeyed and was come neere unto Damaſcus about noon, that ſuddenly there ſhone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9 Moreover, they that were with me, ſaw indeed a light and were afraid: but they heard not the voice of him that ſpake unto me.

10 Then ſaid I, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus: and there it ſhall be told thee of all things, which are appointed for thee to do.

11 So when I could not ſee for the glory of that light, I was led by the hand of them that were with me, & came into Damaſcus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight: and that ſame houre I looked upon him.

14 And he ſaid, The God of our fathers hath appointed thee, that thou ſhouldeſt know his will, and ſhouldeſt ſee that juſt One, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt be his witneſſe unto all men, of the things which thou haſt ſeen and heard.

16 Now therefore why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſins, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come again to Jeruſalem, and prayed in the Temple, I was in a trance.

18 And ſaw him ſaying unto me, Make haſt, and get thee quickly out of Jeruſalem: for they will not receive thy witneſſe concerning me.

19 Then I ſaid, Lord, they know that I priſoned, and beat in every Synagogue them that beleeved in thee.

20 And when the blood of thy Martyr Steven was ſhed, I alſo ſtood by, and conſented unto his death, and kept the clothes of them that [b] ſlew him.

21 Then he ſaid unto me, Depart: for I will ſend thee farre hence unto the Gentiles.

22 ¶ [2] And they heard him unto this word, *but* then they lift up their voyces, and ſaid, Away with ſuch a fellow from the earth: for it is not meet that he ſhould live.

[b] This is properly ſpoken: for Steven was murdered of a ſort of cutthroats, not by order of iuſtice, but by open force: for at that time the Iewes could not put any man to death by law.

[2] Stout and ſtubborn pride will neither it ſelf imbrace the truth, neither ſuffer other to receive it.

23 And as they [c] cryed and caſt off their clothes, and threw duſt into the ayre,

24 [3] The chief captain commanded him to be led into the caſtle, and bad that he ſhould be ſcourged and examined, that he might know wherefore they cryed ſo on him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawfull for you to ſcourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chief Captain, ſaying, Take heed what thou doeſt: for this man is a Romane.

27 Then the chief Captain came, and ſaid to him, Tell me, art thou a Romane? And he ſaid, Yea.

28 And the chief Captain anſwered, with a great ſumme obtained I this freedome. Then Paul ſaid, But I was ſo born.

29 Then ſtraightway they departed from him, which ſhould have examined him, and the chief Captain alſo was afraid, after he knew that he was [d] a Romane, and that he had bound him.

30 On the next day, becauſe he would have known the certaintie whereof he was accuſed of the Jewes, he looſed him from *his* bonds, and commanded the high Prieſts & all their Councill to come *together*: and he brought Paul, and ſet him before them.

[c] *The deſcription of a ſeditious hurlyburly, and of an harebraind and mad multitude.*

[3] The wiſedome of the fleſh doth not conſider what is juſt but what is profitable, & therwithall meaſure ẏ profite, according as it appeareth preſently.

[4] There is no cauſe why we may not uſe thoſe lawfull meanes which God giveth us, to repell or put away an injurie.

[d] *Not by nation, but by the law of the citie.*

Chap. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſention among his accuſers. 11 God encourageth him. 14 The Iewes laying wait for Paul 20 is declared to the chief Captain. 27 He ſendeth him to Felix the Governour.

AND [1] Paul beheld earneſtly the Councill, and ſaid, Men *and* brethren, I have in all good conſcience ſerved God untill this day.

2 [2] Then the high Prieſt Ananias commanded them that ſtood by, to ſmite him on the mouth.

3 [3] Then ſaid Paul to him, God [a] will ſmite thee, thou [b] whited wall: for thou ſitteſt to judge me according to the Law, and [c] tranſgreſſing the Law, commandeſt thou me to be ſmitten?

4 And they that ſtood by, ſaid, Revileſt thou Gods high Prieſt?

5 [4] Then ſaid Paul, I knew not, brethren, that he was the high Prieſt: for it is written, *Thou ſhalt not ſpeake evill of the ruler of thy people.

6 [5] But when Paul perceived that the one part were of the Sadduces, and the other

[1] Paul, againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof, he repeateth the whole courſe of his life.

[2] Hypocrites are conſtrained at length to bewray themſelves by their intemperancie.

[3] It is lawfull for us to complain of injuries, and to ſummon the wicked to the judgement ſeat of God, ſo that we doe it without hatred, & with a quiet and peaceable minde.

[a] *It appeareth plainly by the Greek phraſe, that Paul did not curſe the high Prieſt, but onely pronounce the puniſhment of God againſt him.*

[b] *This is a vehement and ſharpe ſpeech, but yet not reprochfull: For the godly may ſpeake roundly and yet be void of the bitter affection of a ſharpe and angry minde.*

[c] *For the Law commandeth the iudge to heare the perſon that is accuſed, patiently, and to pronounce the ſentence adviſedly.*

[4] We muſt willingly and from the heart give honour to Magiſtrates, although they be tyrants.

**Exod.22. 27.*

[5] We may lawfully ſometimes ſet the wicked together by the eares, that they may leave off to aſſault us, ſo that it be done with no hinderance of the truth.

of the Phariſes, he cryed in the Councill, Men *and* brethren, * I am a Phariſe, the ſon of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

* *Chap.* 24. 22. *Phil.* 3. 5.

7 [6] And when he had ſaid this, there was a diſſenſion between the Phariſes and the Saduces, ſo that the multitude was divided.

6 The concord of ỳ wicked is weak, although they cõſpire together to oppreſſe the truth.

8 [7] * For the Sadduces ſay that there is no reſurrection, neither [d] Angel, nor ſpirit: but the Phariſes confeſſe both.

7 It is an old hereſie of the Sadduces, to denie the ſubſtance of Angels and ſouls, and therewithall the reſurrection of the dead.

* *Matth.* 22. 23.

d Natures that want bodies.

9 [8] Then there was a great crie: and the [e] Scribes of the Phariſes part roſe up, and ſtrove, ſaying, We finde none evill in this man: but if a Spirit or an Angel hath ſpoken unto him, let us not fight againſt God.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

e The Scribes office was a publick office, and the name of the Phariſes, was the name of a ſect.

10 [9] And when there was a great diſſention, the chief Captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him from among them, and to bring him into the caſtle.

9 God will not forſake his to the end.

11 ¶ Now the night following, the Lord ſtood by him, and ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 [10] And when the day was come, certain of the Jewes made an aſſembly, and bound themſelves [f] with a curſe, ſaying, that they would neither eate nor drink, till they had killed Paul.

10 Such as are caried away with a fooliſh zeale, think that they may lie, and murder, and do whatſoever miſchief they liſt.

f They curſing and banning themſelves, promiſed.

13 And they were more then fortie, which had made this conſpiracie.

14 And they came to the chief Prieſts and Elders, and ſaid, We have bound our ſelves with a ſolemn curſe, that we will eat nothing, untill we have ſlain Paul.

15 Now therefore, ye and the [g] Councill ſignifie to the chief Captain, that he bring him forth unto you to morrow, as though you would know ſome thing more perfectly of him, and we, or ever he come neere, will be ready to kill him.

g Ye and the Senate requiring the ſame to be done, leſt that the Tribune ſhould think that it was demanded of him at ſome private mans ſuite.

16 But when Pauls ſiſters ſonne heard of their laying await, he went, and entred into the caſtle, and told Paul.

17 [11] And Paul called one of the Centurions unto him, and ſaid, Take this young man hence unto the chief Captain: for he hath a certain thing to ſhew him.

11 The wiſdome of the Spirit muſt be joyned with ſimplicitie.

18 So he took him, and brought him to the chief Captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, which hath ſome thing to ſay unto thee.

19 Then the chief Captain took him by the hand, & went apart with him alone, and asked him, What haſt thou to ſhew me?

20 And he ſaid, The Jewes have conſpired to deſire thee, that thou wouldeſt bring forth Paul to morrow into the Councill, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſwade thee: for there ly in wait for him of them, more then fortie men, which have bound themſelves with a curſe, that they will neither eat nor drink, till they have killed him: and now are they ready, and wait for thy promiſe.

22 [12] The chief Captain then let the young man depart, after he had charged him to utter it to no man, that he had ‡ ſhewed him theſe things.

12 There is n counſell againſ the Lord and h ſervants.

‡ Greeke, that th haſt ſhewed the things to me.

23 And he called unto him two certain Centurions, ſaying, Make ready two hundred ſouldiers, that they may go to Ceſarea, and horſemen threeſcore and ten, and two hundred with darts, at the third houre of the night.

24 And let them make ready an horſe, that Paul being ſet on, may be brought ſafe unto Felix the Governour.

25 And he wrote an Epiſtle in this manner:

26 [13] Claudius Lyſias unto the moſt noble Governour Felix ſendeth greeting.

13 Lyſias is ſu denly made by th Lord, Pauls p tron,

27 As this man was taken of the Jewes, and ſhould have been killed of them, I came upon them with the gariſon, and reſcued him, perceiving that he was a Romane.

28 And when I would have known the cauſe, wherefore they accuſed him, I brought him forth into their Councill.

29 *There* I perceived that he was accuſed of queſtions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed me, how that the Jewes laid wait for the man, I ſent *him* ſtraightway to thee, and commanded his accuſers to ſpeak before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers as it was commanded them, took Paul, and brought him by night to Antipatris.

32 And the next day, they left the horſmen to go with him, and returned unto the caſtle.

33 Now when they came to Ceſarea, they delivered the Epiſtle to the Governor, and preſented Paul alſo unto him.

34 So when the Governour had read it, he asked of what province he was: and when he underſtood that he was of Cilicia,

35 I will heare thee, ſaid he, when thine accuſers alſo are come, & commanded him to be kept in Herods judgement hall.

Chap. XXIV.

2 Tertullus accuſeth Paul: 10 He anſwereth for himſelf, 25 He preacheth Chriſt to the Governour and his wife. 27 Felix hopeth, but in vain, to receive a bribe, 28 who going from his office, leaveth Paul in priſon.

NOw [1] after five dayes, Ananias the high Prieſt came down with the Elders, and *with* Tertullus a certain oratour, which appeared before the Governour againſt Paul.

1 Hypocrites, w they cannot d what they wou do by force & d ceit, at length th go about to co paſſe it by a ſh of Law.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that we have obtained great quietneſſe, [a] through thee, and that many [b] worthy things are done unto this nation through thy providence,

3 Wee acknowledge it wholly, and in all places, moſt noble Felix, with all thanks.

4 But that I be not tedious unto thee: I pray thee, that thou wouldeſt heare us of thy curteſie a few words.

5 Certainely we have found this man a [c] peſtilent fellow, and a moover of ſedition among all the Jewes throughout the world, and a [d] chiefe maintainer of the ſect of the [e] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, & would have judged him according to our Law:

7 But the chiefe captaine Lyſias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt enquire) know all theſe things whereof we accuſe him.

9 And the Jewes likewiſe [f] affirmed, ſaying, that it was ſo.

10 [2] Then Paul, after that the Governour had beckened unto him that he ſhould ſpeake, anſwered, I doe the more gladly anſwer for my ſelfe, for as much as I know that thou haſt beene of [g] many yeares a judge unto this nation,

11 Seeing that thou mayeſt know, that there are but twelve dayes ſince I came up to worſhip in Hieruſalem.

12 And they neither found me in the Temple diſputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] proove the things, whereof they now accuſe me.

14 [3] But this I confeſſe unto thee, that after the way (which they call [i] hereſie) ſo worſhip I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.

15 And have hope towards God, that the reſurrection of the dead, which they themſelves looke for alſo, ſhall be both of juſt and unjuſt.

16 And herein I endevour my ſelfe to have alway a cleare conſcience toward God and toward men.

17 [4] Now after many yeares, I came and brought almes to my nation, and offerings.

18 At [k] what time, certaine Jewes of [l] Aſia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have beene preſent before thee, and accuſe *me*, if they had ought againſt me.

a Felix ruled that province with great crueltie and covetouſnes, and yet Ioſephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certaine cut-threats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Iudea.

b Hee uſeth a word which the Stoickes defined to be a perfite ſtate and behaviour.

c Word for word, a plague.

d As you would ſay, a ringleader, or enſigne bearer.

e So they called the Chriſtians, ſcoffingly, of the townes name where they thought that Chriſt was born, whereupon it came, that Iulian the Apoſtate called him Galilean.

f Confirmed Tertullus his ſaying.

2 Tertullus by the devils rhetorique beginning with flattery, maketh an end with lyes: but Paul uſing heavenly eloquence, and but a ſimple beginning, caſteth off from himſelfe the crime of ſedition, wherewith he was burdened, with a ſimple deniall.

g Paul pleaded his cauſe two yeares before Felix departed out of the province, Chap.27. but he had governed Trachonite, and Batavia, and Galaunite, before that Claudius made him governour of Iudea: Ioſephus in the hiſtorie of the Iewes warre, lib.2. Chap.11.

h They cannot lay forth before thee, and proove by good reaſons.

3 Paul goeth in the caſe of religion, from a ſtate of conjecture to a ſtate of qualitie, not onely not denying that religion which was objected againſt him, but alſo prooving it to be true, to be heavenly, and from God, and to be the oldeſt of all religions.

i Here this word Hereſie, or Sect, is taken in good part.

4 Paul in concluſion telleth the thing which was done truely, which Tertullus had before divers wayes corrupted.

k And while I was buſie about thoſe things.

l Hereby it appeareth that theſe of Aſia were Paul his enemies, and thoſe that ſtirred up the people againſt him.

20 Or let theſe themſelves ſay, if they have found any unjuſt thing in me, while I ſtood in the [m] Council,

21 Except *it be* for this one voyce, that I cryed ſtanding among them, Of the reſurrection of the dead am I accuſed of you this day.

22 [5] Now when Felix heard theſe things, he deferred them, and ſaid, When I ſhal more [n] perfectly know the things which concerne this way, by the comming of Lyſias the chiefe captaine, I will decide your matter.

23 [6] Then he commanded a Centurion to keep Paul, and that he ſhould have eaſe, and that he ſhould forbid none of his acquaintance to miniſter unto him, or to come unto him.

24 ¶ And after certaine dayes, came Felix with his wife [o] Druſilla, which was a Jeweſſe, *and* he called forth Paul, and heard him of the faith in Chriſt.

25 And as he diſputed of righteouſneſſe and temperance, and of the judgement to come, Felix trembled, and anſwered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 He hoped alſo that money ſhould have beene given him of Paul, that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

27 [7] When two yeares were expired, Porcius Feſtus came into Felix roome: and *Felix* willing to [p] get favour of the Jewes, left Paul bound.

m Whither the Tribune brought me.

5 The Iudge ſuſpendeth his ſentence, becauſe the matter is doubtfull.

n Felix could not judge whether he had done wickedly in the matters of his religion or no, untill he had better underſtanding of that way which Paul profeſſed: and as for other matters, touching the ſedition, he thinketh good to deferre it till he heare Lyſias, and therefore he gave Paul ſomewhat more libertie.

6 God is a moſt faithfull keeper of his ſervants, and the force of the truth is wonderfull, even amongſt men which are otherwiſe prophane.

o This Druſilla was Agrippa his ſiſter, of whom Luke ſpeaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emeſens, who was circumciſed, departed from him, and went to this Felix the brother of one Pallas, who was ſometime Nero his bondman.

7 In a naughtie minde, that is, guiltie to it ſelfe, although ſomtime there bee ſome ſhew of equitie, yet by and by it will be extinguiſhed: but in the meane ſeaſon we have need of patience, and that continually.

p For whereas he had behaved himſelf very wickedly in the province, had it not beene for favour of his brother Pallas, he ſhould have dyed for it: ſo that we may gather hereby, why he would have pleaſured the Iewes.

Chap. XXV.

1 Feſtus ſucceeding Felix, 6 Commandeth Paul to be brought forth. 11 Paul appealeth unto Ceſar. 14 Feſtus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may underſtand his cauſe.

WHen [1] Feſtus was then come into the Province, after three dayes he went up from Ceſarea, unto Hieruſalem.

2 Then the high Prieſt, and the chiefe of the Jewes appeared before him againſt Paul, and they beſought him,

3 And deſired favour againſt him, that he would ſend for him to Hieruſalem: and they laid wait to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelfe would ſhortly depart *thither*.

5 Let them therefore, ſaid he, which among you are able, come down with us: and if there be any wickedneſſe in the man, let them accuſe him.

6 ¶ [2] Now when he had taried among them no more then ten dayes, he went down to Ceſarea, and the next day ſat in the judgement ſeat, and commanded Paul to be brought.

7 And when he was come, the Jewes which

1 Satans miniſters are ſubtill, and diligent in ſeeking all occaſions: but God who watcheth for his, hindreth all their counſels eaſily.

2 We may repel an injury juſtly, but not with injury.

which were come from Hieruſalem, ſtood about him, and layd many and grievous complaints againſt Paul, whereof [a] they could make no plaine proofe,

[a] They could not prove them certainely, and with undoubted reaſons.

8 Foraſmuch as he anſwered, that he had neither offended any thing againſt the Law of the Jewes, neither againſt the Temple, nor againſt Ceſar.

9 [3] Yet Feſtus willing to get favour of the Jewes, anſwered Paul, and ſaid, Wilt thou goe up to Hieruſalem, and there be judged of theſe things before me?

[3] God doth not onely turn away the counſell of the wicked, but alſo turneth it upon their own heads.

10 Then ſaid Paul, I ſtand at Ceſars judgement ſeat, where I ought to be judged: to the Jewes I have done no wrong, as thou very wel knoweſt.

11 For if I have done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man to pleaſure them, can deliver me to them: I appeale unto Ceſar.

12 Then when Feſtus had ſpoken with the Councill, he anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou goe.

13 ¶ [4] And after certaine dayes, King [b] Agrippa and Bernice came downe to Ceſarea to ſalute Feſtus.

[4] Feſtus thinking no ſuch thing, even before kings, bringing to light the wickedneſſe of the Jewes, and Pauls innocencie, doth marveilouſly confirme the Church of God.

[b] This Agrippa was Agrippa his ſonne, whoſe death Luke ſpake of before, and Bernice was his ſiſter.

14 And when they had remained there many dayes, Feſtus declared Pauls cauſe unto the King, ſaying, There is a certaine man left in priſon by Felix,

15 Of whom when I came to Hieruſalem, the high Prieſts and Elders of the Jewes informed me, and deſired to have judgement againſt him.

16 To whom I anſwered, that it is not the manner of the Romanes for favour to [c] deliver any man to the death, before that he which is accuſed, have the accuſers before him, and have place to defend himſelf, concerning the crime.

[c] The Romanes uſe not to deliver any man to be puniſhed before, &c.

17 Therefore when they were come hither, without delay the day following I ſate on the judgement ſeat, and commanded the man to be brought forth:

18 Againſt whom when the accuſers ſtood up, they brought no crime of ſuch things as I ſuppoſed:

19 [5] But had certaine queſtions againſt him of their own [d] ſuperſtition, and of one Jeſus which was dead, whom Paul affirmed to be alive.

[5] The profane and wicked take an occaſion to condemn the true doctrine, by reaſon of private controverſies, and contentions of men betwixt themſelves: but the trueth nevertheleſſe abideth, in the meane ſeaſon, ſafe and ſure.

[d] This profane man calleth the Iewiſh religion, ſuperſtition, & that before King Agrippa, but no marvaile: for the rulers of provinces by reaſon of the maieſtie of the empire of Rome, uſed to preferre themſelves before Kings.

20 And becauſe I doubted of ſuch manner of queſtion, I asked him whether he would goe to Hieruſalem, and there be judged of theſe things.

21 But becauſe he appealed to be reſerved to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 [6] Then Agrippa ſaid unto Feſtus, I would alſo heare the man my ſelfe. To morrow, ſaid he, thou ſhalt heare him.

[6] That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9. 15.

23 And on the morrow when Agrippa was come and Bernice, with great [e] pompe, and were entred into the Common hall with the chiefe Captaines and chiefe men of the citie, at Feſtus commandement Paul was brought forth.

[e] Gorgeouſly like Prince.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with us, ye ſee this man, about whom all the multitude of the Jewes have called upon me, both at Hieruſalem, and here, crying, that he ought not to live any longer.

25 Yet I have found nothing worthy of death, that he hath committed: nevertheleſſe, ſeeing that he hath appealed to Auguſtus, I have determined to ſend him:

26 Of whom I have no certaine thing to write unto my [f] lord: wherefore I have brought him forth unto you, and ſpecially unto thee, King Agrippa, that after examination had, I might have ſomewhat to write:

[f] To Auguſtus. Good princes refuſe this name at the first, to wit, to b called Lords, but af terward they admit ted it, as we read o Traianus.

27 For me thinketh it unreaſonable to ſend a priſoner, and not to ſhew the cauſes which are *laid* againſt him.

CHAP. XXVI.

2 Paul in the preſence of Agrippa 4 declareth his life from his childhood, 16 and his calling, 22 with ſuch efficacie of words, 28 that almoſt he perſwadeth him to Chriſtianitie: 30 But he and his companie depart, doing nothing in Pauls matter.

Then Agrippa ſaid unto Paul, Thou art permitted to ſpeake for thy ſelfe. So Paul ſtretched forth the hand, and anſwered for himſelfe.

2 [1] I thinke my ſelfe happie, King Agrippa, becauſe I ſhall anſwere this day before thee of all the things whereof I am accuſed of the Jewes:

[1] To have a ſkilfull judge, is a great and ſingula gift of God.

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Jewes: wherefore, I beſeech thee to heare me patiently.

4 [2] As touching my life from *my* childhood, and what it was from the beginning among mine own nation at Hieruſalem, know all the Jewes,

5 Which [a] knew me heretofore, even from my [b] Elders (if they would teſtifie) that after the [c] moſt ſtrait ſect of our religion, I lived a Phariſe.

[2] Paul divideth the hiſtorie of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the Fathers and Prophets.

[a] What I was, and where, and how I lived.

[b] That my parents were Phariſes.

[c] The ſect of the Phariſes was the moſt exquiſite amongſt all the ſects of the Iewes, for it was better then all the reſt.

6 [3] And now I ſtand and am accuſed for the hope of the promiſe made of God unto our Fathers:

[3] There are three chiefe and principall witneſſes of true doctrine, God, the true Fathers, and the conſent of the Church.

7 Whereunto our twelve tribes inſtantly ſerving *God* day and night, hope to come: for the which hopes ſake, O King Agrippa, I am accuſed of the Jewes.

8 [4] Why ſhould it be thought a thing incredible unto you, that God ſhould raiſe againe the dead?

[4] He proveth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſſe.

9 I alſo verely thought in my ſelfe, that I

ought to doe many contrary things againſt the Name of Jeſus of Nazareth.

10 * Which thing I alſo did in Hieruſalem: for many of the Saints I ſhut up in priſon, having received authoritie of the high Prieſts, and when they were put to death, I gave *my*[d] ſentence.

11 And I puniſhed them throughout all the Synagogues, and [e] compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, even unto ſtrange cities.

12 At which time, even as I went to * Damaſcus with authoritie, and commiſſion from the high Prieſts,

13 At midday, O King, I ſaw in the way a light from heaven, paſſing the brighneſſe of the Sunne, ſhine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt pricks.

15 Then I ſaid, Who art thou, Lord? And he ſaid, I am Ieſus whom thou perſecuteſt.

16 But riſe and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to appoint thee a Miniſter and a witneſſe, both of the things which thou haſt ſeene, and of the things in the which I wil appeare unto thee:

17 Delivering thee from this people, and from the Gentiles, unto whom now I ſend thee:

18 [5] To open their eyes, that they may turn from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, and inheritance among them, which are ſanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not diſobedient unto the heavenly viſion,

20 * But ſhewed firſt unto them of Damaſcus, and at Hieruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and doe works worthy amendment of life.

21 For this cauſe the Jewes caught me in the * Temple, and went about to kill me.

22 [7] Neverthleſſe, I obtained helpe of God, and continue unto this day, witneſſing both to [f] ſmall and to great, ſaying none other things, then thoſe which the Prophets and Moſes did ſay ſhould come,

23 *To wit*, that Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto this people, and to the Gentiles.

24 [8] And as he thus anſwered for himſelfe, Feſtus ſaid with a loud voyce, Paul, thou art beſides thy ſelfe: much learning doth make thee mad.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeake the words of trueth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſwaded that none of theſe things are hidden from him: for this thing was not done in a [k] corner.

27 [9] O King Agrippa, beleeveſt thou the Prophets? I know that thou beleeveſt.

28 Then Agrippa ſayd unto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

29 Then Paul ſaid, [l] I would to God that not only thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the King roſe up, and the Governour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelves, ſaying, This man doth nothing worthy of death, nor of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have bene looſed, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 Paul 7. 9 foretelleth the perill of the voyage, 11 but he is not beleeved. 14 They are toſſed to and fro with the tempeſt. 22. 41 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 eſcape to land.

NOw [1] when it was concluded, that we ſhould ſaile into Italy, they delivered both Paul, and certaine other priſoners unto a Centurion named Julius, of the band of Auguſtus.

2 And we * entred into a ſhip of Adramyttium, purpoſing to ſaile by the coaſts of Aſia, and lanched forth, and had Ariſtarchus of Macedonia, a Theſſalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteouſly intreated Paul, and gave him libertie to goe unto his friends, that they might refreſh him.

4 And from thence we launched, and ſailed hard by Cyprus, becauſe the winds were contrary.

5 Then ſailed we over the ſea, by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a ſhip of Alexandria, ſailing into Italy, and put us therein.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the wind ſuffered us not, we ſailed hard by Candie, neere to [a] Salmone,

8 And with much adoe ſailed beyond it, and came unto a certaine place called the

* Chap.8.3.

[d] *I conſented to, and lowed of their ing: for he was not Iudge.*

[e] *By extreame puniſhment.*

* Chap.9.2.

[5] The end of the Goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith.

[6] Paul alledgeth God to be author of the office of his Apoſtleſhip, and his grace, as a witneſſe.

* *Chap.*9.22.26. and 13.4.

* *Chap.*21.30.

[7] Chriſt is the end of the Law & the Prophets.

[f] *To every one.*

[g] *That Chriſt ſhould be ſuch a king as the Iewes dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.*

[h] *The firſt of them, which are raiſed from the dead.*

[i] *Life, yea and that moſt bleſſed life, which ſhall be endleſſe: and this is ſet againſt darkeneſſe, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſerie and calamitie.*

[8] The wiſedome of God is madneſſe to fooles, yet notwithſtanding we muſt boldly avouch the trueth.

[k] *Secretly and privily.*

[9] Paul as it were forgetting himſelfe that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his Apoſtleſhip.

[l] *I would to God that not only almoſt, but throughly and altogether, both thou and all that heare me this day, might be made as I am, my bonds only except.*

[10] Paul is ſolemnly quit, and yet not diſmiſſed.

[1] Paul with many other priſoners, & through the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and commended unto the world with many ſingular teſtimonies.

* 2 *Cor.* 11. 15.

[a] *Which was an high hill of Candie.*

Faire havens, neere unto the which was the citie Laſea.

9 [2] So when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the [b] Faſt was now paſſed, Paul exhorted *them*,

10 And ſaid unto them, Sirs, I ſee that this voyage will be with hurt and much damage, not of the lading and ſhip onely, but alſo of our lives.

11 [3] Nevertheleſſe the Centurion beleeved rather the governour and the maſter of the ſhip, then thoſe things which were ſpoken of Paul.

12 And becauſe the haven was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne winde blew ſoftly, they ſuppoſing to attaine their purpoſe, looſed neerer, & ſailed by Candie.

14 But anon after, there aroſe by [c] it a ſtormie wind called [d] Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the wind, we let her goe, and were caried away.

16 And we ran under a litle Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke up and uſed all helpe, undergirding the ſhip, fearing leſt they ſhould have fallen into Syrtes, and they ſtrake ſaile, and ſo were caried.

18 [4] The next day when we were toſſed with an exceeding tempeſt, they lightned the ſhip.

19 And the third day we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſunne nor ſtars in many dayes appeared, and no ſmall tempeſt lay upon us, all hope that we ſhould be ſaved, was then taken away.

21 [5] But after long abſtinence, Paul ſtood forth in the mids of them, and ſaid, Sirs, ye ſhould have hearkned to me, and not have looſed from Candie: ſo ſhould ye have gained this hurt and loſſe.

22 But now I exhort you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſave of the ſhip onely.

23 For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and lo, God hath given unto thee freely all that ſaile with thee.

25 [6] Wherefore, ſirs, be of good courage: for I beleeve God, that it ſhal be ſo as it hath been told me.

[2] Gods providence taketh not away the cauſes which God uſed as meanes, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

[b] *This is meant of the Iewes faſt which they kept in the feaſt of expiation, as wee reade, Levit.23.27. which fell in the ſeventh moneth, which we call October, and is not good for navigation or ſailing.*

[3] Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſedome, rather then God, ſpeaking by the mouth of his ſervants.

[c] *By Candie, from whoſe ſhore our ſhip was driven by that meanes.*

[d] *Northeaſt wind.*

[4] The end proveth that none provide worſe for themſelves, then they which commit themſelves to be governed onely by their own wiſedome.

[5] God ſpareth the wicked for a time, for his elect and choſens ſake.

[6] The promiſe is made effectuall through faith.

26 Howbeit, we muſt be caſt into a certaine Iland.

27 [7] And when the fourteenth night was come, as we were caried to and fro in the [e] Adriaticall *Sea* about mid-night, the ſhipmen deemed that ſome Countrey [f] approched unto them,

28 And ſounded, and found it twentie fathoms: and when they had gone a little further, they ſounded againe, and found fifteene fathoms.

29 Then fearing leſt they ſhould have fallen into ſome rough places, they caſt foure ankers out of the ſterne, and wiſhed that the day were come.

30 [8] Now as the mariners were about to flee out of the ſhip, and had let down the boat into the Sea under a colour as though they would have caſt ankers out of the foreſhip,

31 [9] Paul ſaid unto the Centurion and the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, ſaying, This is the fourteenth day that ye have taried, and continued faſting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your ſafegard: for there ſhall not an [g] haire fall from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gave thanks to God in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meat.

37 Now we were in the ſhip in all two hundreth threeſcore and ſixteene ſoules.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the Sea.

39 [11] And when it was day, they knew not the countrey, but they ſpied a certaine [h] creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So when they had taken up the ankers, they committed *the ſhip* unto the ſea, and looſed the rudder bonds, and hoiſed up the maine ſaile to the winde, and drew to the ſhoare.

41 And when they fell into a place, where [i] two Seas met, they thruſt in the ſhip: and the forepart ſtucke faſt, and could not be mooved, but the hinder part was broken with the violence of the waves.

42 [12] Then the ſouldiers counſell was to kill the priſoners, leſt any of them, when he had ſwom out, ſhould flee away.

43 [13] But the Centurion willing to ſave Paul, ſtayed them from *this* counſell, and com-

[7] We attaine an come to the promiſed and ſure ſa vation through the midſt of tempeſts, and death i ſelfe.

[e] *For Ptolome wri teth, that the A driaticall ſea bea teth upon the Ea ſhoare of Cicilia.*

[f] *That they drew neere to ſome cou trey.*

[8] There is none ſo foule an acte, whereunto diſtruſt and an evil conſcience, do not enforce men.

[9] Although the performing of Gods promiſes doeth not ſimply depend upon ſecond cauſes, yet they make themſelves unworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offereth them, either upon raſhneſſe or diſtruſt.

[10] When the world trembleth, the faithfull alone be not only quiet, but confirme others by their example.

[g] *This is a proverbe which the Hebrewe uſe, whereby is meant, that they ſhall be ſafe, and not one of them periſh.*

[11] Then are tempeſts moſt of all to be feared and looked for, when the port or haven is neereſt.

[h] *A creeke is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.*

[i] *So is Iſthmus called, becauſe the Sea toucheth it on both ſides.*

[12] There is no where more unfaithfulneſſe, and unthankfulneſſe then in unbeleevers.

[13] God findeth, even amongſt his enemies, them whoſe helpe he uſeth to preſerve his.

commanded that they that could ſwim, ſhould caſt themſelves firſt into the Sea, and go out to land.

44 [14] And the other, ſome on boards, and ſome on certain *pieces* of the ſhip: and ſo it came to paſſe, that they came all ſafe to land.

[14] The goodneſſe of God overcometh mans malice.

Chap. XXVIII.

2 The Barbarians courteſie towards Paul and his company. 3 A viper on Pauls hand: 6 He ſhaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iews 20 the cauſe of his comming: 22 He preacheth Ieſus 30 two yeares.

AND when they were come ſafe, then they knew that the Ile was called [a] Melita.

2 And the Barbarians ſhewed us no little kindneſſe: for they kindled a fire, and received us every one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 [1] And when Paul had gathered a number of ſticks, and layed them on the fire, there came a viper out the heat, and leapt on his hand.

4 [2] Now when the Barbarians ſaw the worm hang on his hand, they ſaid among themſelves, This man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet [b] Vengeance hath not ſuffered to live.

5 But he ſhook off the worm into the fire, and felt no harme.

6 Howbeit they waited when he ſhould have [c] ſwolne, or fallen down dead ſuddenly: [3] but after they had looked a great while, and ſaw no inconvenience come to him, they changed their mindes, and ſaid, That he was a God.

7 [4] In the ſame quarters, the chief man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame received us, and lodged us three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſick of the fever, and of a bloodie flix: to whom Paul entred in, and when he prayed, he laid *his* hands on him, and healed him.

9 [5] When this then was done, other alſo in the Iſle, which had diſeaſes, came to him, and were healed,

10 [6] Which alſo did us great honour: and when we departed, they laded us with things neceſſarie.

11 ¶ [7] Now after three moneths we departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe [d] badge was Caſtor and Pollux.

12 And when we arived at Syracuſe, we taried *there* three dayes.

13 And from thence we fet a compaſſe, and came to Regium, and after one day, the South wind blew, and we came the ſecond day to Puteoli:

14 [8] Where we found brethren, and were deſired to tary with them ſeven dayes, and ſo we went toward Rome.

[a] *That is it, which at this day we call Malta.*

[1] The godly are ſure to have danger upon danger, but they have alwayes a glorious iſſue.

[2] Although adverſitie be the puniſhment of ſin, yet ſeeing that God in puniſhing of men, doth not alwayes reſpect ſin, they judge raſhly, which either doe not wait for the end, or doe judge and eſteeme of men, according to proſperitie or adverſitie.

[b] *Right & reaſon.*

[c] *The Greek word ſignifieth, to be inflamed, or to ſwell: moreover, Dioſcorides in his 6 booke, chap. 38. witneſſeth that the biting of a viper, cauſeth a ſwelling of the body, and ſo ſaith Nicander, in his remedies againſt poyſons.*

[3] There is nothing more unconſtant every way, then they which are ignorant of true religion.

[4] It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poore.

[5] Although Paul were a captive, yet the vertue of God was not captive.

[6] God doeth well to ſtrangers for his childrens ſake.

[7] Idoles do not defile the ſaints, which do in no wiſe conſent unto them.

[d] *So they uſed to deck the forepart of their ſhips, whereupon their ſhips were called by ſuch names.*

[8] God boweth & bendeth the hearts even of prophane men, as it pleaſeth him to favour his.

15 ¶ [9] And from thence, when the brethren heard of us, they came to meet us at the [e] market of Appius, and at the three tavernes, whom when Paul ſaw, he thanked God, and waxed bold.

16 So when we came to Rome, the Centurion delivered the priſoners to the generall Captain: but Paul was ſuffered to dwell by [f] himſelf with a ſouldier that kept him.

17 [10] And the third day after, Paul called the chiefe of the Jewes together: and when they were come, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or Laws of the fathers, *yet* was I delivered priſoner from Hieruſalem into the hands of the Romanes:

18 Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19 [11] But when the Iews ſpake contrary, I was conſtrained to appeale unto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: for that hope of Iſraels ſake, I am bound with this chaine.

21 Then they ſaid unto him, We neither received letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any evill of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 [12] And when they had appointed him a day, there came many unto him into *his* lodging, to whom he expounded, [g] teſtifying the kingdom of God, and perſwading them thoſe things that concerne Ieſus, both out of the Law of Moſes, and out of the Prophets, from morning to night.

24 [13] And ſome were perſwaded with the things which were ſpoken, and ſome beleeved not.

25 Therefore when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the holy Ghoſt by Eſaias the Prophet unto our fathers,

26 [14] Saying, *Go unto this people, and ſay, By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing, ye ſhall ſee, and not perceive:

27 For the heart of this people is waxed fat, and their eares are dul of hearing, and with their eyes have they [h] winked, leſt they ſhould ſee with *their* eies, and heare with *their* eares, and underſtand with *their* hearts, and ſhould return that I might heale them.

28 [15] Be it knowen therefore unto you, that

[9] God never ſuffereth his to be afflicted above their ſtrength.

[e] *Appius way, was a pavement made by Appius the blind, with the help of his ſoulders, long and broad, and runneth out toward the ſea, and there were three tavernes in it.*

[f] *Not in a common priſon, but in a houſe which he hired for himſelf.*

[10] Paul in every place remembreth himſelf to be an Apoſtle.

[11] We may uſe the meanes which god giveth us, but ſo, that we ſeek the glory of God, and not our ſelves.

[12] The Law and the Goſpel agree well together.

[g] *By good reaſons, & proved, that the kingdome of God, foretold them by the Prophets, was come.*

[13] The Goſpel is a ſavour of life to them ỹ beleeve, and a ſavour of death to them that be diſobedient.

[14] The unbeleevers do willingly reſiſt the trueth, & yet not by chance.

* *Eſai* 6.9. *Matt.* 13.14. *Marke* 4. 12. *Luke* 8.10. *Iohn.* 12.40. *Rom.* 11.8.

[h] *They made as though they ſaw not that which they ſaw againſt their willes: yea they did ſee, but they would not ſee.*

[15] The unbeliefe of the reprobate and caſtawayes, cannot cauſe the trueth of God to be of none effect.

that this ſalvation of God is ſent to the Gentiles, and they ſhall heare it.

29 [16] And when he had ſaid theſe things, the Jews departed, and had great reaſoning among themſelves.

30 [17] And Paul remained two yeares full in an houſe hired for himſelfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching thoſe things which concerne the Lord Ieſus Chriſt, with all boldneſſe of ſpeech, without let.

16 Not ŷ Goſpel, but the contempt of the Goſpel is the cauſe of ſtrife and debate.
17 The word of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

Chap. I.

1 He firſt ſheweth on what authoritie his Apoſtleſhip ſtandeth. 15 Then he commendeth the Goſpel, 16 by which God ſetteth out his power to thoſe that are ſaved 17 by faith, 21 but were guiltie of wicked unthankfulnes to God: 26 For which his wrath was worthily powred on them, 29 ſo that they ran headlong to all kind of ſins.

PAUL [1] a [2] [a] ſervant of Jesus Christ called *to be* an [b] Apoſtle, * [c] put apart *to preach* the Goſpel of God,

2 (Which he had promiſed afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Son Jeſus Chriſt our Lord (which was [e] made of the ſeed of David, [f] according to the fleſh,

4 And [g] declared [h] mightily *to be* the Son of God, touching the Spirit of ſanctification by the reſurrection from the dead)

5 [i] By whom we have received [k] grace and Apoſtleſhip (that [l] obedience might be given unto the faith) for his Name [m] among all the Gentiles,

6 Among whom ye be alſo the [n] called of Ieſus Chriſt:

7 To all *you* that be at Rome beloved of God, called *to be* Saints: [o] Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

8 [4] First I thank my God through Ieſus Chriſt for you all, becauſe your faith is [p] publiſhed throughout the [q] whole world.

9 For God is my witneſſe (whom I ſerve in my [r] ſpirit in the [ſ] Goſpel of his Son) that without ceaſing I make mention of you

10 Alwayes in my prayers, beſeeching that by ſome means, one time or other I might have a proſperous journey by the will of God, to come unto you.

11 For I long to ſee you, that I might beſtow among you ſome ſpirituall gift, that you might be ſtrengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that ye ſhould not be ignorant, how that I have oftentimes purpoſed to come unto you (but have been let hitherto) that I might have ſome fruit alſo among you, as I *have* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wiſemen and to the unwiſe.

15 Therefore as much as in me is, I am ready to preach the Goſpel to you alſo that are at [v] Rome.

16 For I am not aſhamed of the Goſpel of Chriſt: [5] for it is the [x] power of God unto ſalvation to every one that beleeveth, to the Jew firſt, and *alſo* to the [y] Grecian.

17 [6] For by it the righteouſnes of God is reveiled from [z] faith to faith: [7] as it is written, * The juſt ſhall live by faith.

18 [8] For the wrath of God is reveiled

1 The firſt part of the Epiſtle containing a moſt profitable Preface, unto verſe 16.
2 He moving the Romanes to give diligent eare unto him, in that he ſheweth that he commeth not in his own name, but as Gods meſſenger unto the Gentiles, entreateth with them of the waightieſt matter that is, promiſed long ſince of God, by many fit witneſſes, and now at the length performed indeed.
a Miniſter, for this word Servant is not taken in this place as ſet againſt this word Freeman, but declareth his miniſtrie and office.
b Whereas he ſaid before in a generall terme, that he was a Miniſter, now he commeth to a more ſpeciall name, and ſaith he is an Apoſtle, and that he tooke not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romanes, doth nothing but his duetie.
* *Actes* 13.1.
c Appointed of God to preach the Goſpel.

p Becauſe your faith is ſuch, that it is commended in all Churches.
q In all Churches.
r Very willingly, & with all my heart.
ſ In preaching his Son.
t Though Paul were never ſo excellent, yet by teaching the Church, he might be inſtructed by it.
v He meaneth all them that dwell at Rome, though ſome of them were not Romanes, Looke the end of the Epiſtle.
5 The ſecond part of the Epiſtle unto the beginning of the 9. chapter. Now the whole end and purpoſe of the diſputation is this: that is to ſay, to ſhew that there is but one way to attaine unto ſalvation (which is ſet forth unto us of God in the Goſpel, without any difference of nations) and that is Ieſus Chriſt apprehended by faith.

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3 By declaring the ſum of the doctrine of the Goſpel, he ſtirreth up the Romanes to good conſideration of the matter whereof he entreateth: So then he ſheweth that Chriſt (who is the very ſubſtance and ſum of the Goſpel) is the onely Son of God the Father, who as touching his humanitie, is made of the ſeed of David, but touching his divine and ſpirituall nature, whereby he ſanctified himſelf, is begotten of the Father from everlaſting, as by his mightie reſurrection manifeſtly appeareth. *d This is a plain teſtimonie of the perſon of Chriſt, that he is but one, and of his two natures, and their properties.* *e Which tooke fleſh of the Virgine, David his daughter.* *f As he is man: for this word, Fleſh, by the figure Synecdoche, is taken for man.* *g Shewed and made manifeſt.* *h The divine and mighty power is ſet againſt the weakneſſe of the fleſh, for that overcame death.* *i Of whom.* *k This marveilous, liberall and gracious gift, which is given me, the leaſt of all the Saints, to preach &c. Epheſians* 3.8. *l That men through faith might obey God.* *m For his names ſake.* *n Which through Gods goodneſſe are Chriſts.* *o Gods free good will: by peace, the Hebrews meane a proſperous ſucceſſe in all things.* 4 He procureth their favourable patience, in that he reckoneth up their true commendation, and his true Apoſtolique good will toward them, confirmed by taking God himſelfe to witneſſe.

x God his mighty and effectuall inſtruments to ſave men by. *y When this word Grecian, is ſet againſt this word Iew, then doeth it ſignifie a Gentile.* 6 The confirmation of the former propoſition: we are taught in the Goſpel, that we are juſtified before God by faith, which increaſeth daily: and therefore alſo ſaved. *z From faith which increaſeth daily.* 7 The proofe as well of the firſt as of the ſecond propoſition, out of Abakuk, who attributeth and giveth unto faith, both juſtice and life before God. * *Abakuk* 2.4. 8 Another confirmation of that principall queſtion: All men being conſidered within themſelves, or without Chriſt, are guiltie both of ungodlineſſe and alſo unrighteouſneſſe, and therefore are ſubject to condemnation: Therefore muſt they needs ſeeke righteouſneſſe in ſome other.

from heaven againſt [a] all ungodlineſſe,and unrighteouſneſſe of men, which withhold the [b] trueth in unrighteouſneſſe:

19 [9] Foraſmuch as that, which may be knowen of God, is manifeſt in [c] them: for God hath ſhewed it unto them.

20 For the inviſible things of him, that is,his eternall power and Godhead are ſeen by the creation of the world, being [d] conſidered in *his* works, to the intent that they ſhould be without excuſe:

21 Becauſe that when they knew God, they [e] glorified him not as God, neither were thankfull, but became [f] vain in their thoughts,and their fooliſh heart was full of darkneſſe.

22 When they [g] profeſſed themſelves to be wiſe,they became fooles.

23 For they turned the glory of the [h] incorruptible God to the ſimilitude of the image of a corruptible man, and of birds, and four footed beaſts, and of creeping things.

24 [10] Wherefore [i] alſo God [k] gave them up to their hearts luſts, unto uncleannes, to defile their own bodies between themſelves:

25 Which turned the trueth of God unto a lie, and worſhipped and ſerved the creature, forſaking the Creator, which is bleſſed for ever, Amen.

26 For this cauſe God gave them up unto vile affections: for even their women did change the naturall uſe into that which is againſt nature.

27 And likewiſe alſo the men left the naturall uſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſſe,and received in themſelves ſuch [l] recompenſe of their errour, as was meet.

28 [11] For as they regarded not to acknowledge God, *even ſo* God delivered them up unto a [m] reprobate minde, to doe thoſe things which are not convenient,

29 Being full of all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe, full of envy, of murther, of debate,of deceit, taking all things in the evill part,whiſperers,

30 Backbiters, haters of God, doers of wrong, proud, boaſters, inventers of evill things,diſobedient to parents, without underſtanding, [n] covenant breakers, without naturall affection, ſuch as can never be appeaſed,mercileſſe.

31 Which men, though they knew the [o] Law of God, how that they which commit ſuch things are worthy of death, *yet* not onely doe the ſame, but alſo [p] favour them that doe them.

Againſt all kinds fungodlines.

By trueth, Paul weth all the light at is left in man ce his fal, not as ugh they being led ereby were able to me into favour th God, but that ir own reaſon ght condemne em of wickedneſſe th againſt God d man.

9 Their ungodlineſſe he proveth hereby, that although all men have a moſt clear and evident glaſſe wherein to behold the everlaſting and almightie nature of God, even in his creatures, yet have they fallen away from thoſe principles, to moſt fooliſh and fond devices of their own brains, in conſtituting and appointing the ſervice of God.

In their hearts.

Thou ſeeſt not God, and yet thou acknowledgeſt him a God by his workes, Cic.

They did not honour him with that honour and ſervice which was meet for his everlaſting power and Godhead.

As if he ſaid, became ſo mad of themſelves.

Or, Thought themſelves.

For the true God they tooke another.

10 The unrighteouſneſſe of men he ſetteth forth, firſt in this, that even againſt nature following their luſts, they defiled themſelves one with another, by the juſt judgement of God.

The contempt of religion is the fountain of all miſchiefe.

As a iuſt iudge.

A meet reward for their deſerts.

11 He proveth the unrighteouſneſſe of man by a large rehearſall of many kinds of wickedneſſe, from which (if not from all, yet at the leaſt from many of them) no man is altogether free.

Into a mad and froward mind, whereby it commeth to paſſe, that the conſcience being once put out, and having almoſt no more remorſe of ſin, men run headlong into all kind of miſchief.

Vnmindfull of their covenants and bargains.

By the law of God he meaneth that which the Philoſophers called the Law of nature, and the Lawyers themſelves termed the Law of nations.

Are fellows and partakers with them in their wickedneſſe, and beſide that, commend them which do amiſſe.

Chap. II.

1 He bringeth all before the judgement ſeat of God. 12 The excuſe that the Gentiles might pretend 14 Of ignorance, he taketh quite away. 17 He urgeth the Iews with the written Law, 23 In which they boaſted: 27 And ſo maketh both Iew and Gentile alike.

THerefore [1] thou art inexcuſable, O man,whoſoever thou art that condemneſt: for in that that thou condemneſt another,thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things.

2 But we [a] know that the judgement of God is according to [b] trueth,againſt them which commit ſuch things.

3 And thinkeſt thou this, O thou man, that condemneſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God?

4 [2] Or deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance?

5 But thou, after thine hardneſſe, and heart that cannot repent, * [c] heapeſt up as a treaſure unto thy ſelf wrath againſt the day of wrath, and of the declaration of the juſt judgement of God,

6 [3] *Who will reward every man according to his works?

7 *That is*, to them which through patience in well doing, ſeek [d] glory, and honour, and immortalitie, everlaſting life:

8 But unto them that are contentious and diſobey the [e] trueth,and obey unrighteouſneſſe, *ſhall be* [f] indignation and wrath.

9 Tribulation and anguiſh *ſhall be* upon the ſoul of every man that doeth evill: of the Jew firſt, and *alſo* of the Grecian.

10 But to every man that doeth good, *ſhall be* glory,and honour,and peace: to the Jew firſt,and *alſo* to the Grecian.

11 For there is no [g] reſpect of perſons with God.

12 [4] For as many as have ſinned without the Law,ſhall periſh alſo without the Law: and as many as have ſinned in the Law, ſhall be judged by the Law.

13 [5] (For the hearers of the Law *are* not righteous before God: but the doers of the Law ſhall be [h] juſtified.

14 [6] For when the Gentiles which have [i] not the Law, doe by [k] nature, the things *conteined* in the Law, they having not the Law,are a Law unto themſelves,

15 Which ſhew the effect of the Law [l] written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing,)

1 He convinceth them which would ſeem to be exempt out of the number of other men, becauſe they reprehend other mens faults, and faith, that they are leaſt of all to be excuſed, for if they were well and narrowly ſearched (as God ſurely doeth) they themſelves would be found guiltie in thoſe things which they reprehend,and puniſh in other: ſo ỹ in condemning other, they pronounce ſentence againſt themſelves

a Paul alledgeth no places of Scripture, for he reaſoneth generally againſt all men: but he bringeth ſuch reaſons as every man is perſwaded of in his mind, ſo that the devill himſelf is not able to pluck them clean out.

b Conſidering and iudging things aright, and not by any outward ſhew.

2 A vehement & grievous crying out againſt them ỹ pleaſe themſelves, becauſe they ſee more then other do, and yet are no whit better then others are.

* *Iames 5.3.*

c Whileſt thou giveſt thy ſelf to pleaſures, thinking to increaſe thy goods, thou ſhalt find Gods wrath.

3 The ground of ỹ former diſputation, That both ỹ Iews and Gentiles have altogether need of righteouſneſſe.

* *Pſal.62.12. Matt.16.27. Revel.22.12.*

d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength, but, by laying this condition of ſalvation before us, which no man can perform, to bring men to Chriſt, who alone iuſtifieth the beleevers, as he himſelf concludeth, chap.2.21.22. following.

e By trueth, he meaneth that knowledge which we have of nature.

f Gods indignation againſt ſinners, which ſhall quickly be kindled.

g God doeth not meaſure men either by their blood or by their countrey, either to receive them, or to caſt them away.

4 He applieth that generall accuſation of mankind, particulary both to the Gentiles, and to the Iewes. 5 He preventeth an objection which might be made by the Iewes, whom the Law doth not excuſe, but condemne, becauſe that not the hearing of the Law, but the keeping of the Law doth juſtifie. *h Shall be pronounced iuſt before Gods iudgement ſeat: which is true indeed if any ſuch could be found that had fulfilled the Law: but ſeeing Abraham was not iuſtified by the Law, but by faith, it followeth that no man can be iuſtified by works.* 6 He preventeth an objection which might be made by the Gentiles, who although they have not ỹ Law of Moſes, yet they have no reaſon whereby they may excuſe their wickedneſſe, in that they have ſomewhat written in their hearts in ſtead of a Law, as men, that forbid and puniſh ſome things as wicked, and command and commend other ſome as good. *i Not ſimply, but in compariſon of the Iews. k Command honeſt things and forbid diſhoneſt. l This knowledge is a naturall knowledge.*

16 [7] At that day, when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to [m] my Goſpel.

17 ¶ [8] Behold, thou art called a Jew, and reſteſt in the Law, and glorieſt in God,

18 And knoweſt *his* will, and [n] ‡ tryeſt the things that diſſent from it, in that thou art inſtructed by the Law,

19 And perſwadeſt thy ſelf that thou art a guide of the blind, a light of them which *are* in darkeneſſe,

20 An inſtructer of them which lack diſcretion, a teacher of the unlearned, which haſt the [o] form of knowledge, and of the trueth in the [p] Law.

21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou steal?

22 Thou that ſayeſt, A man ſhould not commit adultery, doeſt thou commit adultery? thou that abhorreſt idoles, committeſt thou ſacriledge?

23 Thou that glorieſt in the Law, through breaking the Law, diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, * as it is written.

25 [9] For circumciſion verely is profitable, if thou doe the Law: but if thou be a tranſgreſſour of the Law, thy circumciſion is made uncircumciſion.

26 Therefore, if the [q] uncircumciſion keep the ordinances of the Law, ſhall not his [r] uncircumciſion be counted for circumciſion?

27 And ſhall not [ſ] uncircumciſion which is by nature, (if it keep the Law) condemne thee which by the [t] letter and circumciſion *art* a tranſgreſſour of the Law?

28 For he is not a Jew, which is one [v] outward: neither is that circumciſion, which is outward in the fleſh:

29 But he is a Jew which is one within, and the circumciſion *is* of the heart, in the [x] ſpirit, not in the letter, whoſe prayſe is not of men, but of God.

[7] God deferreth many judgements, which notwithſtanding he will execute at their convenient time by Ieſus Chriſt, with a moſt ſtrait examination, not onely of words & deedes, but of thoughts alſo, be they never ſo hidden or ſecret.

[m] *As this my doctrine witneſſeth which I am appointed to preach.*

[8] He proveth by the teſtimonie of David, & the other Prophets, that God beſtowed greateſt benefits upon the Iews, in giving them alſo ẏ Law, but that they are the moſt unthankfull and unkindeſt of all men.

[n] *Canſt try and diſcerne what things ſwarve from Gods will.*

‡ Or, alloweſt the things that are excellent.

[o] *The way to teach and frame other in the knowledge of the truth.*

[p] *As though he ſaid, that the Iews under a colour of an outward ſerving of God, chalenged all to themſelves, when as indeed, they did nothing leſſe then obſerve the Law.*

* *Eſai.52.5. Ezek.36.20.*

[9] He preciſely preventeth their objection, which ſet an holineſſe in circumciſion, and the outward obſervation of the Law: So that he ſheweth that the outward circumciſion, if it be ſeparated from the inward, doeth not onely, not juſtifie, but alſo condemne them that are indeed circumciſed, of whom it requireth that, which it ſignifieth, that is to ſay, cleanneſſe of ẏ heart, & the whole life according to ẏ commandement of the Law, ſo that if there be a man uncircumciſed according to ẏ fleſh, who is circumciſed in heart, he is far better & more to be counted of, then any Iew that is circumciſed according to the fleſh onely.

[q] *This is the figure Metonymie, for if the uncircumciſed.* [r] *The ſtate and condition of the uncircumciſed.* [ſ] *He which is uncircumciſed by nature and blood.* [t] *Paul uſeth oftentimes to ſet the letter againſt the ſpirit: but in this place, the circumciſion which is according to the letter, is the cutting off of the foreskin, but the circumciſion of the Spirit, is the circumciſion of the heart, that is to ſay, the ſpirituall end of the ceremonie is true holineſſe and righteouſneſſe, whereby the people of God is knowen from prophane and heatheniſh men.* [v] *By the outward ceremonie only.* [x] *Whoſe force is inward, and in the heart.*

Chap. III.

[1] He giveth the Iews ſome [2] preferment, for the covenants ſake, [4] but yet ſuch, as wholly dependeth on Gods mercie. [9] That both Iews and Gentiles are ſinners, [11] he prooveth by Scripture: [19] and ſhewing the uſe of the Law, [28] he concludeth that we are juſtified by faith.

What [1] is then the preferment of the Jew? or what is the profit of circumciſion?

[1] The firſt meeting with, or preventing an objection of the Iews: what then have ẏ Iews no more preferment then the Gentiles? yes, that have they, ſaith the Apoſtle on Gods behalf, for he committed the tables of the covenant to them, ſo that the unbelief of a few, cannot cauſe the whole nation without exception to be caſt away of God, who is true, and who alſo uſeth their unworthineſſe to commend and ſet forth his goodneſſe.

2 Much every manner of way: for [a] chiefly, becauſe unto them were of credit committed the [b] oracles of God.

3 For what, though ſome did not [c] beleeve? ſhall their unbeliefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true, and every man a lyar, as it is written, That thou mighteſt be [e] juſtified in thy words, and overcome, [f] when thou art judged.

5 [2] Now if our [g] unrighteouſneſſe commend the righteouſneſſe of God, what ſhal we ſay? Is God unrighteous which puniſheth? (I ſpeak as [h] a man.)

6 God forbid: elſe how ſhall God judge the world?

7 [3] For if the [i] veritie of God hath more abounded through my lie unto his glory, why am I yet condemned as a ſinner?

8 And (as we are blamed, and as ſome affirm, that we ſay) why doe we not evill, that good may come *thereof*? whoſe damnation is juſt.

9 [4] What then? are we more excellent? No, in no wiſe: for we have already proved, that all, both Jews and Gentiles are [k] under ſin,

10 As it is written, * There is none righteous, no not one.

11 There is none that underſtandeth: there is none that ſeeketh God.

12 They have all gone out of the way: they have been made altogether unprofitable: there is none that doeth good, no not one.

13 * Their throat is an open ſepulchre: they have uſed their tongues to deceit: * the poiſon of aſpes *is* under their lips.

14 * Whoſe mouth is full of curſing and bitterneſſe.

15 * Their feet are ſwift to ſhed blood.

16 Deſtruction and calamitie *are* in their wayes.

17 And the [l] way of peace they have not knowen.

18 * The fear of God is not before their eyes.

19 [5] Now we know that whatſoever the [m] Law ſayeth, it ſaith it [6] to them which are under the Law, that, every mouth may be ſtopped, and all the world be [n] ſubiect to the iudgement of God.

20 Therefore by the [o] works of the Law ſhal no [p] fleſh be [q] iuſtified in his [r] ſight: for by the Law *commeth* the knowledge of ſin.

21 [7] But now is the righteouſnes of God

[a] *The Iews ſtate condition was the* *ſeſt.*

[b] *Words.*

[c] *Brake the covenant,*

[d] *The faith that G* *gave.*

[e] *That thy iuſtic* *might be plainly ſeen.*

[f] *Foraſmuch as th* *ſhewedſt forth a* *evident token of th* *righteouſneſſe, conſtancie, and faith,* *preſerving him w* *had broken his cov* *nant.*

[2] An other preven tion iſſuing out o ẏ former anſwer that the juſtice o God is in ſuch fo commended & ſe forth by our unrighteouſneſſe, ẏ therefore God fo getteth not ẏ he i the Iudge of th world, and therefore a moſt ſever revenger of unrighteouſneſſe.

[g] *Trecherie, & a* *the fruits thereof.*

[h] *Therefore I ſpea* *not theſe words in mine own perſon, as though I thought ſ* *but this is the talke o* *mans wiſdome, whic* *is not ſubiect to the will of God.*

[3] A third objection, which addeth ſomewhat to the former, If ſins do turn to ẏ glory o God, they are no only, not to be pu niſhed, but we ought rather to give our ſelves t them: which blaſ phemie Paul contenting himſelf t curſe and deteſt, pronounceth juſt puniſhment againſ ſuch blaſphemers

[i] *The trueth and conſtancie.*

[4] Another anſwer to ẏ firſt objectiō that the Iews, if they be conſidere in themſelves, ar no better then other men are: as i hath been long ſince pronounced by the mouth of the Prophets.

[k] *Are guiltie of ſin.*

* *Pſal.14.1,3. and 53.1,3.*

* *Pſal.5.10.*

* *Pſal.143.3.*

* *Pſal.10.7.*

* *Eſai.55.7.*

[l] *An innocent and peaceable life.*

* *Pſal.36.1.*

[5] He proveth that this grievous accuſation which is uttered by David and Eſaias, doth properly concern the Iews.

[m] *The Law of Moſes.*

[6] A concluſion of all the former diſputation, from the 18 ver. of the firſt chapter. Therefore ſaith the Apoſtle, No man can hope to be juſtified by any Law, whether it be that general Law, or the particular Law of Moſes, and therefore to be ſaved, ſeeing it appeareth (as we have already proved) by comparing the Law and mans life together, that all men are ſinners, and therefore worthy of condemnation in the ſight of God.

[n] *Be found guiltie before God.* [o] *By that, that the Law can by us be performed.* [p] *Fleſh is here taken for man, as in many other places, & furthermore hath here greater force: for it is put to ſhew the contrarietie betwixt God and man: as if you would ſay, Man who is nothing elſe but a piece of fleſh defiled with ſin, and God who is moſt pure and moſt perfect in himſelf.* [q] *Abſolved before the iudgement ſeat of God.* [r] *A ſecret ſetting of the righteouſneſſe which is before men, be they never ſo iuſt, againſt the iuſtice which can ſtand before God: now there is no righteouſneſſe can ſtand before God, but the righteouſneſſe of Chriſt onely.* [7] Therefore ſaith the Apoſtle, Leſt that men ſhould periſh, God doeth now exhibit that which he promiſed of old, that is to ſay, a way whereby we may be juſtified and ſaved before him without the Law.

made manifeſt without the Law, having witneſſe of the Law and of the Prophets,

22 [8] *To wit*, the righteouſneſſe of God by the faith of [f] Ieſus Chriſt unto all, and upon all that beleeve.

23 For there is no difference: for all have ſinned, and are deprived of the [t] glory of God:

24 [9] And are juſtified [v] freely by his grace, through the redemption that is in Chriſt Jeſus,

25 [10] Whom God hath ſet forth *to be* a reconciliation through faith in his [x] blood, to declare his righteouſneſſe, by the forgiveneſſe of the ſinnes that [y] are paſſed,

26 Through the [z] patience of God, to ſhew at [a] this time his righteouſneſſe, that he might be [b] juſt, and a [c] juſtifier of him which is of the [d] faith of Jeſus.

27 [11] Where is then the rejoycing? It is excluded. By what [e] Law? of works? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is juſtified by faith, without the works of the Law.

29 [12] *God*, is he the God of the [f] Jewes only, and not of the Gentiles alſo? Yes, even of the Gentiles alſo:

30 For it is one God, who ſhall juſtifie [g] circumciſion of faith, and uncircumciſion through faith.

31 [13] Doe we then make the law of [h] none effect through faith? God forbid: yea, we [i] eſtabliſh the Law.

[8] The matter, as it were, of this righteouſneſſe is Chriſt Ieſus, apprehended by faith, and for this ende offered to all people, as without him all people are ſhut out from the kingdome of God.

[f] *Which we give to Ieſus Chriſt, or which reſteth upon him.*

[t] *By the glory of God, is meant that marke which we all ſhoot at, that is, everlaſting life, which ſtandeth in that we are made partakers of the glory of God.*

[9] Therefore this righteouſneſſe touching us, is altogether freely given, for it ſtandeth upon thoſe things which we have not done our ſelves, but ſuch as Chriſt hath ſuffered for our ſakes, to deliver us from ſinne.

[v] *Of his free gift, & meere liberality.*

[10] God then is the authour of that free juſtification, becauſe it pleaſed him: and Chriſt is he, which ſuffered puniſhment for our ſinnes, and in whom we have remiſſion of them: and the meane whereby we apprehend Chriſt, is faith. To be ſhort, the ende is the ſetting forth of the goodneſſe of God, that by this meanes it may appeare, that he is mercifull in deed, and conſtant in his promiſes, as he that freely, and of meere grace, juſtifieth the beleevers. [x] *This name of blood, calleth us backe to the figure of the old ſacrifices, the truth and ſubſtance of which ſacrifice is in Chriſt.* [y] *Of thoſe ſinnes which we have committed, when we were his enemies.* [z] *Through his patience, and ſuffering nature.* [a] *To wit, when Paul wrote this.* [b] *That he might be found exceeding true and faithfull.* [c] *Making him juſt, & without blame, by imputing Chriſts righteouſneſſe unto him.* [d] *Of the number of them which by faith lay hold upon Chriſt: contrary to whom are they, which looke to be ſaved by circumciſion, that is, by the Law.* [11] An argument to prove this concluſion, that we are juſtified by faith, without works, taken from the end of juſtification. The end of juſtification is the glory of God alone: therefore we are juſtified by faith without works: for if we were alone juſtified, either by our own works only, or partly by faith, and partly by works, the glory of this juſtification ſhould not be wholly given to God. [e] *By what doctrine? now the doctrine of works hath this condition joyned with it, if thou doeſt: and the doctrine of faith, hath this condition, if thou beleeveſt.* [12] Another argument of an abſurditie: if juſtification depended upon the law of Moſes, then ſhould God be a Saviour to the Iewes onely. Again, if he ſhould ſave the Iewes after one ſort, and the Gentiles after another, he ſhould not be one, and like himſelfe. Therefore he will juſtifie both of them, after one ſelfe ſame manner, that is to ſay, by faith. Moreover, this argument muſt be joyned to that which followeth next, that his concluſion may be firme and evident. [f] *God is ſaid to be their God, after the manner of the Scripture, whom he loveth and tendreth.* [g] *The uncircumciſed.* [13] The taking away of an objection: yet is not the Law taken away therefore, but is rather eſtabliſhed, as it ſhall be declared in his proper place. [h] *Vaine, void, to no purpoſe, and of no force.* [i] *We make it effectuall and ſtrong.*

Chap. IV.

1 *He proveth that which he ſaid before of faith, by the example of Abraham, 3. 6. and the teſtimony of the Scripture: and ten times in this chapter he beateth upon this word Imputation.*

WHat [1] ſhal we ſay then, that Abraham our father hath found concerning the [a] fleſh?

2 [2] For if Abraham were juſtified by works, he hath wherein to rejoyce, but not with God.

3 [3] For what ſaith the Scripture? Abraham beleeved God, and it was counted to him for righteouſneſſe.

[1] A new argument of great weight, taken from the example of Abraham, the father of all beleevers: And this is the propoſition, If Abraham be conſidered in himſelfe, by his works, he hath deſerved nothing wherein to rejoyce with God.

[a] *By works, as appeareth in the next verſe.*

[2] A preventing of an objection. Abraham may well rejoyce, and extoll himſelfe amongſt men, but not with God. [3] A confirmation of the propoſition: Abraham was juſtified by imputation of faith: therefore freely without any reſpect of his works.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by favour, but by debt:

5 But to him that worketh not, but beleeveth in him that [d] juſtifieth the ungodly, his faith is counted for righteouſneſſe.

6 [5] Even as David declareth the bleſſednes of the man, unto whom God imputeth righteouſnes without works, *ſaying*,

7 Bleſſed *are* they, whoſe iniquities are forgiven, and whoſe ſinnes are covered.

8 Bleſſed *is* the man, to whom the Lord imputeth not ſinne.

9 [6] *Came* this [e] bleſſedneſſe then upon the circumciſion *onely*, or upon the uncircumciſion alſo? For we ſay, that faith was imputed unto Abraham for righteouſnes.

10 [7] How was it then imputed? when he was circumciſed, or uncircumciſed? not when he was circumciſed, but when he was uncircumciſed.

11 [8] After he received the [f] ſigne of circumciſion, *as* the [g] ſeale of the righteouſneſſe of the faith which he had, when he was uncircumciſed, [9] that he ſhould be the father of all them that beleeve, not being circumciſed, that righteouſneſſe might be imputed to them alſo,

12 [10] And the father of circumciſion, not unto them onely which are of the circumciſion, but unto them alſo that walke in the ſteps of the faith of our father Abraham, *which he had* when he was uncircumciſed.

13 [11] For the promiſe that he ſhould be the [h] heir of the world, was not *given* to Abraham, or to his ſeed, through the [i] Law, but through the righteouſnes of faith.

14 [12] For if they which are of the [k] Law, *be* heires, faith is made void, and the promiſe is made of none effect.

15 [13] For the law cauſeth wrath: for where no Law is, there *is* no tranſgreſſion.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promiſe might be ſure to all the [l] ſeed, [15] not to that only which is of the Law: but alſo to that which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a [16] father of many nations) *even* before [m] God whom he beleeved, who [n] quicneth the dead,

[4] The firſt proof of the confirmation, taken of contraries: to him that deſerveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but beleeveth in him which promiſeth freely, faith is imputed.

[b] *To him that hath deſerved any thing by his work.*

[c] *Is not reckoned nor given him.*

[d] *That maketh him, which is wicked in himſelfe, juſt in Chriſt.*

[5] Another proof of the ſame confirmation: David putteth bleſſedneſſe in free pardon of ſinnes: therefore juſtification alſo.

[6] A new propoſition: that this maner of juſtification belongeth both to the uncircumciſed, & alſo to the circumciſed: as is declared in the perſon of Abraham.

[e] *This ſaying of David, wherein he pronounceth them bleſſed.*

[7] He proveth that it belongeth to the uncircumciſed (for there was no doubt of the circumciſed) in this ſort: Abraham was juſtified in circumciſion, therefore this juſtification belongeth alſo to the uncircumciſed. Nay it doth not appertein to the circumciſed, in reſpect of their circumciſion, much leſſe are the uncircumciſed ſhut out for their uncircumciſion.

[8] A preventing of an objection. Why then was Abraham circumciſed, if he were already juſtified? That the gift of righteouſneſſe (ſaith he) might be confirmed in him.

[f] *Circumciſion, which is a ſigne: as we ſay, the Sacrament of baptiſme, for baptiſme which is a Sacrament.*

[g] *Circumciſion was called before, a ſigne, in reſpect of the outward ceremony: now Paul ſheweth the force and ſubſtance of that ſigne, that is, to what end it is uſed, to wit, not only to ſignifie, but alſo to ſeale up the righteouſneſſe of faith, whereby we come to poſſeſſe Chriſt himſelfe: for the holy Ghoſt worketh that inwardly in deed, which the Sacraments being joyned with the word, doe repreſent.* [9] An applying of the example of Abraham to the uncircumciſed beleevers, whoſe father alſo he maketh Abraham. [10] An applying of the ſame example, to the circumciſed beleevers, whoſe father Abraham is, but yet by faith. [11] A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelfe through faith was made partaker of that promiſe, whereby he was made the father of all nations. [h] *That all the nations of the world ſhould be his children: or by the world, may be underſtood the land of Canaan.* [i] *For works that he had done, or upon this condition that he ſhould fulfill the law.* [12] A double confirmation of that reaſon: the one is that the promiſe cannot be apprehended by the law, and therefore it ſhould be fruſtrate: the other, that the condition of faith ſhould be joyned in vaine to that promiſe which ſhould be apprehended by works. [k] *If they be heires which have fulfilled the Law.* [13] A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the law: becauſe that the Law doth not reconcile God and us, but rather denounceth his anger againſt us, for ſo much as no man can obſerve it. [14] The concluſion of this argument: The ſalvation and juſtification of the poſterity of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which laieth hold on the promiſe made unto Abraham, and which promiſe Abraham himſelfe firſt of all laid hold on. [l] *To all the beleevers.* [15] That is to ſay not onely of them which beleeve and are alſo circumciſed according to the Law, but, of them alſo which without circumciſion, and in reſpect of faith onely, are counted amongſt the Children of Abraham. [16] This fatherhood is ſpirituall, depending onely upon the vertue of God, who made the promiſe. [m] *Before God, that is, by a ſpirituall kindred which hath place before God, and maketh us acceptable to God.* [n] *Who reſtoreth to life.*

and [o] calleth those things which be not, as though they were:

18 [17] Which *Abraham* above hope, beleeved under hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seed be.

19 And he [p] not weake in the faith, considered not his own body, which was now [q] dead, being almost an hundred yeare old, neither the deadnesse of Saras wombe:

20 Neither did he doubt of the promise of God through unbeliefe, But was strengthned in the faith, and gave [r] glory to God,

21 Being [s] fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 [18] Now it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also for us, to whom it shalbe imputed *for righteousnesse*, which beleeve in him that raised up Jesus our Lord from the dead,

25 Who was delivered *to death* for our [t] sinnes, and is risen again for our justification.

CHAP. V.

1 He amplifieth 2 Christs righteousnesse, which is layd hold on by faith, 5 who was given for the weake, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with life, 20 and the Law with Grace.

THen being [1] justified by faith, we have peace toward God through our Lord Jesus Christ:

2 *[2] By whom also through faith, we have [a] had this accesse into this grace, [b] wherein we [c] stand, [3] and [d] rejoyce under the hope of the glory of God.

3 [4] Neither *that* onely, but also we * rejoyce in tribulations, [5] knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 [6] And hope maketh not ashamed, because the [e] love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 [7] For Christ, when we were yet of no strength, at *his* [f] time died for the * ungodly.

7 [8] Doubtlesse one will scarce die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] setteth out his love towards us, seeing that while we were yet [i] sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life,

11 [9] And not onely *so*, but we also rejoyce in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] sinne entred into the world, and death by sinne, and so death went over all men, [n] in whom all men have sinned.

13 [11] For unto the time [o] of the Law was sinne in the world, but sinne is not [p] imputed, while there is no law.

14 [12] But death reigned from Adam to Moses, even [q] over them also that sinned not after the like [r] maner of the transgression of Adam, [13] which was that figure of him that was to come.

15 [14] But yet the gift is not so, as is the offence: for if through the offence of [s] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

16 [15] Neither is the gift *so* as *that which entred in* by one that sinned: for the fault *came* of one *offence* unto condemnation: but the gift *is* of many offences to [t] justification.

17 [16] For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousnesse, [v] reigne in life through one, *that is*, Jesus Christ.

18 [17] Likewise then as by the offence of one, *the fault came* on all men to condemnation, so by the justifying of one, *the benefit abounded* toward all men to the [x] justification of life.

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[o] *With whom those things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.*

17 A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham.

[p] *Very strong and constant.*

[q] *Voide of strength, and unmeete to get children.*

[r] *Acknowledged and praised God, as most gracious and true.*

[s] *A description of true faith.*

18 The rule of justification is alwaies one, both in Abraham, and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediatour, raised him from the dead, that we also being justified, might be saved in him.

[t] *To pay the ransome for our sinnes.*

1 Another argument taken of the effects: we are justified with that which truely appeaseth our conscience before God: but faith in Christ doth appease our conscience & not the Law, as it was before said, therefore by faith we are justified and not by the law.

* *Ephes.2.18.*

2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall.

[a] *We must heere know, that we have yet still the same effect of faith.*

[b] *By which grace, that is, by which gracious love and good will, or that state whereinto we are graciously taken.* [c] *We stand stedfast.* 3 A preventing of an objection against them, which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicity is laid up under hope in another place: which hope is so certain and sure, that they doe no lesse rejoyce for that happinesse then if they did presently enjoy it. [d] *Our mindes are not only quiet and setled, but also we are marveilously glad, and conceive great joy for that heavenly inheritance, which waiteth for us.* 4 Tribulation it selfe giveth us divers, and sundry wayes, occasion to rejoyce, much lesse doth it make us miserable. * *Iam.1.2.* 5 Afflictions accustome us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth and fostereth our hope, which never deceiveth us. 6 The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted. [e] *Wherewith he loveth us.* 7 A sure comfort in adversitie, that our peace and quietnesse of conscience be not troubled: for he that so loved them that were of no strength, and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him? [f] *In time fit and convenient which the Father had appointed.* * *Heb.9.15. 1 Pet.3.18.*

8 An amplifyin
of the love of Go
toward us, so th
we cannot dou
of it, who del
vered Christ to
death for the u
just, & for them
whom he coul
receive no com
modity, and (tha
more is) for hi
very enemies.
How can it be the
that Christ bein
now alive, shoul
not save them
from destruction
whom by his
death he justifiet
and reconcileth?

[g] *In the stead o*
some just man.

[h] *He setteth out hi*
love unto us, that i
the midst of our a
flictions, we ma
know assuredly, h
will be present wit
us.

[i] *While sinne reigne*
in us.

[k] *From affliction*
and destruction.

9 He now passeth
over to the other
part of Iustification, which consisteth in the free
imputation of the
obedience of
Christ, so that to
the remission of
sinnes, there is
added moreover
and besides, the
gift of Christs
righteousnes imputed, or put upon
us by faith, which
swalloweth up tha
unrighteousnesse
which flowed frõ
Adam in to us, and
all ye fruits therof:
so that in Christ
we do not only
cease to be unjust,
but we begin also
to be just.

10 From Adam in whome all have sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came upon all.

[l] *By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that unto life.*

[m] *By sinne, is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he useth to call that sinne in the singular number, whereas if he spake of the fruits of it, he useth the plurall number, calling them sinnes.* [n] *That is, in Adam.* 11 That this is so, that both guiltinesse and death began not after the giving and transgressing of Moses Law, it appeareth manifestly by that, that men died before that Law was given for in that they died, sinne which is the cause of death, was then: and in such sort, that it was also imputed: whereupon it followeth that there was then some Law, the breach wereof was the cause of death. [o] *Even from Adam to Moses.* [p] *Where there is no Law made, no man is punished as faulty, and guilty.* 12 But that this Law was not that universall law, and that that death did not proceed from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know or transgresse that naturall Law, are notwithstanding dead as well as Adam. [q] *Our infants.* [r] *Nor after that sort as they sinne that are of moe yeares, following their lusts: but yet the whole posterity was corrupted in Adam, when as he wittingly & willingly sinned.* 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them doe give and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed many. [s] *That is, Adam.* 15 Another inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousnesse of Christ imputed to us freely, doth not only absolve us from that one fault, but from all other. [t] *To the sentence of absolution, whereby we are quit and pronounced righteous.* 16 The third difference is, that the righteousnesse of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addict his posterity to death. [v] *Be partakers of true & everlasting life.* 17 Therfore to be short, as by one mans offence, the guiltinesse came on all men, to make them subject to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercy is imputed to all beleevers, justified them, that they may become partakers of everlasting life. [x] *Not onely because our sins are forgiven us, but also because the righteousnes of Christ is imputed unto us.*

19 [18] For as by one mans [y] diſobedience [z] many were made ſinners, ſo by that obedience of that one ſhall many alſo by made righteous.

20 [19] Moreover the Law [a] entred thereupon, that the offence ſhould abound: neverthéleſſe, where ſinne abounded, *there* grace [b] abounded much more:

21 That as ſinne had reigned unto death, ſo might grace alſo reigne by righteouſneſſe unto eternall life through Ieſus Chriſt our Lord.

18 The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks, or rootes, ſo that out of the one, ſinne by nature, out of the other, righteouſneſſe by grace, doth ſpring forth upon others.

y So then, ſin entred not into us onely by following the ſteps of our forefather, but we take corruption of him by inheritance.

z This word, Many, is ſet againſt this word, a few.

19 A preventing of an objection: why then did the Law of Moſes enter thereupon? that men might be ſo much the more guilty, and the benefit of God in Chriſt Ieſus be ſo much the more glorious.

a Beſides that diſeaſe, which all men were infected withall by being defiled with one mans ſinne, the Law entred. *b Grace was powred ſo plentifull from heaven, that it did not onely countervaile ſinne, but above meaſure paſſed it.*

Chap. VI.

1 He commeth to ſanctification, without which, that no man putteth on Chriſts righteouſneſſe, hee proveth, 4 by argument taken of Baptiſme, 12 and thereupon exhorteth to holines of life, 16 briefly making mention of the Law tranſgreſſed.

What [1] ſhall we ſay then? Shall we continue ſtill in [a] ſinne, that grace may abound? God forbid.

2 [2] How ſhall we, that are [b] dead to ſinne, live yet therein?

3 [3] Know ye not, that * all we which have been baptized into [c] Ieſus Chriſt, have bin baptized into his death?

4 * We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed up from the dead [d] to the glory of the father, ſo [e] we alſo ſhould * walke in newneſſe of life.

5 [4] * For if we be planted with him to the [f] ſimilitude of his death, even ſo ſhall we [g] be *to the ſimilitude* of his reſurrection.

6 Knowing this, that our [h] old man is crucified with [i] him, that the [k] body of ſinne might be deſtroyed, that henceforth we ſhould not [l] ſerve ſinne.

7 [5] For he that is dead, is freed from ſinne.

8 Wherefore, if we be dead with Chriſt, we beleeve that we ſhall live alſo with him.

9 Knowing that Chriſt being raiſed from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died [m] once to ſinne: but in that he liveth, he liveth to [n] God.

11 Likewiſe thinke ye alſo, that ye are dead to ſinne, but are alive to God in Ieſus Chriſt our Lord.

1 He paſſeth now to another benefit of Chriſt, which is called ſanctification or regeneration.

a In that corruption, for though the guiltineſſe of ſinne, be not imputed to us, yet the corruption remaineth ſtill in us: the which Sanctification, that followeth Iuſtification, killeth by little and little.

2 The benefite of Iuſtification, and ſanctification, are alwayes joyned together inſeparably, and both of them proceede from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſinne, that is, of our naturall corruption, into whoſe place ſucceedeth the cleanneſſe and purenes of nature reformed.

b They are ſaid of Paul to be dead to ſin, which are in ſuch ſort made partakers of the vertue of Chriſt, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other ſide they are ſaid to live to ſinne which are in the fleſh, that is, whom the Spirit of God hath not delivered from the ſlavery of the corruption of nature.

3 There are three parts of this Sanctification: to wit, the death of the old man, or ſin, his burial, and the reſurrection of the new man, deſcending into us from the vertue of the death, buriall, and reſurrection of Chriſt, of which benefit our baptiſme is a ſigne and pledge. * Gal.3.27. *c To the end that growing up in one with him, we ſhould receive his ſtrength, to quench ſin in us and to make us new men.* * Col.2.12. *d That Chriſt himſelfe being diſcharged of his infirmitie and weakeneſſe, might live in glory with God for ever.* *e And we which are his members riſe for this end, that being made partakers of the ſelfe ſame vertue, we ſhould beginne to leade a new life, as though we were already in heaven.* * Ephes.4.23.coloſ.13.8.heb.12.1.1 Pet.2.1. 4 The death of ſinne and the life of righteouſneſſe, or our ingraffing into Chriſt, and growing up into one with him, cannot be ſeparated by any meanes, neither in death nor life: whereby it followeth, that no man is ſanctified, which liveth ſtill to ſinne, and therefore is no man made partaker of Chriſt by faith, which repenteth not and turneth not from his wickednes: for as he ſaid before, the Law is not ſubverted but eſtabliſhed by faith. * 1.Cor.6.14.2 tim.2 11. *f Inſomuch as by meanes of the ſtrength which commeth from him to us, we ſo die to ſinne, as he is dead.* *g For we become every day more perfite then other: for we ſhall never be perfectly ſanctified, as long as we live here* *h All our whole nature, as we are conceived and borne into this world with ſin, which is called old, partly by comparing that old Adam with Chriſt, and partly alſo in reſpect of the deformation of our corrupt nature, which we change with a new.* *i Our corrupt nature is attributed to Chriſt, not indeed, but by imputation.* *k That naughtineſſe which ſticketh faſt in us.* *l The end of ſanctification which we ſhoot at, and ſhall at length come to, to wit, when God ſhall be all in all.* 5 He proveth it by the effects of death, uſing a compariſon of Chriſt the head with his members. *m Once for all.* *n With God.*

12 [6] Let not [o] ſinne reigne therefore in your mortall body, that ye ſhould obey it in the luſts thereof:

13 Neither [p] give ye your [q] members *as* [r] weapons of unrighteouſnes unto ſinne: but give your ſelves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteouſneſſe unto God.

14 [7] For ſinne ſhall not have dominion over you: for ye are not under the Law, but under grace.

15 [8] What then? ſhall we ſinne, becauſe we are not under the Law, but under grace? God forbid.

16 * Know ye not, that to whomſoever ye give your ſelves as ſervants to obey, his ſervants ye are, to whom ye obey, whether it be of ſinne unto death, or of obedience unto righteouſneſſe?

17 [9] But God *be* thanked, that ye have been the ſervants of ſinne, but ye have obeyed from the heart unto the [ſ] forme of the doctrine, whereunto ye were delivered.

18 Being then made free from ſinne, ye are made the ſervants of righteouſnes.

19 I ſpeak after the maner of man, becauſe of the infirmity of your fleſh: for as ye have given your members ſervants to uncleanneſſe and to iniquitie, to *commit* iniquitie, ſo now give your members ſervants unto righteouſneſſe in holineſſe.

20 For when ye were the ſervants of ſinne, ye were [t] freed from righteouſnes.

21 [10] What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the [v] end of thoſe things *is* death.

22 But now being freed from ſinne, and made ſervants unto God, ye have your fruit in holineſſe, and the end, everlaſting life.

23 [11] For the wages of ſinne is death: but the gift of God *is* eternall life, through Ieſus Chriſt our Lord.

6 An exhortation to contend and ſtrive with corruption and all the effects thereof.

o By reigning, S. Paul meaneth that chiefeſt and high rule, which no man ſtriveth againſt, and if any doe, yet it is in vain.

p To ſinne, as to a Lord or tyrant.

q Your mind and all the powers of it.

r As inſtruments to commit wickednes withall.

7 He granteth, that ſinne is not yet ſo dead in us that it is utterly extinct: but he promiſeth victory to them that contend manfully, becauſe we have the grace of God given us, which worketh ſo that the Law is not now in us the power & inſtrument of ſinne.

8 To be under the Law and under ſinne, ſignifie all one, in reſpect of them which are not ſanctified, as on the contrary ſide, to be under grace and righteouſneſſe, agree to them that are regenerate. Now theſe are contraries, ſo that one cannot agree with the other: Therefore let righteouſnes expell ſinne.

* Iohn 8.34.
2 Pet.2.19.

9 By nature we are ſlaves to ſinne and free from righteouſneſſe, but by the grace of God we are made ſervants to righteouſnes, and therefore free from ſinne.

ſ This kind of ſpeach hath a force in it: for he meaneth thereby that the doctrine of the Goſpel is like unto a certain mould which we are caſt into, to be framed & faſhioned like unto it.

t Righteouſneſſe had no rule over you.

10 An exhortation to the ſtudie of righteouſneſſe and hatred of ſinne, the contrary ends of both being ſet down before us. *u The reward or payment.* 11 Death is the puniſhment due to ſinne, but we are ſanctified freely, unto life everlaſting.

Chap. VII.

1 He declareth what it is, to be no more under the Law, 2 by an example taken of the Law of marriage: 7.12 And leſt the Law ſhould ſeeme faulty, 14 he proveth, that our ſinne is the cauſe, 13 that the ſame is an occaſion of death. 17 which was given us unto life: 21 He ſetteth out the battell betweene the fleſh and the ſpirit.

Know [1] ye not, brethren, (for I ſpeak to them that know the Law) that the Law hath dominion over a man as long as he liveth?

2 * For the woman which is in ſubjection to a man, is bound by the Law to the man, while he liveth: but if the man be dead, ſhe is delivered from the Law of the man.

3 So then, if while the man liveth, ſhee taketh another man, ſhee ſhall be [a] called an * adultereſſe: but if the man be dead, ſhee is free from the Law, ſo that ſhe is not an adultereſſe, though ſhe take another man.

1 By propounding the ſimilitude of mariage, he compareth the ſtate of man, both before, and after regeneration, together. The law of matrimonie, ſaith he, is this, that ſo long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.

* 1 Cor.7.39.

a That is, ſhee ſhall be an adultreſſe, by the conſent & judgement of all men.

* Matth.5.32.

4 [2] So ye, my brethren, are dead alſo to the Law by the [b] body of Chriſt, that ye ſhould be unto another, *even* unto him that is raiſed up from the dead, that we ſhould bring forth [c] fruit unto [d] God.

5 [3] For when we [e] were in the fleſh, the [f] affections of ſinnes, which were by the [g] Law, had [h] force in our members, to bring forth fruit unto death.

6 But now we are delivered from the Law, he [i] being dead [k] in whom we were [l] holden, that we ſhould ſerve in [m] newnes of Spirit, and not in the oldneſſe of the [n] letter.

7 [4] What ſhall we ſay then? *is* the Law ſinne? God forbid. Nay, I knew not ſin, but by the Law: for I had not knowen [o] luſt, except the Law had ſaid, * Thou ſhalt not luſt.

8 But ſinne took an occaſion by the commandement, and wrought in me all manner of concupiſcence: for without the Law ſinne *is* [p] dead.

9 [5] For I once was alive, without the [q] Law: but when the commandement [r] came, ſinne revived,

10 But I [ſ] died: and the ſame commandement which was *ordeined* unto life, was found *to be* unto me unto death.

11 For ſinne took occaſion by the commandement, and deceived me, and thereby ſlew *me*.

12 [6] Wherefore the Law *is* * holy, and that [t] commandement *is* holy, and juſt, and good.

13 [7] Was that then which is good, [v] made death unto me? God forbid: but ſinne, that it might [x] appeare ſinne, wrought death in me by that which is good, that ſinne might be [y] out of meaſure ſinfull by the commandement.

14 [8] For we know that the Law is ſpirituall, but I am carnall, ſold under ſinne.

15 [9] For I [10] allow not that which I doe: for what I [11] would, that I doe not: but what I hate, that doe I.

16 If I doe then that which I would not, I conſent to the Law that *it is* good.

17 Now then, it is no more I, that doe it, but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me: but I finde [a] no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.

21 [13] I find then, that when I would doe good, I am thus yoked, that evill is preſent with me.

22 For I delight in the Law of God concerning the [b] inner man:

23 But I ſee another Law in my members, rebelling againſt the Law of my [c] mind, and leading me captive unto the Law of ſinne, which is in my members.

24 [14] O [d] wretched man that I am, who ſhall deliver me from the body of this death!

25 I [e] thank God through Ieſus Chriſt our Lord. Then I [f] my ſelfe in my minde ſerve the Law of God, but in my fleſh the law of ſinne.

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2 An application of the ſimilitude thus. So, ſaith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the ſecond husband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt husband, but in reſpect of the latter, we are as it were raiſed from the dead.

b *That is, in the body of Chriſt, to give us to underſtand, how ſtraite & neer that fellowſhip is betwixt Chriſt and his members.*

c *He calleth the children, which the wife hath by her husband, fruit.*

d *Which are acceptable to God.*

3 A declaration of the former ſaying: for the concupiſcences (ſaith he) which the Law ſtirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and curſed children: But now ſince that husband is dead, and ſo conſequently being delivered from the force of that killing Law, we have paſſed into the governance of the Spirit, ſo that we bring forth now, not thoſe rotten & dead, but lively children.

e *When we were in the ſtate of the firſt mariage, which he calleth in the next verſe following, the oldneſſe of the letter.*

f *The motions that egged us to ſinne, which ſhew their force even in our minds.*

g *He ſaith not, of the Law, but by the Law, becauſe they ſpring of ſinne, which dwelleth within us, & taketh occaſion to work thus in us, by reaſon of the reſtraint that the Law maketh, not that the fault is in the Law, but in our ſelves.* h *Wrought their ſtrength.* i *As if he ſayd, The bond which bound us, is dead, and vaniſhed away, inſomuch that ſinne which held us, hath not now wherewith to hold us.* k *For this husband is within us.* l *Satan is an unjuſt poſſeſſor, for he brought us in bondage of ſinne and himſelfe, deceitfully: and yet notwithſtanding ſo long as we are ſinners, we ſinne willingly.* m *As becommeth them, which after the death of their old husband, are joyned to the Spirit: as whom the Spirit of God hath made new men.* n *By the letter, he meaneth the Law, in reſpect of that old condition: for before that our will be framed by the holy Ghoſt, the Law ſpeaketh but to deafe men, and therefore it is dumbe and dead to us, as touching the fulfilling of it.* 4 An objection, What then? are the Law and ſinne all one, and doe they agree together? nay, ſaith he: Sinne is reproved and condemned by the Law. But becauſe ſinne cannot abide to be reproved, and was not in a maner felt, untill it was provoked and ſtirred up by the Law, it taketh occaſion thereby to be more outragious, and yet by no fault of the Law. o *By the word, Luſt, in this place he meaneth not evill luſts themſelves, but the fountaine from whence they ſpring, for the very heathen Philoſopers themſelves condemned wicked luſts, though ſomewhat darkely. But as for this fountaine of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that naturall and unclean ſpot and filth.* * *Exod. 20. 17. Deut. 5. 21.* p *Though ſinne be in us, yet it is not knowen for ſinne, neither doth it ſo rage, as it rageth after that the Law is knowen.* 5 He ſetteth himſelfe before us for an example, in whom all men may behold, firſt, what they are by nature before they earneſtly thinke upon the Law of God: to wit, blockiſh, and heady to ſinne and wickednes, without all true ſenſe and feeling of ſinne, then what manner of perſons they become, when their conſcience is reproved by the teſtimony of the Law, to wit, ſtubburne and more inflamed with the deſire of ſinne, then ever they were before. q *When I knew not the Law, then me thought I lived in deed: for my conſcience never troubled me, becauſe I knew not my deſeaſe.* r *When I beganne to underſtand the commandement.* ſ *In ſinne, or by ſinne.* 6 The concluſion: That the Law of it ſelfe is holy, but all the fault is in us which abuſe the Law. * *1 Tim. 1. 8.* t *Touching not coveting.* 7 The propoſition: that the Law is not the cauſe of death, but our corrupt nature being therewith not onely diſcovered, but alſo ſtirred up: and took occaſion thereby to rebel, as which the more that things are forbidden it, the more it deſireth them, & from hence commeth the guiltineſſe, and occaſion of death. v *Beareth it the blame of my death?* x *That ſinne might ſhew it ſelfe to be ſinne, and bewray it ſelfe to be that, which it is in deede.* y *As evill as it could, ſhewing all the venome it could.* 8 The cauſe of this matter, is this, becauſe that the Law requireth a heavenly purenes, but men ſuch as they be born, are bondſlaves of corruption, which they willingly ſerve.

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her ſeate alſo in the regenerate, another thing. 11 It is to be noted, that one ſelfe ſam man is ſayd to will and not to will, in divers reſpects: to wit, he is ſayd to will, in that, tha he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, tha he is ſuch an one as hee was born. But becauſe the part which is regenerate, at length be commeth conquerour, therefore Paul ſuſteyning the part of the regenerate, ſpeaketh in ſuc ſort as if the corruption which ſinneth willingly, were ſomething without a man: althoug afterward he granteth that this evill is in his fleſh, or in his members. z *That natura corruption, which cleaveth faſt even to them that are regenerate, and not clean conquered.* 12 Thi vice, or ſinne, or Law of ſinne, doth wholly poſſeſſe thoſe men which are not regenerate and hindreth them or holdeth them backe that are regenerate. a *This doth indeede agr to that man, whom the grace of God hath made a new man: for where the ſpirit is not, how can the be any ſtriſe there?* 13 The concluſion: As the Law of God exhorteth to goodneſſe, doth the Law of ſinne (that is, the corruption wherein we are born) force us to wicked neſſe: but the Spirit, that is, our mind, in that that it is regenerate, conſenteth with the La of God: but the fleſh, that is, the whole naturall man, is bondſlave to the Law of ſinn Therefore to be ſhort, wickedneſſe and death are not of the Law, but of ſinne, which reig neth in them that are not regenerate: for they neither will, nor doe good: but will, and do evill: but in them that are regenerate, it ſtriveth againſt the Spirit or law of the mind, that they cannot neither live ſo well as they would, or be ſo voide of ſinne as they woul b *The inner man, and the new man are all one, and are anſwerable and ſet as contrary to the old ma neither doth this word, Inner man, ſignifie mans minde and reaſon, and the old man, the powers tha are under them, as the Philoſophers imagine, but by the outward man is meant whatſoever is eithe without or within a man from top to toe, ſo long as that man is not born a new by the grace of Go* c *The Law of the mind in this place, is not to be underſtood of the mind as it is naturally, and as ou mind is from our birth, but of the mind which is renewed by the Spirit of God.* 14 It is a miſerabl thing to be yet in part ſubject to ſinne, which of it own nature maketh us guilty of death but we muſt crie to the Lord, who will by death it ſelfe at length make us conquerours, we are already conquerous in Chriſt. d *Wearied with miſerable and continuall conflict* e *Hee recovereth himſelfe, and ſheweth us that he reſteth onely in Chriſt.* f *This is the true pe fection of them that are born anew, to confeſſe that they are imperfect.*

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Chriſt through his Spirit, 3 howſoever they be as yet burdened with ſinnes: 9 For they live through that Spirit, 14 whoſe teſtimonie 15 driveth away all feare, 18 and relieveth our preſent miſeries.

NOw [1] then there *is* no condemnation to them that are in Chriſt Ieſus, which [2] walke not after the [a] fleſh, but after the ſpirit.

1 A concluſion o
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putation, from
verſe 16. chap. 1.
even to this plac
Seeing that w
being juſtified b
faith in Chriſt, do obtaine remiſſion of ſins, and imputation of righteouſneſſe, and are al ſanctified, it followeth hereof, that they ÿ are grafted into Chriſt by faith, are out of all fea of condemnation. 2 The fruits of the Spirit, or effects of ſanctification which is begu in us, doe not ingraft us into Chriſt, but doe declare that we are grafted into hi a *Follow not the fleſh for their guide: for he is not ſaid to live after the fleſh, that hath the holy Gh for his guide, though ſometimes he ſtep awry.*

2 [3]

2 [3] For the [b] Law of the Spirit of [c] life, *which is* in [d] Chriſt Jeſus, hath [e] freed me from the Law of ſinne and of death.

3 [4] For, (that that was [f] impoſſible to the Law, in as much as it was weake, becauſe of the [g] fleſh) God ſending his own Sonne, in the ſimilitude of [h] ſinfull fleſh, and for [i] ſin, [k] condemned ſinne in the fleſh,

4 That that [l] righteouſneſſe of the Law might be fulfilled [5] in us, which walk not after the fleſh, but after the Spirit.

5 [6] For they that are after the [m] fleſh, ſavour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wiſdome of the fleſh *is* death: but the wiſdome of the Spirit *is* life and peace.

7 [8] Becauſe the wiſdome of the fleſh *is* enmitie againſt God: [9] for it is not ſubject to the law of God, neither indeed can be.

8 [10] So then they that are in the fleſh, cannot pleaſe God.

9 [11] Now ye are not in the fleſh, but in the Spirit, becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 [12] And if Chriſt be in you, the [n] body is dead, becauſe of ſinne: but the Spirit *is* life for righteouſneſſe ſake.

11 [13] But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, we are debtors not to the fleſh, to live after the fleſh:

13 [15] For if ye live after the fleſh, ye ſhall die: but if ye mortifie the deeds of the body by the Spirit ye ſhall live.

14 [16] For as many as are led by the Spirit of God, they are the ſonnes of God.

15 [17] For ye have not received the [p] Spirit of bondage, to [q] feare again: but ye have received the Spirit of [r] adoption, whereby we crie, Abba, Father.

16 The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.

17 [18] If *we be* children, *we are* alſo [ſ] heires, even the heires of God, and heirs annexed with Chriſt: [19] if ſo be that we ſuffer with him, that we may alſo be glorified with him

18 [20] For I [t] count that the afflictions of this preſent time *are* not worthy of the glory, which ſhall be ſhewed unto us.

19 [21] For the fervent deſire of the [v] creature waiteth, when the ſonnes of God ſhall be revealed.

20 Becauſe the creature is ſubject to [x] vanitie, not of its [y] own will, but by reaſon [z] of him, which hath ſubdued it under [a] hope.

21 Becauſe the creature alſo ſhall be delivered from the [b] bondage of corruption into the glorious liberty of the ſonnes of God.

22 For we know that every creature groneth with us alſo, and [c] travaileth in pain together unto this preſent.

23 [22] And not onely *the creature*, but we alſo which have the firſt fruits of the Spirit, even we do ſigh in our [d] ſelves, waiting for the adoption, *even* * [e] the redemption of our body.

24 [23] For we are ſaved by hope: but [f] hope that is ſeen is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, we do with patience abide for it.

3 A preventing of an objection: ſeeing that the vertue of the Spirit which is in us, is ſo weak, how may we gather thereby, that there is no condemnation to them that have that vertue? Becauſe ſaith he, that vertue of the quickening ſpirit which is ſo weake in us, is moſt perfect and moſt mighty in Chriſt, and being imputed unto us which beleeve, cauſeth us to be ſo accompted of, as though there were no reliques of corruption and death in us. Therefore hitherto, Paul diſputed of remiſſion of ſinnes, and imputation of fulfilling the law, and alſo of ſanctification which is begun in us: but now he ſpeaketh of the perfit imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences. For our ſinnes are defaced by the blood of Chriſt, and the guiltineſſe of our corruption is covered with the imputation of Chriſts obedience, and the corruption it ſelf (which the Apoſtle calleth ſinfull ſinne) is healed in us by little and little by the gift of ſanctification: but yet lacketh beſide that, another remedy, to wit, the perfit ſanctification of Chriſts own fleſh, which alſo is to us imputed.

o By the vertue and power of it, which ſhewed the ſame might, firſt in our head, and daily worketh in his members.

14 An exhortation to oppreſſe yͤ fleſh daily more and more by the vertue of the ſpirit of regeneration, becauſe (ſaith he) you are debters unto God, forſomuch as you have received ſo many benefits of him.

15 Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhal have everlaſting life.

16 A confirmation of this reaſon: for they be the children of God, which are governed by his Spirit, therefore ſhal they have life everlaſting.

17 He declareth and expoundeth by the way in theſe two verſes, by what right this name, to be called the children of God, is given to the beleevers, becauſe ſaith he, they have received the grace of the Goſpel, wherein God ſheweth himſelf, not (as before in the publiſhing of the Law) terrible and fearfull, but a moſt benigne and loving Father in Chriſt, ſo that with great boldnes we call him Father, the holy Ghoſt ſealing this adoption in our hearts by faith.

p By the Spirit, is meant the holy Ghoſt whom we are ſaid to receive, when he worketh in our minds

q Which feare is ſtirred up in our mindes by the preaching of the law.

r Which ſealeth our adoption in our minds, and therefore openeth our mouthes.

18 A proof of the conſequent of the confirmation: becauſe yͤ he which is the ſon of God, doth enjoy God with Chriſt.

ſ Partakers of our fathers goods, and that freely, becauſe we are children by adoption.

19 Now Paul teacheth by what way the ſonnes of God do come to that felicitie, to wit, by the croſſe, as Chriſt himſelf did: and therewithall openeth unto them fountaines of comfort: as firſt that we have Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellows in that everlaſting glory. 20 Thirdly, that this glory which we look for, doth a thouſand parts ſurmount the miſerie of our afflictions.

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[b] *The power and authority of the Spirit, againſt which is ſet the tyranny of ſinne.*

[c] *Which mortifieth the old man, and quickeneth the new man.*

[d] *To wit, abſolutely and perfectly.*

[e] *For Chriſts ſanctification being imputed to us, perfiteth our ſanctification which is begun in us.*

4 He uſeth no argument heere, but expoundeth the myſterie of ſanctification, which is imputed unto us: for becauſe, ſaith he, that the vertue of the Law was not ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfit, and for that it rather kindled the diſeaſe of ſinne, then did put it out or extinguiſh it, therefore God clothed his Sonne with fleſh like unto our ſinfull fleſh, wherein he utterly aboliſhed our corruption, that being accompted throughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that ſingular perfection which the Law requireth, and therefore that there might be no condemnation in us,

[f] *Which is not proper to the Law, but cometh by our fault.*

[g] *In man not born a new, whoſe diſeaſe the Law could point out, but it could not heale it.*

[h] *Of mans nature which is corrupt through ſinne, untill he ſanctified it.*

[i] *To aboliſh ſinne in our fleſh.*

[k] *Shewed that ſinne hath no right in us.*

[l] *The very ſubſtance of the Law of God might be fulfilled, or that ſame which the law requireth, that we may be found juſt before God: for if with our iuſtification there be ioyned that ſanctification which is imputed to us, we are iuſt, according to that perfit forme which the Law requireth.*

5 He returneth to that which he ſaid: that the ſanctification which is begun in us, is a ſure teſtimony of our ingrafting into Chriſt, which is a moſt plentifull fruit of a godly and honeſt life.

6 A reaſon why to walke after the fleſh, agreeth not to them which are grafted in Chriſt, but to walke after the ſpirit, agreeth and is meet for them: Becauſe ſaith he, that they which are after the fleſh ſavour the things of the fleſh, but they that are after the Spirit, the things of the Spirit.

[m] *They that live as the fleſh leadeth them.*

7 He proveth the conſequent, becauſe that whatſoever the fleſh ſavoureth, that engendereth death: and whatſoever the Spirit ſavoureth, that tendeth to ioy and life everlaſting.

8 A reaſon and proofe why the wiſedome of the fleſh is death, becauſe ſaith he, it is the enemy of God.

9 A reaſon why the fleſh is enemie to God, becauſe it neither will, neither can, be ſubiect to him, and by fleſh he meaneth a man not regenerate.

10 The concluſion. Therefore they that walke after the fleſh, cannot pleaſe God: whereby it followeth, that they are not graffed into Chriſt.

11 He commeth to the others, to wit, to them which walke after the Spirit, of whom we haue to underſtand contrary things to the former: and firſt of all, he defineth what it is to be in the Spirit, or to be ſanctified: to wit, to have the Spirit of God dwelling in us. Then he declareth that ſanctification is ſo ioyned and knit to our graffing in Chriſt, that it can by no meanes be ſeparated,

12 He confirmeth the faithfull againſt the reliques of fleſh and ſinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lump) which is not yet purged from this earthly filthines, in death: but therewithall willing them to doubt nothing of the happy ſucceſſe of this combate, becauſe that even this little ſparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeed of life.

[n] *The fleſh, or all that, which as yet ſticketh faſt in the clefts of ſinne and death.*

13 A confirmation of the former ſentence. You have the ſelfe ſame Spirit which Chriſt hath: Therefore at length it ſhall doe the ſame in you, that it did in Chriſt, to wit, when all infirmities being utterly laid aſide, and death overcome, it ſhall clothe you with heavenly glory.

[t] *All being well conſidered, I gather.*

21 Fourthly, he plainly teacheth us, that we ſhall certainly be renewed from that confuſion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning. But as it had a beginning by the ſinne of man for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

[v] *All this world.*

[x] *Is ſubiect to a vaniſhing and fitting ſtate.*

[y] *Not by their naturall inclination.*

[z] *That they ſhould obey the Creatours commandment, whom it pleaſed to ſhew by their fickle ſtate, how greatly he was diſpleaſed with man.*

[a] *God would not make the world ſubiect to everlaſting curſe, for the ſinne of man, but gave it in hope that it ſhould be reſtored.*

[b] *From the corruption which they are now ſubiect to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be revealed, when the ſonnes of God ſhall be advanced to glory.*

[c] *By this word is meant, not onely exceeding ſorrow, but alſo the fruit that followeth of it.*

22 Fiftly, if the reſt of the world look for a reſtoring, groning as it were for it, and that not in vain, let it not grieve us alſo to ſigh, yea, let us be more certainly perſwaded of our redemption to come, foraſmuch as we have the firſt fruits of the Spirit.

[d] *Even from the bottome of our hearts.*

* *Luke* 21. 28.

[e] *That laſt reſtoring, which ſhall be the accompliſhment of our adoption.*

23 Sixtly, hope is neceſſarily joyned with faith: ſeeing then that we beleeve thoſe things which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and patiently wait for that which we beleeve ſhall come to paſſe.

[f] *This is ſpoken by the figure Metonymie: Hope, for that which is hoped for.*

26 [24] Likewiſe the Spirit alſo [g] helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it ſelf maketh [h] requeſt for us with ſighs, which cannot be expreſſed.

27 But he that ſearcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh requeſt for the Saints, [k] according to *the will of* God.

28 [25] Alſo we know that [l] all things work together for the beſt unto them that love God, even to them that are called of *his* [m] purpoſe.

29 For thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Son, that he might be the firſtborn among many brethren.

30 Moreover, whom he [n] predeſtinate, them alſo he called, and whom he called, them alſo he juſtified, and whom he juſtified, them he alſo glorified.

31 [26] What ſhall we then ſay to theſe things? If God be on our ſide, who *can be* againſt us?

32 Who ſpared not his own Son, but gave him for us all *to death*, how ſhall he not with him [o] give us all things alſo?

33 [27] Who ſhal lay any thing to the charge of Gods choſen? *it is* [p] God that juſtifieth,

34 Who ſhal condemn? *it is* Chriſt which is dead, yea, or rather, which is riſen again, who is alſo at the right hand of God, and maketh requeſt alſo for us.

35 Who ſhall ſeparate us from the love of [q] Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?

36 As it is written, * For thy ſake are we killed all day long: we are counted as ſheep for the ſlaughter.

37 [r] Nevertheleſſe, in all theſe things we are more then conquerours through him that loved us.

38 For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

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24 Seventhly, there is no cauſe why we ſhould faint under the burthen o afflictions, ſeeing that prayers miniſter unto us a moſt ſure help: which cannot be fruſtrate, ſeeing they proceed from the Spirit of God which dwelleth in us.

[g] *Beareth our burden, as it were, that we faint not under it.*

[h] *Provoketh us to prayers, and telleth us, as it were, within, what we ſhall ſay, & how we ſhall grone.*

[i] *What ſobs and ſighs proceed from the inſtinct of his Spirit.*

[k] *Becauſe he teacheth the godly to pray according to Gods will.*

25 Eightly, we are not afflicted either by chance, or to our harme, but by Gods providēce, for our great profit: who as he choſe us from the beginning, ſo hath he predeſtinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and juſtified, to glory, by ẏ croſſe.

[l] *Not onely afflictions, but whatſoever elſe.*

[m] *He calleth that, Purpoſe, which God hath from everlaſting appointed with himſelf according to his good will & pleaſure.*

[n] *He uſeth the time paſt for the time preſent, as the Hebrews uſe, who ſometime ſet down the thing that is to come, by the time that is paſt, to ſignifie the certainty of it: & he hath alſo a regard to Gods continuall working.*

26 Ninthly, we have no cauſe to feare ẏ the Lord will not give us whatſoever is profitable for us, ſeeing ẏ he hath not ſpared his own Son to ſave us.

[o] *Give us freely.*

27 A moſt glorious and comfortable concluſion of the whole ſecond part of this Epiſtle, ẏ is of the treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing ẏ God himſelf abſolveth us as juſt: & therefore much leſſe need we to feare damnation, ſeeing that we reſt upon the death and reſurrection of the almighty power and defence of Jeſus Chriſt. Therefore what can there be ſo weighty in this life, or of ſo great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.

[p] *Who pronounceth us not onely guiltleſſe, but alſo perfitly juſt in his Sonne.*

[q] *Wherewith Chriſt loveth us.*

* *Pſal.* 44. 22.

[r] *We are not onely not overcome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.*

CHAP. IX.

1 He anſwereth an objection, that might be brought on the Iews behalf, 7 and telleth of two ſorts of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 even as the potter doth. 24. 30 He proveth aſwell the calling of the Gentiles, 31 as alſo the rejecting of the Iewes. 25. 27 by the teſtimonie of the Prophets.

I Say [1] the truth in Chriſt, I lie not, my conſcience bearing me witnes in the holy Ghoſt.

2 That I have great heavineſſe, and continuall ſorrow in mine heart.

3 For I would wiſh my ſelf to be [a] ſeparate from Chriſt, for my brethren that are my kinſmen according to the [b] fleſh,

4 Which are the Iſraelites, to whom *pertaineth* the adoption, and the [c] glory, and the * [d] Covenants, and the giving of the [e] Law, and the [f] ſervice *of God*, and the [g] promiſes:

5 Of whom *are* the fathers, and of whom concerning the fleſh, Chriſt *came*, who is [2] God over all, bleſſed for ever, Amen.

6 * [3] Notwithſtanding it cannot be that the Word of God ſhould take none effect: for all they are not [h] Iſrael, which are of Iſrael:

7 Neither *are they* all children, becauſe they are the ſeed of Abraham: * [4] but, In [i] Iſaac ſhall thy ſeed be called:

8 [5] That is, they which are the children of the [k] fleſh, are not the children of God: but the * children of the [l] promiſe, are counted for the ſeed.

9 [6] For this is a word of promiſe, * In this ſame time will I come, and Sara ſhall have a ſonne.

10 [7] Neither *he* onely *felt this*, but alſo * Rebecca, when ſhe had conceived by one, *even* by our father Iſaac.

11 For yer *the children* were born, and when they had neither done good nor evill (that the [m] purpoſe of God might [8] remain according to election, not by works, but by him that calleth)

12 [9] It was ſaid unto her, * The elder ſhall ſerve the younger,

13 As it is written, * I have loved Jacob, and have hated Eſau.

14 [10] What ſhall we ſay then? Is there

[n] unrighte-

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1 The third of this Epiſtle ven to the twe Chapter, whe Paul aſcendeth the higher ca of faith: and of all, becauſe purpoſed to ſpe much of the c ing off of the Je he uſeth an infi ation, declaring a double or tr oath, and by neſſing of his g deſire toward their ſalvation, ſingular love wards them, therwithall gra ing unto them their prerogati

[a] *The Apoſtle lo his brethren ſo enti ly, that if it had b poſſible, he wo have been ready have redeemed caſting away of Iſraelites with loſſe of his own for ever: for word, Separate, tokeneth as much this place.*

[b] *Being brethren fleſh, as of one nat and countrey.*

[c] *The Ark of the venant, which wa token of Gods p ſence.*

* *Chap.* 2. 17. *Epheſ.* 2. 12.

[d] *The tables of covenant, and this ſpoken by the figu Metonymia.*

[e] *Of the iudici Law.*

[f] *The ceremoni Law.*

[g] *Which were ma to Abraham and his poſterity.*

2 A moſt manife teſtimony of th Godhead and di vinity of Chriſt.

* *Chap.* 2. 28.

3 He entreth int the handling o predeſtination, by a kinde of prevent ing an objection How may it be that Iſrael is ca off, but that there withall we muſt al ſo make the cove nant which Go made with Abra ham and his ſeed fruſtrate and void He anſwereth ther fore, that God word is true, al though that Iſrae be caſt off, for the election of the people of Iſrael is ſo generall and common, that notwithſtanding the ſame God chuſeth by his ſecret counſell, ſuch as it pleaſeth him. So then, thi is the propoſition and ſtate of this treatiſe: The grace of ſalvation is offered generally i ſuch ſort, that notwithſtanding it, the efficacie thereof pertaineth onely to the elect.

[h] *Iſrael in the firſt place, is taken for Iacob, and in the ſecond, for the Iſraelites.*

* *Gen.* 21. 12. *Heb* 11. 18.

4 The firſt proof is taken from the example of Abrahams own houſe, wherein Iſaac onely was accounted the ſonne, and that by Gods ordinance: although that Iſmael alſo was born of Abraham, and circumciſed before Iſaac.

[i] *Iſaac ſhall be thy true and naturall ſonne, and therefore heire of the bleſſing.*

5 A generall application of the former proof o example.

[k] *Which are born of Abraham by the courſe of nature.*

* *Gal.* 4. 28.

[l] *Which are born by vertue of the promiſe.*

6 A reaſon of that application: Becauſe that Iſaac wa born by the vertue of the promiſe, and therefore he was not choſen, nay, he was not at all but by the free will of God: whereby it followeth, that the promiſe is the fountain of predeſtination, and not the fleſh, from which promiſe the particular election proceedeth, that is that the elect be born elect, and not that they be firſt born, and then after elected in reſpec of God who doth predeſtinate.

* *Gen.* 18. 10.

7 Another forcible proof taken from the example of Eſau and Jacob, which were both born of the ſame Iſaac, which was the ſon of the promiſe, of one mother, and at one birth, and not at divers, as Iſmael and Iſaac were: and ye notwithſtanding, Eſau being caſt off onely, Jacob was choſen: and that before their birth that neither any goodneſſe of Jacobs, might be thought to be the cauſe of his election, neither any wickeddneſſe of Eſaus, of his caſting away.

* *Gen.* 25. 21.

[m] *Gods decree whic proceedeth of his meere good will, whereby it pleaſeth him to chuſe one, and refuſe the other.*

8 Pau ſaith not, *might be made*, but, *being made might remain*. Therefore they are deceived whic make foreſeen faith the cauſe of election, and foreknown infidelitie the cauſe of reprobati on.

9 He proveth the caſting away of Eſau by that, that he was made ſervan to his brother: and proveth the chuſing of Jacob, by that, that he was made lord of hi brother, although his brother was the firſt begotten. And leſt any man might take thi ſaying of God, and referre it to externall things, the Apoſtle ſheweth out of Malachi, who i a good interpreter of Moſes, that the ſervitude of Eſau was joyned with the hatred of God and the Lordſhip of Jacob, with the loue of God.

* *Gen* 25. 23. * *Mal.* 1. 2.

10 The fir objection, If God doth love or hate upon no conſideration of worthineſſe, or unworthines then is he unjuſt, becauſe he may love them which are unworthy, and hate them that ar worthy. The Apoſtle deteſteth this blaſphemie, and afterward anſwereth it ſeverally, poi by point.

[n] unrighteouſneſſe with God? God forbid.

15 [11] For he ſaith to Moſes, * I will [o] have mercy on him, on whom I will ſhew mercy: and will have [p] compaſſion on him, on whom I will have compaſſion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God that ſheweth mercie.

17 [13] For the [r] Scripture ſaith unto Pharaoh, * For this ſame purpoſe have I [ſ] ſtirred thee up, that I might [14] ſhew my power in thee, and that my Name might be declared throughout all the earth.

18 [15] Therefore he hath mercy on whom he [t] will, and whom he will he hardeneth.

19 [16] Thou wilt ſay then vnto me, Why doth he yet complain? for who hath reſiſted his will?

20 [17] But, O man, who art thou which pleadeſt againſt God? [18] ſhall the * thing [v] formed ſay to him that formed it, Why haſt thou made me thus?

21 * [19] Hath not the potter power of the clay to make of the ſame lump one [20] veſſell to [x] honour, and another unto [21] diſhonour?

22 [22] *What* and if God would, to ſhew his wrath, and to make his power known, ſuffer with long patience the [y] veſſels of wrath, prepared to [23] deſtruction?

23 And that he might declare the [z] riches of his glory upon the veſſels of mercie, which he hath prepared unto glory?

24 [24] Even us whom he hath called, not of the [a] Jewes onely, but alſo of the Gentiles,

25 [25] As he ſaith alſo in Oſee, * I will call them, My people, which were not my people: and her, Beloved, which was not beloved.

26 And it ſhall be in the place where it was ſaid unto them, * Ye are not my people, that there they ſhall be called, The children of the living God.

27 [26] Alſo Eſaias cryeth concerning Iſrael, * Though the number of the children of Iſrael, were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaved,

28 For he will make his account, and gather it into a [b] ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort account in the earth.

29 * And as Eſaias ſaid before, Except the Lord of [c] hoſts had left us a [d] ſeed, we had been made as Sodom, and had been like to Gomorrha.

30 [27] What ſhall we ſay then? That the Gentiles which followed [e] not righteouſneſſe, have attained unto righteouſneſſe, even the righteouſneſſe which is of faith.

31 [28] But Iſrael which followed the law of righteouſneſſe, could not attain unto the law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it* not by faith, but as *it were* by the [f] works of the law: for they have ſtumbled at the ſtumbling-ſtone,

33 As it is written, * Behold, I lay in Sion a ſtumbling-ſtone, and a rock to make men fall: and every one that beleeveth in him, ſhall not be aſhamed.

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He anſwereth
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w all theſe
ings orderly following the purpoſe of God, doe clearely proove that he can by no eanes ſeem unjuſt in loving and ſaving his. * *Exodus* 33. 19. [o] *I will be mercifull d favourable to whom I liſt to be favourable.* [p] *I will have compaſſion on whomſoever I liſt have compaſſion.* 12 The concluſion of the anſwer: therefore God is not unjuſt in ſing and ſaving of his free goodneſſe, ſuch as it pleaſeth him: as he alſo anſwered Moſes en he prayed for all the people. [q] *By will, he meaneth the thought and endeavour of art, and by running, good works, to neither of which he giveth the praiſe, but onely to the ercie of God.* 13 Now he anſwereth concerning the reprobate, or them whom God neth, being not yet born, and hath appointed to deſtruction, without any reſpect of worthineſſe. And firſt of all he proveth this to be true, by alledging the teſtimonie God himſelf, touching Pharaoh, whom he ſtirred up to this purpoſe, that he might e glorified in his hardening and juſt puniſhing. [r] *God ſo ſpeaketh unto Pharaoh in the ripture, or, the Scripture bringeth in God, ſo ſpeaking to Pharaoh.* * *Exod.* 9. 16. *Brought thee into this world.* 14 Secondly he bringeth the end of Gods counſell, o ſhew that there is no unrighteouſneſſe in him. Now this chiefeſt end is, not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in eir rightfull puniſhment. 15 A concluſion of the full anſwer to the firſt objection: erefore ſeeing God doth not ſave them whom he freely choſe according to his good ill and pleaſure, but by juſtifying and ſanctifying them by his grace, his counſell in ving them cannot ſeem unjuſt. And again, there is no unjuſtice in the everlaſting Counell of God, touching the deſtruction of them whom he liſteth to deſtroy, for that he rdeneth before he deſtroyeth: Therefore the third anſwer for the maintenance of Gods ſtice in the everlaſting counſell of reprobation, conſiſteth in this word Hardening: hich notwithſtanding he concealed in the former verſe, becauſe the hiſtorie of Pharaoh was well known. But the force of the word is great, for hardning which is ſet ainſt Mercie, preſuppoſeth the ſame things that mercy did, to wit, a voluntarie corruption, wherein the reprobates are hardened: and again, corruption preſuppoſeth a perfect ſtate of Creation. Moreover, this hardening alſo is voluntary, for God ſo hardeneth being offended with corruption, that he uſeth their own will whom he hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, nbelief and ſinne, which are the true and proper cauſes of the condemnation of the reprobate. Why doeth he then appoint to deſtruction? Becauſe he will: Why doth he harden? Becauſe they are corrupt: Why doeth he condemn? Becauſe they are ſinners. Where is then unrighteouſneſſe? Nay, if he ſhould deſtroy all after this ſort, to whom ould he doe injurie? [t] *Whom it pleaſed him to appoint to ſhew his favour upon.* 16 Another objection, but onely for the reprobate, riſing upon the former anſwer. If God doe appoint to everlaſting deſtruction, ſuch as he liſteth, and if that cannot e hindered nor withſtanded, that he hath once decreed, how doeth he juſtly condemn them, which periſh by his will? 17 The Apoſtle doth not anſwer that it is not Gods will, for that God doth not either reject or elect according to his pleaſure, which thing the wicked call blaſphemie, but he rather granteth his adverſarie both the antecedents, to wit, that it is Gods will, and that it muſt of neceſſity ſo fall out, yet he denieth that God is therefore to be thought an unjuſt revenger of the wicked: for ſeeing it appeareth by manifeſt proof, that this is the will of God, and his oing, what impudencie is it for man, which is but duſt and aſhes, to diſpute with God, and as it were to call him into judgement? Now if any man ſay that the doubt is not ſo diſſolved and anſwered, I anſwer, that there is no ſurer demonſtration in any atter, becauſe it is grounded upon this principall, That the will of God is the rule of righteouſneſſe. 18 An amplification of the former anſwer, taken from a compariſon, whereby alſo it appeareth that Gods determinate counſell is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not upon any reſpect of the ſecond cauſes, but doth rather frame and direct them. * *Iſaiah* 45. 9. [v] *This ſimitude agreeth very fitly to the firſt creation of mankinde.* * *Ieremie* 18. 6. 19 Alding to the creation of Adam, he compareth mankinde not yet made, (but in the Creatours minde) to a lump of clay: whereof afterward God made, and doth daily make according as he purpoſed from everlaſting, both ſuch as ſhould be elect, and ſuch ſhould be reprobate, as alſo this word, Making, declareth. 20 Whereas in the objection propounded, mention was onely made of veſſels to diſhonour, yet he ſpeaketh of the other alſo in this anſwer, for that he prooveth the Creatour to be juſt in either of them, as the rule of contraries requireth.

[x] *To honeſt uſes.*

21 Seeing then, that in the name of diſhonour, the ignominy of everlaſting death is ſignified, they ſpeak with Paul, which ſay, that ſome are made of God to moſt juſt deſtruction, and they that are offended with this kinde of ſpeech bewray their own folly.

22 The ſecond anſwer is this, that God, moreover and beſides that he doth juſtly decree whatſoever he doth decree, uſeth ẏ moderation in executing of his decrees, as declareth his ſingular lenitie even in the reprobate, in that, that he ſuffereth them a long time, and permitteth them to enjoy many and ſingular benefits, untill at length he juſtly condemne them: and that to good end and purpoſe, to wit, to ſhew himſelf to be an enemie and revenger of wickedneſſe, that it may appeare what power he is of by theſe ſevere judgements, and finally by compariſon of contraries to ſet forth indeed, how great his mercy is towards the elect.

[y] *By veſſels, the Hebrews underſtand all kindes of inſtruments.*

23 Therefore again, we may ſay with Paul that ſome men are made of God the Creatour to deſtruction.

[z] *The unmeaſurable and marvellous greatneſſe.*

24 Having eſtabliſhed the doctrine of the eternall predeſtination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to ſhew the uſe of it, teaching us that we ought not to ſeek the teſtimonie of it in the ſecret counſel of God, but by the vocation which is made manifeſt, and ſet forth in the Church, propounding unto us the example of the Jewes and Gentiles, that the doctrine may be better perceived. [a] *He ſayeth not that all and every one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.* 25 Our vocation or calling, is free, and of grace, even as our predeſtination is: and therefore there is no cauſe why either our own unworthineſſe, or the unworthineſſe of our anceſters ſhould cauſe us to think that we are not the elect and choſen of God, if we be called of him, and to embrace through faith the ſalvation that is offered us. * *Hoſe.* 2. 23. 1 *Pet.* 2. 10. * *Hoſe.* 1 10. 26 Contrariwiſe, Neither any outward generall calling, neither any worthineſſe of our anceſters, is a ſufficient witneſſe of election, unleſſe by faith and belief we anſwer Gods calling: which thing came to paſſe in the Jewes, as the Lord had forewarned. * *Iſa.* 20. 21. [b] *God purpoſeth to bring the unkinde and unthankfull people to an extreame fewneſſe.* * *Iſa.* 1. 9. [c] *Armies, by which word, the cheefeſt power that was given to God.* [d] *Even a very few.* 27 The declaration and manifeſtation of our election, is our calling, apprehended by faith, as it came to paſſe in the Gentiles. [e] *So then the Gentiles had no works to prepare and procure Gods mercy beforehand: and as for that that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright,* 28 The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not bee ſought for any other where but in themſelves. [f] *Seeking to come by righteouſneſſe, they followed the Law of righteouſneſſe.* * *Pſal.* 118. 22. *Iſa.* 8. 14. *and* 28. 16. 1 *Pet.* 2. 6.

CHAP. X.

1 He handleth the effects of election, 3 that ſom refuſe, and ſome embrace 4 Chriſt, who is the end of the Law, 15 He ſheweth that Moſes foretold the calling of the Gentiles, 20 and Eſaias the hardning of the Iewes.

BRethren, [1] mine hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I beare them record, that they have the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteouſneſſe of God, and going about to [b] eſtabliſh their own righteouſneſſe, have not ſubmitted themſelves to the righteouſneſſe of God.

4 * [3] For Chriſt *is* the [c] end of the Law for righteouſneſſe unto [d] every one that beleeveth.

5 [4] For Moſes *thus* deſcribeth the righteouſneſſe which is of the Law, * That the man which doth theſe things, ſhall live thereby.

6 But the righteouſneſſe which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt from above:)

7 Or, Who shall deſcend into the deep? (that is to bring Chriſt again from the dead)

8 [5] But what ſaith it? * The [f] word is neere thee, *even* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou ſhalt [g] confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve in thine heart, that [h] God raiſed him up from the dead, thou ſhalt be ſaved:

10 For with the heart man [i] beleeveth unto righteouſneſſe, and with the mouth man confeſſeth to ſalvation.

11 [7] For the Scripture ſaith, * Whoſoever [k] beleeveth in him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Grecian: for he that is Lord over all, is rich unto all, that call on him.

13 * [8] For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 But how ſhall they call on him, in whom they have not beleeved? [9] and how ſhall they beleeve in him, of whom they have not heard? and how ſhall they heare without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, * how beautifull are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the Goſpel: for Eſaias ſayth, * Lord, who hath beleeved our report?

17 [11] Then faith *is* by hearing, and hearing by the [m] word of God.

18 [12] But I demand, Have they not heard? * No doubt their ſound went out through all the earth, and their words into the ends of the world.

19 [13] But I demand, did not Iſrael know *God?* Firſt Moſes ſaith, * I will provoke you to envie by a [n] nation that is not *my* nation, and by a fooliſh *nation* I will anger you.

20 * And Eſaias is [o] bold, and ſaith, I was found of them that ſought me not, and have been made manifeſt to them that asked not after me.

21 And unto Iſrael he ſaith, * All the day long have I ſtretched forth mine hand unto a diſobedient and gainſaying people.

CHAP. XI.

1 Leſt the caſting off the Iewes ſhould be limited according to the outward appearance, 4 he ſheweth that Elias was in times paſt deceived, 16 and that, ſeeing they have an holy root, 23 many of them likewiſe ſhall be holy. 18. 24 He exhorteth the Gentiles to be humble, 33 and cryeth out, that Gods judgements are unſearchable.

I Demand then, [1] Hath God caſt away his people? God forbid: for [2] I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin.

2 [3] God hath not caſt away his people, which he [a] knew before. [4] Know ye not what the Scripture ſaith of Elias, how he communeth with God againſt Iſrael, ſaying

3 * Lord, they have killed thy Prophets, and digged down thine altars: and I am left alone, and they ſeek my life?

4 But what ſaith the anſwer of God to him? * I have [b] reſerved unto my ſelfe

ſeven

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1 Purpoſing to ſet forth in the Jewes an example of marvellous obſtinacie, he uſeth an inſinuation.

2 The firſt entrãce into ẏ vocation unto ſalvatiõ, is to renounce our owne righteouſneſſe: the next is to embrace that righteouſneſſe by faith, which God freely offereth us in the Goſpel.

a The ignorance of the Law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houſhold.

b Ignorance hath alway pride ioyned with it.

** Gal.3.24*

3 The proof: The Law it ſelf hath reſpect unto Chriſt, ẏ ſuch as beleeve in him ſhould be ſaved. Therefore the calling to ſalvation by ẏ works of the Law, is vain and fooliſh: but Chriſt is offered for ſalvation to every beleever.

c The end of the law is, to iuſtifie them that keep the law: but ſeeing we do not obſerve the law, through the fault of our fleſh, we attain not unto this end: but Chriſt ſalveth this diſeaſe, for he fulfilled the law for us.

d Not onely to the Iewes, but alſo to the Gentiles.

4 That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it propoundeth ſuch a condition as can be and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is quieted, ſo that now no mã can ask, Who can aſcend up into heaven, or bring us from hell, ſeeing the Goſpel teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them.

** Levit. 18. 5. Ezek. 20. 11. Galat. 3. 12.* ** Deut. 30. 12.* *e Think not with thy ſelf, as men that are ſtaggering uſe to doe.* 5 Vocation cometh by the word preached. ** Deut. 30. 14.* *f By the Word, Moſes underſtood the Law which the Lord publiſhed with his own voice: and Paul applieth it to the preaching of the Goſpel, which was the perfection of the Law.* 6 That is, indeed true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo we give teſtimonie by our outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as he ſetteth forth himſelf in his word. *g If thou profeſſe plainly, ſincerely, and openly, that thou takeſt Ieſus onely to be thy Lord and Saviour.* *h The Father, who is ſaid to have raiſed the Sonne from the dead: and this is not ſpoken to ſhut out the divinitie of the Sonne: but to ſet forth the Fathers counſell touching our redemption in the reſurrection of the Sonne.* *i Faith is ſaid to iuſtifie, and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave.* 7 Now he proveth the other part which he propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoever he liſteth without any difference, and this he confirmeth by a double teſtimonie. ** Iſai. 28. 16.* *k To beleeve in God, is to yeeld and conſent to God his promiſe of our ſalvation by Chriſt, and that not onely in generall, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt.* ** Ioel 1. 38.* 8 True calling upon the name of God is the teſtimonie of true faith, and true faith, of true vocation or calling, and true calling, of true election. 9 That is, true faith, which ſeeketh God in his word, and that preached: according as God hath appointed in the Church.

** Iſai. 52.7. Nah. 1. 15.*

10 Whereſoe faith is, there i ſo the word, not contrariwi whereſoever t word is, there faith alſo: for ny refuſe and ject the word.

l He ſpeaketh becauſe of the Iew

** Iſai. 53. 1. Iohn 12. 38.*

11 A conclu of the former dation: we ascend from f to our vocation by our vocat we came to the ſtimonie of our lection.

m By Gods comm dement.

12 An objectio If calling be a ſtimonie of ele on, were not Jewes called? should I not g that, ſaith the poſtle, ſeeing t there is no nati which hath n been called? m leſſe can I ſay, t the Jewes w not called.

** Pſal. 19. 3.*

13 The defen and maintainer the Jewes ca goeth on ſtill ask, whether Jewes alſo kn not God wh called them. E (ſaith the Apoſt denieth it: witneſſeth that the Goſpel was tranſlated from them to the Gentiles, becauſe the Jewes ne lected it. And therewithall the Apoſtle teacheth, that that outward and univerſall callin which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: y and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficac unleſſe it be apprehended or laid hold on by faith, by the gift of God: otherwiſe by unb lief it is made unprofitable, and that by the onely fault of man, who can pretend no ign rance.

** Deut. 32. 21.* *n He calleth all prophane people, a nation that is no nation, as th are not ſaid to live but to die, which are appointed for everlaſting condemnation.* ** Iſa. 65.* *o Speaketh without feare.* ** Iſa. 65. 2.*

1 Now ẏ Apo ſheweth how th doctrine is to applyed to other abiding ſtill in h propounded cauſ Therefore he te cheth us, ẏ all t Jewes in partic lar, are not caſt way, and therefo we ought not pronounce raſh of private perſo whether they of the number the elect, or n

2 The firſt proo I am a Jew, and y elected, therefo we may, & oug fully to reſolve on our election, hath been before ſaid: but of another mans we cannot be ſo certainly reſolved, and yet o may cauſe us to hope well of others. 3 The ſecond proof: Becauſe that God is faith in his league or covenant, although men be unfaithfull: ſo then, ſeeing that God hath ſa that he will be the God of his unto a thouſand generations, we muſt take heed, that we th not that the whole race and of-ſpring is caſt off, by reaſon of the unbelief of a few, but rat that we hope well of every member of the Church, becauſe of Gods league and covena

a Which he loved and choſe from everlaſting. 4 The third proof taken from the anſwer t was made to Elias: even then alſo, when there appeared openly to the face of the world elect, yet God knew his elect and choſen, and of them alſo great ſtore and number. Whe upon this alſo is concluded that we ought not raſhly to pronounce of any man as of a rep bate, ſeeing that the Church is oftentimes brought to that ſtate, that even the moſt watch and ſharpe ſighted Paſtours, think it to be clean extinct and put out. ** 1 King. 19. 1*

** 1 King. 19. 18.* *b He ſpeaketh of remnants and reſerved people which were choſen from ev laſting, and not of remnants that ſhould be choſen afterward; for they are not choſen, becauſe they w not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.*

ſeven thouſand men, which have not bowed the knee to [c] Baal.

5 Even ſo then at this preſent time is there a remnant according to the [d] election of grace.

6 [5] And if *it be* of grace, it is [e] no more of works: or elſe were grace no more grace: but if it be of works, it is no more grace: or elſe were work no more work.

7 What then? Iſrael hath not obtained that he ſought, but the election hath obtained it, and the reſt have been [f] hardned,

8 [6] According as it is written, * God hath given them the ſpirit of [g] ſlumber: eyes that they [h] ſhould not ſee, and ears that they ſhould not hear unto this day.

9 And David ſaith, * [i] Let their table be made a ſnare, and a net, and a ſtumbling block, even for a recompence unto them.

10 Let their eyes be darkened that they ſee not, and bow downe their back alwayes.

11 [7] I demand then, Have they ſtumbled, that they ſhould fall? God forbid: but through their fall, ſalvation *commeth* to the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more ſhall their [l] abundance *be*?

13 [8] For *in that* I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, [m] I magnifie mine office,

14 *To trie* if by any meanes I might provoke them of my fleſh to follow them, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiving *be*, [n] but life from the dead?

16 [9] For if the [o] firſt fruits *be* holy, ſo *is* the whole lumpe: and if the root [p] be holy, ſo *are* the branches.

17 * [10] And though ſome of the branches be broken off, and thou being a wild Olive tree, waſt graft in [q] for them, and made [r] partaker of the root and fatneſſe, of the Olive tree:

18 [ſ] Boaſt not thy ſelfe againſt the branches: and if thou boaſt thy ſelfe, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches are broken off, that I might be graft in.

20 Well, through unbeliefe they are broken off, and thou ſtandeſt by faith: be not high minded, but [t] feare,

21 For if God ſpared not the [v] naturall branches, *take heede* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] bountifulneſſe and ſeveritie of God: toward them which have fallen, ſeveritie: but toward thee bountifulnes, if thou continue in *his* [y] bountifulneſſe: or elſe thou ſhalt alſo be cut off.

23 [12] And they alſo, if they abid not ſtill in unbeliefe, ſhall be graffed in: For God is able to graffe them in againe.

24 For if thou waſt cut out of the Olive tree, which was wild by [z] nature, and waſt graffed contrary to nature in a [a] right Olive tree, how much more ſhall they that are by nature, be graffed in their owne Olive tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this ſecret (leſt ye ſhould be arrogant in your [b] ſelves) that partly obſtinacie is come to Iſrael, untill the fulneſſe of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved, as it is written, * The deliverer ſhall come out of Sion, and ſhall turne away the ungodlines from Jacob.

27 And this is my covenant to them, * When I ſhall take away their ſinnes.

28 [14] As concerning the [d] Goſpel, *they are* enemies for your ſakes: but as touching the [e] election, they are beloved for the fathers ſake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For even as ye in times paſt have not beleeved God, yet have now obtained mercie through their unbeliefe:

31 Even ſo now have they not beleeved by the mercie *ſhewed* unto you, that they alſo may obtaine mercie.

Baal ſignifieth as
ch, as Maſter, or
aron, or one in
oſe power another
, which name the
laters at this day
e their idoles,
ing them Pa-
ons, and Patroneſ-
, or Ladies.
The election of
ace is not whereby
n choſe grace, but
ereby God choſe
of his grace and
dneſſe.
Although that
be not elect and
choſen, yet let
em that are ele-
ed, remember
at they are freely
choſen: and let
em that ſtub-
ornely refuſe the
race and free
ercy of God,
pute it unto
emſelves,
This ſaying, beat-
th downe flat to
the ground all the
ctrine of all kindes
d manner of
orks, whereby our
ſtifiers of them-
ſelves doe teach, that
orkes are either
holly, or partly,
the cauſe of our in-
ſtification.
Looke Marke 3.
6 And yet this
ardneſſe of heart
commeth not but
y Gods juſt de-
ree and judge-
ent, and yet
ithout fault, whē
as he ſo puniſheth
the unthankefull
y taking from
em all ſenſe and
erſeverance, and
y doubling their
arkneſſe, that the
enefits of God
hich are offered
nto them, doe re-
ound to their juſt
eſtruction,
* *Iſa.*6,9.
nd 29.10.
*Matth.*13.14.
ohn 12.40.
Actes 28.26.
A very dead
eepe, which taketh
away all ſenſe.
That is, eyes unfit
to ſee.
* *Pſal.*69.23.
As unhappie birds
are intiſed to death
by that which is their
ſuſtenance, ſo did
that onely thing
turne to the Iewes
deſtruction, out of
hich they ſought life, to wit, the law of God, for the prepoſterous zeale whereof, they refuſed the
ſpel, 7 God appointed this caſting off of the Iewes, that it might be an occaſion
call the Gentiles: and again, might turne this calling of the Gentiles, to be an occaſion to
ſtore the Iewes, to wit, that they being inflamed and provoked by emulation of the Gen-
iles, might themſelves at length imbrace the Goſpel. And heereby wee may
arne, that the ſeveritie of God ſerveth as well to the ſetting forth of his glorie, as his
ercy doth, and alſo that God prepareth himſelfe a way to mercie, by his ſeveritie: ſo
at we ought not raſhly to deſpaire of any man, nor proudly triumph over other men, but
ther provoke them to an holy emulation, that God may be glorified in them alſo. *k By*
ches, he meaneth the knowledge of the Goſpel to everlaſting life: and by the world, all nations diſper-
d throughout the whole world. l Of the Iewes, when the whole nation, without exception, ſhall come
Chriſt. 8 He witneſſeth by his owne example, that he goeth before all other in this
behalfe. *m I make noble and famous. n It ſhall come to paſſe that when the Iewes come to the*
Goſpel, the world ſhall, as it were, quicken againe, and riſe up from death to life. 9 The nation
f the Iewes being conſidered in their ſtock, and root, that is, in Abraham, is holy, al-
hough that many of the branches be cut off. Therefore in judging of our brethren, we muſt
ot ſtick in their unworthineſſe, to thinke that they are at once all caſt off, but we ought
o conſider the root of the covenant, and rather goe back to their Anceſtors which were
aithfull, that we may know that the bleſſing of the covenant reſteth in ſome of their po-
eritie, as we alſo find proofe heereof in our ſelves. *o He alludeth to the firſt fruits of*
oſe leaves, by the offering whereof all the whole crop of corne was ſanctified, And they might uſe
e reſt of the yeare following with good conſcience. p Abraham. * *Ieremiah* 11.6.
o. There is no cauſe why the Gentiles which have obtained mercie, ſhould triumph o-
er the Iewes which contemne the grace of God, ſeeing they are graffed into the Iewes
nceſtors. But let them rather take heede, that that alſo be not found in them which is
orthily condemned in the Iewes. And hereof alſo this generall doctine may be gathered
nd taken, that we ought to be ſtudious of Gods glorie, even in reſpect of our neigh-
ours: ſo far ought we to be from bragging and glorying, for that, that we are prefer-
ed before other by a ſingular grace. *q In place of theſe boughes which are broken*
ff. r It is againſt the common courſe of husbandrie, that the barren iuice of the impe is changed
ith the iuice of the good tree.

ſ We may reioyce in the Lord, but ſo that we deſpiſe not the Iewes, whom we ought rather to provoke to that good ſtriving with us.

t See that thou ſtand in awe of God modeſtly and carefully.

u He calleth them naturall, not becauſe they had any holineſſe of nature, but becauſe they were borne of them whom the Lord ſet apart for himſelfe from other nations, by his league and covenant, which he freely made with them.

11 Seeing the matter it ſelfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetual) we muſt take good heed that that be not found in our ſelves, which we thinke blameworthy in others, for the election is ſure, but they that are truely elect and ingraffed, are not proud in themſelves with contempt of other, but with due revetence to God, and love towards their neighbour, runne to the marke which is ſet before them.

x The tender and loving heart.

y In that ſtate which God his bountifulneſſe hath advanced thee unto: and we muſt marke here, that he ſpeaketh not of the election of every privat man, which remaineth ſtedfaſt for ever, but of the election of the whole nation.

12 Many are now for a ſeaſon cut off, that is, are without the root, which in their time ſhall be graffed in: and againe there are a great ſort, which after a ſort, and touching the outward ſhew ſeeme to be jngraffed, which notwithſtanſting through their owne fault afrerward are cut off, and cleane caſt away: Which thing is eſpecially to be conſidered in nations and peoples, as in the Gentiles and Iewes. *z Underſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſteritie. a Into the people of the Iewes, which God had ſanctified of his meere grace: and he ſpeaketh of the whole nation not of every one a part.* 13 The blindneſſe of the Iewes is neither ſo univerſall that the Lord hath no elect in that nation, neither ſhall it be continuall: for there ſhall be a time wherein they alſo (as the Prophets have fore-warned) ſhall effectually imbrace that, which they doe now ſo ſtubbornely, for the moſt part, reject and refuſe. *b That yee be not proud within your ſelves. c Into the Church.* * *Eſai.* 59.20. * *Eſai.* 27.9. 14 Againe, that he may joyne the Iewes and Gentiles together as it were in one body, and eſpecially may teach what duetie the Gentiles owe to the Iewes, he beateth this into their heads, that the nation of the Iewes is not utterly caſt off without hope of recoverie. *d Foraſmuch as they receive it not. e In that that God reſpecteth not what they deſerve, but what he promiſed to Abraham.* 15 The reaſon or proofe: becauſe the covenant made with that nation of life everlaſting, cannot be fruſtrate and vaine. 16 Another reaſon: Becauſe that although they which are hardened, are worthily puniſhed, yet hath not this ſtubbornneſſe of the Iewes ſo come to paſſe properly for an hatred to that nation, but that an entrie might be, as it were, opened to bring in the Gentiles, and afterward the Iewes, being inflamed with emulation of that mercie which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appeare that both Iewes and Gentiles are ſaved onely by the free mercy and grace of God, which could not have beene ſo manifeſt, if at the beginning God had brought altogether into the Church, or if he had ſaved the nation of the Iewes without this interruption.

32 For God hath ſhut up[f] all in unbeliefe, that he might have mercie on all.

33 [17]O the deepneſſe of the riches, both of the wiſdome, and knowledge of God! how unſearchable are his [g] judgments, and his[h] wayes paſt finding out!

34 *[18] For who hath knowen the minde of the Lord? or who was his counſeller?

35 Or who hath given unto him [i] firſt, and he ſhall be recompenſed?

36 For of him, and through him, and for [k]him are all things: to him *be* glorie for ever. Amen.

f Both Iewes and Gentiles.

17 The Apoſtle cryeth out as aſtoniſhed with this wonderfull wiſdome of God, which he teacheth us, ought to be religiouſly reverenced, and not curiouſly, and profanely to be ſearched beyond the compaſſe of that, that God hath revealed unto us.

g The courſe that he holdeth in governing all things both generally and particularly.

h The order of his counſels and doings.

* *Iob* 41.2. *Eſai.*40.13. 1 *Corinth.*2.16. 18 He brideleth three manner of waies, the wicked boldneſſe of man: Firſt, becauſe that God is above all moſt wiſe, and therefore it is very abſurde, and plainely godleſſe to meaſure him by our follie. Moreover, becauſe he is debtor to no man, and therefore no man can complaine of injurie done unto him. Thirdly, becauſe all things are made for his glory, and therefore we muſt referre all things to his glorie, much leſſe may we contend and debate the matter with him. *i This ſaying overthroweth the doctrine of foreſeene works and merits.* *k To wit, for God, to whoſe glorie all things are referred, not onely things that were made, but eſpecially his new works which he worketh in his elect.*

CHAP. XII.

1 He exhorteth 2 to that worſhip which is acceptable to God: 9 to love unfained, 14, 20 even toward our enemies.

I Beſeech [1] you therefore brethren,[a] by the mercies of God, that ye [b] give up your [c]bodies a [d] living ſacrifice, holy, acceptable unto God, *which is* your [e] reaſonable ſerving of God.

2 [2] And faſhion not your ſelves like unto this world, but be ye changed by the renewing of your [f]minde, that ye may *prove what that good, and acceptable, and perfect will of God is.

3 [3] For I [g] ſay through the grace that is given unto me, to every one that is among you, that no man [h] preſume to underſtand above that which is meet to underſtand, but that he underſtand according to [i]ſobrietie, as God hath dealt to every man the * meaſure of [k] faith.

4 [4] For as we have many members in one body, and all members have not one office,

5 So we being many, are one body in Chriſt, and every one, one anothers members.

6 *[5] Seeing then that we have gifts that are divers, according to the grace that is given unto vs, whether *we have* propheſie, *let us propheſie* according to the [l] portion of faith:

7 Or an office, *let us waite* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: he that [o] diſtributeth, *let him doe it** with ſimplicitie: he that [p] ruleth, with diligence: he that [q] ſheweth mercie, with chearefulnes.

9 [6] *Let* love *be* without diſſimulation: * abhorre that which is evill, and cleave unto that which is good.

10 * Be affectioned to love one another with brotherly love. In giving honour goe one before another,

11 Not ſlouthfull to doe ſervice: fervent in ſpirit, [r] ſerving the Lord,

12 [7]Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * [ſ] Diſtributing unto the [t] neceſsities of the Saints: * giving your ſelves to hoſpitalitie.

14 * Bleſſe them which perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: * be not high minded, but make your ſelves equall to them of the [v] lower ſort: be not [x] wiſe in your ſelves.

17 * Recompenſe to no man evill for evill: procure things honeſt in the ſight of all men.

18 * If it be poſſible, as much as in you is, have peace with all men.

19 Dearely beloved, * avenge not your ſelves, but give place unto wrath: for it is written, * Vengeance is mine: I will repay, ſaith the Lord.

20 * Therefore, if thine enemy hunger, feed him: if he thirſt, give him drinke: for in ſo doing, thou ſhalt heape [y] coles of fire on his head.

21 Be not overcome of evill, but overcome evill with goodneſſe.

1 The fourth part of this Epiſtle, which after the finiſhing of the chiefe points of Chriſtian doctrine, conſiſteth in declaring of preceprs of Chriſtian life. And firſt of all he giveth generall preceprs and grounds: the chiefeſt whereof is this, that every man conſecrate himſelfe wholly to the ſpirituall ſervice of God, & do as it were ſacrifice himſelfe, truſting to the grace of God.

a By this preface he ſheweth that Gods glory is the utmoſt end of all our doings.

b In times paſt the ſacrifices were preſented before the altar: but now the altar is every where.

c Your ſelves: in times paſt, other bodies then our owne, now our owne muſt be offered.

d In time paſt, dead ſacrifices were offered, but now we moſt offer ſuch as have the ſpirit of life in them.

e Spirituall. 2 The ſecond precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, ſet before us as a marke, the will of God, as it is manifeſted and opened unto us in his word. *f Why then there is no place left for reaſon, which the heathen Philoſophers place as a Queen in a Caſtell, nor for mans free will, which the Popiſh Schoolemen dreame on, if the minde muſt be renewed, Looke Epheſ.1.18.and2.3.and 4.17 and Coloſ.1.21.* * *Epheſ.*5.17 1.*theſ.*4.3. 3 Thirdly, he admoniſheth us very earneſtly, that every man keepe himſelſe within the bounds of his vocation, and that every man be wiſe according to the meaſure of grace that God hath given him. *g I charge.* *h That he pleaſe not himſelfe too much, as they doe, which perſwade themſelves they know more then indeede they doe.* *i We ſhall be ſober, if we take not that upon us, which we have not, and if we bragge not of that we have.* * 1 *Cor.*12.11. *epheſ.*4.7. *k By faith he meaneth the knowledge of God in Chriſt, and the gifts which the holy Ghoſt powreth upon the faithfull.* 4 There is a double reaſon of the precept going afore: the one is, becauſe God hath not committed every thing to be done of every man: and therefore he doth backwardly, and not onely unprofitably, but alſo to the great diſprofit of others, wearieth himſelfe and others, which paſſeth the bounds of his vocation: the other is, for that this diverſitie and inequalitie of vocations and gifts, redoundeth to our commodity: ſeeing that the ſame is therefore inſtituted and appointed, that we ſhould be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common. * 1 *Pet.*4.10. 5 That which he ſpake before in generall, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two ſorts: to wit, into Prophets and Deacons: and againe, he devideth the Prophets into Doctors and Paſtours. And of Deacons he maketh three ſorts: to wit, the one to be ſuch as are (as it were) treaſurers of the Church coſers, whom he calleth properly Deacons: the other to be the governours of the diſcipline, who are called Seniours, or Elders: the third, to be ſuch as properly ſerved in the helpe of the poore, of which ſort the company of widowes were.

l That every obſerve the mea of that which revealed unto hi

m Whoſe offi onely to expound Scriptures.

n Who in other ces is called the ſtour.

o To wit, almes, that he ſtribute them without reſpe perſon.

* *Matth.*6.2. 2.*cor.*9.7.

p The Elders o Church.

q They that a buſied about ding on the p muſt doe it cheerefulneſſe, they adde ſorro ſorrow.

6 Now he c meth to the ties of the ſec Table, which deriveth fro charity, which as it were, fountaine of th all. And he d neth Chriſtian charity, by ſin ritie, hatred evill, earneſt ſt of good thin good affection helpe our nei bour, and wh finall end is glory of God.

* *Amos* 5.15

* *Epheſ.*4.2. 1 *pet* 2.17.

r This piece is put in, for it ma difference betw Chriſtian duties Philoſophicall ties.

7 He reckon up divers o vertues toge with their effe to wit, hope, tience in trib tion, equanim continuance i prayer, liberali toward the Sain hoſpitalitie, mo ration of mi even in helpi our enemies ſelfe ſame feeli with others, well in adverſ as proſperitie modeſtie, end vour to mainta honeſt conco ſo nigh as we m with all men which cannot extinguiſhed any mans injures. * 1 *Pet.*5.8. * *Luke* 18.1. 1 *cor.*16.1. *ſ A true rule of charitie, when are no leſſe touched with other mens wants, then with our owne, and having that feeling, he them as much as we can.* *t Not upon pleaſures and needleſſe duties, but upon neceſ rie uſes.* * *Hebr.*13.2. 1 *pet.*4.13. * *Matth.*5.44. * *Proverb.*3.7. *eſay.*5. *u There is nothing that doth ſo much breake concord as ambition, when as every man lotheth a eſtate, and ſeeketh ambitiouſly to be aloft.* *x Be not puffed up with opinion of your o wiſdome.* * *Prou.*20.22..*matth.*5.39,2.*cor.*8.11.1.*pet.*3.9. * *Heb.*12.14. * *Eccleſ* 18.*Mat.*5.39. * *Deut.*32.35.*heb.*10.30. * *Prou.*25.22. *y After this ſort doeth Salo point out the wrath of God that hangeth over a man.*

CHAP. XIII.

1 He willeth that we ſubmit our ſelves to Magiſtrates: 8 To love our neighbours; 13 To live uprightly, 14 and to put on Chriſt.

LEt * [1] every [a] ſoule be ſubject unto the higher[2]powers: [3]for there is no power

* *Titus* 3.1. 1.*pet.*2.13.

1 Now he ſhe eth ſeverally, wh ſubiects owe to their magiſtrates, to wit, obedience: from which he ſheweth that no m is free: and in ſuch ſort, that it is not onely due to the higheſt Magiſtrate himſelfe, but a even to the baſeſt, which hath any office under him. *a Yea though an Apoſtle, though Evangeliſt, though a Prophet: Chryſoſtome. Therefore the tyrannie of the Pope over all kingdomes, m downe to the ground.* 2 A reaſon taken of the nature of the thing it ſelfe: For to what purp are they placed in higher degree, but that the inferiours ſhould be ſubiect unto them? 3 A other argument of great force: Becauſe God is author of this order: ſo that ſuch as are r bels, ought to know, that they make warre with God himſelfe: wherefore they cannot b purchaſe to themſelves great miſerie and calamity.

but of God: and the powers that be, are[b] ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves condemnation.

3 [4] For Magiſtrates are not to be feared *for* good works, but *for* evill. [5] Wilt thou then be without feare of the power? doe well: ſo ſhalt thou have praiſe of the ſame.

4 For he is the miniſter of God for thy wealth: [6] but if thou doe evill, feare: for he beareth not the ſword for nought: for he is the miniſter of God to [c] take vengeance on him that doeth evill.

5 [7] Wherefore ye muſt be ſubject, not becauſe of wrath onely, but [d] alſo for conſcience ſake.

6 [8] For, for this cauſe ye pay alſo tribute: for they are Gods miniſters, applying themſelves for the ſame thing.

7 *Give to all men therefore their duetie: tribute, to whom *ye owe* tribute: cuſtome, to whom cuſtome: feare, to whom [e] feare: honour, to whom *ye owe* [f] honour.

8 [9] Owe nothing to any man, but to love one another: [10] for he that loveth another, hath fulfilled the [g] Law.

9 For this, *Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe, Thou ſhalt not covet: and if there be any other commandement, it is [h] briefly comprehended in this ſaying, *even* in this, * Thou ſhalt love thy neighbour as thy ſelfe.

10 Love doeth not evill to his neighbour: therefore is love the *fulfilling of the Law.

11 [11] And that, conſidering the ſeaſon, that *it is* now time that we ſhould ariſe from ſleep: for now is our ſalvation neerer, then when we beleeved it.

12 The night is paſt, and the day is [i] at hand, let us therefore caſt away the works of [k] darkneſſe, and let us put on the armour of light,

13 So that we walk honeſtly, as in the day: not in *gluttonie, and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife and envying:

14 *But [l] put ye on the Lord Jesus Christ, and take no thought for the fleſh, to *fulſill* the luſts of it.

b *Be diſtributed: for ſome are greater, ſome ſmaller.*

4 The third argument, taken from the end wherefore they were made, which is moſt profitable: for that God by this meanes preſerveth the good, and bridleth the wicked: by which words, the Magiſtrates themſelves are put in minde of that duetie which they owe to their ſubjects.

5 An excellent way to beare this yoke, not onely without griefe, but alſo with great profit.

6 God hath armed the Magiſtrat even with a revenging ſword.

c *By whom God revengeth the wicked.*

7 The concluſion: We muſt obey the Magiſtrate, not onely for feare of puniſhment, but much more becauſe that (although the Magiſtrate hath no power over the conſcience of mã, yet ſeeing he is Gods miniſter) he cannot be reſiſted by any good conſcience.

d *So farre as lawfully we may: for if unlawfull things be commanded us, we muſt anſwere as Peter teacheth us, It is better to obey God then men.*

8 He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects.

* *Matth.22. 11.*

e *Obedience, and that from the heart.*

f *Reverence, which (as reaſon is) we muſt give to the Magiſtrate.*

9 He ſheweth how very few judgements need to be executed, to wit, if we ſo order our life as no man may juſtly require any thing of us, beſides that only, that we owe one to another, by the perpetuall law of charitie.

10 He commendeth charitie, as an abridgement of the whole Law.

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g *Hath not onely done one commandement, but performed generally that which the Law commandeth.* * *Exod.20.14. Deut.5.18.* h *For the whole law commandeth nothing elſe, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the dueties we owe one to another, we muſt reſtraine this word, Law, to the ſecond Table.* * *Levit.*19.18. *Matth.*22.39. *Marke* 12.31. *Galat.*5.14. *James* 2.8. * 1.*Tim.*1.1. 11 An amplification taken of the circnmſtance of the time: which alſo it ſelfe putteth us in mind of our duetie, ſeeing that this remaineth, after that the darkneſſe of ignorance and wicked affections by the knowledge of Gods trueth be driven out of us, that we order our life according to that certaine and ſure rule of all righteouſneſſe and honeſtie, being fully grounded upon the vertue of the Spirit of Chriſt. i *In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee, but as it were in the twilight.* k *That kind of life which they lead, that flee the light.* * *Luke* 21.34. * *Galatians* 5.16. 1 *Pet.*2.11. l *To put on Chriſt, is to poſſeſſe Chriſt, to have him in us, and us in him.*

CHAP. XIV.

1 He willeth that we ſo deale with the weak in faith, 15 that through our fault they be not offended. 10 And on the other ſide he commandeth them not raſhly to judge of the ſtranger: 19 That within the bounds of edification, 20 and charitie, 22 Chriſtian libertie may conſiſt.

Him [1] that is weak in the faith, [a] receive unto you, *but* not for [b] controverſies of diſputations.

2 [2] One [c] beleeveth that he may eate of all things: and another, which is weak, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath received him.

4 *[5] Who art thou that condemneſt another mans ſervant? he ſtandeth or falleth to his owne maſter: yea, he ſhall be eſtabliſhed: for God is able to make him ſtand.

5 [6] This man eſteemeth one day above another day, and another man counteth every day alike: [7] let [d] every man be fully perſwaded in his mind.

6 [8] He that [e] obſerveth the day, obſerveth it to the Lord: and he that obſerveth not the day, obſerveth it not to the [f] Lord. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks: and he that eateth [h] not, eateth not to the Lord, and giveth God thanks.

7 [10] For none of us liveth to [i] himſelf, neither doeth any die to himſelf:

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

1 Now he ſheweth how we ought to behave our ſelves toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply our ſelves to their ignorance in ſuch matters, according to the rule of charitie.

a *Doe not for a matter or thing that is indifferent, and ſuch as you may doe or not doe, ſhun his company, but take him to you.*

b *To make him by your doubtfull and uncertaine diſputations, goe away more in doubt then he came, or ſtart backe with a troubled conſcience.*

2 He propoundeth for an example the difference of meats, which ſome thought was neceſſarily to be obſerved, as a thing preſcribed by the Law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knoweledg of the Goſpel, knew well that this ſchoolemaſterſhip of the Law was aboliſhed. c *Knoweth by faith.* 3 In ſuch a matter, ſayth the Apoſtle, let neither them which know their libertie, proudely deſpiſe their weak brother, neither let the unlearned crabbedly or frowardly condemne that, that they underſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can juſtly be contemned, neither he which eateth, be juſtly comdemned: Now the firſt propoſition is declared in the ſixt verſe following. * *James* 4.12. 5 Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of ſalvation: becauſe ſaith the Apoſtle, he that is ignorant to day, may be indued to morrow with further knowledge, ſo that he may alſo ſtand ſure: Therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation. 6 Another example of the difference of dayes according to the Law. 7 He ſetteth againſt this contempt, and haſtie or raſh judgements, a continuall deſire to profit, that the ſtrong may be certainely perſwaded of their libertie of what manner and ſort it is, and how they ought to uſe it: and againe the weake may daily profite, leaſt either they abuſe the gift of God, or theſe pleaſe themſelves in their infirmitie. d *That he may ſay in his conſcience, that he knoweth and is perſwaded by Jeſus Chriſt, that nothing is unclean of it ſelfe, and this perſwaſion muſt be grounded upon the word of God.* 8 A reaſon taken from the nature of indifferent things, which a man may with a good conſcience doe, and omit: for ſeeing that the difference of dayes and meates was appointed by God, how could they which as yet underſtood not the abrogating of the Law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And on the contrarie ſide, they that knew the benefit of Chriſt in this behalfe, did with good conſcience neither obſerve dayes nor meates: Therefore ſaith the Apoſtle, verſ. 10. Let not the ſtrong condemne the weake for theſe things, ſeeing that the weake brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times and ages, let him know that the Apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by ſimple ignorance, and not of malice, (for to ſuch the Apoſtle yeelded not, no not for a moment) nor ſuperſtition, but of a religious feare of God. e *Obſerveth preciſely.* f *God ſhall judge whether hee doe well or no: And therefore you ſhould rather ſtrive about this, how everie one of you may be allowed of God, then to thinke upon other mens doings.* g *He that maketh no difference of meates.* 9 So the Apoſtle ſheweth that he ſpeaketh of the faithfull, both ſtrong and weake: But what if we have to doe with infidels? Then muſt we here take heede of two things, as alſo is declared in the Epiſtle to the Corinthians. The one is, that we count not their ſuperſtition among things indifferent, as they did which ſate downe to meate in Idoles Temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offered to Idoles, in the butchers ſhambles, and to eate it at home, or in a private banquet) we wound not the conſcience of our weake brother. h *He that toucheth not meates which he taketh to be unclean by the Law.* 10 We muſt not ſtick, ſaith he, in the meate it ſelfe, but in the uſe of the meate, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cauſe Chriſt hath properly died, and not ſimply, that we might eate this meat or that. i *Hath reſpect to himſelfe onely, which the Hebrewes utter after this ſort, Doeth well to his own ſoule.*

9 For Chriſt therefore died and roſe againe, and revived, that he might be Lord both of the dead and the quick.

10 [11] But why doeſt thou condemme thy brother? or why doeſt thou deſpiſe thy brother? * for we ſhall all appeare before the judgement ſeat of Chriſt.

11 For it is written, * I [k] live, ſaith the Lord, and every knee ſhall bow to me, and all tongues ſhall [l] confeſſe unto God.

12 So then every one of us ſhall give accounts of himſelfe to God.

13 [12] Let us not therefore judge one another any more: but uſe *your* iudgement rather in [m] this, that no man put an occaſion to fall, or a ſtumbling block before *his* brother.

14 [13] I know, and am perſwaded through the [n] Lord Jeſus, that there is nothing uncleane of it [o] ſelfe: but unto him that judgeth any thing to be uncleane, to him *it is* uncleane.

15 But if thy brother be grieved for the meat, now walkeſt thou not charitably: * [14] Deſtroy not him with thy meat, for whom [15] Chriſt died.

16 [16] Cauſe not your commoditie to be evill ſpoken of.

17 [17] For the kingdome of God is not meat nor drink, but righteouſneſſe, and peace, and joy in the holy Ghoſt.

18 For whoſoever in [p] theſe things ſerveth Chriſt, is acceptable unto God, and is approved of men.

19 [18] Let us then follow thoſe things which concerne peace, and wherewith one may edifie another.

20 Deſtroy not the work of God for meats ſake: * all things indeed are pure: but *it is* evill for the man which eateth with offence.

21 * *It is* good neither to eate fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or made weake:

22 [19] Haſt thou [q] faith? have it with thy ſelfe before God: bleſſed *is* he that condemneth not himſelfe in that thing which he [r] alloweth.

11 The concluſion: we moſt leave to God his right, and therefore in matters, which according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weake bretheren, much leſſe condemne them. But this conſequent cannot be taken of equall force in the contrary, to wit, that the weak ſhould not judge the ſtrong becauſe the weake doe not know, that they which do not obſerve a day and eate, obſerue it not to the Lord, and eate to the Lord, as the ſtrong men know that the weake which obſerue a day and eate not, obſerue the day to the Lord, and eate not to the Lord.

* 2 Cor.1.10.

* Iſa.45.23. phil.2.10.

[k] *This is a forme of an othe, proper to God onely, for he and none but he liveth, and hath his being of himſelfe.*

[l] *Shall acknowledge me for God.*

12 After that he hath concluded what is not to be done, he ſheweth what is to be done: to wit, we muſt take heede that we doe not utterly caſt downe with abuſing our liberty, our brother which is not yet ſtrong.

[m] *He rebuketh by the way theſe malicious judgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they ſhould rather beſtow their wits upon this, that they doe not with their diſdainfulneſſe either caſt their bretheren clean downe, or give them ſome offence.*

13 The preventing of an objection: It is true that the Schoolemaſterſhip of the Law is taken away by the benefit of Chriſt, to ſuch as know it, but yet notwithſtanding we have to conſider in the uſe of this libertie, what is expedient, that we may haue regard of our weake brother, ſeeing that our libertie is not loſt thereby. [n] *By the Spirit of the Lord Ieſus, or by the Lord Ieſus, who I am ſure brake downe the wall at his comming.* [o] *By nature.* * 1 Cor.8.11. 14 It is the part of a cruell minde to make more account of meat, then of our brothers ſalvation. Which thing they doe, that preſume to eate with the offence of any brother, and ſo giue him occaſion to goe backe from the Goſpel. 15 Another argument: We muſt follow Chriſts example: who was ſo farre from deſtroying the weake with meat, that he gaue his life for them. 16 Another argument: For that by this meanes the libertie of the Goſpel is evill ſpoken of, as though it openeth the way to attempt any thing whatſoever, and boldeneth us to all things. 17 A generall reaſon, and the ground of all the other arguments: The kingdome of heaven conſiſteth not in theſe outward things, but in the ſtudy of righteouſneſſe and peace, and comfort of the holy Ghoſt. [p] *He that liveth peaceably, and dieth righteouſly, through the holy Ghoſt.* 18 A generall concluſion: The uſe of this libertie, yea, and our whole life, ought to be referred to the edifying one of another, in ſo much that we eſteeme that thing unlawfull by reaſon of the offence of our brother, which is of it ſelfe pure and lawfull. * Titus 1.15. * 2 Cor.8.13. 19 He giveth a double warning in theſe matters: one, which pertaineth to the ſtrong, that he which hath obtained a ſure knowledge of this libertie, keepe that treaſure, to the end he may uſe it wiſely and profitably, as hath beene ſaid: the other which reſpecteth the weake, that they doe nothing raſhly by other mens example with a wavering conſcience, for that cannot be done without ſin, whereof we are not perſwaded by the word of God, that he liketh and approveth it. [q] *He ſhewed before, verſe 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent.* [r] *Embraceth.*

23 For he that [ſ] doubteth, is condemned if he eate, becauſe *he eateth* not of faith: and whatſoever is not of faith, is ſinne.

CHAP. XV:

1 The ſtronger muſt employ their ſtrength to ſtrengthen the weake, 3 by Chriſts example, 7 who receiveth 8 not onely the Iewes, 10 but alſo the Gentiles. 15 The cauſe why he wrote this Epiſtle.

WEe [1] which are ſtrong, ought to beare the infirmities of the weake, and not to [a] pleaſe our ſelves.

2 *Therefore* let every man pleaſe his neighbour in that that is [b] good to edification.

3 [2] For Chriſt alſo would not pleaſe himſelfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

4 [3] For whatſoever things are written [c] aforetime, are written for our learning, that we through patience, and comfort of the [d] Scriptures might have hope.

5 [4] Now the God of patience and conſolation, giue you that ye be * like minded one towards another, according to Chriſt Jeſus,

6 That ye with one minde, *and* with one mouth may prayſe God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo [e] received us to the glory of God.

8 [5] Now I ſay, that Jeſus Chriſt was a miniſter of the [f] circumciſion, for the [g] trueth of God, to confirme the promiſes *made* vnto the Fathers.

9 [6] And let the Gentiles praiſe God for *his* mercy, as it is written, * For this cauſe I will [h] confeſſe thee among the Gentiles, and ſing unto thy Name.

10 And againe he ſaith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praiſe the Lord, all ye Gentiles, and laud ye him, all people together.

12 And againe Eſaias ſayth, * There ſhall be a root of Ieſſe, and he that ſhall riſe to reigne over the Gentiles, in him ſhall the Gentiles truſt.

13 [7] Now the God of [i] hope fill you with [k] all ioy, and peace in beleeving, that ye may abound in hope, through the power of the holy Ghoſt.

14 [8] And I my ſelfe alſo am perſwaded of you, my brethren, that [l] ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 Nevertheleſſe, brethren, I haue ſomewhat boldly after a ſort written unto you,

[ſ] *Reaſoneth w*
himſelfe.

1 Now the Ap
ſtle reaſoneth g
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[a] *And deſpiſe*
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2 A confirmati
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* Pſal.69.10.

3 The preventi
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[c] *By Moſes and*
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[d] *The Scriptu*
are ſaid to teach
comfort, becauſe G
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4 We muſt ta
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Chriſt alſo rec
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* 1 Corinth.1.

[e] *He did not d*
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ved us of his ow
accord, to make
partakers of G
glory.

5 An applying
the example
Chriſt to th
Jewes, whom
vouchſafed th
honour, for t
promiſes whic
he made unto th
Fathers, althou
thy were never
unworthy, that
executed the
fice of a Miniſt
among them wi
marueilous pa
ence : therefo

much leſſe ought the Gentiles deſpiſe them for certaine faults, whom the Son of God
much eſteemed. [f] *Of the circumciſed Iewes, for as long as he lived, he never went out of their qu*
ters. [g] *That God might be ſeene to be true.* 6 An applying of the ſame to the Gentil
whom alſo the Lord of his incomprehenſible goodneſſe had regard of, ſo that they are n
to be contemned of the Iewes, as ſtrangers. * Pſalm.18.50. [h] *I will openly profeſ*
and ſet forth thy Name. * Deut.32.43. * Pſalm.117. * Eſai.11.10. 7 He ſeale
up, as it were, all the former treatiſe with prayers, wiſhing all that to be given them of t
Lord, that he had commanded them. [i] *In whom we hope.* [k] *Abundantly and plentifu*
8 The concluſion of the epiſtle, wherein he firſt excuſeth himſelfe, that he hath writ
ſomewhat at large unto them, rather to warne them, then to teach them, and that
neceſſity, by reaſon of his vocation, which bindeth him peculiarly to the Gentil
[l] *Of your owne accord, and of your ſelves.*

as one that putteth you in remembrance, through the grace that is given me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the [m] offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

17 [9] I have therefore whereof I may rejoyce in Chriſt Jeſus in thoſe things which *pertain* to God:

18 For I dare not ſpeak of any thing. which [n] Chriſt hath not wrought by me, *to make* the Gentiles obedient in word and deed,

19 With the [o] power of ſignes and wonders, by the power of the Spirit of God: ſo that from Hieruſalem, and round about unto Illyricum, I have cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelf to preach the Goſpel, not where Chriſt was named, leſt I ſhould have built on another mans foundation,

21 But as it is written, * To whom he was not ſpoken of, they ſhall ſee *him*, and they that heard not, ſhall underſtand *him*.

22 * [10] Therefore alſo I have been oft let to come unto you:

23 But now ſeeing I have no more place in theſe quarters, and alſo have * been deſirous many years agone to come unto you,

24 When I ſhall take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, after that I have been ſomewhat filled with your *company*.

25 But now go I to Hieruſalem, to [p] miniſter unto the Saints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain diſtribution unto the poore Saints which are at Hieruſalem.

27 [11] For it hath pleaſed them, and their debters are they: * for if the Gentiles be made partakers of their ſpirituall things, their duety is alſo to [q] miniſter unto them in carnall things.

28 When I have therefore performed this, and have [r] ſealed them this [ſ] fruit, I will paſſe by you into Spain.

29 [12] And I know when I come, that I ſhall come to you with abundance of the bleſſing of the Goſpel of Chriſt.

30 Alſo brethren, I beſeech you for our Lord Jeſus Chriſts ſake, and for the [t] love of the ſpirit, that ye would ſtrive with me by prayers to God for me,

31 That I may be delivered from them which are diſobedient in Iudea, and that my ſervice which I have to doe at Hieruſalem, may be accepted of the Saints,

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Thus the God of peace *be* with you all. Amen.

Chap. XVI.

1 He commendeth Phebe. 3 He ſendeth greeting to many, 17 and warneth to beware of them which are the cauſes of diviſion.

I [1] Commend unto you Phebe our ſiſter, which is a ſervant of the Church of Cenchrea:

2 That ye receive her in the [a] Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoever buſineſſe ſhee needeth of your aid: for ſhe hath given hoſpitalitie unto many, and to me alſo.

3 Greet * Priſcilla, and Aquila my fellow helpers in Chriſt Jeſus,

4 (Which have for my life layd down their own neck: Unto whom not I onely give thanks, but alſo all the Churches of the Gentiles.)

5 Likewiſe *greet* the [b] Church that is in their houſe. Salute my beloved Epenetus, which is the [c] firſt fruits of Achaia in Chriſt.

6 Greet Mary which beſtowed much labour upon us.

7 Salute Andronicus and Junia my couſins and fellow priſoners, which are notable among the Apoſtles, and were in [d] Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus *friends*.

11 Salute Herodian my kinſman. Greet them which are of the *friends* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, which *women* labour in the Lord. Salute the beloved Perſis, which *woman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greet Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas and his ſiſter, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [e] kiſſe. The Churches of Chriſt ſalute you.

17 ¶ [2] Now I beſeech you, brethren, [f] marke them diligently which cauſe diviſion and offences, contrary to the doctrine which ye have learned, and * avoid them.

18 For they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own bellies, and with [g] fair ſpeech and flattering deceive the hearts of the ſimple.

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[m] *By the offering up of the Gentiles, he meaneth the Gentiles themſelves, whom he offered to God as a ſacrifice.*

[9] He commendeth his Apoſtleſhip highly by the effects, but yet ſo, that moreover and beſides that, he ſpeaketh all things truely, he giveth all the glory to God as the only author: and doeth not properly reſpect himſelf, but this rather, that men might leſſe doubt of ÿ trueth of the doctrine which he propounded unto them.

[n] *Chriſt was ſo with me in all things, and by all means, that if I would never ſo fain, yet I cannot ſay, what he hath done by me to bring the Gentiles to obey the Goſpel.*

[o] *In the firſt place this word, Power, ſignifieth the force and working of the wonders in pearcing mens mindes: and in the latter, it ſignifieth Gods mighty power which was the worker of theſe wonders.*

* *Iſa.52.15.*

* *Chap.1.11.*

[10] He writeth at large to the Romanes, and that familiarly, his ſingular good will towards them, and ÿ ſtate of his affaires, but ſo, that he ſwarveth not a jot from the end of Apoſtolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digreſſion, as it were, the liberalitie of the Churches of Macedonia, he provoketh them modeſtly to follow their godly deed.

* *1 Theſ.1.17*

[p] *Doing this duety for the Saints, to carie them that money which was gathered for their uſes.*

[11] Almes are voluntary, but yet ſuch as we owe by the Law of charitie.

* *1 Cor.6.11.*

[q] *To ſerve their turns.*

[r] *Performed it faithfully, and ſealed it as it were with my ring.*

[ſ] *This money which was gathered for the uſe of the poore: which almes is very fitly called fruit.*

[12] He promiſeth them through the bleſſing of God, not to come emptie unto them: & requiring of them ÿ duty of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

[t] *For that mutuall conjunction, wherewith the holy Ghoſt hath tied our hearts and mindes together.*

[1] Having made an end of the whole diſputation, he commeth now to familiar commendations and ſalutations, and that to good conſideration and purpoſe, to wit, that ÿ Romanes might know who are moſt to be honored and made accompt of amongſt them: and alſo whom they ought to ſet before them to follow: and therefore he attributeth unto every of them peculiar and ſingular teſtimonies,

[a] *For Chriſts ſake, which is proper to the Chriſtian, for the heathen Philoſophers have reſemblances of the ſame vertues.*

* *Actes 18.3.*

[b] *The companie of the faithfull, for in ſo great a citie as that was, there were divers companies.*

[c] *For he was the firſt of Achaia that beleeved in Chriſt: and this kind of ſpeech is an alluſion to the ceremonies of the Law.*

[d] *Ingraffed by faith.*

* *1 Cor.16.20. 2 Cor.13.12. 1 Pet.5.14.*

[e] *He calleth that an holy kiſſe, which proceedeth from an heart that is full of that holy love: now this is to be referred to the maner uſed in thoſe dayes.*

[2] As by, namely, deſcribing them which were worthy of commendation, he ſufficiently declared whom they ought to hear and follow, ſo doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

[f] *Warily and diligently, as though you ſhould ſcout out for your enemies in a watch tower.*

* *2.Iohn.10.*

[g] *The word which he uſeth, ſignifieth a promiſing, which performeth nothing. and if thou heareſt any ſuch, thou mayeſt aſſure they ſelf that he that promiſeth thee, is more carefull of thy matters, then of his own.*

19 [3] For your obedience is come abroad among all: I am glad therefore of you : but yet I would have you [h] wiſe unto that which is good, and [i] ſimple concerning evil.

20 [4] The God of peace ſhall tread Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you.

21 *[5] Timotheus my helper, and Lucius, and Jaſon, and Soſipater my kinſman, ſalute you.

22 I Tertius, which [k] wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, & of the whol Church, ſaluteth you. Eraſtus the ſteward of the citie ſaluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jeſus Chriſt *be* with you all, Amen.

25 *[7] To him now that is of power to eſtabliſh you according to my Goſpel, and preaching of Jeſus Chriſt, * by the revelation of the [l] myſterie, which was kept ſecret ſince the world began :

26 (But now is opened, and [m] publiſhed among all nations by the Scriptures of the Prophets, at the commandement of the everlaſting God, for the obedience of faith)

27 To God, *I ſay*, onely wiſe, be prayſe through Jeſus Chriſt for ever. Amen.

Written to the Romans from Corinthus, *and ſent* by Phebe ſervant of the Church, which is at Cenchrea.

3 Simplicitie muſt be joyned with wiſedome.

h *Furniſhed with the knowledge of the trueth and wiſdome, that you may embrace good things, & eſchew evill, beware of the deceits and ſnares of falſe prophets, & reſiſt them openly: and this place doeth plainly deſtroy the Papiſts faith of credit, whereas they maintain it to be ſufficient for one man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: uſing theſe daily ſpeeches, We beleeve as our fathers beleeved, and we beleeve as the Church beleeveth.* i *As men that know no way to deceive, much leſſe do deceive indeed.* 4 We muſt fight with a certain hope of victorie. * *Acts* 16.1. *Phil.* 2.19. 5 He annexeth ſalutations, partly to renew mutuall friendſhip, & partly to the end that this Epiſtle might be of ſome weight with the Romanes, having the confirmation of ſo many that ſubſcribed unto it. k *Wrote it as Paul uttered it.*

6 Now taking leave of them third time , wiſheth that them, whereup dependeth all force of the ſ mer doctrine.

* *Epheſ.* 3.20.

7 He ſetteth for the power an wiſdome of Go with great than giving , which eſpecially appe in the Goſpel , maketh mentio alſo of the calli of the Gentiles, confirm the R manes in the ho of this ſalvation

* *Epheſ.* 3.9. *Col* 1.26. 2 *Tim.* 1.1 *Titus* 1.2.

l *That ſecret and hidden thing, that to ſay, the calling the Gentiles.*

m *Offered and exh bited to all nations be known.*

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 After the ſalutation, 10 Which in effect is an exhortation, 12 he reprehendeth the Corinthians ſects and diviſions, 17 and calleth them from pride to humilitie: 20 For, overthrowing all worldly wiſedom, 23.25 he advanceth onely the preaching of the croſſe.

PAUL [1] called *to be* an [2] Apoſtle of Jeſus Chriſt, through the wil of God, and *our* brother [3] Soſthenes,

2 [4]. Unto the Church of God, which is at Corinthus, to them that are *[5] ſanctified in [a] Chriſt Jeſus,* Saints by [b] calling, * with all that [c] call on the Name of our Lord Jeſus Chriſt in every place, both their *Lord*, and ours :

3 [6] Grace *be* with you, & peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 [7] I thank my God alwayes on your behalf for the grace of God, which is given you in Jeſus Chriſt,

5 That in all things ye are made rich in him, [8] in [d] all kind of ſpeech, and in all knowledge :

6 [9] As the teſtimonie of Jeſus Chriſt hath been [e] confirmed in you :

7 So that ye are not deſtitute of any gift: *[10] waiting for the [f] appearing of our Lord Jeſus Chriſt,

8 *[11] Who ſhall alſo confirm you unto the end, that ye may be [g] blameleſſe in the day of our Lord Jeſus Chriſt.

9 * God is [h] faithfull, by whom ye are called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 [12] Now I beſeech you, brethren, by the Name of our Lord Jeſus Chriſt, that [13] ye all ſpeak one thing, and that there be no diſſentions among you : but be ye [i] knit together in one mind, and in one judgment.

11 [14] For it hath been declared unto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.

12 Now [k] this I ſay, that every one of you ſaith, I am Pauls, and I am * Apollos, and I am Cephas, and I am Chriſts.

13 [15] Is Chriſt divided? was [16] Paul crucified for you? either were ye [17] baptized into the Name of Paul?

14 [18] I thank God, that I baptized none of you, but * Criſpus and Gaius,

15 Leſt any ſhould ſay, that I had baptized into mine own name.

16 I baptized alſo the houſhold of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For *Chriſt* ſent me not to baptize,

1 The inſcription of the epiſtle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithſtanding, ſo that alwayes he letteth them to wit, that he is the ſervant of God, & not of men 2 If he be an Apoſtle, then he muſt be heard, although he ſometime reprehend them ſharply, ſeeing he hath not his own cauſe in hand, but is a meſſenger that bringeth the commandements of Chriſt. 3 He joyneth Soſthenes with himſelf, that this doctrine might be confirmed by two witneſſes. 4 It is a Church of God, although it hath great faults in it, ſo yͭ it obey them which admoniſh it. * *Acts* 15.9. 1 *Theſſ.* 4.7. 5 A true definition of the Catholique Church which is one. a *The father ſanctifieth us, that is to ſay, ſeparateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.* * *Rom.* 1.7. *Epheſ.* 1.1. *Coloſſ.* 1.22. 1 *Tim.* 1.9. *Titus* 2.13. b *Whom God of his gracious goodneſſe and meer love hath ſeparated for himſelf: or whom God hath called to holineſſe: the firſt of theſe two expoſitions, ſheweth from whence our ſanctification commeth: and the ſecond ſheweth to what end it tendeth.* * 2 *Timoth.* 2.22. c *He is ſayd properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure Synecdoche it is taken for all the ſervice of God: and therefore to call upon Chriſts Name, is to acknowledge, and take him for very God.* 6 The foundation and the life of the Church, is Chriſt Ieſus, given of the Father. 7 Going about to condemne many vices, he beginneth with a true commendation of their vertues, leſt he might ſeem after to deſcend to chiding, being moved with malice or envie: yet ſo, yͭ he referreth all to God, as the authour of them, & that in Chriſt, yͭ the Corinthians might be more aſhamed to prophane & abuſe yͤ holy gifts of God. 8 He toucheth yͭ by name, which they moſt abuſed. d *Seeing that whiles we live heer, we know but in part, and prophecie in part, this word (All) muſt be reſtrained to the preſent ſtate of the faithfull: but by (Speech) he meaneth not a vain kind of babling, but the gift of holy eloquence, which the Corinthians abuſed.* 9 He ſheweth that the true uſe of theſe gifts conſiſteth heerin, yͭ the mighty power of Chriſt might thereby be ſet forth in them, that heerafter it might evidently appear, how wickedly they abuſed them to glory and ambition. e *By thoſe excellent gifts of the holy Ghoſt.* * *Titus* 2.11. *Phil.* 3.20. 10 He ſayeth by the way, that there is no cauſe why they ſhould pleaſe themſelves ſo much in thoſe gifts which they had received, ſeeing yͭ thoſe were nothing in compariſon of them which are to be looked for. f *He ſpeaketh of the laſt comming of Chriſt.* * 1 *Theſſ.* 3.13. & 5.23. 11 He teſtifieth yͭ he hopeth well of them heerafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithall ſheweth that as well the beginning as the accompliſhing of our ſalvation, is onely the work of God. g *He calleth them blameleſſe, not whom man never found fault with, but with whom no man can iuſtly find fault, that is to ſay, them which are in Chriſt Ieſus, in whom there is no condemnation. See Luke* 1.6.

* 1 *Theſſ.* 5.24. h *True & conſtan who doeth not onely call us, but giveth the gift of perſeverance alſo.* 12 Having made an end of the pre face, he commet to the matter it ſelf, beginning with a moſt grav obteſtation, as though they ſhould hear Chri himſelf ſpeaking and not Paul. 13 The firſt part of this Epiſtle, wherein his purpoſe is, to call bac the Corinthians to brotherly concord, & to tak away all occaſion of diſcord. So the this firſt part concerneth yͤ taking away of ſchiſmes. Now a ſchiſme is when men whic otherwiſe agree and conſent together in doctrine do yet ſeparate themſelves one from another. i *Knit together, as body that conſiſteth of all his parts fitly knit together.* 14 He beginneth his reprehenſion and chiding by taking away of an objection: for that he underſtood by good witneſſes, that there were many factions among them. And therewithall he openeth the cauſe of diſſentions, becauſe that ſome did hang on one doctour, ſome on another, and ſome were ſo addicted to themſelves, that they neglected all doctours and teachers, calling themſelves the diſciples of Chriſt onely, ſhutting forth their teachers. k *The matter I would ſay to you, is this.* * *Acts* 18.24. 15 The firſt reaſon why ſchiſmes ought to be eſchewed: becauſe Chriſt ſeemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and diſagreeing bodies, being himſelf one. 16 Another reaſon: becauſe they cannot without great injurie to God, ſo hang of men as of Chriſt: which thing no doubt they do, which allow whatſoever ſome man ſpeaketh, even for his perſons ſake: as theſe men allowed one ſelfſame Goſpel being uttered of one man, and did lothe it being uttered of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth down his own name, not onely to grieve no man, but alſo to ſhew that he pleadeth not his own cauſe. 17 The third reaſon taken of the forme and end of Baptiſme, wherein we make a promiſe to Chriſt, calling alſo on the Name of the Father, and the holy Ghoſt. Therefore although a man doe not fall from the doctrine of Chriſt, yet if he hang upon ſome certain teachers, and deſpiſe others, he forſaketh Chriſt: for if he hold Chriſt his onely maſter, he would hear him, teaching by whomſoever. 18 He proteſteth that he ſpeaketh ſo much the more boldly of theſe things, becauſe that through Gods providence, he is void of all ſuſpition of chalenging diſciples unto himſelf, & taking them from others. Whereby we may underſtand, that not the ſchollars onely, but the teachers alſo are heer reprehended, which gather themſelves flocks apart. * *Acts* 18.8. 19 The taking away of an objection: that he gave not himſelf to baptize many amongſt them: not for the contempt of baptiſme but becauſe he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had ſtore. And ſo he declared ſufficiently how far he was from all ambition: whereas on the other ſide, they whom he reprehendeth, as though they gathered diſciples unto themſelves and not unto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized.

but to preach the Goſpel,[20] not with *[l] wiſdome of words, leſt the [21] croſſe of Chriſt ſhould be made of none effect.

18 For that [m] preaching of the croſſe is to them that periſh, fooliſhneſſe: but unto us, which are ſaved, it is the *[n] power of God.

19 [22] For it is written, * I will deſtroy the wiſdome of the wiſe, and will caſt away the underſtanding of the prudent.

20 Where is the wiſe? where is the [o] Scribe? where is the [p] diſputer of this world? hath not God made the wiſdome of this world fooliſhneſſe?

21 [23] For ſeeing the [q] world by wiſdome knew not God in the [r] wiſdome of God, [24] it pleaſed God by the [ſ] fooliſhneſſe of preaching to ſave them that beleeve:

22 * [25] Seeing alſo that the Jewes require a ſigne, and the Grecians ſeeke after wiſdome.

23 But we preach Chriſt crucified: unto the Jewes, even a ſtumbling block, and unto the Grecians, fooliſhneſſe:

24 But unto them which are called, both of the Jewes and Grecians, *we preach* Chriſt, the power of God, and the wiſdome of God:

25 For the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God is ſtronger then men.

26 [26] For brethren, you ſee your [t] calling, how that not many wiſe men [v] after the fleſh, not many mighty, not many noble *are called*.

20 Now he turneth himſelfe to the doctors themſelves, which pleaſed themſelves in brave and ambitious eloquence, to the end that they might draw more diſciples after them. He confeſſeth plainely that he was unlike unto them, oppoſing gravely, as it became an Apoſtle, his example againſt their perverſe judgements: So that this is another place of this Epiſtle, touching the obſerving of a godly ſimplicity both in words and ſentences, in teaching of the Goſpel.

* *Chap.2.13. 1 pet. 1.16.*

l With eloquence which Paul caſteth off from him, not only, as not neceſſarie, but alſo as flat contrarie to the office of his Apoſtleſhip: and yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted words.

21 The reaſon why he uſeth not the pomp of words & painted ſpeach: becauſe it was Gods will to bring the world to his obedience by that way, wherby the moſt ideots amongſt men might underſtand that this work was done of God himſelfe, without the art of man. Therefore as ſalvation is ſet forth unto us in the Goſpel by the croſſe of Chriſt, then which nothing is more contempible, and more farre from life, ſo God would have the manner of the preaching of the croſſe, moſt different from thoſe meanes, which men doe uſe to draw and entiſe other, either to heare or beleeve: therefore it pleaſed him by a certain kind of moſt wiſe folly, to triumph over the moſt fooliſh wiſdome of the world, as he had ſaid before by Eſay, that he would. And hereby we may gather, that both theſe doctors which where puffed up with ambitious eloquence, and alſo their hearers, ſtrayed farre away from the end and mark of their vocation. *m The preaching of Chriſt crucified, or the kind of ſpeach which we uſe.* * *Roman.1.16.* *n It is that wherein he declareth his marveilous power in ſaving his elect, which would not ſo evidently appeare, if it hanged upon any helpe of man, for ſo man might attribute that to himſelfe, which is proper onely to the croſſe of Chriſt.* 22 The Apoſtle proveth, that this ought not onely not to ſeem ſtrange, ſeeing that it was foretold ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort, which ſo pleaſeth it ſelfe in it own wiſdome: and therefore that that is vain, yea a thing of nothing, and ſuch as God rejecteth as unprofitable, which they ſo carefully laboured for, and made ſo great accompt of. * *Iſay 29.14.* *o Where art thou, O thou learned fellow, and thou that ſpendeſt thy dayes in turning thy bookes?* *p Thou that ſpendeſt all thy time in ſeeking out the ſecret things of this world, and in expounding all hard queſtions: and thus tryumpheth he againſt all the men of this world, for there was not one of them that could ſo much as dreame upon this ſecret and hidden myſterie.* 23 He ſheweth that the pride of men was worthily puniſhed of God, becauſe they would not behold God, as meet was they ſhould, in the moſt cleare glaſſe of the wiſdome of the world, which is the workemanſhip of the world. *q By the world he meaneth all men which are not borne anew, but remaine as they were, when they were firſt borne.* *r In the workemanſhip of this world, which hath the marveilous wiſdome of God engraved in it, ſo that every man may behold it.* 24 The goodneſſe of God is wonderfull, for while he goeth about to puniſh the pride of this world, he is very provident and carefull for the ſalvation of it, and teacheth men to become fooles, that they may be wiſe to God. *ſ So he calleth the preaching of the Goſpel, as the enemies ſuppoſed it: but in the mean ſeaſon he taunteth them very ſharpely, who had rather charge God with folly, then acknowledge their owne, and crave pardon for it.* * *Matth.12.38.* 25 A declaration of that which he ſaid: that the preaching of the Goſpel, is fooliſh. It is fooliſh, ſayth he, to them whom God hath not endued with new light, that is to ſay, to all men being conſidered in themſelves: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wits and wiſdome: and therefore they doe not onely not beleeve the Goſpel, but alſo they mock at it. Notwithſtanding in this fooliſh preaching, there is the great vertue and wiſedome of God, but ſuch as thoſe onely which are called doe perceive: God ſhewing moſt plainely, that even then when madde men thinke him moſt fooliſh, he is farre wiſer then they are: and that he ſurmounteth all their might and power, when, he uſeth moſt vile and abject things, as it hath appeared in the fruit of the preaching of the Goſpel, 26 A confirmation taken of thoſe things which came to paſſe at Corinth, where the Church eſpecially conſiſted of the baſeſt and common people, inſomuch that the Philoſophers of Greece were driven to ſhame when they ſaw that they could doe nothing with their wiſdome and eloquence, in compariſon of the Apoſtles, whom notwithſtanding they called idiots and unlearned. And herewithall doeth he beat downe their pride: for God did not preferre them before thoſe noble and wiſe men becauſe they ſhould be proud, but that they might be conſtrained, even whether they would or not, to rejoyce in the Lord, by whoſe mercy, although they were the moſt abiects of all, they had obtained in Chriſt, both this wiſdome, and all things neceſſarie to ſalvation. *t What way the Lord hath taken in calling you.* *u After that kind of wiſdome which men make accompt of, as though there were none elſe: who becauſe they are carnall, know not ſpirituall wiſdome.*

27 But God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weake things of the world, to confound the mightie things,

28 And vile things of the world, and things which are deſpiſed, hath God choſen, and things which [x] are not, to bring to [y] nought things that are,

29 That no [z] fleſh ſhould rejoyce in his preſence.

30 But ye are [a] of him in Chriſt Jeſus, [27] who of God is made unto us wiſdome, and righteouſnes, and ſanctification, and redemption,

31 That, according as it is written, *[b] He that rejoyceth, let him rejoyce in the Lord.

x Which in mens iudgement are almoſt nothing.

y To ſhew that they are vaine and unprofitable, and nothing worth. See Rom.3.31.

z Fleſh, is oft, as we ſee, taken for the whole man: and he uſeth this word, Fleſh, very fitly, to ſet the weake and miſerable condition of man, and the maieſtie of God, one againſt the other.

a Whom he caſt downe before, now he lifteth up, yea, higher then all men: yet ſo, that he ſheweth them, that all their worthineſſe is without themſelves, that is, ſtandeth in Chriſt, and that of God.

27 He teacheth that eſpecially and above all things the Goſpel ought not to be contemned, ſeeing it conteineth the chiefeſt things that are to be deſired, to wit, true wiſdome, the true way to obtaine righteouſneſſe, the true way to live honeſtly and godly, the true deliverance from all miſeries and calamites. * *Ierem.9.24.2 corinth.10.17.* *b Let him yeeld all to God, and give him thankes: and ſo by this place is mans free will beaten downe, which the Papiſts ſo dreame of.*

CHAP. II.

1 He ſetteth downe a platform of his preaching, 4 which was baſe in reſpect of mans wiſdome, 7. 13 but noble in reſpect of the ſpirituall power and efficacie: 14 and ſo concludeth, that fleſh and blood cannot rightly judge thereof.

AND [1] I, brethren, when I came to you, came not with * excellencie of words, or of wiſdome, ſhewing unto you the [a] teſtimonie of God.

2 For I [b] eſteemed not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 *And I was among you in [c] weaknes, and in feare, and in much trembling.

4 Neither *ſtood* my word, and my preaching in the * entiſing ſpeach of mans wiſdome, [2] but in plaine [d] evidence of the Spirit and of power,

5 [3] That your faith ſhould not be in the wiſedom of men, but in the power of God.

6 [4] And we ſpeak wiſdome among them that are [e] perfect: not the wiſdome of this world, neither of the [f] princes of this world, which come to nought:

7 [5] But we ſpeak the wiſdome of God in a [g] myſterie, *even* the hid *wiſdome*, [6] which God had determined before the world, unto our glory:

8 [7] Which none of the princes of this world hath knowen: for had they knowen it, they would not have crucified the [h] Lord of glory.

1 He returneth to the 17. verſe of the former chapter, that is to ſay, to his owne example: confeſſing that he uſed not among them either excellencie of words or intiſing ſpeach of mans wiſedome, but with great ſimplicitie of ſpeach both knew and preached Jeſus Chriſt crucified, humble, and abiect as touching the fleſh,

* *Chap.1.17.*

a The Goſpel.

b I purpoſed not to profeſſe any knowledg but the knowledg of Chriſt and him crucified.

* *Acts 18.1.*

c He ſetteth weakneſſe, againſt excellencie of words, and therefore ioyneth with it feare and trembling, which are companions of true modeſtie, not ſuch feare and trembling as terrifie the conſcience, but ſuch as are contrarie to vanitie and pride.

* *Chap.1.17. 2 pet.1.16.*

2 He turneth that now, to the commendation of his miniſtery, which he had granted to his adverſaries: for his vertue and power, which they knew well enough, was ſo much the more excellent, becauſe it had no worldly helpe joyned with it. *d By plain evidence he meaneth ſuch a proofe, as is made by certaine and neceſſarie reaſons.* 3 And he telleth the Corinthians that he did it for their great profit, becauſe they might thereby know manifeſtly that the Goſpel was from heaven. Therefore he privily rebuketh them, becauſe that in ſeeking vaine oſtentation, they willingly deprived themſelves of the greateſt helpe of their faith. 4 Another argument taken of the nature of the thing, that is, of the Goſpel, which is true wiſdome, but knowen to them onely which are deſirous of perfection: and is unſavorie to them which otherwiſe excell in the world, but yet vainely and frailly. *e Thoſe are called perfect heer, not which had gotten perfection alreadie, but ſuch as tend to it, as Phil.3.15. ſo that perfect, is ſet againſt weake.* *f They that are wiſer, richer, or mightier then other men are.* 5 He ſheweth the cauſe why this wiſdome cannot be perceived of thoſe excellent worldly wits, to wit, becauſe indeed it is ſo deepe, that they cannot attaine unto it. *g Which men could not ſo much as dreame of.* 6 He taketh away an obiection: If it be ſo hard, when, and how is it knowen? God ſaith he, determined with himſelfe from the beginning, that which his purpoſe was to bring forth at this time out of his ſecrets, for the ſalvation of men. 7 He taketh away another objection: why then, how commeth it to paſſe, that this wiſdome was ſo rejected of men of higheſt authoritie, that they crucified Chriſt himſelfe? Paul anſwereth: becauſe they knew not Chriſt ſuch as he was. *h That mightie God, full of true maieſtie and glory: Now this place hath in it a moſt evident proofe of the Divinitie of Chriſt, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead ioyned with the manhood: which kind of ſpeach, is called of the old Fathers, A making common of things belonging to ſome one, with other to whom they doe not belong.*

8 Another objection : But how could it be that thoſe wittie men could not perceiue this wiſedome? Paul anſwereth: Becauſe we preach thoſe things which paſſe all mens underſtanding.

* *Eſai.64.4.*

i *Man cannot ſo much as thinke on them, much leſſe conceive of them with his ſenſes.*

9 A queſtion: If it ſurmount the capacitie of men, how can it be underſtood of any man, or how can you declare and preach it ? by a peculiar lightning by Gods Spirit, wherewith whoſoever is inſpired, he can enter even into the very ſecrets of God.

k *There is nothing ſo ſecret and hidden in God, but the Spirit of God pearceth into it.*

10 He ſetteth that forth by a ſimilitude, which he ſpake of the inſpiration of the Spirit. As the force of mans wit ſearcheth out things pertaining to man, ſo doeth our mind by that power of the holy Ghoſt underſtand heavenly things,

l *The minde of man which is endued with the ableneſſe to underſtand and iudge.*

9 [8] But as it is written, *The things which eye hath not ſeene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that love him.

10 [9] But God hath revealed *them* unto us by his Spirit : for the ſpirit [k] ſearcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, ſave the [l] ſpirit of a man, which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the [m] ſpirit of the world, but the Spirit which is of God, [11] that we might [n] know the things that are given to us of God,

13 [12] Which things alſo we ſpeake, not in the * words which mans wiſdome teacheth, but which the holy Ghoſt teacheth, [o] comparing ſpirituall things with ſpirituall things.

14 [13] But the [p] naturall man perceiveth not the things of the Spirit of God: for they are fooliſhneſſe unto him : neither can he know *them*, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpirituall, [r] diſcerneth all things : yet [15] he himſelfe is judged of [ſ] no man.

16 * [16] For who hath knowen the minde of the Lord, that he might [t] inſtruct him ? But we have [v] the mind of Chriſt.

m *The Spirit which we have received, doeth not teach us things of this world, but lifteth us up to God, and this place teacheth us againſt the Papiſts, what faith is, from whence it cometh, and what force it is of.* 11 That which he ſpake generally he reſtraineth now to thoſe things which God hath opened unto us of our ſalvation in Chriſt : leſt that any man ſhould ſeparate the Spirit from the preaching of the word and Chriſt : or ſhould thinke that thoſe fantaſticall men are governed by the Spirit of God, which wandering beſides the word, thruſt upon us their vaine imaginations for the ſecrets of God. n *This word (know) is taken here in his proper ſenſe, for true knowledge, which the Spirit of God worketh in us.* 12 Now he returneth to his purpoſe, and concludeth the argument which he beganne verſe 6. and it is thus : The words muſt be applyed to the matter, and the matter muſt be ſet forth with words which are meete and convenient for it : now this wiſedome is ſpirituall and not of man, and therefore it muſt be delivered by a ſpirituall kind of teaching, and not by entiſing words of mans eloquence, that the ſimple, and yet wonderfull maieſtie of the holy Ghoſt may therein appeare. * *Chap.1.17.2.pet.1.16.* o *Applying the words unto the matter, to wit, that as we teach ſpirituall things, ſo muſt our kind of teaching be ſpirituall.* 13 Againe he preventeth an offence or ſtumbling blocke: How commeth it to paſſe, that ſo few allow theſe things ? This is not to be marveiled at, ſayth the Apoſtle, ſeeing that men in their naturall powers (as they tearme them) are not endued with that facultie whereby ſpirituall things are diſcerned (which facultie commeth another way) and therefore they account ſpirituall wiſedome as folly : and it is as if he ſhould ſay, It is no marvaile that blind men cannot judge of colours, ſeeing that they lack the ſight of their eyes, and therefore light is to them as darkeneſſe. p *The man that hath no further light of underſtanding, then that which he brought with him, even from his mothers wombe as Iude defineth it, Iude 19.* q *By the vertue of the holy Ghoſt.* 14 He amplifieth the matter by contraries. r *Underſtandeth and diſcerneth.* 15 The wiſedome of the fleſh, ſayth Paul, determineth nothing certainely, no not in it owne affaires, much leſſe can it diſcerne ſtrange, that is, ſpirituall things. But the Spririt of God, wherewith ſpirituall men are endued, can be deceived by no meanes, and therefore be reproved of no man, ſ *Of no man : for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* * *Eſai 40.13.rom.11.34.* 16 A reaſon of the former ſaying : for he is called ſpirituall, which hath learned that by the vertue of the Spirit, which Chriſt hath taught us, Now if that which we have learned of that Maſter, could be reproved of any man, he muſt needs be wiſer then God: whereupon it followeth, that they are not onely fooliſh, but alſo wicked, which thinke that they can deviſe ſomething that is either more perfect, or that they can teach the wiſedome of God a better way then they knew ot taught, which undoubtedly were indued with Gods Spirit. t *Lay his head to his, and teach him what ye ſhould do* u *We are endued with the Spirit of Chriſt, who openeth unto us thoſe ſecrets, which by all other meanes are unſearchable, and alſo all trueth whatſoever.*

CHAP. III.

1 He yeeldeth a reaſon why he preached ſmall matters unto them: 4 He ſheweth how they ought to eſteem of miniſters. 6 The miniſters office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawen away to profane things, 18 through the proud wiſdome of the fleſh.

ANd[1] I could not ſpeake unto you brethren, as unto ſpirituall men, but as unto [a] carnall, *even* as unto babes in Chriſt.

2 I gave you milk to drink, and not [b] meat : for ye were not yet [c] able *to beare it*, neither yet now are ye able:

3 For ye are yet carnall : for where as *there is* among you envying, and ſtrife, and diviſions, are ye not carnall, and walk as [d] men ?

4 For when one ſayth, I am Pauls, and another, I am Apollos, are ye not carnall ?

5 [2] Who is Paul then? and who is Apollos, but the miniſters by whom ye beleeved, and as the Lord gave to every man ?

6 [3] I have planted, Apollos watered, but God gave the increaſe.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giveth the increaſe.

8 And he that planteth, and he that watereth, are one : * and every man ſhall receive his wages according to his labour.

9 For we together are Gods [e] labourers, ye are Gods huſbandrie, *and* Gods building.

10 According to the grace of God given to me, as a skilfull maſter builder, I have laid the foundation, and another buildeth thereon : [4] but let every man take heed how he buildeth upon it.

11 [5] For other foundation can no man lay, then that which is laid, which is Jeſus Chriſt.

12 [6] And if any man build on this foundation, gold, ſilver, precions ſtones, timber, hay, *or* ſtubble,

13 [7] Every mans work ſhal be made manifeſt : for the day ſhall declare it, becauſe it ſhal be revealed by the fire: and the fire ſhall trie every mans work of what ſort it is.

14 If any mans work, that he hath built upon, abide, he ſhall receive wages.

1 Having declared the worthines of heavenly wiſdome, and of the Goſpel, and having generally condemned, the blindnes of mans minde, now at length he applyeth it particularly to the Corinthians, calling them carnall, that is, ſuch in whom as yet the fleſh prevaileth againſt the Spirit. And he bringeth a double teſtimonie of it : firſt, for that he had proved them to be ſuch, in ſo much that he dealt with them no otherwiſe then with ignorant men, and ſuch as are almoſt babes in the doctrine of godlineſſe, and ſecondly, becauſe they ſhewed in deed by theſe diſſentions, which ſprang up by reaſon of the ignorance of the vertue of the Spirit, and heavenly wiſedome, that they had profited very litle or nothing.

a *He calleth th carnall, which as yet ignorant, therefore to expr it the better, he meth them babes.*

b *Subſtantiall me or ſtrong meat.*

c *To be fed by with ſubſtantia meat: therfore as Corinthians grew in age, ſo the Apo nouriſhed them b teaching, firſt w milke, then with ſtrong meat, whi difference was on but in the manner teaching.*

d *By the ſquare a compaſſe of ma wit and iudgement.*

2 After that h hath ſufficientl reprehended ambitious teachers and their fooliſ eſteemers, now h ſheweth how th true miniſters a to be eſteemed, that we attribut not unto the more or leſſe then w ought to do. Therfore he teacheth us, that they are they by whom we are brought to faith and ſalvation but yet as the miniſters of God, and ſuch as doe nothing of them ſelves, but God ſ working by them as it pleaſeth him to furniſh them with his gifts. Therfore we have not to marke o conſider what miniſter it is tha ſpeaketh, but wha is ſpoken : and we muſt depend only upon him which ſpeaketh by his ſervants.

3 He beautifieth ÿ former ſentence with two ſimilitudes : firſt comparing the company of the faithfull to a field which God maketh fruitful, when it is ſowed and watered through the labo of his ſervants: next, by comparing it to an houſe which indeed the Lord buildeth, but by the hands of his workemen, ſome of whom he uſeth in laying th foundation, others in building of it up. Now, both theſe ſimilitudes tend to this purpoſe to ſhew that all things are wholly accompliſhed by Gods onely authoritie and might, ſo that we muſt onely have an eie to him. Moreover, although that God uſeth ſome in th better part of the worke, we muſt not therefore contemne other, in reſpect of them, and much leſſe may we divide or ſet them apart, (as theſe factious men did) ſeeing that all o them labor in Gods buſineſſe, and in ſuch ſort, that they ſerve to finiſh one ſelfe ſame worke, although by a divers maner of working, inſomuch that they need one anothers helpe. * *Pſal.62.12.gal.6.5.* e *Serving under him : Now they which ſerve under another, doe nothing of their owne ſtrength, but as it is given them by grace, which grace maketh them fit to that ſervice. Looke Chap.15,10.and 2.Cor 3.6.and all the increaſe that commeth b their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the under ſervant.* 4 Now he ſpeaketh to the teachers themſelves, which ſucceeded him in the Church of Corinth, and in their perſon to all that were after, or ſhalbe Paſtors of Congregations, ſeeing that they ſucceed into the labor of the Apoſtles, which were planters and chiſe builders. Therefore he warneth them firſt, that they perſwade not themſelves that they may build after their owne fantaſie, that is, that they may propound and ſet foorth any thing in the Church, either in matter, or in kind of teaching, different from the Apoſtles which were the chieſe builders. 5 Moreover, he ſheweth what this foundation is, to wit, Chriſt Jeſus, from whence they may not turne away one iote in the building up of this building. 6 Thirdly, he ſheweth, that they muſt take heed that the upper part of the building be anſwerable to the foundation, that is, that admonitions, exhortations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrin of Chriſt, as well in matter as in forme: which doctrin is compared to gold, ſilver, and precious ſtones: of which matter, Eſaias alſo and Iohn in the Revelation build the heavenly citie. And to theſe are oppoſite, wood, hay, ſtubble, that is to ſay, curions and vain queſtions or decrees: and beſides, to be ſhort, all that kind of teaching which ſerveth to oſtentation. For falſe doctrines, wherof he ſpeaketh not here, are not ſaid properly to be built upon this fonndation, unleſſe peradventure in ſhew onely. 7 He teſtifieth, as indeed the trueth is, that all are not good builders, no not ſome of them which ſtand upon this one and onely foundation : but howſoever this worke of evill builders, ſaith he, ſtand for a ſeaſon, yet ſhall it not alwayes deceive, becauſe that the light of the trueth appearing at length as day, ſhall diſſolue this darkeneſſe, and ſhew what it is. And as that ſtuffe is tryed by the fire, whether it be good or not, ſo will God in his time, by the touch of his Spirit and word, trie all buildings, and ſo ſhall it come to paſſe, that ſuch as be found pure and ſound, ſhall ſtill continue ſo, to the praiſe of the workeman : but they that are otherwiſe, ſhall be conſumed and vaniſh away, and ſo ſhall the workeman be fruſtrate of the hope of his labour, which pleaſed himſelfe in a thing of naught.

15 If any mans work burn, he ſhal loſe, but[s] he ſhall be ſaved himſelfe: nevertheleſſe yet as it were by the fire.

16 *[9] Know ye not that ye are the Temple of God, and that the ſpirit of God dwelleth in you?

17 If any man [f] deſtroy the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceive himſelfe: If any man amongſt you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe.

19 For the wiſedome of this world is fooliſhneſſe with God: for it is written, *He [g] catcheth the wiſe in their own craftineſſe.

20 *And againe, the Lord knoweth that the thoughts of the wiſe be vaine.

21 [11] Therefore let no man [h] rejoyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death: whether they be things preſent, or things to come, *even* all are yours,

23 And ye Chriſts, and Chriſt Gods.

e taketh not hope of fal- on from the ilfull & fool- builders, ich holde faſt foundation, of ch ſort were Rhetoricians er then Pa- rs, of Corinth: he addeth an eption, that y muſt not- hſtanding ſuffer is tryall of their rke, and alſo de the loſſe of ir vaine la- urs.

* Chap.6.19. orinth.6.16.

Continuing l in the meta- ore of a build- g, he teacheth that this am- ion is not one- vaine, but alſo rilegious: for faith that the urch is, as it re, the Temple God, which d hath, as it re, conſecrated himſelfe by s Spirit. Then ming himſelfe theſe ambitious n, he ſheweth t they profane Temple of od, becauſe oſe vaine artes herein they pleaſe themſelves ſo much, are as he teacheth, ſo many pollutions of the ho- doctrine of God, and the puritie of the Church. Which wickedneſſe ſhall not be ſuffered puniſhed. f *Defileth it and maketh it uncleane, being holy: and ſurely they doe defile it, by l his judgement, which by fleſhly eloquence defile the puritie of the Goſpel.* 10 He concludeth the contrary, that they profeſſe pure wiſedome in the Church of God, which refuſe and away all thoſe vanities of men: and if they be mocked of the world, it is ſufficient for em that they be wiſe according to the wiſedome of God, and as he will have them to be iſe. * *Iob 5.13.* g *Be they never ſo craftie, yet the Lord will take them when he ſhall diſco- their trecherie.* * *Pſal.44.11.* 11 He returneth to the propoſition of the 2. verſe, firſt rning the hearers, that henceforward they eſteeme not as lords, thoſe whom God hath pointed to be miniſters, and not lords of their ſalvation: which thing they doe, that depend upon men, and not upon God that ſpeaketh by them. h *Pleaſe himſelfe.* i *Helpes pointed for your benefit.* 12 He paſſeth from the perſons to the things themſelves, that is argument may be more forcible: yea, he aſcendeth from Chriſt to the Father, to ſhew at we reſt our ſelves, no not in Chriſt himſelfe, in that that he is man, but becauſe he carieth us up even to the Father, as Chriſt witneſſeth of himſelfe every where, that he was t of his Father, that by this band we may be all knit with God himſelfe.

Chap. IV.

1 Bringing in the definition of a true Apoſtle, 7 he ſheweth that humility ought rather to be an honour then a ſhame unto him. 9 He bringeth in a proofe, whereby it may evidently appeare, 10 that he neither had care of glory, 11 nor of his belly. 17 He commendeth Timothy.

Let[1] a[a] man ſo thinke of us, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God:

2 [2] And as for the reſt, it is required of the diſpoſers, that every man be found faithfull.

3 [3] As touching me, I paſſe very little to be judged of you,[4] or of mans [b] judgement: no,[5] I judge not mine own ſelfe.

4 For I know nothing by my ſelfe, yet am I not thereby juſtified: but he that judgeth me, is the [c] Lord.

1 He concludeth the duety of the hearers towards their Miniſters: that they eſteeme them not as lords: and yet notwithſtanding, that they give eare unto them, as to them that are ſent from Chriſt, ſent, I ſay, to this end and purpoſe, that they may receive as it were at their hands, the treaſure of ſalvation which is drawen out of the ſecrets of God.

a *Every man.*

2 Laſt of all, he warneth the miniſters, that they alſo behave themſelves not as lords, but as faithfull ſervants, becauſe they muſt render an accompt of their ſtewardſhip unto God. 3 Becauſe in reprehending others, he ſet himſelfe for an example, he uſeth a preoccupation or preventing of an objection, and uſing the gravitie of an Apoſtle, he ſheweth that he careth not for the contrary judgements that they have of him, in that they eſteemed him as a vile perſon, becauſe he did not ſet forth himſelfe as they did. And he bringeth good reaſons why he was nothing moved with the judgements which they had of him. 4 Firſt, becauſe that that which men judge in theſe caſes of their own braines, is no more to be accompted of, then when the unlearned doe judge of wiſedome. b *Word for word, Day; after the manner of the ſpeech of the Cilicians.* 5 Secondly, ſayth he, how can ye judge how much or how little I am to be accompted of, ſeeing that I my ſelfe which know my ſelfe better then you doe, and which dare profeſſe that I have walked in my vocation with a good conſcience, dare not yet notwithſtanding challenge any thing to my ſelfe: for I know that I am not unblameable, all this notwithſtanding: much leſſe therefore ſhould I pleaſe my ſelfe as you doe. c *I permit my ſelfe to the Lords judgement.*

5 [6] Therefore *judge nothing before the time, untill the Lord come, who will lighten things that are hid in darkneſſe, and make the counſels of the hearts manifeſt: & then ſhall every man have [d] praiſe of God.

6 [7] Now theſe things, brethren, I have figuratively applyed unto mine owne ſelfe, and Apollos, for your ſakes, that ye might learne [e] by us, that no man preſume above that which is written, that one ſwell not againſt another for any mans cauſe.

7 [8] For who ſeparateth thee? and what haſt thou, that thou haſt not received? if thou haſt received it, why rejoyceſt thou, as though [f] thou hadſt not received it?

8 [9] Now ye are full: now ye are made rich: ye reigne as Kings without us: and would to God ye did reigne, that we alſo might reigne with you.

9 For I thinke that God hath ſet forth us the laſt Apoſtles, as men appointed to death: for we are made a [g] gaſing ſtock unto the world, and to the Angels, and to men.

10 We *are* fooles for Chriſts ſake, and ye *are* wiſe in Chriſt: we *are* weake, and ye *are* ſtrong: ye *are* honourable, and we *are* deſpiſed.

11 Unto this houre we both hunger and thirſt, and are naked, and are buffeted, and have no certaine dwelling place,

12 *And labour, working with our own hands: we are reviled, and *yet* we bleſſe: we are perſecuted, *and* ſuffer it:

13 *We are evill ſpoken of, and we pray: we are made as the [h] filth of the world, the offſcowring of all things unto this time.

14 [10] I write not theſe things to ſhame you, but as my beloved children I admoniſh you.

15 For though ye have ten thouſand inſtructours in Chriſt, yet *have ye* not many fathers: for in Chriſt Ieſus I have begotten you through the Goſpel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, which is my beloved ſonne, and faithfull in the Lord, which ſhall put you in remembrance of my [i] wayes in Chriſt, as I teach every where in every Church.

18 [11] Some are puffed up as though I would not come unto you.

19 But I will come to you ſhortly, *if the Lord will, and will know, not the [k] words of them which are puffed up, but the power.

6 A third reaſon proceeding of a concluſion, as it were, out of the former reaſons. It is Gods office to eſteeme every man according to his value, becauſe he knoweth the ſecrets of the heart, which men, for the moſt part are ignorant of. Therefore this judgement pertaineth not to you.

* *Matth. 7.1.*

d *One could not be praiſed above the reſt, but the other ſhould be blamed: and he mentioneth praiſe rather then diſpraiſe, for that the beginning of this ſore was this, that they gave more to ſome men, then meet was.*

7 Having rejected their judgement, he ſetteth forth himſelfe againe as a ſingular example of modeſtie, as one which concealing in this Epiſtle thoſe factious teachers names, doubted not to put down, his own name and Apollos in their place, and tooke upon him as it were their ſhame: ſo farre was hee from preferring himſelfe to any.

e *By our example, which choſe rather to take other mens faults upon us, then to carpe any by name.*

8 He ſheweth a good meanes to bridle pride: firſt if thou conſider how rightly thou exempteſt thy ſelfe out of the number of others, ſeeing thou art a man thy ſelfe: againe, if thou conſider that although thou have ſome thing more then other men have, yet thou haſt it not but by Gods bountifulneſſe. And what wiſe man is hee that will bragge of anothers goodnes, and that againſt God?

f *There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and halfe Pelagians will not confeſſe.*

9 He deſcendeth to a moſt grave mocke, to cauſe thoſe ambitious men to bluſh, even againſt their wills.

g *He that will take a right view how like Paul and the Pope are, who lyingly boaſteth that hee is his Succeſſour, let him compare the delicates of the Popiſh court, with Saint Pauls ſtate, as we ſee it heere.* * *Acts 20.34. 1 Theſſ. 2. 9. 2 Theſſ. 3.8.* * *Matth.5. 44. Luke 23.34. Acts 7.60.* h *Such as by ſweeping is gathered together.* 10 Moderating the ſharpeneſſe of his mock, he putteth them in mind to remember of whom they were begotten in Chriſt, and that they ſhould not doubt to follow him for an example, although he ſeeme vile, according to the outward ſhew in reſpect of others, yet mighty by the efficacie of Gods Spirit, as they had triall thereof in themſelves. i *What way and rule I follow every were in teaching the Churches.* 11 Laſt of all he deſcendeth alſo to Apoſtolique threatnings, but yet chiding them as a father, leſt by their diſorder he be conſtrained to come to puniſh ſome amongſt them. * *Acts 19 21. Iames 4.15.* k *By words, he meaneth their painted and coloured kinde of eloquence, againſt which he ſetteth the vertue of the Spirit.*

20 For the kingdome of God *is* not in word, but in power.

21 [12] What will ye? ſhall I come unto you with a rod, or in love, and in the [l] ſpirit of meekeneſſe?

Chap. V.

1 That they have winked at him who committed inceſt with his mother in law, 2. 6 he ſheweth, ſhould cauſe them rather to be aſhamed, then to rejoyce. 10 Such kind of wickedneſſe is to be puniſhed with excommunication, 12 leſt others be infected with it.

It is [1] heard certainely *that there is* fornication among you: and ſuch fornication as is not once named among the Gentiles, that one ſhould have his fathers wife.

2 [2] And ye are puffed up, and have not rather ſorrowed, that hee which hath done this deed, might be put from among you.

3 [3] For I verely as abſent in body, but preſent in [a] ſpirit, have determined already as though I were preſent, that he that hath thus done this thing,

4 When ye are gathered together, and my ſpirit, in the [b] Name of our Lord Ieſus Chriſt, that ſuch one, *I ſay*, [4] by the power of our Lord Jeſus Chriſt,

5 [5] Be [c] delivered unto Satan, for the [6] deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 [7] Your rejoycing [d] is not good: know ye not that a little leaven leaveneth the whole lumpe?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lumpe, as ye are unleavened: for Chriſt our [f] Paſſeover is ſacrificed for us.

8 Therefore let us keep the [g] feaſt, not with old leaven, neither in the leaven of maliciouſneſſe and wickedneſſe: but with the unleavened bread of ſinceritie and trueth.

9 [9] I wrote unto you in an Epiſtle, that ye ſhould not companie together with fornicatours.

10 And not [h] altogether with the fornicatours of this world, or with the covetous, or with extortioners, or with idolaters: for then ye muſt goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch one eat not.

12 [10] For what have I to doe, to judge them alſo which are without? doe ye not judge them which are within?

13 But God judgeth them that are without. Put away therefore from among your ſelves that wicked man.

Chap. VI.

1 He inveyeth againſt their contentions in law matters, 6 wherewith they vexed one another under judges that were infidels, to the reproch of the Goſpel, 9 and then ſharpely threatneth fornicatours.

Dare [1] [a] any of you, having buſines againſt another, be judged [b] under the unjuſt, [2] and not under the Saints?

2 [3] Doe ye not know, that the Saints ſhal judge the world? If the world then ſhal be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge the Angels? how much more things that pertaine to this life?

4 [4] If then ye have [c] judgement of things perteining to this life, ſet up them which are [d] leaſt eſteemed in the Church.

5 [5] I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no not one, that can judge betweene his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

7 [6] Now therefore there is altogether [e] infirmitie in you, in that ye go to law one with another: [7] * why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?

8 * Nay, ye your ſelves doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the unrighteous ſhall not inherite the kingdome of God? [8] Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeves, nor covetous, nor drun-

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[12] A paſſing over to another part of this Epiſtle, wherein hee reprehendeth moſt ſharpely a very hainous offence, ſhewing the uſe of Eccleſiaſtical correction.

[l] *Meekly affected toward you.*

[1] They are greatly to be reprehended which by ſuffering of wickedneſſe, ſet forth the Church of God to be mocked and ſcorned of infidels.

[2] There are none more proud then they that leaſt know themſelves.

[3] Excommunication ought not to be committed to one mans power, but muſt be done by the authoritie of the whole Congregation, after yͤ the matter is diligently examined.

[a] *In mind, thought and will.*

[b] *Calling upon Chriſt his Name.*

[4] There is no doubt but that judgement is ratified in heaven, wherein Chriſt himſelfe ſitteth as Judge.

[5] The excommunicate is delivered to the power of Satan, in that, that he is caſt out of the houſe of God.

[c] *What it is to be delivered to Satan, the Lord himſelfe declareth, when he ſaith, Let him bee unto thee as an Heathen and Publicane, Matth.18.17. that is to ſay, to be diſfranchiſed and put out of the right and libertie of the Citie of Chriſt, which is the Church, without which, Satan is Lord and maſter.*

[6] The end of excommunication is not to caſt away the excommunicate, that he ſhould utterly periſh, but that he may be ſaved, to wit, that by this meanes his fleſh may be tamed, that he may learne to live to the Spirit.

[7] Another end of excommunication is, that other be not infected, and therfore it muſt of neceſſitie be reteined in the Church, that the one be not infected by the other. [d] *Is naught, and not grounded upon good reaſon, as though you were excellent, and yet there is ſuch wickedneſſe found amongſt you.* [8] By alluding to the ceremonie of the Paſſeover, he exhorteth them to caſt out that unclean perſon from among them. In times paſt, ſaith he, it was not lawfull for them which did celebrate the Paſſeover to eate leavened bread: inſomuch that he was holden as uncleane and unworthy to eat the Paſſeover, whoſoever had but taſted of leaven. Now all our whole life muſt be as it were the feaſt of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is ſlaine, muſt caſt out both of themſelves, and alſo out of their houſes, and Congregation all impuritie. [e] *By lumpe, he meaneth the whole body of the Church, every member whereof muſt be unleavened bread, that is, be renewed in Spirit, by plucking away the old corruption.* [f] *The Lambe of our Paſſeover.* [g] *Let us leade our whole life, as it were, a continuall feaſt, honeſtly, and uprightly.* [9] Now he ſpeaketh more generally: and that which he ſpake before of the inceſtuous perſon, he ſheweth that it pertaineth to others, which are knowen to be wicked, and ſuch as through their naughty life are a ſlander to the Church, which ought alſo by lawfull order be caſt out of the communitie of the Church. And making mention of eating of meat, either he meaneth thoſe feaſts of love whereat the Supper of the Lord was received, or elſe their common uſage & maner of life: which is rightly to be taken, leſt any man ſhould thinke that either Matrimonie were broken by excommunication, or ſuch dueties hindred and cut off thereby, as we owe one to another: children to their parents, ſubjects to their rulers, ſervants to their maſters, and neighbour to neighbour, to win one another unto God. [h] *If you ſhould utterly abſtaine from ſuch mens company, you ſhould go out of the world: therefore I ſpeake of them which are in the very boſome of the Church, which muſt be called home by diſcipline, and not of them which are without: with whom you muſt labour by all meanes poſsible, to bring them to Chriſt.*

[10] Such as a
falſe brethre
ought to be
out of the Co
gregation, as
them which a
without, the
muſt be left t
judgement
God.

[1] The third
ſtion is of c
judgements. W
ther it be law
for one faithf
to draw anothe
before the jud
ment ſeat of an
fidell? He anſw
eth, that it is n
lawfull, for offe
ſake, for it is
evill of it ſelfe.

[a] *As if he ſaid,*
you become ſo im
dent, that you ar
not aſhamed to m
the Goſpel a laugh
ſtocke to profan
men?

[b] *Before the unj*

[2] He addeth t
he doeth not f
bid that one
neighbour may
goe to law wi
another, if ne
ſo require, but y
under, holy jud
es.

[3] He gathere
by a compariſ
that the faithfu
cannot ſeeke to
infidels to be
judged, withou
great injury do
to the Saints,
ſeeing that Go
himſelf will mak
the Saints judge
of the world, an
of the devils, wi
his Sonne Chriſ
much more oug
they to judge
theſe light and
ſmal cauſes whic
may be by equi
tie, and good con
ſcience determi
ned.

[4] The concluſion, wherein h
preſcribeth a re
medie for thi
miſchiefe: to wit, if they end their private affaires betweene themſelves by choſen arbite
out of the Church: for which matter and purpoſe, the leaſt of you, ſaith he, is ſufficien
Therefore he condemneth not judgement ſeats, but ſheweth what is expedient for the ci
cumſtance of the time, and that without any diminiſhing of the right of the Magiſtrate: fo
he ſpeaketh not of judgments, which are practiſed betwixt the faithfull and the infidels, nei
ther of publike judgements, but of controverſies which may be ended by private arbiters
[c] *Courts and places of judgements.* [d] *Even the moſt abiect among you.* [5] He applieth th
generall propoſition to a particular, alwayes calling them backe to this, to take away fro
them that falſe opinion of their own excellencie, from whence all theſe miſchiefs ſprang
[6] Now he goeth further alſo, & although by granting them privat arbiters, out of the congre
gation of the faithfull, he do not ſimply condemne, but rather eſtabliſh private judgements
ſo that they be exerciſed without offence, yet he ſheweth that if they were ſuch as the
ought to be, and as it were to be wiſhed, they ſhould not need to uſe that remedie neither
[e] *A weaknes of mind which is ſaid to be in them, that ſuffer them to be overcome of their luſts, and i*
is a fault that ſquareth greatly from temperance and moderation: ſo that he nippeth them which coul
not put up an iniurie done unto them. [7] This pertaineth chiefly to the other part of the repre
henſion, to wit, that they went to law even under infidels, whereas they ſhould rather hav
ſuffred any loſſe, then to have given that offence. But yet this is generally true, that we oug
rather to depart from our right, then trie the uttermoſt of the law haſtily, and upon an affe
ction to revenge an injurie. But yet the Corinthians cared for neither, and therefore he ſaith
that they muſt repent, unles they will be ſhut out from the inheritance of God. * *Matt.* 5
39. *Luke* 6.29. *Rom.* 12.19. * 1.*Theſ.* 4.6. [8] Now he prepareth himſelf to paſſe over to th
fourth Treatiſe of this Epiſtle, which concerneth matters indifferent, debating this matte
firſt, how men may well uſe women or not: which queſtion hath three branches, fornicatio
matrimonie, & a ſingle life. As for fornication, he utterly condemneth it. And mariage he com
mandeth to ſome, as a good and neceſſary remedie for them, to other he leaveth it free: An
other ſome he diſſuadeth from it, not as unlawful, but as diſcommodious, & that not withou
exception. As for the ſinglenes of life (under which alſo I comprehend virginitie) he enjoy
neth it to no man: yet he perſwadeth men unto it, but not for it ſelfe, but for another reſpec
neither all men, nor without exception. And being about to ſpeake againſt fornication, h
beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous C
tie moſt abounded: warning and teaching them earneſtly, that repentance is unſeparabl
joyned with forgivenes of ſins, and ſanctification with juſtification.

kards, nor railers, nor extortioners ſhall inherit the kingdome of God.

11 And ſuch were * ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the [f] Name of the Lord Jeſus, and by the Spirit of our God.

12 ¶ *[9] [g] All things are lawfull unto me, but all things are not profitable. I may do all things, but I will not be brought under the [h] power of any thing.

13 [10] Meats *are ordained* for the belly, and the bellie for the meats: but God ſhall deſtroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath alſo raiſed up the Lord, and * ſhall raiſe us up by his power.

15 [11] Know ye not, that your bodies are the members of Chriſt? ſhal I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 [12] Doe ye not know, that he which coupleth himſelf with an harlot, is one body? * for [i] two, ſaith he, ſhalbe one fleſh.

17 But he that is joyned unto the Lord, is one ſpirit.

18 [13] Flee fornication: every ſin that a man doeth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

19 [14] Know ye not, that * your body is the Temple of the Holy Ghoſt, *which is* in you, whom ye have of God? and [15] ye are not your own.

20 * For yee are bought for a price: therefore glorifie God in your body, and in your ſpirit: for they are Gods.

* *Titus* 3.3.

f *In Ieſus.*

* *Chap.* 10.23.

9 Secondly, he ſheweth that the Corinthians doe ſimply offend in matters indifferent: Firſt, becauſe they abuſed them: next, becauſe they uſed indifferent things, without any diſcretion, ſeeing the uſe of them ought to be brought to the rule of charitie: and that hee doth not uſe them aright, which immoderately abuſeth them, and ſo becommeth a ſlave unto them.

g *Whatſoever: but this generall word muſt be reſtrained to things that are indifferent.*

h *He is in ſubiection to things that are indifferent, whatſoever hee be that thinketh he may not be without them: which is a flattering kind of ſlavery under a colour of libertie, which ſeiſeth upon ſuch men.*

10 Secondarily, becauſe they counted many things for indifferent, which were of themſelves unlawfull, as fornication, which they numbred amongſt meere naturall and lawfull deſires, aſwel as meat and drinke: Therfore the Apoſtle ſheweth, that they are utterly unlike: for meats, ſaith hee, were made for the neceſſary uſe of mans life, which is not perpetuall: For both meats, and all this manner of nouriſhing, are quickly aboliſhed. But we muſt not ſo thinke of the uncleanneſſe of fornication, for which the bodie is not made, but on the contrary ſide is ordained to pureneſſe, as appeareth by this, that it is conſecrated to Chriſt, even as Chriſt alſo is given us of his Father, to quicken our bodies with that vertue, wherewith he alſo roſe againe. * *Rom.*6.5. 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the ſame argument: A harlot and Chriſt are cleane contrary, ſo are the fleſh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which unitie is pure and ſpirituall. * *Gen.*2.24. *Matt.* 19.5. *Marke* 10.8. *Epheſ.*5.31. i *Moſes doeth not ſpeake theſe words of fornication, but of marriage: but ſeeing that fornication is the corruption of marriage, and both of them is a carnall and fleſhly copulation, wee cannot ſay that the Apoſtle abuſeth his teſtimonie. Againe, Moſes hath not this word* (Two) *but it is very well expreſſed both here and in Matthew* 19.5. *becauſe he ſpeaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is ſundred as it were into many parts.* 13 Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kinde of filthineſſe. 14 The third argument: Becauſe a fornicatour is ſacrilegious, for that our bodies are conſecrate to God. * *Chap.*3.17. 2.*Cor.*6.16. 15 The fourth Argument: Becauſe we are not our own men, to give our ſelves to any other, much leſſe to Satan and the fleſh, ſeeing that God himſelfe hath bought us, and that with a great price, to the end that both in body and ſoule, we ſhould ſerve to his glorie. * *Chap.* 7.23. 1 *Pet.* 1.18.

CHAP. VII.

1 Entreating here of Marriage, 4 which is a remedie againſt fornication, 10 And may not be broken, 18. 20 he willeth every man to live contented with his own lot. 25 He ſheweth what the end of virginitie ſhould be, 35 And who ought to marrie.

NOw [1] concerning the things [a] whereof ye wrote unto me, It *were* [b] good for a man not to touch a woman.

2 Nevertheleſſe, to avoyd fornication, let every man have his wife, and let every woman have her own husband.

3 * [2] Let the husband give unto the wife [c] due benevolence, and likewiſe alſo the wife unto the husband.

4 [3] The wife hath not the power of her own body, but the husband: and likewiſe alſo the husband hath not the power of his own body, but the wife.

5 Defraud not one another, [4] except *it be* with conſent for a time, that ye may [d] give your ſelves to faſting and prayer, and again come together, that Satan tempt you not for your incontinencie.

6 [5] But I ſpeake this by permiſſion, not by commandement.

7 For I [e] would that all men were even as I my ſelfe *am*: but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] Therefore I ſay unto the [f] unmarried, and unto the widowes, It is good for them if they abide even as I *doe*.

9 But if they cannot abſtaine, let them marrie: for it is better to marrie then to [g] burn.

10 * [7] And unto the married, I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if ſhee depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away *his* wife.

12 [8] But to the remnant I ſpeake, *and* not the Lord, If any brother have a wife, that beleeveth not, if ſhee be content to dwell with him, let him not forſake her.

13 And the woman which hath an husband that beleeveth not, if hee be content to dwell with her, let her not forſake him,

14 [9] For the unbeleeving husband is [h] ſanctified to the [i] wife, and the unbeleeving wife is ſanctified to the [k] husband, elſe were your children uncleane: but now are they [l] holy.

15 [10] But if the unbeleeving depart, let him depart: a brother or a ſiſter is not in ſubjection in [m] ſuch things: [11] but God hath called us in peace.

16 For what knoweſt thou, O wife,

1 He teacheth concerning marriage, that although a ſingle life hath his commodities, which he will declare afterwards, yet that marriage is neceſſary for the avoiding of fornication: but ſo that neither one man may have many wives, nor any wife many husbands. a *Touching thoſe matters whereof you wrote unto me.* b *Commodious, and* (*as we ſay*) *expedient. For marriage bringeth many griefes with it, and that by reaſon of the corruption of our firſt eſtate.*

* 1.*Pet.*3.7.

2 Secondly, hee ſheweth that the parties married muſt with ſingular affection, entirely love one the other.

c *This word* (*due*) *containeth all kinde of benevolence, though he ſpeake more of one ſort then of the other, in that that followeth.*

3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, ſo that they may not defraud one another.

4 He addeth an exception, unleſſe the one abſtaine from the other by mutuall conſent, that they may the better give themſelves to prayer, wherein notwithſtanding, he warneth them to conſider what is expedient, leſt by this long breaking off, as it were from marriage, they be ſtirred up to incontinencie.

d *Doe nothing elſe.*

5 Fifthly, he teacheth that marriage is not ſimply neceſſary for all men, but for them which have not the gift of continencie, and this gift is by a peculiar grace of God.

e *I wiſh.*

6 Sixtly, he giveth the ſelf ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed but for ſuch as have the gift of continencie: otherwiſe they ought to marry again, that their conſcience may be at peace.

f *This whole place is flat againſt them which condemne ſecond marriages.*

g *So to burn with luſt, that either the will yeeldeth to the temptation, or els wee cannot call upon God with a quiet conſcience.*

* *Matt.*5.32. *and* 19.9. *Marke* 10.11.12. *Luke* 16.18.

7 Seventhly, he forbiddeth contentions and publiſhing of divorces, (for hee ſpeaketh not here of the fault of whoredome, which was then death even by the law of the Romanes alſo) whereby he affirmeth that the band of marriage it not diſſolved, and that from Chriſt his month. 8 Eightly, he affirmeth, that thoſe marriages which are alreadie contracted between a faithfull, and an unfaithfull, or infidel, are firme: ſo that the faithfull may nor forſake the unfaithfull. 9 He anſwereth an objection: But the faithfull is defiled by the ſocietie of the unfaithfull. The Apoſtle denieth that, and proveth, that the faithfull man with good conſcience may uſe the veſſel of his unfaithfull wife, by this, that their children which are born of them, are accounted holy (that is, conteined within the promiſe) for it is ſaid to all the faithfull, I will be thy God, and the God of thy ſeed. h *The godlineſſe of the wife is of more force, to cauſe their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.* i *The infidell is not ſanctified or made holy in his own perſon, but in reſpect of his wife hee is ſanctified to her.* k *To the faithfull husband.* l *This place deſtroyeth the opinion of them, that would not have children to be baptized, and their opinion alſo, that make Baptiſme the very cauſe of ſalvation. For the children of the faithfull are holy, by vertue of the covenant, even before Baptiſme, and Baptiſme is added as the ſeale of that holineſſe.* 10 He anſwereth to a queſtion: What if the unfaithfull forſake the faithfull? then is the faithfull free, ſaith he, becauſe he is forſaken of the unfaithfull. m *When any ſuch thing falleth out.* 11 Leſt any man upon pretence of this libertie ſhould give an occaſion to the unfaithfull to depart, he giveth to underſtand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be poſſible, the infidel may be won to the faith.

whether thou ſhalt ſave thine husband? Or what knoweſt thou, O man, whether thou ſhalt ſave thy wife?

17 [12] But as God hath diſtributed to every man, as the Lord hath [n] called every one, ſo let him walke: and ſo ordaine I in all Churches.

18 [13] Is any man called being circumciſed? let him not [o] gather *his uncircumciſion*: is any called uncircumciſed? let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandements of God.

20 * Let every man abide in the ſame vocation wherein he was called.

21 Art thou called *being* a ſervant? [p] care nor for it: but yet if thou mayeſt be free, uſe it rather.

22 For he that is called in the [q] Lord, *being* a ſervant, is the Lords free man: likewiſe alſo, he that is called *being* free, is Chriſts ſervant.

23 * [14] Ye are bought with a price: be not the ſervants of men.

24 [15] Brethren, let every man, wherein he was called, therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandement of the Lord: but I give mine [ſ] adviſe, as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I ſuppoſe then [v] this to be good for the [x] preſent neceſsitie: *I meane* that it is good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed: art thou looſed from a wife? ſeek not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhe ſinneth not: nevertheleſſe, ſuch ſhall have trouble in the [y] fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is [a] ſhort, hereafter, that both they which have wives, be as though they had none:

30 And they that [b] weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they poſſeſſed not:

31 And they that uſe this [c] world, as though they uſed it not: for the [d] faſhion of this world goeth away.

12 Taking occaſion by that which he ſaid of the bondage and libertie of matrimonie, he digreſſeth to a generall doctrine concerning the outward ſtate and condition of mans life, as Circumciſion and uncircumciſion, ſervitude and libertie: warning every man generally to live with a contented minde in the Lord, what ſtate or condition ſoever he be in, becauſe, that thoſe outward things, as to be circumciſed or uncircumciſed, to be bond or free, are not of the ſubſtance (as they terme it) of the kingdome of heaven.

n *Hath bound him to a certain kind of life.*

13 Notwithſtanding he giveth us to underſtand, that in theſe examples all are not of like ſort: becauſe that Circumciſion not ſimply of it ſelfe is to be deſired, but ſuch as are bound may deſire to be free. Therefore heerein onely they are equall, that the kingdome of God conſiſteth not in them, and therefore theſe are no hinderances to obey God.

o *He is ſaid to gather his uncircumciſion, who by the helpe of a Chirurgian, recovereth an upper skinne: which is done by drawing the skin with an inſtrument, to make it to cover the nut. Celſus in his 7. Booke and 25 Chapter.*

* *1.Tim.6.1.*

p *As though this calling were too unworthy a calling for Chriſt.*

q *He that is in ſtate of a ſervant, and is called to be a Chriſtian.*

* *Chap.6.20. 1 Pet.1. 18.19.*

14 He ſheweth the reaſon of the unlikeneſſe, becauſe that hee that deſireth to be circumciſed, maketh himſelfe ſubject to mans tradition, and not to God. And this may bee much more underſtood of ſuperſtitions, which ſome doe fooliſhly account for things indifferent. 15 A repetition of the generall doctrine. r *So purely and from the heart, that your doings may be approved before God.* 16 Hee enjoyneth virginitie to no man, yet he perſwadeth and praiſeth it for another reſpect, to wit, both for the neceſſitie of the preſent time, becauſe the faithfull could ſcarce abide in any place, and uſe the commodities of this preſent life, & therefore ſuch as were not troubled with families, might bee the readier, and alſo for the cares of this life, which marriage draweth with it of neceſſitie, ſo that they cannot but have their minds diſtracted: and this hath place in women eſpecially. ſ *The circumſtances conſidered, this I counſell you.* t *It is I that ſpeake this which I am minded to ſpeake: and the trueth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be ſuch an one.* u *To remaine a virgine.* x *For the neceſsitie which the Saints are daily ſubject unto, who are continually toſſed up and down, ſo that their eſtate may ſeeme moſt unfit for marriage, were it not that the weakeneſſe of the fleſh inforced them to it.* y *By the (Fleſh) he underſtandeth what things ſoever belong to this preſent life, for marriage bringeth with it many diſcommodities: ſo that he bendeth more to a ſole life, not becauſe it is a ſervice more agreable to God then marriage is, but for thoſe diſcommodities, which (if it were poſsible) hee would wiſh all men to be voide of, that they might give themſelves to God onely.* z *I would your weaknes were provided for.* a *For we are now in the latter end of the world.* b *By weeping the Hebrewes underſtand all adverſitie, and by ioy, all proſperitie.* c *Theſe things which God giveth us here.* d *The guiſe, and ſhape, and faſhion: whereby he ſheweth us, that there is nothing in this world that continueth.*

32 And I would have you without care. The unmaried careth for the things of the Lord, how he may pleaſe the Lord:

33 But he that is married, [e] careth for the things of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a virgine and a wife: the unmaried woman careth for the things of the Lord, that ſhee may be holy, both in bodie, and in [f] ſpirit: but ſhee that is married, careth for the things of the world, how ſhe may pleaſe her husband.

35 And this I ſpeake for your own [g] commoditie, not to tangle you in a ſnare, but that *ye follow* that, which is honeſt, and that ye may cleave faſt unto the Lord without ſeparation.

36 [17] But if any man think that it is uncomely for his virgine, if ſhe paſſe the floure of *her* age, and need ſo require, let him doe what he will, he [h] ſinneth not: let them be married.

37 Nevertheleſſe, he that ſtandeth firme in his [i] heart, that he hath no [k] need, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgine, he doeth well.

38 So then he that giveth her to marriage, doth well, but he that giveth her not to marriage, doth [l] better.

39 [18] The wife is bound by the [m] Law, as long as her husband * liveth: but if her husband be dead, ſhe is at libertie to marrie with whom ſhe wil, onely in the [n] Lord.

40 But ſhe is more bleſſed, if ſhe ſo abide, in my judgement: * and I think that I have alſo the Spirit of God.

e *They that a*
married, have the
wits drawen hith
and thither, a
therefore if any m
have the gift of co
tinencie, it is mor
commodious for hi
to live alone: b
they that are mari
may care for th
things of the Lor
alſo, Clem. Strom.3

f *Minde.*

g *He meaneth th*
he will enforce
man, either to ma
rie or not to marr
but to ſhew the
barely what kinde
life is moſt commo
dious.

17 Now he tur
neth himſelfe t
the parents, i
whoſe power an
authoritie their
children are,
warning them,
that according t
the former do-
ctrine, they conſi
der what is mee
and convenient
for their children
that they neithe
deprive them o
the neceſſary re
medie againſt in
continencie, no
conſtraine them
to marriage,
whereas neithe
their will doth
leade them, no
any neceſſitie ur-
geth them, And
againe hee prai-
ſeth virginitie,
but of it ſelfe, and
not in all.

h *He doth well: for*
ſo he expoundeth it
ver.38.

i *Reſolveth himſelf*

k *That the weakne*
of his daughter in-
forceth him not, o
any other matter,
but that he may
ſafely keepe her
virgine ſtill.

l *Provideth more*
commodiouſly for hi
children, and that not ſimply, but by reaſon of ſuch conditions as are before mentioned. 18 Tha
which he ſpake of a widower, he ſpeaketh now of a widow, to wit, ỳ ſhe may marry againe,
ſo that ſhe doe it in the feare of God: and yet he diſſembleth not, but ſaith, that if ſhee remaine ſtill a widow, ſhe ſhall be void of many cares. m *By the Law of marriage.* * *Rom 7.1.* n *Religiouſly, and in the feare of God.* * *1 Theſſ.4.8.*

CHAP. VIII.

1 *From this place unto the end of the tenth Chapter, he willeth them not to be at the Gentiles prophane banquets.* 10 *He reſtraineth the abuſe of Chriſtian liberty,* 11 *and ſheweth that knowledge muſt be tempered with charitie.*

AND [1] as touching things ſacrificed unto idoles: we know that we [a] all have knowledge: knowledge [b] puffeth up, but love [c] edifieth.

2 Now if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is knowen of him.

1 He entreth to
intreat of anothe
kinde of things
indifferent, to wit,
of things offred
to idoles, or the
uſe of fleſh ſo offered and ſacrificed. And firſt of
all he removeth
all thoſe things
which the Corinthians pretended
in uſing things
offered to idoles
without any reſpect. Firſt of al
they affirmed, that this difference of meats was for the unskilfull men, but as for them
they knew well enough the benefit of Chriſt, which cauſeth all theſe things to be
cleane to them that are cleane. Be it ſo ſaith Paul: be it that we are all ſufficiently inſtru-
cted in the knowledge of Chriſt, I ſay notwithſtanding that we muſt not ſimply reſt in
this knowledge. The reaſon is, that unleſſe our knowledge be tempered with charity, it
doeth not onely not availe, but alſo doth much hurt, becauſe it is the miſtreſſe of pride:
nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſeparat from the
love of God, and therefore from the love of our neighbour. a *This generall word is to be*
abriged as appeareth, verſ.7. for there is a kinde of taunt in it, as we may perceive by the next verſe.
b *Miniſtreth occaſion of vanitie and pride: becauſe it is void of charitie.* c *Inſtructeth our neigh-*
bour.

4 [2]

4 [2] Concerning therefore the eating of things ſacrificed unto [d] idols, we know that an idole *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords)

6 Yet unto us there *is* but one God, *which is* that father, [f] of whom are all things, and we [g] in him: and * [h] one Lord Jeſus Chriſt, [i] by whom *are* all things, and we by him.

7 [3] But every man hath not that knowledge: for [4] many having [k] conſcience of the idol, untill this houre, eat as a thing ſacrificed unto the idol, and ſo their conſcience being weak, is defiled.

8 [5] But meat maketh us not acceptable to God, for neither if we eat, we have the more: neither if we eat not, have we the leſſe.

9 But take heed, leſt by any meanes this power of yours be an occaſion of falling, to them that are weak.

10 [6] For if any man ſee thee which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him which is weak, be boldened to eat thoſe things which are ſacrificed to idols?

11 [7] And through thy knowledge ſhall the * weak brother periſh, for whom Chriſt died.

12 [8] Now when ye ſinne ſo againſt the brethren, and wound their weak conſcience, ye ſinne againſt Chriſt.

13 * [9] Wherefore if meat offend my brother, I will eat no fleſh while the world ſtandeth, that I may not offend my brother.

[2] The application of that anſwer to things offered to idols: I grant, ſaith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without reſpect uſe thoſe meats as any other.

[d] *This word (Idol) in this place is taken for an image which is made to repreſent ſome godhead, that worſhip might be given unto it: whereupon came the word (Idolatry) that is to ſay, Image ſervice.*

[e] *In a vain dreame.*

[f] *When the Father is diſtinguiſhed from the Sonne, he is named the beginning of all things.*

[g] *We have our being in him.*

* *Iohn* 13.13. Chap. 12.3.

[h] *But as the Father is called Lord, ſo is the Sonne, God: therefore this word (One) doth not reſpect the perſons, but the nature.*

[i] *This word (By) doth not ſignifie the inſtrumentall cauſe, but the efficient: for the Father and the Sonne work together, which is not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons.*

[3] The reaſon why that followeth not, is this: becauſe there are many men which do not know that which you know. Now the judgement of outward things depend not onely upon your conſcience, but upon the conſcience of them that behold you, and therefore your actions muſt be applyed not onely to your knowledge, but alſo to the ignorance of your brethren. [4] An applying of the reaſon: There are many which cannot eat of things offered to idoles, but with a wavering conſcience, becauſe they thinke them to be unclean: therefore if by thy example they enterpriſe to do that which inwardly they think diſpleaſeth God, their conſcience is defiled with their eating, and thou haſt been the occaſion of this miſchief. [k] *By conſcience of the idol, he meaneth the ſecret judgement that they had within themſelves, whereby they thought all things unclean, that were offered to idols, and therefore they could not uſe them with good conſcience. For this force hath conſcience, that if it be good, it maketh things indifferent good, and if it be evill, it maketh them evill.* [5] A preventing of an objection: Why then, ſhall we therefore be deprived of our liberty? Nay, ſaith the Apoſtle, you ſhall loſe no part of Chriſtianitie although you abſtain for your brethrens ſake, as alſo if ye receive the meat, it maketh you no whit the more holy: for our commendation before God conſiſteth not in meats: but to uſe our liberty with offence of our brethren, is an abuſe of liberty, the true uſe thereof is clean contrary, to wit, ſo to uſe it, as in uſing of it we have conſideration of our weake brethren. [6] Another plain explication of the ſame reaſon, propounding the example of the ſitting down at the table in the idols temple, which thing the Corinthians did evill account of among things indifferent, becauſe it is ſimply forbidden for the circumſtance of the place, although offence do ceaſe, as it ſhall be declared in his place. [7] An amplification of the argument taken both of compariſon and contraries: Thou wretched man, ſaith he, pleaſing thy ſelf with thy knowledge, which indeed is none, (for if thou hadſt true knowledge, thou wouldeſt not ſit down to meat in an idoles temple) wilt thou deſtroy thy brother, hardening his weake conſcience by thine example to do evill, for whoſe ſalvation Chriſt himſelf hath died? * *Rom.* 14. 15. [8] Another amplification: Such offending of our weake brethren, redoundeth unto Chriſt, and therefore let not theſe men think that they have to do onely with their brethren. * *Rom.* 14. 21. [9] The concluſion, which Paul conceiveth in his own perſon, that he might not ſeem to exact that of other, which he will not be firſt ſubject to himſelf, I had rather (ſaith he) abſtain for ever from all kind of fleſh, then give occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any certain place or time for my brothers ſake not to eat fleſh offered to idols.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gave him, 15 he willingly abſtained, 18. 22 leſt in things indifferent he ſhould offend any. 24 He ſheweth that our life is like unto a race.

AM [1] I not an Apoſtle? Am I not free? [2] have I not ſeen Jeſus Chriſt our Lord? are ye not [a] my work in the Lord?

2 If I be not an Apoſtle unto other, yet doubtleſſe I am unto you: for ye are the [b] ſeale of mine Apoſtleſhip in the Lord.

3 [3] My defence to them that [c] examine me, is this,

4 [4] Have we not power to [d] eat and to drink?

5 Or have we not power to leade about a wife being a [e] ſiſter, as well as the reſt of the Apoſtles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we power [f] not to work?

7 [5] Who [g] goeth a warfare at any time at his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I theſe things [h] according to man? ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, * Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corn: doth God take care for [i] Oxen?

10 Either ſaith he it not altogether for our ſakes? For our ſakes no doubt it is written, that he which eareth, ſhould eare in hope, and that he that threſheth in hope, ſhould be partaker of his hope.

11 * [7] If we have ſowen unto you ſpirituall things, *is it* a great thing if we reap your carnall things?

12 [8] If others with you be partakers of *this* [k] power, *are* not we rather? neverthelesſe, we have not uſed this power, but ſuffer all things, that we ſhould not hinder the Goſpel of Chriſt.

13 [9] Do ye not know, that they which miniſter about the * holy things, eat of the [l] things of the Temple? and they which wait at the Altar, are [m] partakers with the Altar?

14 So alſo hath the Lord ordained, that they which preach the Goſpel, ſhould live [n] of the Goſpel.

[1] Before he proceedeth any further in his propoſed matter of things offered to idols, he would ſhew the cauſe of all this miſchief, and alſo take it away: to wit, that the Corinthians thought themſelves not bound to depart from a jot of their liberty for any mans pleaſure. Therefore he propoundeth himſelf for an example, and that in a matter moſt neceſſary. And yet he ſpeaketh ſeverally of both, but firſt of his own perſon. If (ſaith he) you alledge for your ſelves, that you are free, and therefore will uſe your liberty, am not I alſo free, ſeeing I am an Apoſtle?

[2] He proveth his Apoſtleſhip by the effects, in that he was appointed of Chriſt himſelf, & the authority of his function was ſufficiently confirmed to him amongſt them by their converſion. And all theſe things he ſetteth before their eyes, to make them aſhamed, for that they would not in the leaſt wiſe that might be, debaſe themſelves for the weaks ſake, whereas ye Apoſtle himſelf did all that he could to win them to God, when they were utterly reprobate and without God.

[a] *By the Lord.*

[b] *As a ſeale, whereby it appeareth ſufficiently that God is the authour of mine Apoſtleſhip.*

[3] He addeth this by the way, as if he would ſay, So far it is off, that you may doubt of my Apoſtleſhip, that I uſe to refute them which call it into controverſie, by oppoſing thoſe things which the Lord hath done by me amongſt you.

[c] *Which like judges examin me, and my doings.*

[4] Now touching the matter it ſelf, he ſaith, Seeing that I am free, and truly an Apoſtle, why may not I (I ſay not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife alſo, as the reſidue of the Apoſtles lawfully do, as by name, John and James, the Lords couſins, and Peter himſelf? [d] *Upon the expence of the Church?* [e] *One that is a Chriſtian and a true beleever?* [f] *Not live by the works of our hands.* [5] That he may not ſeem to burden the Apoſtles, he ſheweth that it is juſt that they do, by an argument of compariſon, ſeeing that ſouldiers live by their wages, and husbandmen by the fruits of their labours, and ſhepheards by that that cometh of their flocks. [g] *Uſeth to go a warfare.* [6] Secondly, he bringeth forth the authority of Gods inſtitution by an argument of compariſon. [h] *Have I no better ground then the common cuſtome of men?* * *Deut.* 25. 4. 1 *Tim.* 5. 18. [i] *Was it Gods proper drift to provide for Oxen when he made this Law? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it.* * *Rom.* 15.27. [7] An aſſumption of the arguments with an amplification, for neither in ſo doing doe we require a reward meet for our deſerts. [8] Another argument of great force: Other are nouriſhed amongſt you, therefore it was lawfull for me, yea, rather for me then any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindered. [k] *The word ſignifieth, a right and intereſt, whereby he giveth us to underſtand that the miniſters of the word muſt of right and duty be found of the Church.* [9] Laſt of all, he bringeth forth the expreſſe Law concerning the nouriſhing of the Levites: which priviledge notwithſtanding he will not uſe. * *Deut.* 18. 1. [l] *This is ſpoken by the figure Metonymia, for, of thoſe things that are offered in the Temple.* [m] *Are partakers with the Altar in dividing the ſacrifice.* [n] *Becauſe they preach the Goſpel. It followeth by this place, that Paul gat no living, neither would have any other man get, by any commodities of Maſſes, or any other ſuch ſuperſtitious trumperies.*

15 But I have uſed none of theſe things: [10] neither wrote I theſe things, that it ſhould be ſo done unto me: for it were better for me to die, then that any man ſhould make my rejoycing vain.

16 For though I preach the Goſpel, I have nothing to rejoyce of: for neceſſity is laid upon me, and wo is unto me, If I preach not the Goſpel.

17 For if I do it willingly, I have a reward, but if I do it againſt my will, *notwithſtanding* the diſpenſation is committed unto me.

18 What is my reward then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt [o] free, that I abuſe not my authority in the Goſpel.

19 For though I be free from all men, yet have I made my ſelf ſervant unto all men, that I might win the moe.

20 * And unto the Jewes, I become as a Jew, that I may win the Jewes: to them that are under the [p] Law, as *though I were* under the law, that I may win them that are under the law:

21 To them that are without law, as *though I were* without law, (when I am not without law as pertaining to God, but *am* in the law through Chriſt) that I may win them that are without law.

22 To the weak I become as weak, that I may win the weak: I am made all things to [q] all men, that I might by all meanes ſave ſome.

23 And this I do for the Goſpels ſake, that I might be partaker thereof with [r] you.

24 [11] Know ye not, that they which run in a race, run all, yet one receiveth the price? ſo run that ye may obtain.

25 And every man that proveth maſteries, [ſ] abſtaineth from all things: and they *do it* to obtain a corruptible crown: but we for an uncorruptible.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the aire.

27 But I beat down my [t] body, and bring it into ſubjection, leſt by any meanes after that I have preached to other, I my ſelf ſhould be [v] reproved.

[10] He taketh away occaſion of ſuſpition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, ſaith he, I had rather die, then not to continue in this purpoſe to preach the Goſpel freely. For I am bound to preach the Goſpel, ſeeing that the Lord hath enjoyned me this office: but unleſſe I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the Goſpel ſhould be evill ſpoken of, then that I ſhould not require my wages, then would it appeare that I took theſe paines not ſo much for the Goſpels ſake, as for my gaines and advantages. But I ſay, this were not to uſe, but abuſe my right, and libertie: Therefore not onlyin this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might win them to Chriſt, and might together with them be wonne to Chriſt.

[o] *By taking nothing of them to whom I preach it.*

* *Acts* 16. 3. *Gal*. 2. 3.

[p] *The word (Law) in this place, muſt be reſtrained to the ceremonial Law.*

[q] *In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſaid, I changed my ſelf into all faſhions, that by all meanes I might ſave ſome.*

[r] *That both I and they to whõ I preach the Goſpel, may receive fruit by the Goſpel.*

[11] He bringeth in another cauſe of this miſchief, to wit, that they were given to gluttony, for there were ſolemn banquets of ſacrifices, and the riot of the Prieſts was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotuouſneſſe, eſpecially when they pretended the liberty of the Goſpel, to be reſtrained from theſe banquets: but contrariwiſe the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his own example, to ſobriety and mortification of the fleſh, ſhewing that they cannot be fit to run or wreſtle (as then the games of Iſthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unleſſe they take another courſe and trade of life.

[ſ] *Uſeth a moſt exquiſit diet.*

[t] *The old man which ſtriveth againſt the ſpirit.*

[v] *This word (Reproved) is not ſet as contrary to the word (Elect) but as contrary to the word (Approved) when we ſee one by experience not to be ſuch an one as he ought to be.*

Chap. X.

1 If God ſpared not the Iewes, neither will he ſpare thoſe who are of like condition, 3. 4 touching the outward ſignes of his grace. 14 That it is abſurd, that ſuch ſhould be partakers of the table of the devils, who are partakers of the Lords Supper. 24 To have conſideration of our neighbour in things indifferent.

MOreover, [1] brethren, I would not that ye ſhould be ignorant, that all our [a] fathers were under * that cloude, and all paſſed thorow that * ſea.

2 [2] And were all [b] baptized unto [c] Moſes, in that cloud, and in that ſea,

3 * And did all eate the [d] ſame ſpirituall [e] meat.

4 * And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpirituall Rock that [f] followed them: and the Rock was [g] Chriſt.)

5 But with many of them God was not pleaſed: for they were * overthrowen in the wilderneſſe.

6 [3] Now theſe things are our [h] enſamples, to the intent that we ſhould not luſt after evill things, * as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them, as it is written, * The people ſate down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed fornication, and fell in one * day three and twenty thouſand.

9 Neither let us tempt [i] Chriſt, as ſome of them alſo tempted *him*, and * were deſtoryed of Serpents.

10 Neither murmure ye, as ſome of them * alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh us, upon whom the [k] ends of the world are come.

12 [4] Wherefore, let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to [l] man: and God is faithfull, which will not ſuffer you to be tempted above that you be able, but will even [m] give the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 [5] I ſpeake as unto them which haue

under-

[1] He ſetteth
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quent Chriſtia
aſſemblies and b
baptized, and re
ceive the Com
munion, and con
feſſe Chriſt.

[a] *Paul ſpeake
this in reſpect of th
Covenant, and n
in reſpect of the per
ſons, ſaving in gene
rall.*

* *Exod*. 13. 21. *num*
9. 18.

* *Exod*. 14. 22.

[2] In effect, th
Sacraments of th
olde fathers were
all one with ours
for they reſpected
Chriſt onely, who
offered himſelfe
unto them in divers ſhadowes.

[b] *All of them were
baptized with th
outward ſigne, bu
not in deed, wherewith God cannot be charged, but they themſelves.*

[c] *Moſes being their guide,*

* *Exod*. 16. 15.

[d] *The ſame that we doe.*

[e] *Manna, which was a ſpiritual meat to the beleevers, which in faith lay hold upon Chriſt, wh
is the true meat.*

* *Exo*. 17. 6. *numb*. 20. 10. *and* 21. 16.

[f] *Of the river and running Rocke, which followed the people.*

[g] *Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the trueth it ſelfe: for God doeth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it, which is to be received with faith.*

* *Numb*. 26. 56.

[3] An amplifying of the example againſt them which are caried away wͭ their luſts beyond the bounds which God hath meaſured out. For this is the beginning of all evill, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharpely in that olde people, to the end that wee which ſucceed them, and haue a more full declaration of the will of God, might by that meanes take better heed.

[h] *Some reade figures: which ſignified our ſacraments, for circumciſion was to the Iewes a ſeale of righteouſneſſe, and to us a lively paterne of Baptiſme, and ſo in the other Sacraments.*

* *Numb*. 11. 4. *and* 26. 64. *Pſalm* 106. 14.

* *Exod*. 32. 6.

* *Num* 25. 9.

[i] *To tempt Chriſt, is to provoke him to a combate, as it were, which thoſe men doe, who abuſe the knowledge that he hath given them, and make it to ſerve for a cloake for their luſts and wickedneſſe:*

* *Num*. 21. 6. *pſal*. 106. 14.

* *Num*. 14 37. *iudg* 8. 24.

[k] *This our age is called the end, for it is the ſhutting up of all ages.*

[4] In conluſion, he deſcendeth to the Corinthians themſelves, warning them that they pleaſe not themſelves, but rather that they prevent the ſubtilties of Satan. Yet he uſeth an inſinuation, and comforteth them, that he may not ſeem to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe.

[l] *Which commeth of weakeneſſe.*

[m] *He that would have you tempted for your profits ſake, will give you an iſſue to eſcape out of the tentation*

[5] Now returning to thoſe idoles feaſts, that he may not ſeeme to dally at all, firſt he promiſeth that he will uſe no other reaſons then ſuch as they knew very well themſelves. And he uſeth an induction borowed from the agreement that is in the things themſelves. The holy bankets of the Chriſtians are pledges, firſt of all, of the communitie that they haue with Chriſt, and next, one with another. The Iſraelites alſo doe ratifie in their ſacrifices, their mutuall conjunction in one ſelfe ſame Religion: therefore ſo doe the idolaters alſo ioyne themſelves with their Idoles, or devils rather, (for idoles are nothing) in thoſe ſolemne banquets, whereupon it followeth, that that table is a table of divels, and therefore you muſt eſchew it: For you cannot be partakers of the Lord and of idoles together, much leſſe may ſuch banquets be accounted for things indifferent. Will ye then ſtrive with God? and if ye doe, thinke you that you ſhall get the upper hand?

understanding: judge ye what I ſay.

16 The cup of [n]bleſſing which we bleſſe, is it not the [o]communion of the blood of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt?

17 For we that are many, are one bread and one body, becauſe we are all partakers of one bread.

18 Behold Iſrael, *which is* after the [p]fleſh: are not they which eat of the ſacrifices, [q]partakers of the altar?

19 What ſay I then? that the idol is any thing? or that which is ſacrificed to idols, is any thing?

20 *Nay,* but that theſe things which the Gentiles ſacrifice, they ſacrifice to devils, and not unto God: and I would not that ye ſhould have [r]fellowſhip with the devils.

21 Ye cannot drink of the cup of the Lord, and the [ſ]cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Do we provoke the Lord to anger? are we ſtronger then he?

23 * [6] [t]All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeek his own, but every man anothers wealth.

25 [7] Whatſoever is ſold in the [v]ſhambles, eat ye, and ask no queſtion for conſcience ſake.

26 *For the earth *is* the Lords, and [x]all that therein is.

27 For if any of them which beleeve not, call you *to a feaſt*, and if ye will go, whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is ſacrificed unto idols, eat it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lords, and all that therin is)

29 And the conſcience, I ſay, not thine, but of that other: [8] for why ſhould my liberty be condemned of another mans conſcience?

30 For if I through *Gods* [y]benefit be partaker, why am I evill ſpoken of, for that wherefore I give thanks?

31 * [9] Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine owne profit, but *the profit* of many, that they might be ſaved.

CHAP. XI.

1 He blameth the Corinthians for that in their holy aſſemblies, 4 men doe pray having their heads covered, 6 and women bare headed, and becauſe their meetings tended to evill, 21 who mingled prophane banquets with the holy Supper of the Lord, 23 which he requireth to be celebrated according to Chriſts inſtitution.

BE * ye followers of me, even as I am of Chriſt.

2 [1]Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

3 [2] But I will that ye know, that Chriſt is the * head of every man: and the man is the womans head: and God is [a]Chriſts head.

4 [3] Every [b]man praying or propheſying having *any thing* on *his* head, diſhonoureth his head:

5 [4] But every woman that prayeth or propheſieth bare headed, diſhonoureth her head, [5]for it is even one very thing, as though ſhe were ſhaven.

6 Therefore if the woman be not covered, let her alſo be ſhorne: and if it be ſhame for a woman to be ſhorne or ſhaven, let her be covered.

7 [6]For a man ought not to cover *his* head: for as much as he is the * image and glorie of God: but the woman is the glorie of the man.

8 [7]For the man is not of the woman, but the woman of the man.

9 * [8] For the man was not created for the womans ſake, but the woman for the mans ſake.

10 [9] Therefore ought the woman to have [c]power on *her* head, becauſe of the [10] Angels.

11 [11] Neverthelesse, neither is the man without the woman, neither the woman without the man [d]in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 [12] Iudge

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[n] *Of thankſgiving: whereupon that holy banquet was called Euchariſt, that is, a thankſgiving.*

[o] *A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him.*

[p] *That is, as yet obſerve their ceremonies.*

[q] *Are conſenting & guilty both of that worſhip and ſacrifice.*

[r] *Have any thing to do with the devils, or enter into that ſocietie which is begun in the devils name.*

[ſ] *The heathen and prophane people were wont to ſhut up and make an end of their feaſts which they kept to the honour of their gods, in offering meat offerings and drinke offerings to them, with banquets and feaſtings.*

* Chap. 6.12.

6 Coming to another kind of things offered to idols, he repeateth that generall rule, that in the uſe of things indifferent, we ought to have conſideration not of our ſelves onely, but of our neighbours, and therefore there are many things which of themſelves are lawfull, which may be evil done of us, becauſe of offence to our neighbour.

[t] *Looke afore, Chap. 6.13.*

7 An applying of the rule to ỹ preſēt matter: Whatſoever is ſold in the ſhambles, you may indifferently buy it, as it were at the Lords hand, and eat it either at hom with the faithfull, or being called home to the unfaithfull, to wit, in a private banket: but yet with this exception, unleſſe any man be preſent which is weake, whoſe conſcience may be offended by ſetting meats offered to idols before them: for then you ought to have conſideration of their weakneſſe.

[u] *The fleſh that was ſacrificed, was uſed to be ſold in the ſhābles, and the price returned to the Prieſts.*

* Pſal. 24. 1.

[x] *All thoſe things wherof it is full.*

8 A reaſon: For we muſt take heed that our liberty be not evill ſpoken of, and that the benefit of God which we ought to uſe with thankſgiving be not changed into impietie, & that through our fault, if we chuſe rather to offend the conſcience of ỹ weak, then to yeeld a little of our liberty in a matter of no importance, and ſo give occaſion to the weake to judge in ſuch ſort of us and of Chriſtian liberty. And the Apoſtle taketh theſe things upon his own perſon, that the Corinthians may have ſo much the leſſe occaſion to oppoſe any thing againſt him.

[y] *If I may, through Gods benefit, eat this meat or that meat, why ſhould I through my fault, cauſe that benefit of God to turn to my blame?*

* Col. 3. 17.

9 The concluſion: We muſt order our lives in ſuch ſort, that we ſeek not our ſelves, but Gods glory, and to the ſalvation of as many as we may: wherein the Apoſtle ſticketh not to propound himſelf to the Corinthians (even his own flock) as an example, but ſo that he calleth them back to Chriſt, unto whom he himſelf hath regard,

* 2. Theſ. 3 9.

1 The fifth treatiſe of this Epiſtle concerning the right ordering of publik aſſemblies, conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right uſe of ſpirituall gifts. But going about to reprehend certaine things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular lawes of comelineſſe and honeſty, which belong to the Eccleſiaſticall policy, traditions: which afterward, they called Canous.

2 He ſetteth down God, in Chriſt our Mediatour, for the ende and mark not onely of the doctrine, but alſo of Eccleſiaſticall comelines. Then applying it to the queſtion propoſed, touching ỹ comely apparell both of men and women in publike aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubiect to Chriſt, that the glory of God ought to appeare in him for the preeminence of the ſex.

* Epheſians 5.23.

[a] *In that that Chriſt is our Mediatour.*

3 Hereof he gathereth, that if men do either pray or preach in publick aſſemblies, having their heads covered (which was then a ſign of ſubjection) they did, as it were, ſpoile themſelves of their dignity againſt Gods ordinance.

[b] *It appeareth, that this was a politique Law ſerving onely for the circumſtances of the time that Paul lived in, by this reaſon, because in theſe our dayes for a man to ſpeake bare headed in an aſſembly, is a ſigne of ſubiection.*

4 And in like ſort he concludeth, that women which ſhew themſelves in publike and Eccleſiaſticall aſſemblies without the ſigne and token of their ſubiection, that is to ſay, uncovered, ſhame themſelves.

5 The firſt argument taken from the common ſenſe of man, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare headed, ſeeing that ſhee hath given them thicke and long haire, which they doe ſo diligently trimme and deck, that they can in no wiſe abide to haue it ſhaven,

6 The taking away of an obiection: Haue not men alſo haire given them? I graunt, ſaith the Apoſtle, but there is another matter in it: For man was made to this end and purpoſe, that the glory of God ſhould appeare in his rule and authority: but the woman was made, that by profeſſion of her obedience, ſhe might more honour her husband.

* Geneſis 1, 26. and 5.1. and 9.6. coloſſians 3.10.

7 He proveth the inequalitie of the woman, by that, that the man is the matter whereof woman was firſt made.

* Geneſis 2.22.

8 Secondly, by that, that the woman was made for man, and not the man for the womans ſake,

9 The concluſion: women muſt be covered, to ſhew by this externall ſigne, their ſubjection.

[c] *A covering which is a token of ſubiection.*

10 What this meaneth, I doe not yet underſtand.

11 A digreſſion which the Apoſtle uſeth, leſt that which he ſpake of the ſuperiority of men, and lower degree of women, in conſideration of the policie of the Church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men have in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man; that men alſo are borne by the meanes of women, and this ought to put them in minde to obſerve the degree of every ſex in ſuch ſort, that mutuall conjunction may be cheriſhed.

[d] *By the Lord.*

13 [12] Judge in your ſelves, Is it comely that a woman pray unto God uncovered?

14 Doeth not nature it ſelf teach you, that if a man hath long haire, it is a ſhame unto him?

15 But if a woman have long haire, it is a praiſe unto her: for her haire is given her for a [e] covering.

16 [13] But if any man luſt to be contentious, we have no ſuch cuſtome, neither the Churches of God.

17 ¶ [14] Now in this that I declare, I praiſe *you* not, that ye come together, not with profit, but with hurt.

18 [15] For firſt of all, when ye come together in the Church, I heare that there are diſſentions among you: and I beleeve it *to be true* in ſome part.

19 [16] For there muſt be hereſies even among you, that they which are [f] approved among you, might be known.

20 When ye come together therefore into one place, *this* is [g] not to eat the Lords Supper.

21 For every man when they ſhould eat, taketh his own ſupper [h] afore, and one is hungrie, and another is drunken.

22 [17] Have ye not houſes to eat and to drink in? deſpiſe ye the Church of God, and ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 [18] For I have received of the Lord that which I alſo have delivered unto you, *to wit,* That the Lord Jeſus in the night when he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and ſaid, Take, eat: This is my body, which is [i] broken for you: this do ye in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye ſhal eat this bread, and drink this cup, ye ſhew the Lords death till he come.

27 [19] Wherefore, whoſoever, ſhall eat this bread, and drink the cup of the Lord [k] unworthily, ſhall be guilty of the body and blood of the Lord.

28 * [20] Let [l] every man therefore examine himſelf, and ſo let him eat of this bread, and drink of this cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, *becauſe* he [m] diſcerneth not the Lords body.

30 [21] For this cauſe many *are* weake, and ſick among you, and many ſleep.

31 For if we would [n] judge our ſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when ye come together to eat, tary one for another.

34 [23] And if any man be hungry, let him eat at home, that ye come not together unto condemnation. [24] Other things will I ſet in order when I come.

12 He urgeth the argument taken from the common ſenſe of nature.

e To be a covering for her, and ſuch a covering, as ſhould procure another.

13 Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the Churches of God are not contentious.

14 He paſſeth now to the next Treatiſe, concerning the right adminiſtration of the Lords Supper. And the Apoſtle uſeth this ſharper preface, yͤ the Corinthians might underſtand, that whereas they obſerved generally the Apoſtles commandements, yet they foully neglected them in a matter of greateſt importance.

15 To celebrate the Lords Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not prophaned.

16 Although that ſchiſmes aud hereſies proceed from the devill and are evill, yet they come not by chance, nor without cauſe, and they turn to the profit of the elect.

f Whom experience hath taught to be of ſound religion & godlineſſe.

g This is an uſuall kind of ſpeech whereby the Apoſtle denieth that flatly, which many did not well.

h Eateth his meate and tarrieth not till other come.

17 The Apoſtle thinketh it good to take away the love feaſts, for their abuſe, although they had been a long time, and with commendation uſed in Churches, & were appointed & inſtituted by the Apoſtles.

18 We muſt take a true form of keeping the Lords Supper, out of the inſtitution of it, the parts whereof are theſe, touching yͤ Paſtours, to ſhew forth the Lords death by preaching his word: to bleſſe the bread and the wine by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thankſgiving. And touching the flock, that every man examine himſelf, that is to ſay, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lords death, that is, in true faith to yeeld unto his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eat it and to drinke the wine, and give God thanks: This was Pauls and the Apoſtles manner of miniſtring.

* *Matth.* 26.16. *Marke.* 14. 22. *Luke* 22. 19.

i This word (Broken) noteth out unto us Chriſt his manner of death, for although his legs were not broken, as the theeves legs were, yet was his body very ſore tormented, and torn, and bruiſed.

19 Whoſoever contemn the holy Sacraments, that is, uſe them not aright, are guilty not of the bread and wine, but of the thing it ſelfe, that is, of Chriſt, and ſhall be grievouſly puniſhed for it.

k Otherwiſe then meet is, ſuch myſteries ſhould be handled.

* 2 *Cor.* 13. 5.

20 The examination of a mans ſelf, is of neceſſitie required in the Supper, and therefore they ought not to be admitted unto it, which cannot examine themſelves: as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtian religion and other ſuch like.

l This place beateth down the faith of credite, or unwrapped faith, which the Papiſts maintain.

m He is ſaid to d
ſcerne the Lords bo
dy, that hath conſide
ration of the worthi
neſſe of it, and there
fore cometh to eat
this meat with grea
reverence.

21 The prophan
ing of the body &
blood of the Lor
in his myſteries, i
ſharply puniſhe
of him, and there
fore ſuch a mi
chief ought dili
gently to be pre
vented by judging
and correcting of
mans ſelf.

n Trie and examin
our ſelves, by fait
and repentance, ſepa
rating our ſelves
from the wicked.

22 The Supper of
the Lord is a com
mon action of th
whole Church, &
therefore there i
no place for privat
ſuppers.

23 The Supper o
the Lord was inſti
tuted not to feed
the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſe
parated from common bankets.

24 Such things as pertain to order, as place, time, form
of prayers, and other ſuch like, the Apoſtle took order for in Congregations, according t
the conſideration of times, places, and perſons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, he ſheweth that ſpirituall gifts are therefore diverſly beſtowed, 7 that the ſame being joyntly to each other imployed, 12 we may grow up together into one body of Chriſt in ſuch equall proportion and meaſure, 20 as the members of mans body doe.

NOw [1] concerning ſpirituall *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, and were caried away unto the dumb idols, as ye were led.

3 [3] Wherefore, I declare unto you, that no man * ſpeaking by the Spirit of God calleth Jeſus * [c] execrable: alſo no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

4 [4] Now there are diverſities of gifts, but the [d] ſame Spirit.

5 And there are diverſities of adminiſtrations, but the ſame Lord.

6 And there are diverſities of [e] operations, but God is the ſame which worketh all in all.

7 But the manifeſtation of the Spirit is [f] given to every man, to [g] profit withall.

8 [5] For to one is given by the Spirit the word of [h] wiſdome: and to another the word of knowledge, by the ſame Spirit:

9 And to another *is given* faith by the ſame Spirit: and to another the gifts of healing, by the ſame ſpirit:

1 Now he entreth into the third part of this treatiſe touching the right uſe of ſpirituall gifts, wherein he giveth the Corinthians plainly to underſtand that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: & having no conſideration of their bretheren, abuſed them to a vaine oſtentation, and ſo robbed yͤ Church of the vſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and, went about to make a departure, ſo yͤ all that body was as it were ſcattered and rent in pieces. So then going about to remedie theſe abuſes willeth them firſt to conſider diligently, that they have not theſe gifts of themſelves, but from yͤ free grace and liberalitie of God, to whoſe glory they ought to beſtow them all.

a Ignorant to what purpoſe theſe gifts are given you.

2 He reproveth the ſame, by comparing their former ſtate with that wherein they were at this time indued, with thoſe excellent gifts.

b As touching Gods ſervice and the covenant, meere ſtrangers.

3 The concluſion: Know you therefore that you cannot ſo much as move your lips to honour Chriſt withall, but by the grace of the holy Ghoſt.

* *Marke* 9. 39. * *Iohn* 13. 13. *Chap.* 8. 6. *Phil.* 2. 11.

c Doth curſe him, or by any meanes whatſoever diminiſh his glorie.

4 In the ſecond place, he layeth another foundation, to wit, that theſe gifts are divers, as the functions alſo are divers, and their offices divers, but that one ſelfe ſame Spirit, Lord and God is the giver of all theſe gifts, and that to one end, to wit, for the profit of all.

d The Spirit is plainely diſtinguiſhed from the gifts.

e So Paul calleth that inward force which cometh from the holy Ghoſt, and maketh men fit to wonderfull things.

f The holy Ghoſt openeth and ſheweth himſelf freely in giving of theſe gifts.

g To the uſe and benefit of the Church.

5 He declareth this manifold diverſitie, and reckoneth up the chiefeſt gifts, beating that into their heads, which he ſaid before, to wit, that all theſe things proceeded from one ſelf ſame Spirit.

h Wiſedome is a moſt excellent gift, very requiſite, not onely for them which teach, but alſo for them that exhort and comfort, which thing is proper to the Paſtours office: as the word of knowledge agreeth to the Doctours.

10 And to another the [i] operations of great works: and to another, [k] propheſie: and to another the [l] diſcerning of ſpirits: and to another diverſities of tongues: and to another the interpretation of tongues.

11 * And all theſe things worketh one and the ſelfe ſame Spirit, diſtributing to every man ſeverally[6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, *yet* are *but* one body: [8] even ſo is [m] Chriſt.

13 For by one ſpirit are we all baptized into [n] one body, whether *we be* Jewes, or Grecians, whether *we be* bond or free, and have beene all made to [o] drinke into one Spirit.

14[9] For the body alſo is not one member, but many.

15 [10] If the foot would ſay, Becauſe I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the ſmelling?

18 But now hath God diſpoſed the members every one of them in the body at his own pleaſure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot ſay unto the hand, I have no need of thee: nor the head againe to the feet, I have no neede of you.

22 Yea, much rather thoſe members of the body, which ſeeme to be [p] more feeble, are neceſſarie.

23 And upon thoſe *members* of the body, which we thinke moſt unhoneſt, put we more [q] honeſtie on: and our uncomely *parts* have more comelineſſe on.

24 For our comely *parts* neede it not: but God hath tempered the body together, and hath given the more honour to that *part* which lacked,

25 Leſt there ſhould be any diviſion in the body: but that the members ſhould have the ſame [r] care one for another.

26 [13] Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members rejoyce with it.

27 Now ye are the body of Chriſt, and members for *your* [s] part.

28 * And God hath ordained ſome in the Church: *as* firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, [t] helpers, [v] governours, diverſitie of tongues.

29 Are all Apoſtles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all ſpeake with tongues? do all interpret?

31 [14] But deſire you the beſt gifts, and I will yet ſhew you a more excellent way.

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[i] *By operation he meaneth thoſe great workings of Gods mighty power, which paſſe and excell amongſt his miracles, as the delivery of his people Iſrael by the hand of Moſes: that which hee did by Elias againſt the Prieſts of Baal, in ſending downe fire from heaven to conſume his ſacrifice: and that which he did by Peter, in the matter of Ananias and Saphyra.*

[k] *Foretelling of things to come.*

[l] *Whereby falſe prophets are knowen from true, wherein Peter paſſed Philip in diſcovering Simon Magus, Acts 8.20.*

* *Rom.* 12.3. *Epheſians* 4.7.

[6] He addeth moreover ſomething elſe, to wit, that although that theſe gifts are unequall, yet they are moſt wiſely divided, becauſe the will of the Spirit of God is the rule of this diſtribution.

[7] Hee ſetteth forth his former ſaying by a ſimilitude taken from the body: This ſaith he, is manifeſtly ſeene in the body, whoſe members are divers, but yet ſo knit together, that they make but one body.

[8] The applying of the ſimilitude. So muſt we alſo thinke, ſaith hee, of the myſticall body of Chriſt: for all wee that beleeve, whether we be Iewes or Gentiles, are by one ſelfe ſame Baptiſme, joyned together with our head, that by that meanes, there may bee framed one body, compact of many members: and we have drunke one ſelfe ſame ſpirit, that is to ſay, a ſpirituall feeling, perceiverance, and motion common to us all out of one cup.

[m] *Chriſt joyned together with his Church.*

[n] *To become one body with Chriſt.*

[o] *By one quickening drinke of the Lords blood, we are made partakers of his onely Spirit.*

[9] Hee amplifieth that which followed of the ſimilitude, as if hee ſhould ſay, The unity of the body is not onely, not let by this diverſitie of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe divers members.

[10] Now he buildeth his doctrine upon the foundations which he hath layde: and firſt of all he continueth in his purpoſed ſimilitude, and afterward hee goeth to the matter barely and ſimply. And firſt of all, he ſpeaketh unto them which would have ſeparated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith hee, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to ſerve one another.

[11] Againe ſpeaking to them, he ſheweth them that if that ſhould come to paſſe which they deſire, to wit, that all ſhould be equall one to another, there would follow a deſtruction of the whole body, yea and of themſelves: for it could not be a body, unleſſe it were made of many members knit together, and divers one from the other. And that no man might finde fault with this diviſion as unequall, he addeth that God himſelfe hath coupled all theſe together. Therefore all muſt remaine coupled together, that the body may remaine in ſafetie.

[12] Now on the other ſide, he ſpeaketh unto them which were indued with more excellent gifts, willing them not to deſpiſe the inferiours as unprofitable, and as though they ſerved to no uſe: for God ſaith hee, hath in ſuch ſort tempered this inequality, that the more excellent and beautifull members can in no wiſe lacke the more abiect, and ſuch as we are aſhamed of, and that they ſhould have more care to ſee unto them and to cover them: that by this meanes the neceſſitie which is on both parts, might keep the whole body in peace and concord: that although if each part be conſidered apart, they are of divers degrees and conditions, yet becauſe they are joyned together, they have a communitie both in commodities and diſcommodities.

[p] *Of the ſmalleſt and vileſt officers, and therefore ſmally accounted of, of the reſt.*

[q] *We more carefully cover them.*

[r] *Should beſtow their operation and offices to the profit and preſervation of the whole body.*

[13] Now he applieth this ſame doctrine to the Corinthians without any allegory, warning them that ſeeing there are divers functions and divers gifts, it is their duetie, not to offend one againſt another, either by envy or ambition, but rather that they being joyned together in love and charity one with another, every one of them beſtow to the profit of all, that which he hath received according as his miniſterie doth require.

[s] *For all Churches wherſoever they are diſperſed through the whole world, are divers members of one body.*

* *Epheſ.* 4.11.

[t] *The offices of Deacons.*

[u] *He ſetteth forth the order of Elders, which were the maintainers of the Churches diſcipline.*

[14] He teacheth them that are ambitious and envious, a certaine holy ambition and envy, to wit, if they give themſelves to the beſt gifts, and ſuch as are moſt profitable to the Church, and ſo if they content to excell one another in love, which farre paſſeth all other gifts.

CHAP. XIII.

1 He ſheweth that there are no gifts ſo excellent, which in Gods ſight are not corrupt, if Charity be away. 4 And therefore he digreſſeth unto the commendation of it.

THough[1] I ſpeake with the tongues of men & [a] Angels, & have not love, I am *as* ſounding braſſe, or a [b] tinckling cymball.

2 And though I had the *gift* of propheſie, and knew all ſecrets, and all knowledge, yea if I had all [c] faith, ſo that I could remove * mountaines, and had not love, I were nothing.

3 And though I feed the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

4[2] Love [d] ſuffereth long: it is bountiful: love envieth not: love doeth not boaſt it ſelfe: it is not puffed up:

5 It doeth [e] no uncomely thing: it ſeeketh nor her own things: it is not provoked to anger: it thinketh not evill:

6 It rejoyceth not in iniquitie, but [f] rejoyceth in the trueth:

7 It ſuffereth all things: it beleeveth all things: it hopeth all things: it endureth all things.

8 [3] Love doth never fall away, though

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[1] He reaſoneth firſt of Charity, the excellencie whereof he firſt ſheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly alſo by an argument taken of the end, wherefore thoſe gifts are given. For to what purpoſe are thoſe gifts but to Gods glory, and the profit of the Church, as is before proved? ſo that thoſe gifts without charity, have no right uſe.

[a] *A very earneſt kinde of amplifying a matter, as if he ſaid, If there were any tongues of Angels, and I had them, and did not uſe them to the benefite of my neighbour, it were nothing elſe but a vaine and pratling kinde of babbling.*

[b] *That giveth a rude and no certaine ſound.*

[c] *By faith, he meaneth the gift of doing miracles, and not that faith which iuſtifieth, which cannot be voide of Charitie as the other may.*

* *Matth.* 17.20.

[2] Hee deſcribeth the force and nature of charitie partly by a compariſon of contraries, and partly by the effects of it ſelfe: wherby the Corinthians may underſtand, both how profitable it is in the Church, and how neceſſarie: and alſo how farre they are from it, and therefore how vainely and without cauſe they are proud.

[d] *Word for word, deferreth wrath.*

[e] *It is not contumelious.*

[f] *Reioyceth at righteouſneſſe in the righteous. For the Hebrewes meane by trueth, righteouſneſſe.*

[3] Againe he commendeth the excellencie of charitie in that, that it ſhall never be aboliſhed in the Saints, whereas the other gifts which are neceſſary for the building up of the Church, ſo long as we live here, ſhall have no place in the world to come.

that propheſyings be aboliſhed, or the tongues ceaſe, or [g] knowledge vaniſh away.

9 [4] For we know in [h] part, and we propheſie in part.

10 But when that which is perfect, is come, then that which is in part, ſhall be aboliſhed.

11 [5] When I was a child, I ſpake as a child, I underſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 [6] For [i] now we ſee through a glaſſe darkly: but then *ſhall we ſee* face to face. Now I know in part: but then ſhall I know even as I am knowen.

13 [7] And now abideth faith, hope, *and* love, *even* theſe three: but the chiefeſt of theſe *is* love.

g The way to get knowledge by propheſying.

4 The reaſon: Becauſe we are now in that ſtate that we have need to learn daily, and therfore we have neede of thoſe helps, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerve they then, when we have obtained and gotten the full knowledge of God which ſerveth now but for them, which are imperfit and go by degrees to perfection?

h We learn imperfectly.

5 He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancie, or childhood, wherein we ſtagger and ſtammer rather then ſpeake, and thinke and underſtand childiſh things, and therefore have need of ſuch things as may forme and frame our tongue and minde: but when we become men, to what purpoſe ſhould we deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childhood is framed by little and little. 6 The applying of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the Church: of our mans age and ſtrength, to that heavenly and eternall life, wherein when we behold God himſelfe preſent, and are lightened with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the Saints bee knit both with God, and betweene themſelves with moſt fervent love, and therefore Charitie ſhall not be aboliſhed but perfected, although it ſhall not be ſhewed forth, & entertained by ſuch manner of dueties as peculiarly and onely belong to the infirmitie of this life. *i All this muſt be underſtood by compariſon.* 7 The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we have three things, and they remaine ſure if we be Chriſts, as without which, true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, Charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt doe, but is perfected and accompliſhed. Forſeeing that faith and hope tend to things which are promiſed and are to come, when wee have preſently gotten them, to what purpoſe ſhould we have faith and hope? but yet there at length ſhall we truely and perfectly love both God, and one another.

CHAP. XIV.

1 Hee commendeth the gift of propheſying: 7 and by a ſimilitude taken of the muſicall inſtruments, 12 he teacheth the true uſe of interpreting the Scriptures: 17 He taketh away the abuſe: 34 and forbiddeth women to ſpeake in the Congregation.

Follow [1] after love, and covet ſpiritual *gifts*, & rather that ye may [a] propheſie.

2 [2] For he that ſpeaketh a *ſtrange* [b] tongue, ſpeaketh not unto men, but unto God: for no man heareth *him*: howbeit in the [c] ſpirit he ſpeaketh ſecret things.

3 But he that propheſieth, ſpeaketh unto men to [d] edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth himſelfe: but he that propheſieth, edifieth the [e] Church.

5 I would that ye all ſpake *ſtrange* languages, but rather that ye propheſied: for greater is he that propheſieth, then he that ſpeaketh *divers* tongues, except he expound it, that the Church may receive edification.

6 And now, brethren, If I come unto you ſpeaking *divers* tongues, what ſhall I profit you, except I ſpeake to you, either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 [3] Moreover, things without life which give a ſound, whether *it be* a pipe or an harpe, except they make a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet give an uncertaine ſound, who ſhall prepare himſelfe to battel?

9 So likewiſe you, by the tongue, except ye utter words that have [f] ſignification, how ſhall it be underſtood what is ſpoken? for ye ſhall ſpeake in the ayre.

10 [4] There are ſo many kinds of voices (as it commeth to paſſe) in the world, and none of them is dumb.

11 Except I know then the power of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that [g] ſpeaketh ſhall be a barbarian unto me.

12 [5] Even ſo, foraſmuch as ye covet ſpirituall *gifts*, ſeeke that ye may excell unto the edifying of the Church.

13 Wherefore let him that ſpeaketh a *ſtrange* tongue, [h] pray that he may interprete.

14 [6] For [i] if I pray in a *ſtrange* tongue, my [k] ſpirit prayeth: but mine underſtanding is [l] without fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the [m] underſtanding alſo: I will ſing with the ſpirit, but I will ſing with the underſtanding alſo.

16 [7] Elſe, when thou bleſſeſt with the [n] ſpirit, how ſhall he that [o] occupieth the roome of the unlearned, ſay [p] Amen, at thy giving of thanks, ſeeing he knoweth not what thou ſayeſt?

17 For thou verely giveſt thanks well, but the other is not edified.

18 [8] I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [q] five words with mine underſtanding, that I might alſo inſtruct others, then ten thouſand words in a *ſtrange* tongue.

20 [9] Brethren, be not [*] children in underſtanding, but as concerning maliciouſneſſe, be children, but in underſtanding be of a ripe age.

21 In the [r] Law it is written, [*] By men of other tongues, and by other languages will I ſpeake unto this people: yet ſo ſhall they not heare me, ſaith the Lord.

22 [10] Where-

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1 He inferreth now of that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and to eſteem thoſe things as moſt excellent, which profit the greater part of men: (as propheſie that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it bee the chiefeſt & moſt neceſſarie for the Church) and not thoſe which for a ſhew ſeeme to be marveilous, as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelfe was not greatly to any uſe, unleſſe there were an interpreter. *a What propheſie is, he ſheweth in the third verſe.* 2 He reprehendeth their perverſe judgement touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better knowen to a greater ſort, Thereby it is evident that propheſie, whereunto the gift of tongues ought to ſerve, is better then this: and therefore the Corinthians did judge amiſſe, in that they made more accompt of the gift of tongues then of propheſying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians uſed tongues in the congregation without an interpreter. Which thing although it might be done to ſome profit of him that ſpake them, yet he corrupted the right uſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any private mans commoditie, but for the profit of the whole company. *b A ſtrange language which no man can underſtand without an interpreter. c By that inſpiration which he hath received of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the companie can underſtand. d Which may further men in the ſtudy of godlineſſe. e The companie.*

3 He ſetteth fo
that which he ſa
by a ſimilitud
which he borrow
eth and taketh
from inſtrumen
of muſicke, whi
although they
ſpeake not perf
ly, yet they are d
ſtinguiſhed by
their ſounds, th
they may be th
better uſed.

f That due fitly u
ter the matter it
ſelfe.

4 He prooveth
that interpretatio
is neceſſarily to b
joyned with th
gift of tongues,b
the manifold v
rietie of lan-
guages, inſomuc
that if one ſpeak
to another with
out an interprete
it is as if he ſpak
not.

g As the Papiſ
in all their Sermon
and they that amb
tiouſly poure out
ſome Hebrew or
Greeke words in th
Pulpit before t
unlearned people,
thereby to get the
a name of vaine
learning.

5 The concluſion
if they will exce
in thoſe ſpiritua
gifts, as it is
meet, they mu
ſeeke the profit o
the Church, and
therefore they
muſt not uſe th
gift of tongues,
unleſſe there be a
interpreter to ex
pound the ſtrang
and unknowen
tongue, whethe
it be himſelfe tha
ſpeaketh, or ano
ther interpreter.

h Pray for the gi
of interpretation.

6 A reaſon: Be-
cauſe it is not ſuf
ficient for us to
ſpeake ſo in th
congregation, tha
we our ſelves doe
worſhip God in
ſpirit, that is ac-
cording to the
gift which we
have received, bu
we muſt alſo b
underſtood of th
companie, leaſt
that be unprof
table to other,
which we hav
ſpoken.

i If I pray, whe
the Church is aſſem
bled together, in a
ſtrange tongue.

k The gift and in-
ſpiration which th
ſpirit giveth me
doeth his part, bu
onely to my ſelfe.

l No fruit commet
to the Church by m
prayers.

m So that I ma
be underſtood of
other, and may in
ſtruct other.

7 Another reaſon: ſeeing that the whole congregation muſt agree to him that ſpeaketh and alſo witneſſe this agreement, How ſhal they give their aſſent or agreement which know not what is ſpoken? *n Onely, without all conſideration of the hearers. o He that ſitte as a private man. p So then one uttered the prayers, and all the company anſwered, Ame* 8 He propoundeth himſelfe for an example, both that they may be aſhamed of their foo liſh ambition, and alſo that he may eſchew all ſuſpition of envy. *q A very few wor* 9 Now he reproveth them freely for their childiſh folly, which ſee not how this gift o tongues which was given to the profit of the Church, is turned by their ambition into an in ſtrument of curſing, ſeeing that the ſame alſo is contained among the puniſhments wherwi God puniſhed the ſtubbornneſſe of his people, that he diſperſed them amongſt ſtrange whole language they underſtood not. ** Matt.18.3. r By the law he underſtandeth all t whole Scripture. * Iſa.28.11.*

22 [10] Wherefore *ſtrange* tongues are for a ſigne, not to them that beleeve, but to them that beleeve not: but propheſying *ſerveth* not for them that beleeve not, but for them which beleeve.

23 [11] If therefore when the whole Church is come together in one, and all ſpeake *ſtrange* tongues, there come in they that are [ſ] unlearned, or they which beleeve not, will they not ſay, that ye are out of your wits?

24 But if all propheſie, and there come in one that beleeveth not, or one unlearned, he is rebuked of all men, & is judged of all.

25 And ſo are the ſecrets of his heart made manifeſt, and ſo he will fall down on his face and worſhip God, and ſay plainely that God is in you indeed.

26 [12] What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a Pſalme, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.

27 [13] If any man ſpeake a *ſtrange* tongue, *let it be* by two, or at the moſt by three, and that by courſe, and let one interprete.

28 But if there be no interpreter, let him keepe ſilence in the Church, *which ſpeaketh languages*, and let him ſpeake to himſelfe, and to God.

29 [14] Let the Prophets ſpeake, two or three, and let the other judge.

30 And if any thing be reveiled to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſie one by one, that all may learn, & all may have comfort.

32 And the [t] ſpirits of the Prophets are ſubject to the Prophets.

33 For God is not *the authour* of confuſion, but of peace, as *we ſee* in all the Churches of the Saints.

34 [15] * Let your women keepe ſilence in the Churches: for it is not permitted unto them to ſpeake, but *they ought* to be ſubject, as alſo * the Law ſaith.

35 And if they wil learn any thing, let them ask their husbands at home: for it is a ſhame for a woman to ſpeake in the Church.

36 [16] Came the word of God out from you? either came it unto you onely?

37 If any man thinke himſelfe to be a Prophet, or [v] ſpirituall, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 [17] And if any man be ignorant, let him be ignorant.

39 [18] Wherefore, brethren, covet to propheſie, and forbid not to ſpeake languages.

40 Let all things be done honeſtly, and by order.

[10] The concluſion: Therefore the gift of tongues ſerveth to puniſh the unfaithfull and unbeleevers, unleſſe it be referred to propheſie (that is to ſay, to the interpretation of Scripture) & that, that which is ſpoken be by that meanes underſtood of the hearers.

[11] Another argument: the gift of tongues without prophecie is not onely unprofitable to the faithful, but alſo doth very much hurt: as wel to them, as to the unfaithfull, which ſhould he won in the publike aſſemblies. For by this meanes it commeth to paſſe, that the faithful ſeeme to other to be mad, much leſſe can the unfaithful be inſtructed thereby.

[ſ] *Looke Acts* 4.13.

[12] The concluſion. The edifying of the congregation is a rule and ſquare of the right uſe of all ſpirituall gifts.

[13] The manner how to uſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeake to himſelfe alone.

[14] The manner of propheſying: Let two or three propound, and let the other judge of that ỷ is propounded, whether it be agreable to the word of God or no: If in this examination the Lord give any man ought to ſpeake, let them give him leave to ſpeake. Let every man be admitted to propheſie, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the Church: Let them be content to be ſubject each to others judgement.

[t] *The doctrine which the Prophets bring, which are inſpired with Gods Spirit.*

[15] Women are commanded to be ſilent in publike aſſemblies, and they are commanded to aske of their husbands at home.

* 1 *Tim.*2.12.

* *Gen.*3.16.

[16] A generall concluſion of the treatiſe of the right uſe of ſpirituall gifts in aſſemblies: with a ſharpe reprehenſion, leſt the Corinthians might alone ſeeme to themſelves to be wiſe.

[u] *Skilfull in knowing and judging ſpirituall things.*

[17] The Church ought not to care for ſuch as be ſtubburnly ignorant, and will not abide to be taught, but to go forward notwithſtanding, in thoſe things which are right.

[18] Propheſie ought ſimply to be retained & kept in Congregations, the gift of tongues is not to be forbidden; but all things muſt be done orderly.

CHAP. XV.

1 The Goſpel that Paul preached. 3 The death & reſurrection of Chriſt. 8 Paul ſaw Chriſt. 9 He had perſecuted that Church, wherof afterward he was made a miniſter. 12 Chriſt firſt roſe again, and we all ſhall riſe by him. 26 The laſt enemie, death. 29 To be baptized for dead. 32 At Epheſus Paul fought with beaſts. 35 How the dead are raiſed. 45 The firſt Adam. The laſt Adam. 47 The firſt and ſecond man. 51 We ſhall all be changed, we ſhall not all ſleep. 55 Deaths ſting, 57 victorie. 58 Conſtancie and ſtedfaſtneſſe.

Moreover [1] * brethren, I declare unto you the Goſpel, which I preached unto you, which ye have alſo received, and wherein ye [a] continue,

2 And whereby ye are ſaved, if ye keep in memory, after what maner I preached it unto you, [b] except ye have beleeved in vaine.

3 For firſt of all, I delivered unto you that which I received, how that Chriſt died for our ſins, according to the * Scriptures,

4 And that he was buried, and that he aroſe the third day, according to the * Scriptures,

5 * And that he was ſeene of Cephas, then of the [c] twelve.

6 After that, he was ſeene of moe then five hundred brethren at [d] once: whereof many remaine unto this preſent, and ſome alſo are aſleep.

7 After that, he was ſeene of James: then of all the Apoſtles.

8 * [2] And laſt of all, he was ſeene alſo of me, as of one born out of due time.

9 * For I am the leaſt of the Apoſtles, which am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, ſo we preach, and ſo have ye beleeved.

12 ¶ [3] Now if it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] For if there be no reſurrection of the dead, then is Chriſt not riſen:

14 [5] And if Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine:

15 And we are found alſo falſe witneſſes of God: for we have teſtified of God, that he hath raiſed up Chriſt: whom he hath not raiſed up, if ſo be the dead be not raiſed.

16 [6] For if the dead be not raiſed, then is Chriſt not raiſed.

[1] The ſixt treatiſe of this Epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwarve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chiefe point of the Goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the Scriptures, and by the witneſſe of the Apoſtles, and of more then five hundred brethren, and laſt of all by his own.

* *Gal.*1.11.

[a] *In the profeſſion whereof you continue yet.*

[b] *Which is very abſurd, and cannot bee, but that they that beleeve muſt reap the fruit of faith.*

* *Iſa.*53.5.

1 *Pet.*2.24.

* *Ionas* 2.1.

* *Iohn* 20.19.

[c] *Of thoſe twelve picked and choſen Apoſtles, which were commonly called twelve, though Iudas was put out of the number.*

[d] *Not at ſeverall times, but together and at one inſtant.*

* *Acts* 9.5.

[2] He maintaineth by the way, the authoritie of his Apoſtleſhip, which was requiſite to be in good credite among the Corinthians, that this Epiſtle might bee of force and waight amongſt them. In the meane ſeaſon, hee compareth himſelfe in ſuch ſort after a certaine divine art, with certaine other, that he maketh himſelfe inferiour to them all.

* *Ephe.*3.8.

* *Ephe.*3.7.

[3] The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen againe, therefore the dead, ſhall riſe againe.

[4] The ſecond, by an abſurditie, if there be no reſurrection of the dead, then is not Chriſt riſen againe.

[5] The proofe of that abſurditie, by other abſurdities: If Chriſt be not riſen againe, the preaching of the Goſpel is in vaine, & the credite that you gave unto it, is vaine, and we are lyars.

[6] He repeateth the ſame argument taken of an abſurditie, purpoſing to ſhew how faith is in vaine, if the reſurrection of Chriſt be taken away.

17 And if Chriſt be not raiſed, your faith is vaine: [7] ye are [e] yet in your ſins.

18 [8] And ſo they which are aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men the moſt miſerable.

20 [10] But now is Chriſt riſen from the dead, [11] *and* was made the * [f] firſt fruits of them that ſlept.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be [g] made alive,

23 [13] But every man in his * own order: the firſt fruits *is* Chriſt, afterward, they that are of Chriſt, at his comming *ſhall riſe againe*.

24 [14] Then *ſhall be* the [h] end, when he hath delivered up the kingdome to God, even the Father, when he hath put down [i] all rule, and all authoritie and power.

25 For he muſt reigne, * till he hath put all his enemies [k] under his feet.

26 The [l] laſt enemie that ſhall be deſtroyed, *is* death.

27 * For hee hath put down all things under his feet. (And when he ſaith that all things are ſubdued *to him*, it is manifeſt that he is excepted, which did put down all things under him.)

28 And when all things ſhall be ſubdued unto him, [m] then ſhall the Sonne alſo himſelfe be ſubject unto him, that did ſubdue all things under him, that [n] God may be all in all.

29 [15] Elſe what ſhall they doe which are baptized [o] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [16] Why are wee alſo in jeopardie every houre?

31 By our [p] rejoycing which I have in Chriſt Jeſus our Lord, I die daily.

32 [17] If I have fought with beaſts at Epheſus [q] after the manner of men, what advantageth it me, if the dead be not raiſed up? * [18] let us [r] eate and drink: for to morrow we ſhall die.

33 [19] Be not deceived: evil ſpeakings corrupt good manners.

34 Awake to live righteouſly, and ſinne not: for ſome have not the knowledge of God, I ſpeake this to your ſhame.

35 [20] But ſome man will ſay, How are the dead raiſed up? and with what body come they forth?

36 [21] O foole, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare corn, as it falleth, of wheat, or of ſome other.

38 [22] But God giveth it a body at his pleaſure, even to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh, but there is one fleſh of men, & another fleſh of beaſts: & another of fiſhes, and another of birds.

40 There *are* alſo heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the Sun, another glory of the Moone, and another glory of the ſtarres: for one ſtarre differeth from *another* ſtarre in glory.

42 [23] So alſo *is* the reſurrection of the dead. *The body* is [ſ] ſowen in corruption, *and* is raiſed in incorruption.

43 It is ſowen in [t] diſhonour, *and* is raiſed in glory: it is ſowen in weakeneſſe, *and* is raiſed in [v] power.

44 [24] It is ſowen a naturall body, *and* is raiſed a ſpirituall body: [25] there is a naturall body, *and* there is a ſpirituall body.

45 As it is alſo written, The [x] firſt

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[7] Firſt, ſeeing death is the puniſhment of ſin, in vaine ſhould we beleeve that our ſins were forgiven us, if they remaine: but they doe remaine, if Chriſt roſe not from death.

[e] *They are yet in their ſins, which are not ſanctified, nor have obtained remiſſion of their ſins.*

[8] Secondly, unleſſe that this be certain that Chriſt roſe againe, all they which died in Chriſt are periſhed. So then what profit commeth of faith?

[9] The third argument, which is alſo taken from an abſurditie: for unleſſe there be another life, wherein ſuch as truſt and beleeve in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable.

[10] A concluſion of the former argument: Therfore Chriſt is riſen againe.

[11] He putteth the laſt concluſion for the firſt propoſition of the argument that followeth. Chriſt is riſen againe: Therefore ſhall we, the faithfull, (for of them he ſpeaketh) riſe againe. Then followeth the firſt reaſon of this conſequent: for Chriſt it ſet forth unto us to be conſidered of, not as a private man a part and by himſelfe, but as the firſt fruits: And he taketh that which was knowen to all men, to wit, that the whole heape is ſanctified in the firſt fruits. * *Coloſſ.*1.18.*revelat.*1.5.

[f] *He alludeth to the firſt fruits of corn, the offring whereof ſanctified the reſt of the fruits.*

[12] Another confirmation of the ſame conſequent: for Chriſt is to be conſidered as oppoſite to Adam, that as from one man Adam, ſinne came over all, ſo from one man Chriſt, life commeth unto all: that is to ſay, that all the faithfull, as they die, becauſe by nature they were born of Adam, ſo becauſe in Chriſt they are made the children of God by grace, they are quickened and reſtored to life by him.

[g] *Shall riſe by the vertue of Chriſt.*

[13] Hee doeth two things together: for he ſheweth that the reſurrection is in ſuch ſort common to Chriſt with all his members, that notwithſtanding he farre paſſeth them, both in time (for he was the firſt that roſe againe from the dead) and alſo in honour, becauſe that from him and in him is all our life and glory. Then by this occaſion hee paſſeth to the next argument. * 1. *Theſſ.*4.13.

[14] The fourth argument, wherwith alſo he confirmeth the other, hath a moſt ſure ground, to wit, becauſe that God muſt reigne, And this is the manner of his reigne, that the Father will be ſhewed to be King of his Sonne who was made man, to whom all things are made ſubject (the promiſes onely except) to the end that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Son: wherein the Fathers glorie conſiſteth, to wit, the overcomming of his enemies (whereof ſome muſt bee deprived of all power, as Satan and all the wicked, be they never ſo proud and mightie, and other muſt be utterly aboliſhed, as death) and a plaine & full deliverie of the godly from all enemies, that by this meanes God may fully ſet forth in the body of the Church cleaving faſt unto their head Chriſt, his kingdome and glory, as a King in his ſubjects. Moreover he putteth the firſt degree of this kingdome in the reſurrection of his Son, who is the head: and the perfection, in the full conjunction of the members with the head which ſhalbe in the latter day. Now all theſe tend to this purpoſe, to ſhew that unleſſe the dead doe riſe againe, neither the Father can bee King above all, neither Chriſt be the Lord of all: for neither ſhould the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sons in his members.

[h] *The ſhutting up and finiſhing of all things.*

[i] *All his enemies which ſhalbe ſpoiled of all the power they have.* *Pſal.* 110.1. *Acts* 2.34. *Heb.*1.13 *and* 10.13.

[k] *Chriſt is conſidered here, as he appeared in the forme of a ſervant, in which reſpect he ruleth the Church as head, and that becauſe this power was given him of his Father.*

[l] *The ſhutting up of the argument, which is taken from the whole to the part: for if all his enemies ſhall be put under his feet, then muſt it needs be that death alſo ſhall be ſubdued under him.* * *Pſal.* 8.6.*Heb.* 2.8.

[m] *Not becauſe the Son was not ſubject to his Father before, but becauſe his body, that is to ſay, the Church which is here in diſtreſſe, and not yet wholly partaker of his glory, is not yet fully perfect, and alſo becauſe the bodies of the Saints which be in the graves, ſhall not be glorified untill the reſurrection: but Chriſt as he is God, hath us ſubiect to him as his Father hath, but as he is Prieſt, he is ſubiect to his Father together with us.* *Auguſt.* *booke* 1. *chap.*8. *of the Trinitie.*

[n] *By this high kind of ſpeech, is ſet forth an incomprehenſible glory which floweth from God, and ſhall fill all of us, as we are ioyned together with our head, but yet ſo, that our head ſhall alwayes reſerve his preeminence.*

[15] The fift argument is taken of the end of Baptiſme, to wit, becauſe that they which are baptized, are baptized for dead: that is to ſay, that they may have a remedy againſt death, becauſe that baptiſme is a token of regeneration.

[o] *They that are baptized to this end and purpoſe, that death may be put out in them, or to riſe againe from the dead, whereof baptiſme is a ſeale.*

[16] The ſixt argument: Unleſſe there be a reſurrection of the dead, why ſhould the Apoſtles ſo daily caſt themſelves into danger of ſo many deaths?

[p] *As though he ſaid, I die daily, as all the miſeries I ſuffer can well witneſſe, which I may truely boaſt of that I have ſuffered amongſt you.*

[17] The taking away of an objection: But thou Paul didſt ambitiouſly, as commonly men are wont to doe, when thou didſt fight with beaſts at Epheſus: that is very like, ſaith Paul: for what could that advantage me, were it not for the glory of eternall life which I hope for?

[q] *Not upon any godly motion, nor caſting mine eyes upon God, but caried away with vaine glory, or a certaine headineſſe.*

* *Iſa.*22.13.

[18] The ſeventh argument which dependeth upon the laſt: if there be no reſurrection of the dead, why doe we give our ſelves to any thing elſe, ſave to eating and drinking?

[r] *Theſe are ſpeaches that Epicures uſe.*

[19] The concluſion with a ſharpe exhortation, that they take heed of the naughtie companie of certain: from whence he ſheweth that this miſchiefe ſprang: warning them to be wiſe with ſobrietie unto righteouſneſſe.

[20] Now that he hath proved the reſurrection, he diſcovereth their doltiſhneſſe, in that they ſcoffingly demaunded, how it could be that the dead could riſe againe, and if they did riſe againe, they asked mockingly, what manner of bodies they ſhould have. Therfore he ſendeth theſe fellowes, which ſeemed to themſelves to be marveilous wiſe & wittie, to be inſtructed of poore rude husbandmen.

[21] Thou mighteſt have learned either of theſe, ſaith Paul, by daily experience: for ſeedes are ſowen, and rot, and yet notwithſtanding ſo farre it is off that they periſh, that contrariwiſe they grow up farre more beautifull: and whereas they are ſowen naked & drie, they ſpring up greene from death by the vertue of God: and doth it ſeeme incredible to thee that our bodies ſhould riſe from corruption, and that indued with a farre more excellent quality?

[22] We ſee a diverſitie both in one and the ſelfe ſame thing which hath now one forme and then another, and yet keepeth it own kinde: as it is evident in a graine which is ſowen bare, but ſpringeth up farre after another ſort: and alſo in divers kinds of one ſelfe ſame ſort, as amongſt beaſts: and alſo among things of divers ſorts, as the heavenly bodies and the earthly bodies: which alſo differ very much one from another. Therefore there is no cauſe why we ſhould reject either the reſurrection of the bodies, or the changing of them into a better ſtate, as a thing impoſſible, or ſtrange.

[23] Hee maketh three manner of qualities of the bodies being raiſed: Incorruption, to wit, becauſe they ſhall bee ſound and altogether of a nature that cannot be corrupt: Glory, becauſe they ſhall bee adorned with beauty and honour: Power, becauſe they ſhall continue everlaſting, without meat, drinke, and all other helpes, without which this fraile life cannot keep it ſelfe from corruption.

[ſ] *Is buried, and man is hid as the ſeed in the ground.*

[t] *Voide of honour, voide of glory and beauty.*

[v] *Freed from the former weakeneſſe, whereas it is ſubiect to ſuch alteration and change, that it cannot maintaine it ſelfe without meat and drink and ſuch other like helpes.*

[24] He ſheweth perfectly in one word this change of the qualitie of the body by the reſurrection, when he ſaith, that of a naturall body, it ſhall become a ſpirituall body: which two qualities being cleane different the one from the other he ſtraightway expoundeth, & ſetteth forth diligently.

[25] That is called a naturall body which is quickened and maintained by a living ſoule onely, ſuch as Adam was, of whom all we are born naturally: and that is ſaid to be a ſpirituall, which together with the ſoule is quickened with a farre more excellent vertue, to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond Adam unto us.

[x] *Adam is called the firſt man: becauſe hee is the root, as it were, from whence we ſpring, and Chriſt is the latter man: becauſe he is the beginning of all them that are ſpirituall, and in him we are all comprehended.*

man * Adam was made a living ſoul: and the laſt Adam *was made* a [y] quickning Spirit.

46 [26] Howbeit that *was* not firſt which is ſpirituall, but that *which is* naturall, and afterward that *which is* ſpirituall.

47 The firſt man *is* of the earth, [z] earthly: the ſecond man *is* the Lord from [a] heaven.

48 [27] As *is* the earthly, ſuch *are* they that are earthly: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the [b] image of the earthly, ſo ſhall we beare the image of the heavenly.

50 [28] This I ſay, brethren, that [c] fleſh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption.

51 [29] Behold, I ſhew you a [d] ſecret thing, We ſhall not all ſleep, but we ſhall all be changed,

52 In [e] a moment, in the twinkling of an eye at the laſt * trumpet: for the trumpet ſhall blow, and the dead ſhall be raiſed up incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortall *muſt* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, * Death is ſwallowed up into victorie.

55 O death where *is* thy ſting? O grave where *is* thy victorie?

56 The ſting of death *is* ſinne: and the ſtrength of ſinne *is* the law.

57 * But thanks *be* unto God, which hath given us victorie through our Lord Jeſus Chriſt.

58 [30] Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, abundant alwayes in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the [f] Lord.

* Gen. 2. 7.

y Chriſt is called a Spirit, by reaſon of that moſt excellent nature, that is to ſay, God who dwelleth in him bodily, as Adam is called a living ſoul, by reaſon of the ſoul which is the beſt part in him.

26 Secondly, he willeth the order of this double ſtate or qualitie to be obſerved, that the naturall was firſt, Adam being created of the clay of the earth: and the ſpirituall followed and came upon it, to wit, when as the Lord being ſent from heaven, indued our fleſh, which was prepared and made fit for him, with the fulneſſe of the Godhead.

z Wallowing in durt, and wholly given to an earthly nature.

a The Lord is ſaid to come down from heaven by that kinde of ſpeech, whereby that which is proper to one is vouched of another.

27 He applieth both the earthly naturalneſſe of Adam (If I may ſo ſay) to our bodies, ſo long as they are naturally converſant upon earth, to wit, in this life & in the grave: and alſo the Spiritualitie of Chriſt to the ſame our bodies, after they are riſen again: and he ſaith that that goeth before, and this ſhall follow.

b Not a vain and falſe image, but ſuch a one as had the truth with it indeed.

28 The concluſion: We cannot be partakers of yͤ glory of God, unleſſe we put off all that groſſe and filthy nature of our bodies, ſubject to corruption, that the ſame body may be adorned with incorruptible glory.

c Fleſh and blood are taken here for a living body, which cannot attain to incorruption, unleſſe it put off corruption.

29 He goeth further, declaring that it ſhall come to paſſe, that they which ſhall be found alive in the latter day, ſhall not deſcend into that corruption of the grave, but ſhall be renewed with a ſudden change, which change is very requiſite: and that the certain enjoying of the benefit and victory of Chriſt, is deferred unto that latter time. *d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good eare unto it.* *e He ſheweth us that the time ſhall be very ſhort.* * *Mat. 24. 31. 1 Theſſ. 4. 16.* * *Oſe. 13. 14. Heb. 2. 14.* * *1 Iohn 5. 5.* 30 An exhortation taken of the profit that enſueth, that ſeeing they underſtand that the glory of the other life is laid up for faithfull workmen, they continue and ſtand faſt in the truth of the doctrine of the reſurrection of the dead. *f Through the Lords help and goodneſſe working in us.*

CHAP. XVI.

1 He exhorteth them to help the poore brethren of Ieruſalem: 10 Then he commendeth Timothie, 13 and ſoweth a friendly exhortation, 19 and commendations, endeth the Epiſtle.

COncerning [1] the gathering for the Saints, as I have ordained in the Churches of Galatia, ſo do ye alſo.

1 Collections in old time were made by the Apoſtles appointment the firſt day of the weeke, on which day the manner was then to aſſemble themſelves.

2 Every [a] firſt *day* of the week, let every one of you put aſide by himſelf, and lay up as God hath [b] proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoever ye ſhall allow by [c] letters, them will I ſend to bring your liberalitie unto Jeruſalem.

4 [2] And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will paſſe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whitherſoever I go.

7 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus untill Pentecoſt:

9 For a great doore and [d] effectuall is opened unto me: and there are many adverſaries.

10 ¶ Now if Timotheus come, ſee that he be [e] without feare with you: for he worketh the work of the Lord, even as I *do*.

11 Let no man therefore deſpiſe him: but convey him forth [f] in peace, that he may come unto me, for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him, to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall have convenient time.

13 ¶ Watch ye: ſtand faſt in the faith: quit you like men, *and* be ſtrong.

14 Let all your things be done in love.

15 Now brethren, I beſeech you (ye know the houſe of [g] Stephanas, that it is the firſt fruits of Achaia, and that they have [h] given themſelves to miniſter unto the Saints:)

16 That ye [i] be obedient even unto ſuch, and to all that help with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have ſupplied the want of you.

18 For they have comforted my [k] ſpirit and yours: [l] acknowledge therefore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with an * holy kiſſe.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be had in execration [m] maran-atha.

a Which in times paſt was called Sunday, but now is called the Lords day.

b That every man beſtow according to the abilitie that God hath bleſſed him with.

c Which you ſhall give them to carie.

2 The reſidue of the Epiſtle is ſpent in writing of familiar matters, yet ſo that al things be referred to his purpoſed mark, that is to ſay, to the glory of God, and the edifying of the Corinthians.

d Very fit and convenient to do great things by.

e Without any juſt occaſion of feare.

f Safe and ſound, and that with all kind of curteſie.

g Stephanas is the name of a man and not of a woman.

h Given themſelves wholly to the miniſterie.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you ſhould, ſeeing they have beſtowed themſelves & their goods to help you withall.

k Mine heart.

l Take them for ſuch men as they are indeed.

* *Rom. 16. 16. 2 Cor. 13. 12. 1 Pet. 5. 14.*

m By theſe words, is betokened the ſevereſt kinde of curſe & excommunication that was amongſt the Iewes: and the words are as much to ſay, as our Lord cometh: So that his meaning may be this, Let him be accurſed even to the coming of the Lord, that is to ſay, to his deaths day, even for ever.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

The firſt *Epiſtle* to the Corinthians, written from Philippi, *and ſent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praiſe of affliction, 8 declaring what he hath ſuffered in Aſia, 10 and how happily God aſſiſted him. 17 He ſaith it was not upon any lightneſſe that he came not according to his Promiſe.

Paul [1] an Apoſtle of Jeſus Chriſt, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [*] [2] [a] Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any affliction by the comfort wherewith we our ſelves are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation aboundeth through Chriſt.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which is [d] wrought in the induring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope is ſtedfaſt concerning you, in as much as we know that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For, brethren, we would not have you ignorant of our affliction, which came unto us in Aſia, how we were preſſed out of meaſure paſſing ſtrength, ſo that we altogether [e] doubted even of life:

9 Yea, we received the ſentence of death in [f] our ſelves, becauſe we ſhould not truſt in our ſelves, but in God, wch raiſeth the dead:

10 Who delivered us from ſo [g] great a death, and doth deliver *us*: in whom we truſt, that yet hereafter he will deliver *us*,

11 [*] [6] So that ye labour together in prayer for us, [7] that for the gift *beſtowed* upon us for many, thanks may be given by many perſons for us.

12 [8] For our rejoycing is this, the teſtimonie of our conſcience, that in ſimplicity and godly [h] pureneſſe, *and* not in fleſhly wiſedome, but by the [i] grace of God we have had our converſation in the world, and moſt of all to you-wards.

13 For we write [k] none other things unto you, then that ye reade, or elſe that ye acknowledge, and I truſt ye ſhall acknowledge unto the [l] end.

14 Even as ye have acknowledged us partly, that we are your [m] rejoycing, even as ye are ours, in the [n] day of *our* Lord Jeſus.

15 And in this confidence was I minded firſt to come unto you, that ye might have had a [o] double grace,

16 And to paſſe by you into Macedonia, and to come again out of Macedonia unto you, & to be led forth toward Judea of you.

17 [9] When I therefore was thus minded, did I uſe lightneſſe? or minde I thoſe things which I minde, according to the [p] fleſh, that with me ſhould be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithfull, that our word toward you, was not yea, and Nay.

19 [11] For the Son of God Jeſus Chriſt,

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[1] See the declaration of ſuch ſalutation, in the former Epiſtles.

[*] *Epheſ.* 1. 3. 1 *Pet.* 1. 3.

[2] He beginneth after this manner with thankſgiving which notwithſtanding (otherwiſe then he was wont) he applieth to himſelf: beginning his Epiſtle, with the ſetting forth of the dignitie of his Apoſtleſhip, conſtrained (as it ſhould ſeem) by their importunity which took an occaſion to deſpiſe him, by reaſon of his miſeries But he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing ye ground of them, even the mercy of God the Father in Jeſus Chriſt.

[a] *To him be praiſe and glory given.*

[b] *Moſt mercifull.*

[3] The Lord doth comfort us to this end and purpoſe, that we may ſo much the more ſurely comfort others.

[c] *The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.*

[4] He denieth that either his afflictions, wherewith he was often afflicted, or the conſolations which he received of God, may juſtly be deſpiſed, ſeeing that the Corinthians both ought and might take great occaſion to be confirmed by either of them.

[d] *Although ſalvation be given us freely, yet becauſe there is a way appointed us whereby we muſt come to it, which is, the race of an innocent and upright life, which we muſt run, therefore we are ſaid to work out our ſalvation,* Phil. 2. 12. *And becauſe it is God onely that of his free good will worketh all things in us, therefore is he ſaid to work the ſalvation in us by thoſe ſelf ſame things by which we muſt paſſe to everlaſting life, after that we have once overcome all incumbrances.*

[5] He witneſſeth that he is not onely not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſſe of them, and alſo his delivery from them, although it be not yet perfect.

[e] *I knew not at*
what to do, neit
did I ſee by mans h
which way to ſ
my ſelf.

[f] *I was reſolv*
within my ſelf to d

[g] *From theſe gr*
dangers.

[*] *Rom.* 15. 30.

[6] That he may n
ſeem to boaſt hi
ſelf, he attribute
all to God, & th
with alſo conf
ſeth that he att
buteth much to
prayers of the
faithfull.

[7] The end of th
afflictions of t
Saints, is the glo
of God, and ther
fore they ought
be precious un
us.

[8] Secondly he pu
teth away anoth
ſlander, to wit, th
he was a lightma
and ſuch a one
was not lightly
be credited, ſeein
that he promiſe
to come unto th
and came not. An
firſt he ſpeaketh
the ſimplicity
his minde, and ſin
cerity which the
knew both by hi
voice when he wa
preſent, and the
ought to acknow
ledge it alſo in hi
letters being ab
ſent: and moreove
he proteſteth th
he will never b
otherwiſe.

[h] *With clearneſſe, &*
holy, & true plainn
of minde, as God him
ſelf can witneſſe.

[i] *Truſting to th*
very wiſdome, Whic
God of his free good
neſſe hath given m
from heaven.

[k] *He ſaith he writ*
eth barely and ſim
ply: for he that writ
eth in coloured ſort,
rightly ſaid to writ
otherwiſe then w
read: and this he ſai
the Corinthians ſha
truly know and like
very well.

[l] *Perfectly.*

[m] *Pauls rejoycing*
the Lord was, th
he had won the Cori
thians: & they themſelves rejoyced that ſuch an Apoſtle was their inſtructer, and taught them ſo pure
and ſincerely.

[n] *When he ſhall ſit as judge.*

[o] *Another benefit.*

[9] He putteth away the
ſlander and falſe report by denying it, and firſt of all, in that that divers went about to p
ſwade the Corinthians, that in preaching of the Goſpel, Paul agreed not to himſelf: fo
this was the matter and the caſe.

[p] *As men do which will raſhly promiſe any thing, and chan*
their purpoſe at every turning of an hand.

[q] *That I ſhould ſay and unſay a thing?*

[10] He calle
God to witneſſe and for Judge, of his conſtancy in preaching and teaching one ſelf ſam
Goſpel.

[r] *True, and of whoſe faithfull witneſſe it were horrible wickedneſſe to doubt.*

[11] He joy
eth alſo with himſelf, his fellowes as witneſſes, with whom he fully conſented in teachin
one ſelf ſame thing, to wit, one ſelf ſame Chriſt.

who was preached among you by us, *that is*, by me, and Silvanus, and Timotheus, [f] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promiſes of God in him *are* Yea, and are in [v] him Amen, unto the glory of God through [x] us.

21 [13] And it is God which ſtabliſheth us with you in Chriſt, & hath anointed us.

22 Who hath alſo ſealed us, and hath given the [y] earneſt of the ſpirit in our hearts.

23 [14] Now, I call God for a record unto my [z] ſoul, that to ſpare you, I came not as yet unto Corinthus:

24 [15] Not that we have dominion over your faith, but we are helpers of your [a] joy: for by faith ye ſtand.

[f] *Was not divers & wavering.*

[t] *That is, in God.*

[12] Laſt of all, he declareth the ſum of his doctrine, to wit, that all the promiſes of ſalvation are ſure and ratified in Chriſt.

[v] *Chriſt is ſet forth to exhibit and fulfill them alſo moſt aſſuredly, and without all doubt.*

[x] *Through our miniſtery.*

[13] He attributeth the praiſe of this conſtancie, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelves do know all this to be true.

[y] *An earneſt, is whatſoever is given to confirm a promiſe.*

[14] Now comming to the matter, he ſweareth that he did not onely not lightly alter his purpoſe of comming to them, but rather that he came not unto them for this cauſe, that he might not be conſtrained to deale more ſharply with them being preſent, then he would.

[z] *Againſt my ſelf, and to the danger of mine own life.*

[15] He removeth all ſuſpition of arrogancie, declaring that he ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them.

[a] *He ſetteth the ioy and peace of conſcience, which God is author of, againſt tyrrannous feare, and therewithall ſheweth the end of the Goſpel.*

CHAP. II.

1 He excuſeth his not comming unto them, 2 and privily reprehendeth them. 4 He ſheweth that ſuch is his affection toward them, 5 that he never rejoyceth but when they are merrie. 6 Perceiving the adulterer (whom he commandeth to be delivered up to Satan) to repent, he requeſteth that they forgive him. 13 He mentioneth his going into Macedonia.

BUt I determined thus in my ſelf, that I would not come again to you in [a] heavineſſe,

2 For if I make you ſorrie, who is he then that ſhould make me glad, but the ſame which is made ſory by me?

3 And I wrote the ſame thing unto you, leſt when I came, I ſhould take heavines of them, of whom I ought to rejoyce: this [b] confidence have I in you all, that my joy is the *joy* of you all:

4 For in great affliction, and anguiſh of heart I wrote unto you with many teares: not that ye ſhould be made ſory, but that ye might perceive the love which I have, eſpecially unto you.

5 [1] And if any have cauſed ſorrow, the ſame hath not made [c] me ſory, but [d] partly (leſt I ſhould more [e] charge *him*) you all.

6 It is ſufficient unto the ſame man, that he was rebuked of many.

7 So that now contrariwiſe ye ought rather to [f] forgive *him*, and comfort *him*, leſt the ſame ſhould be ſwallowed up with over much heavineſſe.

8 Wherefore, I pray you, that you would [g] confirm your love towards him.

9 For this cauſe alſo did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for verely if I forgave any thing, to whom I forgave it, for your ſakes *forgave I it* in the [h] ſight of Chriſt,

11 Leſt Satan ſhould circumvent us: for we are not ignorant of his [i] enterpriſes.

12 ¶ [2] Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened unto me of the Lord,

13 I had no reſt in my Spirit, becauſe I found not Titus my brother, but took my leave of them, and went away into Macedonia.

14 Now thanks *be* unto God, which alwayes maketh us to triumph in Chriſt, and maketh manifeſt the [k] ſavour of his knowledge by us in every place.

15 [3] For we are unto God the ſweet ſavour of Chriſt, in them that are ſaved, and in them which periſh.

16 To the one *we are* the ſavour of death, unto death: and to the other the ſavour of life, unto life: [4] and who is ſufficient for theſe things?

17 * For we are not as many, which make [l] merchandiſe of the word of God: but as of ſinceritie, but as of God in the ſight of God ſpeake we in Chriſt.

[a] *Cauſing grief amongſt you, which he ſhould have done, if he had come to them before they had repented them.*

[b] *For I truſted that you would take that out of the way forthwith which you knew I was diſcontented with, conſidering how you are perſwaded that my ioy is your joy.*

[1] He paſſeth to another part of this Epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimony of his repentance: ſhewing the true uſe of excommunication, to wit, that it proceed not of hatred, but of love, and ſo end, leſt if we keep no meaſure, we ſerve Satan the devill.

[c] *As if he ſaid, All that ſorrow is ſo clean wiped away, as though he had never felt it.*

[d] *As for me (ſaith Paul) I have no more to do with him.*

[e] *Leaſt I ſhould overcharge him, who is burdened enough of himſelf, which I would be glad were taken from him.*

[f] *That whereas before you puniſhed him ſharply, you would now forgive him.*

[g] *That at my entreaty, you would declare by the conſent of the whole Church, that you take him again for a brother.*

[h] *Truly, and from the heart.*

[i] *Of his miſchievous counſels and develiſh will.*

[2] He returneth to the confirmation of his Apoſtleſhip, and bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.

[k] *He alludeth to the ointing of the Prieſts, and the incenſe of the ſacrifices.*

[3] He denieth that ought ſhould be taken away from the dignitie of his Apoſtleſhip, becauſe they ſaw evidently that it was not received with like ſucceſſe in every place, nay rather very many rejected and deteſted him, ſeeing that he preached Chriſt not onely as a Saviour of them that beleeve, but alſo as a judge of them ye contemn him.

[4] Again, he putteth away all ſuſpition of arrogancy, attributing all things that he did, to the vertue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes, even to the 6 verſ. of the next chapter.

* *Chap.4.2.*

[l] *We do not handle it craftily and covetouſly, or leſſe ſincerely then we ought: and he uſeth a metaphor, which is taken from huckſters, which uſe to play the falſe harlots with whatſoever commeth into their hands.*

CHAP. III.

1 He deſireth no other commendation, 3 then their continuing in the faith. 6 He is a Miniſter, not of the letter, but of the Spirit. 8 He ſheweth the difference of the law and the Goſpel. 13 That the brightneſſe of the law doth rather dim the ſight then lighten it: 18 But the Goſpel doth make manifeſt Gods countenance unto us.

DO we begin to praiſe our ſelves again, or need we, as ſome other, Epiſtles of recommendations unto you, or *letters* of recommendation from you?

2 Ye are our Epiſtle, written in our hearts, which is underſtood, and read of all men:

3 In that ye are [a] manifeſt, to be the Epiſtle of Chriſt, [b] miniſtered by us, and written, not with inke, but with the Spirit of the [c] living God, [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt have we through Chriſt to God:

5 Not that we are ſufficient of our ſelves, to think any thing, as of our ſelves: but our [e] ſufficiencie *is* of God,

6 [2] Who alſo hath made us able miniſters of the new Teſtament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

[a] *The Apoſtle frameth his ſpeech wiſely, that by little and little, he may come from the commendation of the perſon, to the matter it ſelf.*

[b] *Which I took pains to write as it were.*

[c] *By the way, he ſetteth the vertue of God againſt the inke wherewith Epiſtles are commonly written, to ſhew that it was wrought by God.*

[1] He alludeth by the way, to the compariſon of the outward miniſtery of the prieſthood of Levi, with the miniſtery of ye Goſpel, and the Apoſtolicall miniſtery, which he handleth afterward more fully.

[d] *This boldneſſe we ſhew, and thus glorionſly may we boaſt of the worthineſſe and fruit of our miniſtery.*

[e] *In that we are fit and meet to make other men partakers of ſo great a grace.*

[2] He amplifieth his miniſterie and his fellows: that is to ſay, the miniſterie of the Goſpel, comparing it with the miniſterie of the law, which he conſidereth in the perſon of Moſes, by whom the law was given: againſt whom he ſetteth Chriſt the Authour of the Goſpel. Now this compariſon is taken from the very ſubſtance of the miniſtery. The law is as it were a writing of it ſelf, dead, and without efficacie: but the Goſpel, or new Covenant, is as it were the very vertue of God it ſelf in renewing, juſtifying, and ſaving of men. The law propoundeth death, accuſing all men of unrighteouſneſſe: The Goſpel offereth and giveth righteouſneſſe and life. The governance of the law ſerved for a time to the promiſe: the Goſpel remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the majeſtie of this?

[f] *Not of the law, but of the Goſpel.*

7 If then the miniſtration of death *written* with letters [g] and ingraven in ſtones, was [h] glorious, ſo that the children of Iſrael could not behold the face of Moſes, for the glory of his countenance (which *glory* is done away,)

8 How ſhall not the [i] miniſtration of the Spirit be more glorious?

9 For if the miniſtery of condemnation *was* glorious, much more doth the miniſtration of [k] righteouſneſſe exceed in glory.

10 For even that which was glorified, was not glorified in this point, *that is,* as touching the exceeding glory,

11 For if that which ſhould be [l] aboliſhed, *was* glorious, much more ſhall that which remaineth, be glorious:

12 [3] Seeing then that we have ſuch truſt, we uſe great boldneſſe of ſpeach.

13 *[4] And *we are* not as Moſes, *which* put a vail upon his face, that the children of Iſrael ſhould not look unto the [m] end of that which ſhould be aboliſhed.

14 Therefore their minds are hardened: for untill this day remaineth the ſame covering untaken away in the reading of the old Teſtament, which *vail* in Chriſt is put away.

15 But even unto this day, when Moſes is read, the vail is laid over their hearts.

16 Nevertheleſſe, when their *heart* ſhall be turned to the Lord, the vail ſhall be taken away.

17 Now the [n] Lord, is the * Spirit, and where the Spirit of the Lord *is,* there *is* liberty.

18 [5] But we all behold as in a mirrour the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

[g] *Imprinted and ingraven: ſo that by this place we may plainly perceive, that the Apoſtle ſpeaketh not of the ceremonies of the law, but even of the ten commandements.*

[h] *This word, Glory, betokeneth a brightneſſe, and a maieſtie which was bodily in Moſes, but ſpiritually in Chriſt.*

[i] *Whereby God offereth, yea, and giveth the Spirit, not as a dead thing, but a quickening ſpirit, working life.*

[k] *To wit, of Chriſt, which being imputed to us as our own, we are not onely not condemned, but alſo we are crowned as righteous.*

[l] *The law, yea, and the ten commandements themſelves, together with Moſes, is aboliſhed, if we conſider the miniſtery of Moſes apart by it ſelf.*

3 He ſheweth wherein ſtandeth this glory of the preaching of the Goſpel, to wit, in that, that it ſetteth forth plainly and evidently, ẙ which the law ſhewed darkly: for it ſent them that heard it to be healed of Chriſt, which was to come after that it had wounded them.

* *Exod.* 34. 34.

4 He expoundeth by the way the allegory of Moſes his covering, which was a token of the darkneſſe & weakeneſſe that is in men, which were rather dulled by the bright ſhining of the law then lightened: which covering was taken away by the comming of Chriſt, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindneſſe, and ſet in the liberty of the light by the vertue of Chriſts Spirit.

[m] *Into the very bottome of Moſes his Miniſtery.*

[n] *Chriſt is that Spirit, which taketh away that covering, by working in our hearts, whereunto alſo the law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men, untill the Spirit quickeneth us.*

* *Iohn* 4. 14.

5 Going forwards in the allegory of the covering, he compareth the Goſpel to a glaſſe, which although it be moſt bright and ſparkling, yet doth it not onely not dazel their eyes, which look in it as the law doth, but alſo transformeth them with its beames, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his. You are the light of the world, whereas he himſelf was the onely light We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the Goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellowes.

CHAP. IV.

1 He ſheweth that he hath ſo laboured in preaching the Goſpel, 4 that ſuch as are even blinded of Satan, who do not perceive the brightneſſe thereof, 7 that the ſame is caried in earthen veſſels, 10 Who are ſubject to many miſeries, 16 and therefore he exhorteth them by his own example to be couragious, 17 and contemn this preſent life.

THerefore, [1] ſeeing that we have this miniſtery, as we have received mercy, we [a] faint not:

2 But have caſt from us the [b] cloaks of ſhame, and walk not in craftines, neither handle we the word of God [c] deceitfully: but in declaration of the truth we approve our ſelves to every mans conſcience in the ſight of God.

3 [2] If our Goſpel be then hid, it is hid to them that are loſt:

4 In whom the God of this world hath blinded the minds, *that is,* of the infidels, that the [d] light of the glorious Goſpel of Chriſt, which is the [e] image of God, ſhould not ſhine unto them.

5 [3] For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſevants for [f] Jeſus ſake.

6 For God *[g] that commanded the light to ſhine out of darkneſſe, *is he,* which hath ſhined in our hearts, to give the [h] light of the knowledge of the glory of God in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of that power might be of God, and not of us.

8 We are afflicted on every ſide, yet *are we* not in diſtreſſe: we are in doubt, but yet we deſpaire not.

9 *We are* perſecuted, but not forſaken: caſt down, but we periſh not.

10 [6] Every where we beare about in our body the [i] dying of the Lord Jeſus, that the life of Jeſus might be alſo made manifeſt in our bodies.

11 For we which [k] live are alwayes delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortall fleſh:

12 [7] So then death worketh in us, and life in you.

13 [8] And becauſe we have the ſame [m] ſpirit of faith, according as it is written, * I beleeved, and therefore have I ſpoken, we alſo beleeve, and therefore ſpeake,

14 Knowing that he which hath raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall ſet us with you.

15 [9] For all things are for your ſakes, [n] that that moſt plenteous grace by the thankſgiving of many, may redound to the praiſe of God,

16 Therefore we faint not, [10] but though

our

1 Now he plainly witneſſeth that both he & his fellows (through the mercy of God) do their vocation and duty uprightly, and ſincerely, neglecting all dangers.

[a] *Though we are broken in pieces with miſeries and calamities, yet we yeeld not.*

[b] *Subtiltie and all kinde of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameleſſe dealings withall.*

[c] *This is it that i former Chapte called, making m chandiſe of the of God.*

2 An objectio Many heare ẙ G ſpel, and yet are more lightene thereby, then the preaching the law. He anſw eth, The fault i the men them ſelves, whoſe e Satan plucketh out, who ruleth this world. A yet notwithſtan ing doth he & fellowes ſet fo the moſt cle light of the G ſpel to be ſeen a beholden, ſeei that Chriſt who onely they preac is he in who onely God will known, and as were, ſeen.

[d] *The light of p & lightſome preac ing, which telle forth the glory Chriſt.*

[e] *In whom the F ther ſetteth fort himſelf to be ſeen a beholden.*

3 He removeth according to h accuſtomed ma ner, all ſuſpitio of ambition, vouching that h teacheth faithfu ly, but as a ſervan and witneſſing th al this light whic he and his fellow give to other, pro ceedeth from th Lord.

[f] *To preach this ſe ſame Ieſus to you.*

* *Gen.* 1. 3.

[g] *Which made it c ly with his word.*

[h] *That being lightne of God, we ſhould i like ſort give th light to others.*

4 He taketh awa a ſtumbling block by which was darkened amongſ ſome the brigh ſhining of the mi niſtery of the Go ſpel, to wit, becauſ the Apoſtles were the moſt miſerabl of all men. Pau anſwereth, that h and his fellows ar as it were, earthe veſſels, but ye there is in them moſt precious treaſure.

5 He bringeth marvellous reaſons why the Lord doth ſo afflict his chiefeſt ſervants, to the end, ſaith he, tha all men may perceive that they ſtand not by an mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, bu never periſh.

6 An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Chriſt, to life, which oppreſſeth that death.

[i] *So Paul calleth that miſerable eſtate and condition, tha the faithfull, but eſpecially the miniſters are in.*

[k] *Which live that life, to wit, by the Spirit o Chriſt, among ſo many and ſo great miſeries.*

[l] *Subject to that miſerable condition.*

7 A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building o the Churches ſake, and they ceaſed not to confirm all the faithfull with the examples o their patience.

8 He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelves do firſt beleeve that, which they propounded to other to beleeve, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

[m] *The ſame faith, by the inſpiration of the ſame ſpirit.*

* *Pſal.* 116. 10.

9 He ſheweth how this conſtancie is preſerved in them, to wit, becauſe they reſpect Gods glory, and the ſalvation of the Church committed unto them.

[n] *Whe it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall b powred upon me ſhall in like ſort redound to the glory of God, by the thankſgiving of many*

10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted but inwardly hee profiteth daily: and paſſeth not at all for all the miſeries th may be ſuſtained in this life, in compariſon of that moſt conſtant and eternal glory.

our outward man periſh, yet the inward man is [o] renewed dayly.

17 For our [p] light affliction which is but for a moment, cauſeth unto us a farre more excellent *and* an eternall weight of [q] glorie:

18 While we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeen, *are* temporall: but the things which are not ſeene, *are* eternall.

o Gathereth new ſtrength that the outward man be not overcome with the miſeries which come freſhly, one upon the necke of another, being maintained and upholden with the ſtrength of the inward man. *p Afflictions are accounted light, as though they were light of themſelves, but becauſe they paſſe away quickly, when as indeed our whole life is of no great long continuance.* *q Which remaineth for ever firme and ſtable, and can never be ſhaken.*

Chap. V.

1 He continueth in the ſame argument, 6 touching the certain hope of ſalvation 8 through faith, 12 not to praiſe himſelfe, 14 ſeeing he hath God and his Church before his eyes, 17 and eſteemeth nothing, but newneſſe of life in Chriſt.

For [1] we know that if our earthly houſe of this tabernacle be deſtroyed, we have a building *given* of God, *that is*, an houſe not made with hands, *but* eternall in the heavens.

2 For therefore we ſigh, deſiring to be [a] clothed with our houſe, which is from [b] heaven.

3 [2] Becauſe that if we be clothed, we ſhall not be found * naked.

4 For indeede we that are in this tabernacle, ſigh and are burdened, becauſe we would not be unclothed, but would be clothed upon, that mortalitie might be ſwallowed up of life.

5 And he that hath [c] created us for this thing *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore we are alway [d] bold, though we know that whiles we are at home in the bodie, we are abſent from the Lord.

7 (For we walke by [e] faith, and not by ſight.)

8 Neverthelesse, we are [f] bold, and love rather to remove out of the body, and to dwell with the Lord.

9 Wherefore alſo we [g] covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 * [4] For we muſt all [h] appeare before the judgement ſeat of Chriſt, that every man may receive the things which are *done* in his bodie, according to that he hath done, whether *it be* good or evill.

1 Taking occaſion by the former compariſon, he compareth this miſerable bodie, as it is in this life, to a fraile and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, ſaith he, that we are not only, not addicted to this tabernacle, but alſo doe with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignitie of the miniſterie as the other was, whereof we ſpake in the beginning of the ſecond chapter. *a He calleth the glorie of immortalitie, which we ſhall be, as it were, clothed with, a garment.* *b Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it.* 2 An expoſition of the former ſaying: We doe not without cauſe deſire to be clade with the heavenly houſe, that is, with that everlaſting & immortall glory, as with a garment: for when we depart hence, we ſhall not remaine naked, having once caſt off the covering of this body, but we ſhall take our bodies againe, which ſhall put on, as it were, another garment beſides: & therefore we ſigh not for the wearineſſe of this life, but for the deſire of a beter life: Neither is this deſire in vaine, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. * Revel.16.15. *c He meaneth that firſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortalitie.* 3 He inferreth upon that ſentence that went next before, thus, Therefore ſeeing that we know by the Spirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing alwayes to him: therefore alſo we behave our ſelves ſo, that we may be acceptable to him, both while we live here, and when we go from hence to him. *d He calleth them (bold) which are alwayes reſolved with a quiet and ſetled minde to ſuffer what danger ſoever, nothing doubting but their end ſhall be happie.* *e Faith, of thoſe things which we hope for, and not having God preſently in our view.* *f And yet we are in ſuch ſort bolde, and doe ſo paſſe on our pilgrimage with a valiant and a quiet minde, that yet notwithſtanding we had rather depart hence to the Lord.* *g And ſeeing it is ſo, we ſtrive to live ſo, that both in this our pilgrimage here, we may pleaſe him, and that at length we may be received home to him.* * Rom.14.10. 4 That no man might thinke it to pertaine to all, which he ſpake of that heavenly glorie, he addeth, that every one ſhall firſt render an account of his pilgrimage, after that he is departed from hence. *h We muſt all appeare perſonally, and enquirie ſhall be made of us, that all may ſee how we have lived.*

11 [5] Knowing therefore that [i] terrour of the Lord, we perſwade men, and we are made manifeſt unto God, and I truſt alſo that we are made manifeſt in your conſciences.

12 [6] For we praiſe not our ſelves againe unto you, but give you an occaſion to rejoyce of us, that ye may have *to anſwere* againſt them, which rejoyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* unto you.

14 [8] For that love of Chriſt [l] conſtraineth us,

15 Becauſe we thus judge, that if [m] one be dead for all, then were all dead, and he died for all, that they which live, ſhould not henceforth [n] live unto themſelves, but unto him which died for them, and roſe againe.

16 [9] Wherefore, henceforth know we no man after the fleſh, [10] yea though we had knowen Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Chriſt, *let him be* a [o] new creature. * Olde things are paſſed away: behold, all things are become new.

18 [12] And all things *are* of God, which hath reconciled us unto himſelfe by Jeſus Chriſt, and hath given unto us the miniſterie of reconciliation.

19 For God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſins unto them, and hath [p] committed to us the word of reconciliation.

20 Now then are we ambaſſadours for Chriſt: as though God did beſeech *you* through us, we pray you in Chriſts ſtead, that ye be reconciled to God.

21 For he hath made him *to be* [q] ſin for us, which [r] knew no ſin, that we ſhould be made the [ſ] righteouſneſſe of God in him.

5 Now he paſſeth over, and taking occaſion of the former ſentence, returneth to the former chap. verſe 16. confirming his own ſinceritie and his fellowes. *i That terrible judgement.* 6 He removeth all ſuſpition of pride, by a new reaſon, becauſe it is behoveable, not for his part, but for theirs, that his Apoſtleſhip be counted ſincere againſt the vaine oſtentation of a few others. *k In outward diſguiſings, and that coulored ſhew of mans wiſedome and eloquence, and not in true godlines, which is ſealed in the heart.* 7 The meaning is: Even when I am mad (as ſome men think of me) whileſt I ſeeme as a foole to boaſt my ſelfe, I doe it for your profit, no leſſe then when I preach the Goſpel ſimply unto you. 8 He goeth forward in putting away all ſuſpition of deſire of eſtimation and boaſting: for the love of Chriſt, ſaith he, compelleth us hereunto, that ſeeing he died for us all, which were dead when as we lived to our ſelves (that is, while we were yet given to theſe earthly affections) we in like ſort ſhould conſecrate our whole life, which we have received of him, to him (to wit) being indued with the holy Ghoſt, to this end and purpoſe, that we ſhould meditate upon nothing but that which is heavenly. *l Poſſeſſeth us wholly.* *m He ſpeaketh here of ſanctification, whereby it commeth to paſſe that Chriſt liveth in us.*

n Looke Romanes chap.6.and 7. 9 He ſheweth what it is, not to live to our ſelves but to Chriſt, to wit, to know no man according to the fleſh, that is to ſay, to be converſant amongſt men as not to care for thoſe worldly and carnall things, as they doe which reſpect a mans ſtock, his countrey, forme, glorie, riches and ſuch like, wherein men commonly dote and wearie themſelves. 10 An amplification, This is, ſayth he, ſo true, that we doe not now thinke carnally of Chriſt himſelfe, who hath now left the world, and therefore muſt be conſidered of us, ſpiritually. 11 An exhortation for every man which is renewed with the Spirit of Chriſt, to meditate heavenly things, and not earthly. *o As a thing made a new of God, for though a man be not newly created when God giveth him the ſpirit of regeneration, but onely his qualities are changed, yet notwithſtanding it pleaſed the holy Ghoſt to ſpeake ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe God createth in us, both the will to will well, and the power to doe well.* * Eſai.43.19. revelat.21.5. 12 He commendeth the excellencie of the miniſterie of the Goſpel, both by the authoritie of God himſelfe, who is the authour of that miniſterie, and alſo by the excellencie of the doctrine of it: for it anounceth atonement with God, by free forgiveneſſe of our ſins, and juſtification offered unto us in Chriſt, and that ſo lovingly and liberally, that God himſelfe doth after a ſort pray men by the mouth of his miniſters to have conſideration of themſelves, and not to deſpiſe ſo great a benefit. And when he ſo ſaith, he plainely reprehendeth them which falſely challenged to themſelves the name of Paſtours. *p Uſed our labour, and travaile.* *q A ſinner, not in himſelfe, but by imputation of the guilt of all our ſinnes to him.* *r Who was cleane void of ſinne.* *ſ Righteous before God, and that with a righteouſneſſe, which is not eſſentiall to us, but being eſſentiall in Chriſt, God imputeth it to us through faith.*

Chap. VI.

1 He exhorteth them to lead their lives as it becommeth Chriſtians, 5 neither to be diſmayed in tribulation, 9 nor puffed up with vaine glory: 14 to avoide all uncleanneſſe, 16 conſidering that they are the temples of the living God.

SO[1] we therefore as workers together beſeech *you*, that ye receive not the grace of God in vaine.

2 [2] For he ſaith, * I have heard thee in a time [a] accepted, and in the day of ſalvation have I ſuccoured thee : behold now the accepted time, behold now the day of ſalvation.

3 [3] We give no occaſion of offence in any thing, that *our* miniſtery ſhould not be reprehended.

4 But in all things we [b] approve our ſelves as * the miniſters of God [4] in much patience, in afflictions, in neceſſities, in deſtreſſes,

5 In ſtripes, in priſons, in [c] tumults, in labours,

6 [5] By watchings, by faſtings, by purity, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by love unfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteouſneſſe on the right hand, and on the left,

8 By honour and diſhonour, by evil report, and good report, as deceivers, and *yet* true:

9 As unknowen, and *yet* knowen: as dying, and behold, we live: as chaſtened, and *yet* not killed:

10 As ſorrowing, and *yet* alway rejoycing: as poore, and *yet* making many rich: as having nothing, and *yet* poſſeſing all things.

11 [6] O Corinthians, our mouth is [g] open unto you: our heart is made large.

12 Ye are not [h] kept ſtrait in us, but ye are kept ſtrait in your owne [i] bowels.

13 Now for the ſame recompenſe, I ſpeak as to *my* children, Be you alſo enlarged.

14 [7] Be not unequally yoked with the infidels: for * what fellowſhip hath righteouſnes with unrighteouſneſſe? and what communion hath light with darkeneſſe?

15 And what concord hath Chriſt with Belial? or what [k] part hath the beleever with the Infidell?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the [l] living God: as God hath ſayd, * I will [m] dwell among them, and walke there: and I will be their God, and they ſhall be my people.

17 * Wherefore come out from among them, and ſeparate your ſelves, ſaith the Lord, and touch none uncleane thing, and I will receive you.

18 * And I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almightie.

CHAP. VII.

1 Leſt by overmuch urging them he ſhould diſmay their tender minds, 2 he proveth that all that he ſaid, 4 proceeded of the great good will he bare unto them: 8 and therefore they ſhould not be offended that he made them ſorie, 10 and brought them to repentance not to be repented of.

SEeing then we have theſe promiſes, dearely beloved, let us cleanſe our ſelves from all filthineſſe of the [a] fleſh and Spirit, & finiſh *our* ſanctification in the feare of God.

2 [1] [b] Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I ſpeake it not to *your* [c] condemnation: for I have ſaid before, that ye are in our hearts, to die and live together.

4 I uſe great boldneſſe of ſpeach toward you: I rejoyce greatly in you: I am filled with comfort, and am exceeding joyous in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide, fightings without, and terrours within.

6 But God, that comforteth the [d] abject, comforted us at the [e] comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith he was comforted of you, when he told us your great deſire, your mourning, your fervent minde to me ward, ſo that I rejoyced much more.

8 [2] For though I made you ſorie with a letter, I repent not, though I did repent: for I perceive that the ſame Epiſtle made you ſorie, though *it were* but for a ſeaſon.

9 I now rejoyce, not that ye were ſory, but that ye ſorrowed to [f] repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by us.

10 For [g] godly ſorrow cauſeth repentance unto ſalvation, not to be repented of: but the wordly ſorrow cauſeth death.

11 For behold, this thing that ye have beene godly ſory, what great care it hath wrought in you: yea, what clearing of your ſelves: yea, *what* indignation: yea, *what* feare: yea, *how* great deſire: yea, *what* a zeale: yea, *what* revenge: in all things ye have ſhewed your ſelves, that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cauſe that had done the wrong, neither for his cauſe that had the injurie, but that our care toward you in the [h] ſight of God might appeare unto you.

13 Therefore we were comforted, becauſe ye were comforted: but rather we rejoyced much more for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if that I have boaſted any thing to him of you, I have not beene aſhamed: but as I have ſpoken unto you al things in truth, even ſo our boaſting unto Titus was true.

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[1] Men doe not onely need the miniſtery of the Goſpel, before they have received grace that they may be partakers of it, but alſo after they have received grace that they may continue in it.

[2] In that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered.

* *Eſai.49.8.*

[a] *Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his marveilous love upon us.*

[3] He ſheweth the Corinthians a patterne of a true miniſter in his own example, and Timotheus, and Sylvanus, to the end, that (as he purpoſed from the beginning) he might procure authoritie to himſelfe, and his like.

[b] *Declare and ſhew indeed.*

* 1 *Cor.*4.1.

[4] Hee firſt of all reckoneth up thoſe things, which are neither alwayes in the miniſters, nor without exception, unleſſe it be according to the affection of the minde, patience onely except, which alſo is one of the vertues which ought to be alwayes in a good miniſter.

[c] *In toſsing to and fro, finding no place of reſt and quietnes.*

[5] Secondly, he reckoneth up ſuch vertues as are neceſſarie, and ought alwayes to be in them, and whereby, as by good armour, all lets and hinderances may be overcome.

[d] *Preaching of the Goſpel.*

[e] *Power to worke miracles, and to bring under the wicked.*

[f] *Vprightneſſe.*

[6] Going about to rebuke them, he ſayth firſt, that he dealeth with them ſincerely, and with an open and plain heart, and therewithall complaineth that they doe not the like in loving againe their Father.

[g] *The opening of the mouth and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great ioy.*

[h] *You are in my heart, as in an houſe, and that no narrow or ſtraite houſe, for I have opened my whole heart to you, but you are inwardly ſtrait laced to mee ward.*

[i] *After the manner of the Hebrewes, he calleth thoſe tender affections which reſt in the heart & bowels.*

[7] Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatrie, as though it were a thing indifferenr. And this is the fourth part of this Epiſtle, the concluſion vhereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keepe themſelves pure, not onely in minde, but alſo in body, that they may wholly be holy unto the Lord.

* *Eccl.* 3.18.

[k] *What can there be betweene them?*

* 1 *Cor.* 3.16. *and* 6.19.

[l] *Hee ſetteth the living God againſt Idoles.*

* *Levit.*26.11.

[m] *God dwelleth with us, becauſe Chriſt is become God with us.*

* *Iſa.*52.11.

* *Iere.*31.11.

[a] *Both of bodie*
ſoule, that by th
meanes the ſanctif
cation may be pe
fect, conſiſting in b
the parts thereof.

[1] He returneth
gain from that ad
monition to h
own perſon, o
poſing the teſt
monies both of
his faithfulnes,
alſo of his cont
nuall good w
towards them.

[b] *Let me have ſom*
place amongſt yo
that I may teac
you.

[c] *To condemne y*
of unkindneſſe or
treacherie.

[d] *Whoſe hearts a*
caſt down, and a
very farre ſpent.

[e] *With thoſe thin*
which Titus told m
of you at his com
ming, to wit, how
fruitfully you rea
over my letters,
moreover, and be
ſides that, I am ex
ceedingly refreſh
with his preſence.

[2] An objection
But thou haſt
handled us rough
ly: The Apoſtle
anſwereth that h
uſed not this
roughneſſe with
out griefe. And h
addeth moreove
that he is alſo gla
now that he drave
them to that ſor-
row, although it
was againſt his
will, ſince it wa
ſo profitable unto
them: for there i
a ſorrow not only
praiſe worthy, but
alſo neceſſary, to
wit, whereby re-
pentance groweth
by certaine de-
grees, for the
which repentance
he praiſeth them
highly. And this
is the fifth part of
this Epiſtle.

[f] *Inſomuch that*
that ſorrow did you
much good towards
the amending of your
lewdneſſe and ſinnes.

[g] *Godly ſorrow i*
when we are not ter-
rified with the feare
of puniſhment, but
becauſe we feele we
have offended God
our moſt mercifull
Father. Contrary to
this there is another
ſorrow, that only
feareth puniſhment
or when a man is
vexed for the loſſe of
ſome worldly goods:
the fruit of the firſt
is repentance, the
fruit of the ſecond i
deſperation, unleſſe
the Lord helpe ſpee
dily.

[h] *It was not colour-*
ed nor counterfeit,
but ſuch as I dare
ſtand to before God.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling ye received him.

16 I rejoyce *therefore* that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them, by the example of the Macedonians, 9 and alſo even of Chriſt himſelfe, 14 to be liberall towards the Saints. 16 For which purpoſe, he ſheweth that Titus, 18 and another brother came unto them.

WE [1] do you alſo to wit, brethren, of the [a] grace of God beſtowed upon the Churches of Macedonia,

2 Becauſe in [b] great triall of affliction their joy abounded and their moſt extreme poverty abounded unto their rich liberality.

5 For to *their* power, (I beare record) yea, and beyond their power, they were [c] willing,

4 And prayed us with great inſtance, that we would receive the [d] grace, and fellowſhip of the miniſtring which is toward the Saints.

5 [2] And *this they did*, not as we looked for: but gave their own ſelves, firſt to the Lord, and *after* unto us by the will of God,

6 That we ſhould exhort Titus, that as he had begun, ſo he would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, & in all diligence, & in your love towards us, *even ſo ſee* that ye abound in this grace alſo.

8 [3] This ſay I not by commandement, but becauſe of the [e] diligence of others: therefore prove I the [f] naturalneſſe of your love.

9 [4] For ye know the grace of our Lord Jeſus Chriſt, that he being rich, for your ſakes became poore, that ye through his povertie might be made rich.

10 [5] And I ſhew *my* minde herein: for this is expedient for you, which have begun not to do onely, but alſo to [g] will, a yeare agoe.

11 Now therefore performe to doe it alſo, that as *there was* a readineſſe to will, even ſo ye may perform it of that which ye have.

12 [6] For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men ſhould be eaſed, and you grieved: but upon [h] like condition, at this time your abundance *ſupplyeth* their lack:

14 That alſo their abundance may be for your lack, that there may be equalitie:

15 As it is written, * He that *gathered* much, had nothing over, and he that *gathered* little, had not the leſſe.

16 [8] And thanks *be* unto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo carefull that of his own accord he went unto you.

18 And we have ſent alſo with him the brother, whoſe praiſe *is* [i] in the Goſpel thorowout all the Churches.

19 (And not ſo onely, but is alſo choſen of the Churches to be a fellow in our journey, concerning this [k] grace that is miniſtered by us unto the glory of the ſame Lord, and *declaration* of your prompt minde.)

20 Avoyding this, that no man ſhould blame us in this [l] abundance that is miniſtred by us,

21 * Providing for honeſt things, not onely before the Lord, but alſo before men.

22 And we have ſent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether *any do inquire* of Titus, *he is* my fellow and helper to you-ward: or of our [m] brethren, they are meſſengers of the Churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew toward them, & before the [o] Churches the proof of your love, and of the rejoycing that we have of you.

CHAP. IX.

1 Why, albeit he thinke well of their ready willes, 3 yet earneſtly exhorteth them: 4 he yeeldeth a reaſon. 6 He compareth almes to ſeede ſowing, 13 which God doth repay with great gaines.

FOr [1] as touching the miniſtring to the Saints, it is ſuperfluous for me to write unto you.

2 For I know your readineſſe of minde, whereof I boaſt my ſelfe of you unto them of Macedonia, *and ſay*, that Achaia was prepared a yeare ago, and your zeale hath provoked many.

3 Now have I ſent the brethren, leſt our rejoycing over you ſhould be in vaine in this behalfe, that ye (as I have ſaid) be ready:

4 Leſt if they of Macedonia come with me, and find you unprepared, we (that we may not ſay, you) ſhould be aſhamed in this my [a] conſtant boaſting.

5 Wherefore, I thought it neceſſarie to exhort the brethren to come before unto you, and to finiſh your benevolence appointed afore, that it might be readie, *and come* as of benevolence, and not as of [b] niggardlineſſe.

6 [2] This yet *remember*, that he which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally.

[1] The ſixt part of this Epiſtle conteining divers exhortations to ſtirre up the Corinthians to liberalitie, wherewith the povertie of the Church of Hieruſalem might be holpen in time convenient. And firſt of al, he ſetteth out before them the example of the Churches of Macedonia, which otherwiſe were brought by great miſery to extreme povertie, to the end that they ſhould follow them.

[a] *The benefit that God beſtowed upon the Churches.*

[b] *For thoſe manifold afflictions wherewith the Lord tried them, did not onely not quaile their joyfull readineſſe, but alſo made it much more excellent and famous.*

[c] *Of their own accord they were liberall.*

[d] *He calleth that, Grace, that other men would have called a burden. And this verſe is to be expounded by the ſixt verſe.*

[2] He applieth the forwardneſſe of the Macedonians, in this, that they alſo deſired Paul to ſtirre up the Corinthians to accompliſh the giving of almes, by ſending again of Titus unto them.

[3] Thirdly, he warneth them, that they deceive not their expectation which they have conceived of them.

[e] *At the requeſt of the Macedonians.*

[f] *Then appeareth the naturalneſſe of our love, when as indeede, and that frankely and freely, we helpe our brethren even for Chriſt his ſake.*

[4] The fourth argument, taken from the example of Chriſt.

[5] He taketh good heede that hee ſeeme not to wreſt it out of them by conſtraint, for unleſſe it be voluntarie, God doeth not accept it.

[g] *Not onely to doe, but alſo to doe willingly: for he noteth a ready willingneſſe, without any inforcement by any other men, much leſſe came it of ambition and vaine glory.*

[6] Againſt ſuch as uſe to excuſe themſelves becauſe they are not rich, as though it were onely proper to rich men to helpe the poore.

[7] Chriſtian liberalitie is mutuall, that proportion may be obſerved.

[h] *That like as now in your abundance you helpe others, which are poore, with ſome part of your goods, ſo ſhould others in like ſort beſtow ſome of theirs upon you.*

* Exod.16.18.

[8] He commendeth Titus and his two companions for many cauſes, both that their credite might not be ſuſpected, as though he had ſent them ſlily to ſpoile the Churches, & alſo that they might be ſo much the readier to contribute.

[i] *In the preaching of the Goſpel.*

[k] *Theſe almes which are beſtowed for the releefe of the Church of Hieruſalem.*

[l] *In this plentifull liberalitie of the Churches, which is committed to our truſt.*

* Rom. 12. 17.

[m] *Titus his two companions.*

[n] *By whom the glory of Chriſt is ſet forth.*

[o] *All Churches ſhall be witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they have choſen by all their conſents, and ſent them unto you.*

[1] He wiſely meeteth with the ſuſpition which the Corinthians might conceive: as though the Apoſtle, in urging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that he doeth it not to teach them that they ought to helpe the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but only to ſtirre them up which were running of themſelves, to the end that all things might both be in a better readines, and alſo be more plentifull.

[a] *The word which he uſeth, ſignifieth ſuch a ſtaiedneſſe & ſetledneſſe of mind as cannot be moved with any terrour or feare.*

[b] *As from covetous men.*

[2] Almes muſt be given neither niggardly, nor with a loathfull mind, or hardly: but a franke and free almes is compared to a ſowing which hath a moſt plentifull harveſt of moſt abundant bleſſing following it.

7 As every man [c] wiſheth in his heart, *ſo let him give*, not *[d] grudgingly, or of [e] neceſſitie: * for God loveth a cheerefull giver.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes having all ſufficiencie in al things, may abound in [g] every good worke.

9 (* As it is written, He hath ſparſed abroad and hath given to the poore: his benevolence remaineth for [h] ever.

10 Alſo he that findeth ſeed to the ſower, will miniſter likewiſe bread for food, and multiply your ſeed, and increaſe the [i] fruits of your benevolence,)

11 That on all parts ye may be made rich unto all liberalitie, which cauſeth through us thankſgiving unto God.

12 [3] For the miniſtration of this ſervice not only ſupplieth the neceſſities of the Saints, but alſo abundantly cauſeth many to give thanks to God,

13 (Which by the [k] experiment of this miniſtration praiſe God for your [l] voluntarie ſubmiſsion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 [m] Thanks therefore *be* unto God for his unſpeakeable gift.

[c] *Determineth and appointeth freely with himſelfe.*

* *Rom. 12.8.*

[d] *With a ſparing and niggardly heart.*

[e] *Againſt his will, as loth to be evill reported of.*

* *Eccleſ.35.10.*

[f] *All God his bountifull liberalitie.*

[g] *To helpe others by all meanes poſſible, in doing them good in their neceſſities.*

* *Pſal.112.9.*

[h] *Is everlaſting: Now David ſpeaketh of a man that feareth God, and loveth his neighbour, who ſhall never want (ſayth he) to give to others.*

[i] *There is none ſo good an inheritance to the godly, as bountifulneſſe is.*

[13] Another excellent and double fruit of liberalitie towards the Saints, is this: that it giveth occaſion to praiſe God, and that our faith alſo is thereby made manifeſt.

[k] *By this proofe of your liberalitie in this helping and ſuccouring of them.*

[l] *In ſhewing with one conſent, that you acknowledge that onely Goſpel, which you have willingly ſubmitted your ſelves unto, declaring thereby, that you agree with the Church of Hieruſalem.*

[m] *Leſt by this great commendation and praiſe, the Corinthians ſhould be puffed up, hee ſhutteth up this exhortation, with this exclamation.*

Chap. X.

2 He ſheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed againſt the cavillations of the wicked, 7 and that, when he is preſent, his deedes have no leſſe power, 11 then his words have force, when he is abſent.

NOw [1] I Paul my ſelfe beſeech you by the meekeneſſe, and [a] gentleneſſe of Chriſt, which when I am preſent among you, *am* baſe, but am bold toward you being abſent:

2 And *this* I require you, that I need not to be bold when I am preſent, with that ſame confidence, wherewith I thinke to be bold againſt ſome, which eſteeme us as though we walked [b] according to the fleſh.

3 [2] Neverthelſſe, though we walke in the fleſh, yet we doe not warre after the fleſh.

4 (For the weapons of our warfare are not [c] carnall, but mightie through [d] God, to caſt down holdes)

5 Caſting down the imaginations, and every high thing that is exalted againſt the knowledge of God, [3] and bringing into captivitie every thought to the obedience of Chriſt.

6 And having ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 [4] Looke ye on things after the [e] appearance? If any man truſt in himſelfe that he is Chriſts, let him conſider this againe of [f] himſelfe, that as he *is* Chriſts, even ſo *are* we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authoritie, which the Lord hath given us for edification, and not for your deſtruction, I ſhould have no ſhame.

9 *This I ſay*, that I may not ſeeme as *it were* to feare you with letters.

10 For the letters, ſayth [g] he, are ſore and ſtrong, but his bodily preſence is weak, and his ſpeech is of no value.

11 Let ſuch one thinke this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo in deed, when we are preſent.

12 [5] For we [h] dare not make our ſelves of the number, or to compare our ſelves of them, which praiſe themſelves: but they underſtand not that they meaſure themſelves with [i] themſelves, and [k] compare themſelves with themſelves.

13 But we will not rejoyce of things, which are not within *our* [l] meaſure, * but according to the meaſure of the line, whereof God hath diſtributed unto us a meaſure to attaine even unto you.

14 For we ſtretch not our ſelves beyond *our* meaſure, as though we had not attained unto you: for even to you alſo have we come *in preaching* the Goſpel of Chriſt,

15 Not boaſting of things which are [m] without *our* meaſure: *that is*, of other mens labours: and we hope, when your faith ſhall increaſe, to be magnified by you according to our line abundantly.

16 And to preach the Goſpel in thoſe *regions* which *are* beyond you: not to rejoyce in [n] another mans line, *that is*, in the things that are prepared alreadie.

17 * [6] But let him that rejoyceth, rejoyce in the Lord.

18 For he that prayſeth himſelfe is not allowed, but he whom the Lord praiſeth.

[1] He returneth to the defence of his Apoſtleſhip, but ſo that he uſeth his authoritie therein: for he warneth them earneſtly and gravely, uſing alſo terrible threatnings, to ſhew themſelves ſuch as are apt to be inſtructed. And he refelleth certain proud men which made no better acount of him, then of a bragging Thraſo, in that he uſed to be ſharpe againſt them when he was abſent, becauſe they ſawe no great majeſtie in him after the manner of men, and beſides had proved his lenitie, notwithſtanding that in his abſence, he had written to them ſharpely. Therefore, firſt of all, he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue ſtil to deſpiſe his gentleneſſe, he proteſteth unto them that he will ſhew indeede how farre they are deceived, which make that account of the office of an Apoſtle, that they doe of wordly offices, that is, according to the outward appearance.

[a] *That nature which is inclined to mercie, rather then to rigour of iuſtice.*

[b] *As though I had no other aide and helpe then that which outwardly I ſeeme to have: and therefore Paul ſetteth his fleſh, that is, his weake condition and ſtate againſt his ſpirituall and Apoſtolicke dignitie.*

[2] Secondly, he witneſſeth, that although he be like unto other men, yet hee commeth furniſhed with that ſtrength, which no holds of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warrefareth with divine weapons.

[c] *Are not ſuch as men get them authoritie withall one of another, and do great acts.*

[d] *Stand upon that infinite power of God.*

[3] An Amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies, be they never ſo craftie, and mightie, that it bringeth ſome of them by repentance unto Chriſt, and juſtly revengeth others that are ſtubbornly obſtinate, ſeparating them from the other which ſuffer themſelves to be ruled.

[4] He beateth i to their heads th ſame matter, wi great weight o words and ſentences.

[e] *Doe ye iudge things according t the outward ſhew*

[f] *Not being told o it by mee.*

[g] *He noteth out ſome one that w the ſeeds man of th ſpeach.*

[5] Being conſtra ned to refel th fooliſh brags certain ambitio men: he witne ſeth, that they a able to bring n thing, but th they falſly perſwade themſelv of themſelves: an as for himſelfe, a though he brag excellent thing yet he will not paſſe the boun which God hat meaſured him o according wher unto he came even unto them in preaching t Goſpel of Chri and truſteth th he ſhall goe fu ther, when they have ſo profited that he ſhall n neede to tary a longer amongſ them to inſtru them. And here unto is added amplification, that he never ſu ceeded other m in their labours

[h] *This is ſpoken a ter a taunting ſort*

[i] *Upon a vaine pe ſwaſion that th have of themſelve they take upon the they care not what.*

[k] *They contemne all other, and mea ſure all their doin onely by themſelve*

[l] *Of thoſe things which God hath measured to me.*

* *Epheſ.4.7.*

[m] *As though G had divided the whole world amo the Apoſtles, to b husbanded.*

[n] *In countreys which other men have prepared an husbanded with th preaching of the Goſpel.*

* *Iere.9.24. 1 Cor.1.31.*

[6] He ſomewhat mitigateth that which he ſpake o himſelfe, and therewith alſo prepareth the Corinthians to heare other things, witneſſing that he ſeeketh nothing elſe, but to approve him ſelf to God, whoſe glory he onely ſeeketh.

Chap. XI.

2 He teſtifieth, that for the great loves ſake he beareth to the Corinthians, he is compelled 5 to utter his own praiſes: 9 And that he beſtowed his labour on them without any reward, 13 that the falſe apoſtles ſhould not ſurpaſſe him in any thing, 22 whom he farre excelled in thoſe things which are praiſeworthy indeede.

WOuld [1] to God, ye could ſuffer a little my fooliſhneſſe, and indeed, ye ſuffer me:

[1] He granteth that after a ſort h playeth the foo in this vaunting things, but he them deceived b deth that he doeth it againſt his will for their profit, becauſe he ſeeth certain vaine and craftie men, through the craft and ſubtiltie of Satan.

2 For I am jealous over you with [a] godly jealouſie: for I have prepared you for one husband, to [b] preſent you as a pure virgine to Chriſt:

3 But I feare leaſt as the *ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be [c] corrupt from the ſimplicity that is in [d] Chriſt.

4 [2] For if he that cometh, preacheth [e] another Jeſus whom we have not preached: or if ye receive another ſpirit whom ye have not received: either another Goſpel, which ye have not received, ye might well have ſuffered *him*.

5 Verely I ſuppoſe that I was not inferiour to the very chief Apoſtles.

6 [3] And though *I be* [f] rude in ſpeaking, yet *I am* not *ſo* in knowledge, but among you we have been made manifeſt to the uttermoſt, in all things.

7 [4] Have I committed an offence, becauſe I abaſed my ſelf, that ye might be exalted, and becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, and took wages *of them* to do you ſervice.

9 And when I was preſent with you, and had need, *I was not ſlothfull to the hinderance of any man: for that which was lacking unto me, the brethren which came from Macedonia ſupplied, and in all things I kept [5] and will keep my ſelf, that I ſhould not be grievous to you.

10 The [g] truth of Chriſt is in me, that this rejoycing ſhall not be [h] ſhut up againſt me in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that will I do: that I may cut away occaſion from them which deſire occaſion, that they may be found like unto us in that wherein they [i] rejoyce.

13 [6] For ſuch falſe apoſtles are deceitfull workers, and transform themſelves into the Apoſtles of Chriſt.

14 And no marvell: for Satan himſelf is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his miniſters transform themſelves, as though *they were* the miniſters of righteouſneſſe, whoſe end ſhall be according to their works.

16 [7] I ſay again, Let no man think that I am fooliſh, or elſe take me even as a ſool, that I alſo may boaſt my ſelf a little.

17 That I ſpeak, I ſpeak it not after the Lord: but as *it were* fooliſhly in this *my* great boaſting.

18 Seeing that many rejoyce after the fleſh, I will rejoyce alſo.

19 For ye ſuffer fooles gladly, becauſe that ye are wiſe.

20 [8] For ye ſuffer, even as if a man bring you into bondage, if a man devoure *you*, if a man take *your goods*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning the [l] reproch, as though that we had been [m] weake: but wherein any man is bold (I ſpeak fooliſhly) I am bold alſo.

22 They are Hebrews, *ſo am I: they are Iſraelites, ſo am I: they are the ſeed of Abraham, ſo am I:

23 They are the miniſters of Chriſt (I ſpeak as a foole) I am [n] more: in labours more abundant: in ſtripes above meaſure: in priſon more plenteouſly: in [o] death oft.

24 Of the Jews [p] five times received I forty *ſtripes* ſave one.

25 I was [q] thrice *beaten with rods: I was *once ſtoned: I ſuffered thrice *ſhipwrack: night and day have I been in the deep Sea.

26 In journeying *I was* often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderneſſe, in perils in the Sea, in perils among falſe brethren.

27 In wearineſſe and [r] painfulneſſe, in watching often, in hunger and thirſt, in faſtings often, in cold and in nakedneſſe.

28 [9] Beſide the things which are outward, I am cumbred daily, *and have* the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [10] If I muſt needs rejoyce, I will rejoyce of mine infirmities.

31 The God, even the Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32 In *Damaſcus the governour of the people under king Aretas, laid watch in the citie of the Damaſcens, and would have caught me,

33 But at a window was I let down in a basket through the wall, and eſcaped his hands.

CHAP. XII.

1 He doth even unwillingly make rehearſall 3 of the heavenly viſions, 4 that were revealed unto him, 6 for which, though he might indeed glory, yet he will not, 10 being privie of his own infirmities: 11 but they drive him to this kinde of folly, 20 in that they give eare to certain vain-glorious perſons, who draw them from Chriſt.

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[a] *He ſpeaketh as a wooer, but yet as one that ſeeketh them not for himſelf, but for God.*

[b] *To marry you together.*

* *Gen. 3. 4.*

[c] *This place is to be marked againſt them which loath that plain and pure ſimplicity of the Scriptures, in compariſon of the colours and paintings of mans eloquence.*

[d] *Which is meet for them that are in Chriſt.*

[2] He ſheweth that they deceive themſelves, if they look to receive of any other man, either a more excellent Goſpel, or more excellent gifts of the holy Ghoſt.

[e] *A more perfect doctrine of Ieſus Chriſt.*

[3] He refuteth the ſlanders of thoſe Thraſoes. I grant, ſaith he, that I am not ſo eloquent an Oratour, but yet they cannot take away the knowledge of the Goſpel from me, whereof you have had good proof, and that every manner of way.

[f] *Paul lacked not of that kind of eloquence which is meet for a man, and fit for the Goſpel, but he willingly wanted that painted kinde of ſpeech, which too many now a dayes hunt after and follow.*

[4] Another ſlander, to wit, that he was raſcall, and lived by the labour of his own hands. But herein ſaith the Apoſtle, what can you lay againſt me, but that I was content to take any paines for your ſakes, and when I lacked, to travail for my living with mine own hands in part, and partly alſo when poverty conſtrained me, I choſe rather otherwiſe to ſeek my ſuſtenance, then to be any burden to you, although I preached the Goſpel unto you?

* *Chap. 12. 13.*

[5] An amplification: So farre is he from being aſhamed of this act, that he hath alſo reſolved with himſelf to do no otherwiſe hereafter amongſt them, to the intent that it may alwayes be truly ſaid, that he taught in Achaia for nothing: not that he diſdaineth the Corinthians, but that theſe Thraſoes may never finde the occaſion which they have already ſought for, and he in the meane ſeaſon, may ſet ſomething before them to follow, that at length they may truly ſay, that they are like to Paul.

[g] *This is a form of an oath, as if he ſaid, let me not be thought to have any truth in me.*

[h] *Shall be alwayes open to me.*

[i] *Pauls adverſaries ſought all occaſions they could to be equall to him. And therefore ſeeing they had rather eat up the Corinthians, then preach to them for nothing, they ſought another occaſion, to wit, to make Paul to take ſome thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made ſuch a ſhew of zeale and knowledge, and ſet it forth with ſuch a gloſſing kinde of eloquence, that ſome of them even diſpiſed Paul: but he ſheweth that all this is nothing but colours and painting.*

[6] Now at length he painteth out theſe fellows in their colours, forewarning, that it will come to paſſe, that they will at length betray themſelves, what countenance ſoever they make of the zeale that they have of Gods glory.

[k] *By light is meant the heavenly glory, whereof the Angels are partakers.*

[7] He goeth forward boldly, and uſing a vehement Ironie or kinde of taunting, deſireth the Corinthians to pardon him, if for a time he contend as a fool before them being wiſe, with thoſe jolly fellowes touching thoſe externall things, to wit, touching his ſtock, his anceſtours and valiant Acts.

[8] Before he cometh to the matter, he toucheth ẏ corinthians, who perſwading themſelves to be very wiſe men, did not mark, in the meane ſeaſon, that thoſe falſe apoſtles abuſed their ſimplicity for advantage.

[l] *As if he ſaid, In reſpect of that reproch which they do unto you (I ſpeak it) which ſurely is as evill, as if they did beate you.*

[m] *Paul is called weake, in that he ſeemeth to the Corinthians a vile and abject man, a beggerly artificer, a moſt wretched and miſerable idiot, whereas notwithſtanding, therein Gods mighty power was made manifeſt.*

* *Phil. 3. 5.*

[n] *Paul being honourable indeed, defendeth his miniſterie openly, not for his own ſake, but becauſe he ſaw his doctrine come into hazard.*

[o] *In danger of preſent death.*

[p] *He alludeth, to that that is written, Deut. 25. 3. and moreover this place ſheweth us, that Paul ſuffered many things which Luke paſſed over.*

[q] *Of the Romane Magiſtrates.*

* *Acts 16. 23.*

* *Acts 14. 19.*

* *Acts 27. 14.*

[r] *Painfulneſſe is a troubleſome ſickneſſe, as when a man is wearie and would reſt, he is conſtrained to fall to new labour.*

[9] He addeth this in concluſion further, that the Corinthians might be aſhamed to deſpiſe him, upon whoſe care, almoſt all Churches depended, as it was plainly ſeen by experience.

[10] He turneth that againſt the adverſaries, which they objected againſt him: as if he ſhould ſay, They alledged my calamities, to take away my authority from me: but if I would boaſt my ſelf, I would take no better argument: and God himſelf is my witneſſe that I deviſe and forge nothing

* *Acts 9. 24.*

IT[1] is not expedient for me no doubt to rejoyce: for I will come to viſions and revelations of the Lord.

2 I know a man [a] in Chriſt above fourteen years agone, (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the [b] third heaven.

3 And I know ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into [c] Paradiſe, and heard words which [d] cannot be ſpoken, which are not [e] poſſible for man to utter.

5 [2] Of ſuch a man will I rejoyce: of my ſelf will I not rejoyce, except it be of mine infirmities.

6 For though I would rejoyce, I ſhould not be a fool, for I will ſay the truth: but I refraine, leſt any man ſhould think of me above that he ſeeth in me, or that he heareth of me.

7 [3] And leſt I ſhould be exalted out of meaſure through the abundance of revelations, there was given unto me [f] a prick in the fleſh, the meſſenger of [g] Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thing I beſought the Lord [h] thrice, that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my power is made perfect through weakneſſe. [4] Very gladly therefore will I rejoyce rather in mine infirmities, that the power of Chriſt may [i] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelf: ye have compelled me: [5] for I ought to have been commended of you: for in nothing was I inferiour unto the very chief Apoſtles, though I be nothing.

12 The [l] ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great works.

13 For what is it wherein ye were inferiours unto other Churches, * except that I have not been [m] ſlothfull to your hinderance? forgive me this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be ſlothfull to your hinderance: for I ſeek not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſtowed for your ſouls: though the more I love you, the leſſe I am loved.

16 [6] But be it that I charged you not: yet foraſmuch as I was crafty, I took you with guile.

17 Did I pill you by any of them whom I ſent unto you?

18 I have deſired Titus, and with him I have ſent a brother: did Titus pill you of any thing? walked we not in the ſelf ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Again, think ye that we excuſe our ſelves unto you? we ſpeake before God in [n] Chriſt, but *we do* all things, dearely beloved, for your edifying.

20 [8] For I feare leſt when I come, I ſhall not find you ſuch as I would: and that I ſhall be found unto you ſuch as ye would not, and leſt *there be* ſtrife, envying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I feare* leſt when I come again, my God abaſe me among you, and I ſhall bewaile many of them which have ſinned already, and have not repented of the uncleanneſſe and fornication, and wantonnes which they have committed.

Chap. XIII.

1 Comming the third time, 2 he denounceth the ſharper vengeance towards them, 5 who have a perfect triall of the power of Chriſt in his Apoſtleſhip: 10 At length he prayeth for their repentance, 11 and wiſheth them proſperitie.

LO this *is* the third time that I come unto you. * In the mouth of two or three witneſſes ſhall every word ſtand.

2 I told you before, and tell you before: as though I had been preſent the ſecond time, ſo write I now being abſent to them which heretofore have ſinned, and to all others, that if I come again, I will not ſpare,

3 [1] Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in me, which toward you is not weake, but is [a] mighty in you.

4 For though he was crucified concerning [b] *his* infirmity, yet liveth he through the power of God. And we no doubt are weak in him, but we ſhall live with him, through the power of God toward you.

5 * [2] Prove your ſelves whether ye are in the faith: examine your ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

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[1] He goeth forward in his purpoſe, and becauſe thoſe bragging mates boaſted of revelatiõs, he reckoneth up thoſe things which lift him up above the common capacitie of men: but he uſeth a preface, and excuſeth himſelf adviſedly.

[a] *I ſpeake this in Chriſt, that is, be it ſpoken without vainglory, for I ſeek nothing but Chriſt Ieſus onely.*

[b] *Into the higheſt heaven: for we need not to diſpute ſubtilly upon the word (Third) but yet this place is to be marked againſt thẽ, which would have heaven to be every where.*

[c] *So the Grecians name that, which we call a Park, that is to ſay, a place where trees are planted, and wilde beaſts kept, by which name they that tranſlated the old Teſtament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put ſtraight after his creation, as a moſt delicate and pleaſant place. And hereupon grew it, that that bleſſed ſeat of the glory of God is called by that name.*

[d] *Which no man is able to utter.*

[e] *Which the Saints themſelves are not by any meanes able to expreſſe, becauſe it is God himſelf. Thus doth Clemens Alexandrinus expound this place, Strom. 5.*

[2] To remove all ſuſpition of ambition he witneſſeth that he braggeth not of thoſe things, as of his own, but as out of himſelf, and yet notwithſtanding faineth nothing, leaſt by this occaſion other men ſhould attribute unto him more then indeed he is: and therefore he had rather glory in his miſeries.

[3] An excellent doctrine: why God will even have his beſt ſervants to be vexed of Satan, and by all kind of temptations: to wit, leſt they ſhould be too much puffed up, and alſo that they may be made perfit by that continuall exerciſe.

[f] *He meaneth concupiſcence, that ſticketh faſt in us, as it were a prick, inſomuch as it conſtrained Paul himſelf being regenerate, to cry out, I do not that good that I would, &c. And he calleth that a prick, by a borrowed kinde of ſpeech taken from thorns, or ſtumpes, which are very dangerous and hurtfull for the feet, if a man walk through woods that are cut down.*

[g] *Which ſetteth thoſe luſts on fire.*

[h] *Oft.*

[4] He concludeth, that he will onely ſet his miſeries againſt the vain brags of the falſe apoſtles, and therewith alſo excuſeth himſelf, for that by their importunity, he was conſtrained to ſpeake ſo much of thoſe things as he did: to wit, becauſe that if his Apoſtleſhip were ſubverted, his doctrine muſt needs fall.

[i] *That I might feel the vertue of Chriſt more and more: For the weaker that our Tabernacles are, the more doth Chriſts vertue appeare in them.*

[k] *I do not onely take them patiently, and with a good heart, but alſo I take great pleaſure in them.*

[5] Again he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhip amongſt them, and again, he declareth by certain arguments how farre he is from all covetouſneſſe, and alſo how he is affectioned towards them.

[l] *The arguments whereby it may well appeare, that I am indeed an Apoſtle of Ieſus Chriſt.*

* *Chap. 11. 9.*

[m] *I was not ſlothfull in getting my living with mine own hands, that I might not be burthenſome to you.*

[6] He putteth aw another moſt gri vous ſlander, wit, that he d ſubtilly, and by thers, make h gain and profit them.

[7] He concludet that he writeth no theſe things unt them, as thoug he needeth to de fend himſelf, fo he is guilty of no thing: but becau it is behooveabl for them to doub nothing of his fi delity, who inſtructed them.

[n] *As it becometh hi to ſpeake truly an ſincerely, that pro feſſeth himſelf to bei Chriſt, that is to ſay to be a Chriſtian.*

[8] Having confirmed his authority unto them, he rebuketh them ſharply, and threatneth them alſo like an Apoſtle, ſhewing that he wil not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

* *Deut. 19. 15. Matth. 18. 16. Iohn 8. 17. Heb. 10. 28.*

[1] A moſt ſharp reprehenſion, for that while they deſpiſe the Apoſtles admonitions, they tempt Chriſts own patience: and alſo while they contemn him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

[a] *And will be moſt mightie to be revenged of you when need ſhall be.*

[b] *As touching that baſe form of a ſervant which he took upon him when he abaſed himſelf.*

* *1 Corin. 11. 28.*

[2] He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation between the peoples faith, and the miniſters preaching, that they muſt either reverence his Apoſtleſhip, upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and muſt confeſſe themſelves not to be of Chriſts body.

6 [3] But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray unto God that ye do none evill, not that we ſhould ſeem approved, but that ye ſhould do that which is honeſt: though we be as [c] reprobates.

8 For we cannot *do* any thing againſt the truth, but for the truth.

9 For we are glad when we are weake, and that ye are ſtrong: this alſo we wiſh for, *even* your [d] perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould uſe ſharpneſſe, according to the power which the Lord hath given me, to edification, and not to deſtruction.

11 [4] Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of love and peace ſhall be with you.

12 [5] Greet one another with an * holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt be with you all, Amen.

¶ The ſecond *Epiſtle* to the Corinthians, written from Philipi, a city in Macedonia, *and ſent* by Titus and Lucas.

[3] He mitigateth ÿ ſharpnes, truſting ÿ they will ſhew themſelves toward their faithfull Apoſtles, apt and willing to be taught: adding this moreover ÿ he paſſeth not for his own fame and eſtimation, ſo that he may ſerve to their ſalvation which is ÿ onely mark that he ſhooteth at.

[c] *In mens iudgement.*

[d] *That all things may be in good order amongſt you, and the members of the Church reſtored into their place, which have been ſhaken and out of place.*

[4] A brief exhortation, but yet ſuch an one as comprehendeth all the parts of a chriſtian mans life.

[5] He ſaluteth them familiarly, and in concluſion wiſheth well unto them.

* *1 Cor.* 16.20.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 *Straight after the ſalutation,* 6 *he reprehendeth the Galatians for revolting* 9 *from his Goſpel,* 15 *which he received from God,* 17 *before he had communicated with any of the Apoſtles.*

PAVL [1] an Apoſtle (not [a] of men, neither by [b] man, * but by [c] Jeſus Chriſt, and God the Father which hath raiſed him from the dead)

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 [2] Which gave himſelf for our ſinnes, that he might deliver us * from this preſent evill [d] world, according to the will of God even our Father,

5 To whom *be* glory for ever and ever, Amen.

6 [3] I marvell that ye are ſo ſoon [e] removed away unto another Goſpel, from him that had called you in the grace of Chriſt,

7 [4] Which is not another *Goſpel*, ſave that there be ſome which trouble you, and intend to [f] pervert the Goſpel of Chriſt.

8 But though that we, or an Angel from heaven preach unto you otherwiſe, then that which we have preached unto you, let him be [g] accurſed.

9 As we ſaid before, ſo ſay I now again, If any man preach unto you otherwiſe, then that ye have received, let him be accurſed.

10 [5] For now preach I [h] mans *doctrine*, or Gods? or go I about to pleaſe men? for if I ſhould yet pleaſe men, I were not the ſervant of Chriſt.

11 * [6] Now I certifie you, brethren, that the Goſpel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the [i] revelation of Jeſus Chriſt.

13 [7] For ye have heard of my converſation in time paſt, in the Jewiſh religion, how that * I perſecuted the Church of God extreamely, and waſted it,

14 And profited in the Jewiſh religion above many of my companions of mine own nation, and was much more zealous of the [k] traditions of my Fathers.

[1] A ſalutatiõ comprehending in few words the ſum of the Apoſtles doctrine, and alſo beſides, ſtraightway from the beginning, ſhewing the gravitie meet for the authoritie of an Apoſtle, which he had to maintain againſt the falſe Apoſtles.

[a] *He ſheweth who is the authour of the miniſterie generally: for herein the whole miniſterie agreeth, that whether they be Apoſtles, or Shepheards, or Doctours, they are appointed of God.*

[b] *He toucheth the inſtrumentall cauſe: for this is a peculiar prerogative to the Apoſtles, to be called immediately from Chriſt.*

* *Titus* 1.3.

[c] *Chriſt no doubt is man, but he is God alſo, and head of the Church, and in this reſpect to be exempted out of the number of men.*

[f] *For there is nothing more cõtrary to faith or free iuſtification, then iuſtification by the Law, or by our deſervings.*

[g] *Looke Rom.* 9.3.

[5] A confirmation taken both from the nature of the doctrine it ſelf, and alſo from the manner which he uſed in teaching: for neither ſaith he, did I teach thoſe things which pleaſed men, as theſe men do, which put a part of ſalvation in externall things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it ſelf ſheweth that that doctrine which I delivered unto you, is heavenly.

[h] *He toucheth the falſe apoſtles, who had nothing but men in their mouthes, and he, though he would derogate nothing from the Apoſtles, preacheth God, and not men.*

* I *Cor.* 15. 1.

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[2] The ſum of the true Goſpel is this, that Chriſt by his onely offering ſaveth us being choſen out from the world, by the free decree of God the Father. * *Luke* 1.74. [d] *Out of that moſt corrupt ſtate which is without Chriſt.* [3] The firſt part of the Epiſtle wherein he witneſſeth that he is an Apoſtle, nothing inferior to thoſe chief diſciples of Chriſt, and wholy agreeing with them, whoſe names the falſe apoſtles did abuſe. And he beginneth with chiding, reproving them of lightneſſe, for that they gave eare ſo eaſily unto them which preverted them and drew them away unto a new Goſpel. [c] *He uſeth the paſſive voice to caſt the fault upon the falſe apoſtles, and he uſeth the time that now is, to give them to underſtand, that it was not already done, but in doing.* [4] He warneth them in time to remember that there are not many Goſpels, and therefore whatſoever theſe falſe Apoſtles pretend which had the Law, Moſes, and the Fathers, in their mouthes, yet they are indeed ſo many corruptions of the true Goſpel, inſomuch that he himſelf, yea, and the very Angels themſelves (and therefore much more theſe falſe apoſtles) ought to be holden accurſed, if they go about to change the leaſt jot that may be in the Goſpel that he delivered to them before.

[6] A ſecond argument to prove that his doctrine is heavenly, becauſe he had it from heaven, from Jeſus Chriſt himſelf, without any mans help, wherein he excelleth them whom Chriſt taught here on earth, after the manner of men. [i] *This place is to be underſtood of an extraordinarie revelation, for otherwiſe the Sonne alone reveiled his Goſpel by his Spirit, although by the miniſtery of men, which Paul ſhutteth out here.* [7] He proveth that he was extraordinarily taught of Chriſt himſelf, by the hiſtorie of his former life, which the Galatians themſelves knew well enough: for ſaith he, it is well known in what ſchoole I was brought up, even from a childe, to wit, amongſt the deadly enemies of the Goſpel. And that no man may cavill and ſay, That I was a ſcholer of the Phariſes in name onely, and not in deed, no man is ignorant how that I excelled in Phariſaiſme, and was ſuddainly made of a Phariſe, an Apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men. * *Acts* 9. 1. [k] *He calleth them the traditions of his Fathers, becauſe he was not onely a Phariſe himſelf, but alſo had a Phariſe to his father.*

15 But when it pleaſed God (which had [l] ſeparated me from my mothers wombe, and called *me* by his grace,)

16 To reveale his Sonne [m] in me, that I ſhould preach him * among the Gentiles, immediatly [8] I communicated not with [n] fleſh and blood:

17 Neither came I again to Jeruſalem to them which were Apoſtles before me, but I went unto Arabia, and turned again unto Damaſcus.

18 Then after three yeares I came again to Jeruſalem to viſit Peter, and abode with him fifteen dayes.

19 And none other of the Apoſtles ſaw I, ſave James the Lords brother.

20 Now the things which I write unto you, behold, *I witneſſe* [o] before God, that I lie not.

21 After that, I went into the coaſts of Syria and Cilicia: for I was unknown by face unto the Churches of Judea, which were in Chriſt.

22 But they had heard onely *ſome ſay*, He which perſecuted us in time paſt, now preacheth the [p] faith which before he deſtroyed.

23 And they glorified God for me.

CHAP. II.

1 That the Apoſtles did nothing diſagree from his Goſpel, 3 he declareth by the example of Titus being uncircumciſed, 11 and alſo by his avouching the ſame againſt Peters diſſimulation: 17 And ſo he paſſeth to the handling of our free juſtification by Chriſt, &c.

THen [1] fourteen yeares after, I went up again to Jeruſalem with Barnabas, and took with me Titus alſo.

2 And I went up by revelation, and declared unto them that Goſpel which I preach among the Gentiles, but particularly to them that were the chief, leſt by any meanes I ſhould run, or had run [a] in vain:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumciſed,

4 To wit, for the [b] falſe brethren which were craftily ſent in, and crept in privily to ſpie out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave not place by [c] ſubjection for an houre, that the [d] truth of the Goſpel might continue with [e] you.

6 But by them which ſeemed to be great, *I was not taught* (whatſoever they were in time paſſed, I am nothing the better, * God accepteth no mans perſon) for they that are the chief, did adde nothing to me *above that I had*.

7 But contrariwiſe, when they ſaw that the Goſpel over the [f] uncircumciſion was committed unto me, as *the Goſpel* over the circumciſion was unto Peter:

8 (For he that was mighty by Peter in the Apoſtleſhip over the circumciſion, was alſo mighty by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are [g] counted to be pillars, they gave to me and to Barnabas the right [h] hands of fellowſhip, that we *ſhould preach* unto the Gentiles, and they unto the circumciſion,

10 *Warning* onely that we ſhould remember the poore: which thing alſo I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withſtood him to his [i] face: for he was to be condemned.

12 [2] For before that certain came from James, he ate with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jewes played the hypocrites likewiſe with him, in ſo much that Barnabas was [k] led away with them by that their hypocriſie.

14 But when I ſaw that they went not the [l] right way to the [m] truth of the Goſpel, I ſaid unto Peter before all men, If thou being a Jew, liveſt as the Gentiles, and not like the Jewes, why [n] conſtraineſt thou the Gentiles to do like the Jewes?

15 [3] We *which are* [o] Jewes by nature, and not [p] ſinners of the Gentiles,

16 Know that a man is not juſtified by the works of the law, but by the faith [q] of Jeſus Chriſt, even we, *I ſay*, have beleeved in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law, becauſe that by the works of the law, [r] no fleſh ſhall be juſtified.

17 * [4] If then while [ſ] we ſeek to be made righteous by Chriſt, we our ſelves are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.

18 For if I build again the things that

I have

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l He ſpeaketh of Gods everlaſting predeſtination, whereby he appointed him to be an Apoſtle, whereof he maketh three degrees; the everlaſting counſell of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we ſee, of works foreſeen.

m To me, and this is a kinde of ſpeech which the Hebrewes uſe, whereby this is given us to underſtand, that this gift commeth from God.

* *Epheſ. 3. 8.*

8 Becauſe it might be objected, that indeed he was called of Chriſt in the way, but afterward was inſtructed of the Apoſtles and others, whoſe names (as I ſaid before) the falſe apoſtles abuſed to deſtroy his apoſtleſhip, as though he delivered another Goſpel then the true Apoſtles did, and as though he were not of their number, which are to be credited without exception: therefore Paul anſwereth, that he began ſtraightway after his calling to preach the Goſpel at Damaſcus and in Arabia, and was not from that time in Jeruſalem but only fifteen dayes, where he ſaw onely Peter and James, and afterwards he began to teach in Syria and Cilicia, with the conſent and approbation of the Churches of the Jewes, which knew him onely by name: ſo farre off was it, that he was there inſtructed of men.

n With any man in the world.

o This is a kinde of oath.

p The doctrine of faith.

1 Now he ſheweth how he agreeth with the Apoſtles, with whom he granteth that he conferred touching his Goſpel which he taught among the Gentils, fourteen yeares after his converſion, and they allowed it, in ſuch ſort, that they conſtrained not his fellow Titus to be circumciſed, although ſome tormented themſelves therein, which traiterouſly laid wait againſt him, but in vain: neither did they adde the leaſt jot that might be to the doctrin which he had preached, but contrariwiſe they gave to him and Barnabas the right hands of fellowſhip, and acknowledged them as Apoſtles appointed of yͤ Lord to the Gentiles.

a Vnfruitfull, for as touching his doctrine, Paul doubteth not of it, but becauſe there were certain reports caſt abroad of him, that he was of another opinion then the reſt of the Apoſtles were, which thing might have hindered the courſe of the Goſpel, therefore he laboureth to remedy this ſore.

b Which by deceit and counterfeit holineſſe crept in amongſt the faithfull.

c By ſubmitting our ſelves to them, and betraying our own liberty.

d The true and ſincere doctrine of the Goſpel, which remained ſafe from being corrupt with any of thoſe mens falſe doctrines.

e Vnder the Galatians name, he underſtandeth all nations.

* *Deut. 10. 17.*
2 Chron. 19. 7.
Iob 34. 19.
Acts 10. 34.
Rom. 2. 11.
Epheſ. 6. 9.
Coloſſ. 3. 25.
1 Pet. 1. 17.

f Among the G
tiles, as Peter had
preach it among
Iewes.

g Whom alone
onely, theſe mencon
for pillars of
Church, and wh
name they abuſe
deceive you.

h They gave us th
hand in token that
agreed wholly in t
doctrine of the G
ſpel.

i Before all men.

2 Another mo
vehement proo
of his Apoſtleſhi
and alſo of that do
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cerning free juſti
fication by fai
onely, becauſe th
for this thing on
ly he reprehende
Peter at Antioc
who offended
herein, in that f
a few Jewes ſake
which came fro
Jeruſalem, he pla
ed the Jew, and o
fended the Ge
tiles, which ha
beleeved.

k By example rath
then by iudgement.

l Word for word
with a right fo
which he ſetteth
gainſt halting a
diſſembling, which
backward.

m He calleth t
truth of the Goſpe
both the doctrine
ſelf, and alſo the u
of the doctrine, whi
we call the practiſ

n He ſaith they we
conſtrained, whi
played the Iewes
Peters example.

3 The ſecond pa
of this Epiſtle, th
ſtate whereof
this: we are juſti
fied by faith i
Chriſt Jeſus with
out the works o
the Law. Whic
thing he propoun
deth in ſuch fo
that firſt of all h
meeteth with a
objection, (for
alſo, ſaith he, am
Jew, that no ma
may ſay againſt me
that I am an ene
my to the law) an
afterward he con
firmeth it by th
expreſſe witneſſ
of David.

o Although we b
Iewes, yet we preac
iuſtification by faith
becauſe we know un-
doubtedly, that n
man can be juſtifie
by the law.

p So the Iewes cal-
led the Gentiles, be-
cauſe they were ſtra-
gers from Gods cove-
nant.

q In Ieſus Chriſt.

r No man, and in this word (fleſh) there is a great vehemencie, whereby is meant that the nature of ma is utterly corrupt. * *Rom. 3. 19.* 4 Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free juſtification by faith, becauſe they ſay, men ar by this meanes withdrawn from the ſtudy of good works. And in this ſort is the objection If ſinners ſhould be juſtified through Chriſt by faith without the law, Chriſt ſhould approv ſinners, & ſhould as it were exhort them thereunto by his miniſtery. Paul anſwereth, that thi conſequence is falſe, becauſe that Chriſt deſtroyeth ſin in the beleevers: For ſo, ſaith he, d men flee unto Chriſt through the terrour and feare of the law, that being quit from the cur of the law, and juſtified, they may be ſaved by him, that together therewithall, he beginneth in them by little and little that ſtrength and power of his, which deſtroyeth ſin: to the en that this old man being aboliſhed by the vertue of Chriſt crucified, Chriſt may live in them and they may conſecrate themſelves to God. Therefore if any man give himſelf to ſin afte he hath received the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelf, for th he deſtroyeth the work of God in himſelf. *ſ He goeth from juſtification to ſanctification, whic is another benefit we receive by Chriſt, if we lay hold on him by faith.*

I have deſtroyed, I make my ſelfe a treſpaſſer.

19 For I through the Law am dead to the [t] Law, that I might live unto God.

20 I am crucified with Chriſt, but I live, *yet* not [v] I any more, but Chriſt liveth in me: and in that that I now live in the [x] fleſh, I live by the faith in the Sonne of God, who hath loved me, and given himſelfe for me.

21 [5] I doe not abrogate the grace of God: for if righteouſnes *be* by the Law, then Chriſt died without a [y] cauſe.

[t] *The Law that feth the con- ence, bringeth us Chriſt, and he on- cauſeth us to die the Law indeed, cauſe that by ma- ing us righteous, it taketh away from the terrour of con- ence, and by ſtifying us, cau- faith through the mortifying of luſt in , that it cannot take ſuch occaſion to ſinne by the reſtraint which the Law ma- keth, as it did before,* Rom.7.10.11.

[u] *The ſame that I was before.* [x] *In this mortall body.* [5] Theſecond argument taken of an abſurditie: If men may be juſtified by the Law, then was it not neceſſary for Chriſt to die. [y] *For there was no cauſe why he ſhould doe ſo.*

CHAP. III.

1 He rebuketh them, for ſuffering themſelves to be drawen from the grace of free juſtifica ion in Chriſt, moſt lively ſe out unto them. 6 He bringeth in Abrahams example, 10 declaring the effect, 21 and cauſes of the giving of the Law.

O [1] Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the trueth, to whom Jeſus Chriſt before was deſcribed in your [a] ſight, *and* among you crucified?

2 This onely would I learne of you, Received ye [b] the Spirit by the works of the Law, or by the hearing of [c] faith *preached?*

3 [2] Are ye ſo fooliſh, that after ye have begun in the Spirit, ye would now be made perfect by the [d] fleſh?

4 [3] Have ye ſuffered ſo many things in vaine? if ſo be it be even in vaine.

5 [4] He therefore that miniſtreth to you the Spirit, & worketh miracles among you, *doth he it* through the works of the Law, or by the hearing of faith *preached?*

6 [5] *Yea, rather* as [e] Abraham beleeved God, and it was * imputed to him for righteouſneſſe.

7 [6] Know ye therefore that they which are of faith, the ſame are the children of Abraham.

8 [7] For the Scripture foreſeeing, that God would juſtifie the Gentiles through faith, preached before the Goſpel unto Abraham, *ſaying*, * [8] In thee ſhall all the Gentiles be [f] bleſſed.

9 [9] So then they which be of faith, are bleſſed [g] with faithfull Abraham.

10 [10] For as many as are of the works of the Law, are under the curſe: [11] for it is written, * Curſed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 [12] And that no man is juſtified by the Law in the ſight of God, it is evident: * for the juſt ſhall live by faith.

12 [13] And the Law is not of faith: but * the man that ſhall doe theſe things, ſhall live in them.

13 [14] Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us, ([15] for it is written, * [h] Curſed is every one that hangeth on a tree.)

14 [16] That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receive the promiſe of the Spirit through faith.

15 [17] Brethren, I ſpeak as [i] men doe: * though it be but a mans covenant, when it is [k] confirmed, *yet* no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to the ſeeds, as *ſpeaking* of many: but, And to thy ſeed, as of one, [18] which is [l] Chriſt.

17 [19] And this I ſay, that the covenant that was confirmed afore of God [m] in reſpect of Chriſt, the [20] Law which was foure hundred and thirty yeares after cannot diſanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance *be* of the Law, *it is* no more by the promiſe, but God gave it freely unto Abraham by promiſe.

19 [22] Wherefore then ſerveth the Law? It was added becauſe of the [o] tranſgreſſions, [p] till the ſeed came, unto the which the pro-

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[1] The third reaſon, or argument, taken of thoſe gifts of the holy Ghoſt, wherewith they were endued from heaven after they had heard and beleeved the Goſpel by Pauls miniſterie: which ſeeing they were ſo evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the trueth of the doctrine of the Goſpel, no leſſe then if they had beheld with their eyes Chriſt himſelfe crucified, in whoſe onely death they ought to have their truſt, he marveileth how it could be that they could be ſo bewitched by the falſe apoſtles.

[a] *Chriſt was laid before you ſo notably and ſo plainly, that you had his lively image, as it were, repreſented before your eyes, as if he had been crucified before you.*

[b] *Thoſe ſpirituall graces and gifts which were a ſeale, as it were to the Galatians that the Goſpell which was preached to them was true.*

[c] *Of the doctrine of faith.*

[2] The fourth argument mixed with the former: and it is double. If the Law be to be joyned with faith, this were not to goe forward, but backward, ſeeing that thoſe ſpirituall gifts which were beſtowed upon you are more excellent then any that could proceed from your ſelves. And moreover, it ſhould follow, that the Law is better then Chriſt, becauſe it ſhould perfect and bring to end that which Chriſt began only. [d] *By the (fleſh) he meaneth the ceremonies of the Law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the Goſpel.* [3] An exhortation by manner of upbraiding, that they doe not in vaine ſuffer ſo many conflicts. [4] He repeateth the third argument which was taken of the effects, becauſe he had enterlaced certain other arguments by the way. [5] The fift Argument which is of great force, and hath three grounds. The firſt, that Abraham was juſtified by faith, to wit, by free imputation of righteouſneſſe according to the promiſe apprehended by faith, as Moſes doeth moſt plainely witneſſe. [e] *Looke Romanes 4.* * *Gen.15.6. rom.4.3. iames 2.23.* [6] The ſecond, that the ſonnes of Abraham muſt be eſteemed and accounted of by faith. [7] The third, that all people that beleeve, are without exception comprehended in the promiſe of the bleſſing. * *Geneſ.12.3. actes 3.25.* [8] A proofe of the firſt and ſecond ground, out of the words of Moſes. [f] *Bleſſing in this place ſignifieth the free promiſe by faith.* [9] The concluſion of the fift argument: Therefore as Abraham is bleſſed by faith, ſo are all his children (that is to ſay, all the Gentiles that beleeve) bleſſed, that is to ſay, freely juſtified. [g] *With faithfull Abraham, and not by faithfull Abraham, to give us to underſtand that the bleſſing commeth not from Abraham, but from him, by whom Abraham and all his poſteritie is bleſſed.* [10] The ſixt argument, the concluſion whereof is alſo in the former verſe taken of contraries, thus: They are accurſed which are of the works of the Law, that is to ſay, which value their righteouſneſſe by the performance of the Law. Therefore they are bleſſed which are of faith, that is, they which have righteouſneſſe by faith. [11] A proofe of the former ſentence or propoſition, and the propoſition of this argument is this: Curſed is he that fulfilleth not the whole Lawe. * *Deut.27.26.*

[12] The ſecond propoſition with y^e^ concluſion: But no man fulfilleth the Law. Therefore no man is juſtified by the Law, or els, All are accurſed which ſeeke righteouſnes by the works of the Law. And there is annexed alſo this manner of proofe of the ſecond propoſition, to wit, Righteouſneſſe and life are attributed to faith, Therefore no man fulfilleth the Law. * *Habak.2.4. rom.1.17. heb.10.38.*

[13] Here is a reaſon ſhewed of the former conſequence: Becauſe the Law promiſeth life to all that keepe it, and therefore if it be kept, it juſtifieth and giveth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Law, ſeeing that faith juſtifieth by imputation, and the Law by the performing of the worke. * *Levit.18.5.*

[14] A preventing of an obiection: How then can they be bleſſed, whom the Law pronounceth to be accurſed? Becauſe Chriſt ſuſtained the curſe which the Law laid upon us, that we might be quit from it.

[15] A proofe of the anſwere by the teſtimony of Moſes. * *Deut.21.23.* [h] *Chriſt was accurſed for us, becauſe he bare the curſe that was due to us, to make us partakers of his righteouſneſſe.* [16] A concluſion of all that was ſaid before in the handling of the fift and ſixt reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Iewes themſelves, of whoſe number the Apoſtle counteth himſelfe to be, cannot obtaine that promiſed grace of the Goſpel, which he calleth the Spirit, but onely by faith. And the Apoſtle doeth ſeverally apply the concluſion, both to the one and to the other, preparing himſelfe a way to the next argument, whereby he declareth that that one onely ſeed of Abraham, which is made of all peoples, can no otherwiſe be joined and grow vp together but by faith in Chriſt. [17] He putteth forth two generall rules before the next argument, which is the ſeventh in order: The one is, that it is not lawfull to break covenants and contracts which are juſtly made, and according to Law, among men, neither may any thing be added unto them: the other is, that God did ſo make a covenant with Abraham, that he would gather together his children which conſiſt both of Iewes and Gentiles into one body (as appeareth by that which hath been ſaid before.) For he did not ſay, that he would be the God of Abraham and of his ſeeds, (which thing notwithſtanding ſhould have been ſaid, if he had many and divers ſeeds, as the Gentiles apart, and the Iewes apart) but that he would be the God of Abraham, and of his ſeede, as of one. [i] *I will uſe an example which is common among you, that you may be aſhamed that you give not ſo much to Gods covenants as you do to mans.* * *Heb.9.17.* [k] *Authentical, as we call it.* [18] He putteth forth the ſumme of the ſeventh argument, to wit, that both the Iewes and the Gentiles, grow together in one body of the ſeed of Abraham, in Chriſt onely, ſo that all are one in Chriſt, as it is afterward declared, verſ.28. [l] *Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grew together in one, in Chriſt.* [19] The eight argument taken of compariſon, thus: If a mans covenant (being authenticall) be firme and ſtrong, much more Gods covenant. Therefore the Law was not given to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, the end whereof did hang on Chriſt. [m] *Which tended to Chriſt.* [20] An inlarging of that argument, thus: Moreover and beſides that the promiſe is of it ſelfe firme and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of 430 yeares, ſo that it could in no wiſe be broken. [21] An obiection: We grant that the promiſe was not abrogated by the covenant of the Law, and therefore we joyne the Law with the promiſe. Nay, ſaith the Apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be given by the Law and alſo by promiſe, for the promiſe is free: whereby it followeth that the Law was not given to juſtifie, for by that meanes the promiſe ſhould be broken. [n] *By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, that is to ſay, that by vertue of the Covenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be bleſſed of God as well as he.* [22] An obiection which riſeth from the former anſwere: If the inheritance be not by the Law (at the leaſt in part) then why was the Law given after that the promiſe was made? therefore ſaith the Apoſtle, to reprove men of ſinne, and ſo to teach them to looke unto Chriſt, in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the Law was given to juſtifie men. [o] *That men might underſtand by diſcovering of their ſinnes, that they are ſaved by the onely grace of God, which he revealed to Abraham and that in Chriſt.* [p] *Untill the partition wall was broken down, and that full ſeed ſprang up, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not underſtand, Chriſt alone by himſelfe, but coupled and ioyned together with his body.*

miſe was made: [23] and it was [q] ordained by [r] Angels in the hand of a Mediatour.

20 Now a Mediatour is not a *Mediatour* of one: [24] but God is one.

21 [25] *Is* the Law then againſt the promiſes of God? God forbid: For if there had beene a Law given which could have given life, ſurely righteouſnes ſhould have been by the Law.

22 But the [ſ] Scripture hath [*] concluded [t] all under ſinne, that the [v] promiſe by the faith of Ieſus Chriſt ſhould be given to them that beleeve.

23 [26] But before faith came, we were kept under the Law, *as under* a gariſon, and ſhut up unto [x] that faith, which ſhould afterward be revealed.

24 Wherefore the Law was our ſcholemaſter *to bring us* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under a ſcholemaſter,

26 [27] For ye are all the ſonnes of God by faith, in Chriſt Jeſus.

27 [28] For all ye that are [y] baptized into Chriſt, have [z] put on Chriſt.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Chriſt Jeſus.

29 And if *ye be* Chriſts, then are ye Abrahams ſeed, and heires by promiſe.

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23 A confirmation of the former anſwere taken from the maner and forme of giving the Law: for it was given by Angels, ſtriking a great terrour into all, and by Moſes, a Mediatour, comming betweene. Now they that are one, neede no Mediatour, but they that are twaine, at the leaſt, and that are at variance one with another. Therefore the Lawe it ſelfe, and the Mediatour were witneſſes of the wrath of God, and not that God would by this meanes reconcile men to himſelfe, and aboliſh the promiſe, or adde the Law unto the promiſe.

[q] *commanded and given, or proclaimed.*

[r] *By the ſervice and miniſtery.*

24 A taking away of an obiection, leſt any man might ſay, that ſometimes by conſent of the parties which have made a covenant, ſome thing is added to the covenant, or the former covenants are broken. This, ſaith the Apoſtle, commeth not to paſſe in God who is alwayes one, and the ſelfe-ſame, and like himſelfe.

25 The concluſion uttered by a maner of asking a queſtion, and it is that ſame that was uttered before, Verſ.17, but proceeding of another rule: ſo that the argument is new, and is this: God is alwayes like unto himſelfe: Therefore the Law was not given to aboliſh the promiſes. But it ſhould aboliſh them if it gave life, for by that meanes it ſhould juſtifie, and therefore it ſhould aboliſh that juſtification, which was promiſed to Abraham, and to his ſeed by faith. Nay, it was rather given to bring to light the guiltines of all men, to the end that all beleevers fleeing to Chriſt promiſed, might be freely juſtified in him.

[ſ] *By the word Scripture, he meaneth the Law.*

[*] Rom.3.9.

[t] *All men, and whatſoever commeth from man.*

[u] *In every one of theſe words, there lieth an argument againſt the merits of workes: for all theſe words, promiſe, faith, Chriſt, might be given, to beleevers, are againſt merits, and not one of them can ſtand with deſerving works.*

26 Now there followeth another handling of the ſecond part of this Epiſtle: the ſtate whereof was this: Although the Law (that is, the whole government of Gods houſe according to the Law) doe not juſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelfe was cirumciſed, and his poſteritie held ſtill the uſe of Moſes Law? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be, as it were, a Scholemaſter and keeper to the people of God, untill the promiſe appeared in deed, that is to ſay, Chriſt, and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit.

[x] *The cauſe why we were kept under the Law, is ſet downe here.*

27 Becauſe age changeth not the condition of ſervants, he addeth that we are free by condition, and therefore, ſeeing we are out of our childhood, we have no more need of a keeper and Scholemaſter.

28 Vſing a generall particle, leſt the Iewes at the leaſt ſhould not thinke themſelves bound with the band of the Law, he pronounceth that Baptiſme is common to all beleevers, becauſe it is a pledge of our deliverance in Chriſt, as wel to the Iewes as to the Grecians, that by this meanes all may be truely one in Chriſt, that is to ſay, that promiſed ſeed to Abraham, and inheritours of eternall life.

[y] *He ſetteth Baptiſme, ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of.*

[z] *The Church muſt put on Chriſt, as it were a garment, and be covered with him, that it may be throughly holy, and without blame.*

[a] *You are all as one: and ſo is this great knot and coniunction ſignified.*

Chap. IV.

1 Being delivered from the bondage of the Law, 4 by Chriſts comming, who is the end thereof, 9 it is very abſurd to ſlide back to beggerly ceremonies. 13 He calleth them againe therefore to the puritie of the doctrine of the Goſpel, 21 confirming his diſcourſe with a fine allegorie.

Then [1] I ſay, that the heire as long as he is a childe, differeth nothing from a ſervant, though he be lord of all,

2 But is under tutors and governours [a] untill the time appointed of the Father.

3 Even ſo, we when we were children, were in bondage under the [b] rudiments of the world.

4 [2] But when the [c] fulneſſe of time was come, God ſent forth his Sonne made of a [d] woman, *and* made under the Law,

5 That he might redeeme them which were uuder the Law, that we might [*] receive the [e] adoption of the ſonnes.

6 [3] And becauſe ye are ſonnes, God hath [f] ſent forth the [g] Spirit of his Son into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] ſervant, but a ſonne: now if *thou be* a ſonne, *thou art* alſo the [i] heire of God through Chriſt.

8 [4] But even then, when ye knew not God, ye did ſervice unto them, which by nature are not gods:

9 But now, ſeeing ye know God, yea, rather are knowen of God, how turne ye againe unto impotent and [k] beggerly rudiments, whereunto *as* from the beginning ye will be in bondage [l] againe?

10 Yee obſerve dayes, and moneths, and times and yeares.

11 I am in feare of you, leſt I have beſtowed on you labour in vaine.

12 [5] Be ye as I (for I am even as you) brethren, I beſeech you: ye have not hurt me at all.

13 And ye know how through [m] infirmitie of the fleſh, I preached the Goſpel unto you at the firſt.

14 And the [n] triall of me which was in my fleſh, ye deſpiſed not, neither abhored: but ye received me as an Angel of God, *yea,* as [o] Chriſt Jeſus.

15 [p] What was then your felicitie? for I beare you record, that if it had been poſſible, ye would have plucked out your owne eyes, and have given them unto me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous over you [q] amiſſe: yea, thy would exclude you, [r] that ye ſhould altogether love them.

18 But it is a good thing to love [ſ] earneſtly alwayes in a good thing, and not onely when I am preſent with you.

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1 He declareth that by another double ſimilitude, which he ſaid before concerning the keeper and ſcholemaſter: For he ſaith, that the Law (that is, the whole government of Gods houſe according to the Law) was as it were a tutour or overſeer appointed for a time, untill ſuch time as that protection and overſeeing which was but for a time, being ended, we ſhould at length come to be at our owne libertie, and ſhould live as children, and not as ſervants. Moreover, he ſheweth by the way, that that governance of the Law, was as it were an A B C, and as certaine principles, in compariſon of the doctrine of the Goſpel.

[a] *This is added, becauſe he that is alwayes under a tutour or governour, may hardly be counted a freeman.*

[b] *The Law is c rudiments, bec that by the God instructe Church as it we rudiments, and a ward powred (u holy Spirit plentifully in the of the Goſpel.*

2 He uttereth declareth man things at once wit, that thi tutourſhip was ded at his ti that curious m may leave to s why that ſchol maſterſhip laſte ſo long. And moreover that we are no ſonnes by natu but by adopti and that in tha Son of God, w therefore tooke upon him our fleſh, that we might be mad his brethren,

[c] *The time is to be full, when parts of it are and ended, and therefore Chriſt c not have come ei ſooner or later.*

[d] *He calleth M rie a woman, reſpect of the ſe and not as the w is uſed in a contr ſence to a virgine, ſhe remained a virgine ſtill.*

[*] Roman.8. 15.

[e] *The adoption the ſonnes of God, is from ev laſting, but is vealed and ſhew in the time appoin for it.*

3 He ſheweth t we are in ſuch ſort free and at libertie, t in the meane ſ ſon we muſt governed by t Spirit of Chri which reigning our hearts, may teach us the tr ſervice of the Father. But th is not to ſerve, b rather to enioy true libertie, it becommeth ſons and heires.

[f] *By that that f loweth, he gather that that went before: for if have his Spirit, are his ſonnes, a if we are his ſonn then are we free,*

[g] *The holy Gho who is both of t Father, and of t Sonne: but there a peculiar rea why he is called t Spirit of the Sonne, to wit, becauſe the holy Ghoſt ſealeth up our adoption in Chriſt, and maketh a full aſſurance of it.*

[h] *The word, ſervant, is not taken heere for one that liveth ſinne, which is proper to the infidels, but for one that is yet under the ceremonies of the Law, wh is proper to the Iewes.*

[i] *Partaker of his bleſſings.*

4 He applieth the form doctrine to the Galatians, with a peculiar reprehenſion: for in compariſon of them, t Iewes might have pretended ſome excuſe as men that were borne and brought up in th ſervice of the Law. But ſeeing that the Galatians were taken and called out of idolatrie Chriſtian libertie, what pretence might they have to goe backe to thoſe impotent a beggerly rudiments?

[k] *They are called impotent and beggerly ceremonies, being consider apart by themſelves without Chriſt: and againe, for that by that meanes they gave good teſtimon that they were beggers in Chriſt, when as notwithſtanding, for men to fall backe from Chriſt ceremonies, is nothing elſe, but to caſt away riches, and to follow beggerie.*

[l] *By go backeward.*

5 He mitigateth and qualifieth thoſe things, wherein he mig have ſeemed to have ſpoken ſomewhat ſharpely, very artificially, and divinely declaring h good will toward them in ſuch ſort, that the Galatians could not but either be utterly deſp rate when they reade theſe things, or acknowledge their owne lightneſſe with teares, a deſire pardon.

[m] *Many afflictions.*

[n] *Thoſe daily troubles wherewith t Lord tried me amongſt you.*

[o] *For my miniſteries ſake.*

[p] *What a talke was there abro in the world amongſt men, how happie you were?*

[q] *For they are iealous over you for th owne commoditie.*

[r] *That they may convey all your love from me, to themſelves.*

[ſ] *H ſetteth his owne true and good love, which was earneſtly bent toward them, againſt the naught vicious love of the falſe apoſtles.*

19 My little children, of whom I travaile in birth again, untill Chriſt be formed in you.

20 And I would I were with you now, that I might [t] change my voice: for I am in doubt of you.

21 [6] Tell me, ye that [v] will be under the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two ſonnes, * one by a ſervant, and * one by a free woman.

23 But he which was of the ſervant, was born after the [x] fleſh: and he which was of the free woman, *was borne* by [y] promiſe:

24 By the which things another thing is meant: for [z] theſe *mothers* are the [a] two Teſtaments, the one which is Agar of mount [b] Sina, which gendereth unto bondage,

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] anſwereth to Hieruſalem which now is) and [d] ſhe is in bondage with her children:

26 But Hieruſalem, which is [e] above, is free: which is the mother of us all.

27 [7] For it is written, * Reioyce thou barren that beareſt no children: breake forth, and crie, thou that travaileſt not: for the [f] deſolate hath many moe children then ſhe which hath an husband.

28 * Therefore, brethren, we are after the [g] manner of Iſaac, children of the [h] promiſe.

29 But as then he that was borne after the [i] fleſh, perſecuted him that *was borne* after the [k] Spirit, even ſo *it is* now.

30 But what ſaith the Scripture? * Put out the ſervant and her ſonne: for the ſonne of the ſervant ſhall not be heire with the ſonne of the free woman.

31 [8] Then brethren, we are not children of the ſervant, but of the free woman.

Chap. V.

1 Having declared that we came of the free woman, he ſheweth the price of that freedome, 13 and how we ſhould uſe the ſame, 16 that we may obey the Spirit, 19 and reſiſt the fleſh.

Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled againe with the yoke of bondage.

2 [1] * Behold, I Paul ſay unto you, that if ye be [a] circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtifie again to every man, which is circumciſed, that he is bound to keepe the whole Law.

4 Ye are * [b] aboliſhed from Chriſt, whoſoever are [c] juſtified by the Law, ye are fallen from grace:

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſſe through faith.

6 [3] For in Jeſus Chriſt neither circumciſion availeth any thing, neither [4] uncircumciſion, [5] but [e] faith, which worketh by love.

7 [6] Ye did run well: who did let you, that ye did not obey the trueth?

8 [7] *It is* not the perſwaſion of [f] him that calleth you.

9 * [8] A little leaven doth leaven the whole lumpe.

10 [9] I have truſt in you through the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhall beare *his* condemnation, whoſoever he be.

11 [10] And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 [11] Would to God they were even cut off, which doe [g] diſquiet you.

13 For brethren, ye have been called unto libertie: [12] onely uſe not *your* libertie as an occaſion unto the fleſh, but by love ſerve one another.

14 [13] For [h] all the Law is fulfilled in one word, which is this, * Thou ſhalt love thy neighbour as thy ſelfe.

15 [14] If ye bite and devoure one another, take heed leſt ye be conſumed one of another.

16 [15] Then I ſay, * Walke in the Spirit, and ye ſhall not fulfill the luſts of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to another, ſo that ye can-

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[t] *Vſe other words among you.*

[6] Becauſe the falſe Apoſtles, urged this, that unleſſe the Gentiles were circumciſed, Chriſt could profit them nothing at all, and this diſſenſion of them which beleeved of the circumciſion, againſt them which beleeved of the uncircumciſion, was full of offence: the Apoſtle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory, wherein he ſaith, the holy Ghoſt did ſhadow out unto us, all theſe myſteries: to wit, that it ſhould come to paſſe, that two ſorts of ſonnes, ſhould have Abraham a father common to them both: but not with like ſucceſſe, for as Abraham begate Iſhmael, by the common courſe of nature, of Agar his bondmaid, and a ſtranger, and begate Jſaac of Sara a free woman, by the vertue of the promiſe, and by grace onely, and the firſt was not onely, not heire, but alſo perſecuted the heire: So there are two covenants, and as it were, two ſonnes borne to Abraham of thoſe two covenants, as it were of two mothers. The one was made in Sina, without the land of promiſe, according to which covenant Abrahams children according to the fleſh were begotten: to wit, the Jewes, which ſeeke righteouſneſſe by that covenant, that is, by the Law: but they are not heires, nay they ſhall at length be caſt out of the houſe, as they that perſecute the true heires. The other was made in that high Ieruſalem, or in Sion (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, beleevers by the vertue of the holy Ghoſt, which children (as Abraham) doe reſt themſelves in the free promiſe, and they onely by the right of children ſhall be partakers of the fathers inheritance, and thoſe ſervants ſhall be ſhut out. [u] *That deſire ſo greatly.* * *Gen* 16.15. * *Gen.*21.1. [x] *As all men are, and by the common courſe of nature.* [y] *By vertue of the promiſe, which Abraham laid hold on for himſelfe and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting and bearing of children.* [z] *Theſe doe repreſent and ſhadow forth.* [a] *They are called two covenants, one of the old Teſtament, and another of the new: which were not two indeed, but in reſpect of the times, and the diverſitie of the governement.* [b] *He maketh mention of Sina, becauſe that covenant was made in that mountaine, of which mountaine Agar was a ſhadow.* [c] *Looke how the caſe ſtandeth betwixt Agar and her children, even ſo ſtandeth it betweene Ieruſalem and hers.* [d] *That is, Sina.* [e] *Which is excellent, and of great account.* [7] He ſheweth that in this allegorie, he hath followed the ſteps of Eſay, who foretold that the Church ſhould be made, and conſiſt of the children of barren Sara, that is to ſay, of them which onely ſpiritually ſhould be made Abrahams children by faith, rather then of fruitfull Agar, even then foreſhewing the caſting off of the Iewes, and calling of the Gentiles, * *Eſa.*54.1. [f] *She that is deſtroyed and waſted.* * *Rom.*8,9. [g] *After the manner of Iſaac, who is the firſt begotten of the heavenly Hieruſalem, as Iſhmael is of the ſlaviſh Synagogue.* [h] *That ſeed unto which the promiſe belongeth.* [i] *By the common courſe of nature.* [k] *By the vertue of Gods promiſe, and after a ſpirituall manner.* * *Gen.*21.10. [8] The concluſion of the former allegory, that wee by no meanes procure and call back again the ſlavery of the Law, ſeeing that the children of the bondmaid ſhall not be heires.

[1] Another obteſtation, wherein he plainely witneſſeth that juſtification of workes, and juſtification of faith cannot ſtand together, becauſe no man can be juſtified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the Law, and was chiefly urged of the falſe apoſtles. * *Acts* 15.1 [a] *Circumciſion is in other places called the ſeale of righteouſneſſe, but heere we muſt have conſideration of the circumſtance of the time, for now had Baptiſme come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation.* * 1.*Cor.*1.17. [b] *That is, as he himſelfe expoundeth it afterward, ye are fallen from grace.* [c] *That is, ſeeke to be iuſtified by the Law, for indeede no man is iuſtified by the Law.* [2] He privily compareth the new people with the olde: for it is certaine that they alſo did ground al their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worſhip: but our faith is bare, and content with ſpirituall worſhip. [d] *Through the Spirit which ingendreth faith.* [3] He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited unto us with ful plentie of ſpirituall circumciſion, [4] He maketh mention alſo of uncircumciſion, leſt the Gentiles ſhould pleaſe themſelves in it, as the Iewes doe in circumciſion. [5] The taking away of an obiection: If all that worſhip the Law be taken away, wherein then ſhall we exerciſe our ſelves? In charity, ſaith Paul: for faith, whereof we ſpeake, cannot be idle, nay it bringth forth dayly fruits of charitie. [e] *So is true faith diſtinguiſhed from counterfeit faith: for charitie is not ioyned with faith, as a fellow cauſe, to helpe forward our iuſtification with faith.* [6] Againe, he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more aſhamed. [7] He playeth the part of an Apoſtle with them, and uſeth his authoritie, denying that that doctrine can come from God, which is contrary to his. [f] *Of God.* * 1 *Cor.*5.6. [8] He addeth this, that they may not ſeeme to contend upon a trifle, warning them diligently (by a ſimilitude, which he borroweth of leaven, as Chriſt himſelfe alſo did) not to ſuffer the puritie of the Apoſtolical doctrine to be infected with the leaſt corruption that may be. [9] He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgements of God. [10] He willeth them to conſider how that he ſeeketh not his owne profit in this matter, ſeeing that he could eſchew the hatred of men, if he would joyne Iudaiſme with Chriſtianity. [11] An example of a true Paſtour: inflamed with the zeale of Gods glory, and love of his flock. [g] *For they that preach the Law, cauſe mens conſciences alwayes to tremble.* [12] The third part of this Epiſtle, ſhewing that the right uſe of Chriſtian libertie conſiſteth in this, that being delivered, and ſet at libertie from the ſlavery of ſin, and the fleſh, and being obedient to the ſpirit, we ſhould ſerve unto one anothers ſalvation through love. [13] He propoundeth the love of our neighbour, as a marke wherunto all Chriſtians ought to referre all their actions, and thereunto he citeth the Teſtimonie of the Law. [h] *This particle (All) muſt be reſtrained to the ſecond Table.* * *Levit.* 19.18.*matth.*22.39.*mar.*12.31.*rom.*13.9.*iames* 2.8. [14] An exhortation to the dueties of charitie, by the profit yͤ enſueth thereof, becauſe that no men provide worſe for themſelves then they that hate one another. [15] He acknowledgeth the great weakeneſſe of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlaverie of ſinne, and ſo of the Law, ſo farre forth as it is the vertue of ſinne, that they ſhould not give themſelves to luſts. * *Rom.*13 14. 1.*pet.*2.11. [i] *For the fleſh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, Rom.*7.

not doe the ſame things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 [16] Moreover, the works of the fleſh are manifeſt, which are adulterie, fornication, uncleanneſſe, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,

21 Envie, murthers, drunkenneſſe, gluttonie, and ſuch like, whereof I tell you before, as I alſo have told you before, that they which doe ſuch things, ſhall not inherit the kingdome of God.

22 But the [k] fruit of the Spirit is love, joy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekeneſſe, temperancie: [17] againſt ſuch there is no Law.

24 For they that are Chriſts, have crucified the fleſh with the affections and the luſts.

25 If we [l] live in the Spirit, let us alſo walke in the Spirit.

26 [18] Let us not be deſirous of vaine glory, provoking one another, envying one another.

[16] He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chiefe effects of the fleſh, and oppoſing them to the fruits of the Spirit, that no man may pretend ignorance.

[k] *Therefore they are not the fruits of freewill, but ſo farre forth as our will is made free by grace.*

[17] Leſt that any man ſhould obiect that Paul playeth the Sophiſter, as one who vrging the Spirit, urgeth nothing but that which the Law commandeth, he ſheweth that he requireth, not that literall and outward obedience, but ſpiritual, which proceedeth not from the Law, but from the Spirit of Chriſt, which doeth beget us againe, and muſt and ought to be the ruler and guider of our life.

[l] *If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſinne, and live to God, let us ſhew it in our deedes, that is, by holineſſe of life.*

[18] He addeth peculiar exhortaions, according as he knew the Galatians ſubiect to divers vices: and firſt of all, he warneth them to take heed of ambition, which vice hath two fellowes, backbiting, and envie, out of which two it cannot be but many contentions muſt needs ariſe.

Chap. VI.

1 Now he intreateth particularly of charitie toward ſuch as offend, 6 toward the miniſters of the word, 10 and thoſe that are of the houſhold of faith: 11 Not like unto ſuch who have a counterfeit zeale of the Law, 13 glorying in the mangling of the fleſh, 14 and not in the croſſe of Chriſt.

Brethren, [1] if a man be [a] ſuddenly taken in any offence, ye which are [b] ſpirituall, [c] reſtore ſuch one with the [d] ſpirit of meekneſſe, [2] conſidering thy ſelfe, leſt thou alſo be tempted.

2 [3] Beare ye one anothers burden, and ſo fulfill the [e] Law of Chriſt.

3 For if any man ſeeme to himſelfe that he is ſomewhat, when he is nothing, he deceiveth himſelfe in his imagination,

4 But let every man prove his owne work: and then ſhall he have reioycing in himſelfe onely, and not in another.

5 [*] [4] For every man ſhall beare his own burden.

[1] He condemneth importunate rigour, becauſe that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekneſſe.

[a] *Through the malice of the fleſh, and the devill.*

[b] *Which are upholden by the vertue of Gods Spirit.*

[c] *Labour to fill up that that is wanting in him.*

[d] *This is a kinde of ſpeach which the Hebrewes uſe, giving to underſtand thereby, that all good gifts come from God.*

[2] He toucheth the ſore: for they commonly are moſt ſevere judges, which forget their owne infirmities.

[3] He ſheweth that this is the end of reprehenſions, to raiſe up our brother which is fallen, and not proudly to oppreſſe him. Therefore every one muſt ſeeke to have commendation of his owne life by approving of himſelfe, and not by reprehending others

[e] *Chriſt, in plaine and flat words, calleth the commandement of charitie his commandement.*

[*] 1 Cor.3 8.

[4] A reaſon wherefore men ought, to have the greateſt eye upon themſelves, becauſe that every man ſhalbe judged before God, according to his owne life, and not by comparing himſelfe with other men.

6 [5] Let him that is taught in the word, make him that hath taught him, partaker of [f] all *his* [*] goods.

7 [6] Be not deceived: God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reape.

8 For he that ſoweth to his [g] fleſh, ſhall of the fleſh reape coruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting.

9 [*] [7] Let us not therefore be wearie of well doing: for in due ſeaſon we ſhall reape, if we faint not.

10 [8] While we have therefore time, let us doe good unto all men, but ſpecially unto them, which are of the houſhold of faith.

11 ¶ [9] Ye ſee how large a letter I have written unto you with mine owne hand.

12 As many as deſire to make a [h] faire ſhew in [i] the fleſh, they conſtraine you to be circumciſed, onely becauſe thy would not ſuffer perſecution for the [k] croſſe of Chriſt.

13 For they themſelves which are circumciſed, keepe not the Law, but deſire to have you circumciſed, that they might reioyce in [l] your fleſh.

14 [10] But God forbid that I ſhould [m] reioyce, but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walke according to this rule, peace *ſhall be* upon them, and mercie, and upon the [n] Iſrael of God.

17 [11] From henceforth let no man put me to buſines: for I beare in my body the [o] marks of the [p] Lord Jeſus.

18 [12] Brethren, the grace of our Lord Jeſus Chriſt *be* with your [q] ſpirit, Amen.

¶ Vnto the Galatians written from Rome.

[5] It is meet
maſters ſhoul
found by the
ſchollers, ſo f
fooith as thy
able.

[f] *Of whatſoev*
hath, according t
abilitie.

[*] 1 Cor.9.7.

[6] He comm
deth leberali
towards ẏ po
and firſt of all
deth them wh
were not aſham
to pretend this
that, and all
cauſe thy wo
not help thei
neighbours,
though they co
deceive God:
afterward com
pareth almes t
ſpirituall ſowi
which ſhall ha
a moſt plentif
harveſt, ſo tha
ſhall be very pro
table: and comp
reth covetous
niggardlineſſe
a carnall ſowin
whereof nothi
can be gather
but ſuch things
fade away, and p
riſh by and by.

[g] *To the commodi*
of this preſent life

[*] 2 Theſ.3.13.

[7] Againſt ſuch
are liberall at t
beginning, b
continue not, be
cauſe the harve
ſeemeth to be d
ferred very lon
as though the ſee
time and the ha
veſt were at o
inſtant.

[8] They that a
of the houſhon
of faith, that i
ſuch as are joyne
with us in th
profeſſion of o
ſelfeſame religio
ought to be pr
ferred before
other, yet ſo no
withſtanding th
our liberalitie ex
tend to all.

[9] The fourth a
laſt part of the E
piſtle, wherein h
returneth to hi
principall end an
purpoſe, to wit
that the Galatians ſhould n
ſuffer themſelve
to be led out o
the way by th
falſe apoſtles: an
he painteth o
thoſe falſe apoſtle
in their colours, reproving them of ambition, as men that do not ẏ which they do, for any affe
ction or zeal they haue to the Law, but only for this purpoſe, ẏ they may purchaſe themſelve
favour amongſt their own ſort, by the circumcision of the Galatians.

[h] *He ſetteth a faire ſhe*
againſt the truth.

[i] *In keeping of ceremonies.*

[k] *For the preaching of him that was crucified.*

[l] *Th*
they have entangled you in Iudaiſme, and yet he harpeth on the forme of circumciſion.

[10] He ſticket
not to compare himſelf with them, ſhewing, ẏ on the contray part, he reioyceth in thoſe affli
ctions which he ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doeth h
in like ſort eſteeme the world as naught: which is the true circumciſion of a true Iſraelite

[m] *When Paul uſeth this word in good ſenſe, or part, it ſignifieth to reſt a mans ſelfe wholly in a thing and to content himſelfe therewith.*

[n] *Upon the true Iſrael, whoſe praiſe is of God, and no*
of man, Rom.2.19.

[11] Continuing ſtil in the ſame Metaphore, he oppoſeth his miſeries and the marks of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſcarre of the outward circumciſion, as a true marke of his Apoſtleſhip.

[o] *Marks which ar*
burnt into a mans fleſh, as they uſed in old time, to marke their ſervants that had run away from them.

[p] *For it importeth much, whoſe marks we beare: for the cauſe maketh th*
Martyr, and not the puniſhment.

[12] Taking his farewell of them, he wiſheth them grace, and the ſpirit, againſt the deceits of the falſe apoſtles, which laboured to beat thoſe outward things into their braines.

[q] *With your mindes and hearts.*

THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the ſalutation, 4 he entreateth of the free election of God, 5 and adoption, 7. 13 from whence mans ſalvation floweth, as from the true and naturall fountain, and becauſe ſo high a myſterie can not be underſtood, 16 he prayeth that the full 20 knowledge of Chriſt may by God be reveiled unto the Epheſians.

PAVL [1] an Apoſtle of Ieſus Chriſt by the will of God, to the [*] Saints, which are at Epheſus, and to the [a] faithfull in Chriſt Jeſus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [*][2] Bleſſed *be* God, [3] and the Father of our Lord Jeſus Chriſt, [4] which hath bleſſed us with [b] all ſpirituall bleſſing in [c] heavenly things in [5] Chriſt,

4 [6] As he hath choſen us in [d] him, before the foundation of the world, [7] that we [e] ſhould [f] be holy, and without blame [g] before him in love:

5 [8] Who hath predeſtinate us, to be adopted through Jeſus Chriſt [h] in himſelf, according to the good pleaſure of his will,

6 [9] To the [i] praiſe of the glory of his grace [10] wherewith he hath made us freely accepted in *his* beloved:

7 [11] By whom we have redemption through his blood, *even* the forgiveneſſe of ſins according to his rich grace:

8 [12] [k] Whereby he hath been abundant toward us in [l] all wiſedom and underſtanding,

9 And hath opened unto us the [m] myſtery of his will [13] according to his good pleaſure, which he hath purpoſed in him,

10 [14] That in the diſpenſation of the fulneſſe of the times, he might [n] gather together in one all things, both which are in heaven, & which are in earth, *even* in Chriſt:

11 [15] In whom alſo we are choſen when we were predeſtinate according to the purpoſe of him, which worketh [o] all things after the counſell of his own will,

12 That we, which [p] firſt truſted in Chriſt, ſhould be unto the praiſe of his glory:

13 [16] In whom alſo ye *have truſted*, after that ye heard the [q] word of trueth, *even* the Goſpel of your ſalvation, wherein alſo after that ye beleeved, ye were [r] ſealed with the holy [ſ] Spirit of promiſe,

14 Which is the earneſt of our inheritance, for the [t] redemption of that libertie purchaſed unto the praiſe of his glory.

15 [17] Therefore alſo after that I heard of the faith, which ye have in the Lord Jeſus, and love toward all the Saints,

16 I ceaſe not to give thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Jeſus Chriſt, that Father of [v] glory, might give unto you the Spirit of wiſedom, and revelation through the [x] acknowledging of him,

18 That the eyes of your underſtanding may be lightned, that ye may know what the [y] hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 [19] And what is the exceeding greatnes of his power toward us, which beleeve, [*] according to the working of his mightie power,

20 [20] Which he wrought in Chriſt, when

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[1] The inſcription and ſalutation, whereof we have ſpoken in the former Epiſtles.

[*] 1 Cor.1.2.

[a] *This is the definition of the Saints, ſhewing what they are.*

[*] 1 Cor.1.3. 1 Pet.1.3.

[2] The firſt part of the Epiſtle, wherein he handleth all the parts of our ſalvation propounding the example of yͤ Epheſians, and uſing divers exhortations, and beginning after his manner with thankſgiving.

[3] The efficient cauſe of our ſalvation is God, not conſidered confuſedly and generally, but as the Father of our Lord Ieſus Chriſt.

[4] The next finall cauſe, & in reſpect of us, is our ſalvation, all things being beſtowed upon us which are neceſſary to our ſalvation, which kind of bleſſing is heavenly, and proper to the elect.

[b] *With all kind of gracious and bountifull goodneſſe which is heavenly indeed, and from God onely.* [c] *Which God our Father gave us from his high throne from above: or becauſe the Saints have thoſe gifts beſtowed on them, which belong properly to the citizens of heaven.* [5] The matter of our ſalvation is Chriſt, in whom onely we are indued with ſpirituall bleſſing and unto ſalvation. [6] He declareth the efficient cauſe, or by what means God the Father ſaveth us in his Son: Becauſe ſaith he, he choſe us from everlaſting in his Son. [d] *To be adopted in him.* [7] He expoundeth the next finall cauſe, which he maketh double, to wit, ſanctification, and juſtification, whereof he will ſpeak heerafter. And heerby alſo two things are to be noted, to wit, that holineſſe of life cannot be ſeparate from the grace of election? and again what pureneſſe ſoever is in us, is the gift of God who hath freely of his mercie choſen us. [e] *Then God did not chuſe us, becauſe we were, or otherwiſe ſhould have been holy, but to the end we ſhould be holy.* [f] *Being clothed with Chriſts righteouſneſſe.* [g] *Truely and ſincerely.* [8] Another plainer expoſition of the efficient cauſe, and alſo of eternall election, whereby God is ſaid to have choſen us in Chriſt, to wit, becauſe it pleaſed him to appoint us out when we were not yet born, whom he would make to be his children by Ieſus Chriſt: ſo that there is no reaſon heer of our election to be ſought, but in the free mercie of God, neither is faith which God foreſaw, the cauſe of out predeſtination, but the effect. [h] *God reſpecteth nothing, either that preſent is, or that is to come, but himſelf onely.* [9] The uttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaveth us freely in his Son. [i] *That as his bountifull goodneſſe deſerveth all praiſe, ſo alſo it ſhould be ſet forth and publiſhed.* [10] Another finall cauſe more neer, is our juſtification, while that he freely accounteth us for juſt in his Son. [11] An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he onely whoſe ſacrifice by the mercie of God is imputed unto us, for forgiveneſſe of ſins. [12]. Now he commeth at length to the formall cauſe, that is to ſay, to vocation, or preaching of the Goſpel, whereby God executeth that eternall counſell of our free reconciliation and ſalvation in Chriſt, and putting in place of the Goſpell all wiſedom and underſtanding, he ſheweth how excellent it is. [k] *By which gracious goodneſſe and bountifulneſſe.* [l] *In perfect and ſound wiſdome.*

[m] *For unleſſe the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it our ſelves.*

[13] Not onely the election, but alſo yͤ vocation proceedeth of meer grace.

[14] The Father exhibited and gave Chriſt, who is the head of al the elect unto the world, at yͤ time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, in whom all the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven, when he came into yͤ earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and yͤ reſt are daily gathered together.

[n] *The faithfull are ſaid to be gathered together in Chriſt, becauſe they are ioyned together with him through faith, and become as it were one man.*

[15] He applieth ſeverally the benefit of vocation to the beleeving Iews, going back to the very fonntain, yͭ even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtock, nor any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called.

[o] *All things are attributed to the grace of God without exception, & yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, Phil.2.13.* [p] *He ſpeaketh of the Iews.* [16] Now he maketh the Epheſians (or rather all the Gentiles) equall to the Iews, becauſe yͭ notwithſtanding they came laſt, yet being called by the ſame Goſpel, they embraced it by faith, and were ſealed up with the ſame ſpirit, which is yͤ pledge of election, untill the inheritance it ſelf be ſeen, yͭ in them alſo the glory of God might ſhine forth & be manifeſted. [q] *That word which is trueth indeed, becauſe it commeth from God.* [r] *This is a borrowed kind of ſpeach taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authenticall, and others that are not.* [ſ] *With that Spirit, which bringeth not the Law, but the promiſe of free adoption.* [t] *Full and perfect.* [17] He returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, & by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end. [18] The cauſes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the Goſpel, to the obtaining of everlaſting life, & the ſetting forth of Gods glory. [v] *Full of maieſtie.* [x] *For it is not enough for us to have knowen God once, but we muſt know him every day more and more.* [y] *What bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt.* [19] The excellencie of faith is declared by yͤ effects, becauſe the mighty power of God is ſet forth & ſhewed therein. [*] *Chap. 3.7. Col.2.12.* [20] The Apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet very dark in us, by reaſon of the ignominie of the Croſſe, and the weakneſſe of the fleſh.

he raiſed him from the dead, and ſet him at his [z] right hand in the heavenly *places*.

21 Farre above all principalitie, and power, and might, and domination, and every [a] name that is named, not in this world onely, but alſo in that that is to come,

22 [21] And hath made all things ſubject under his feet, and hath given him over all things *to be* the [b] head to the Church,

23 Which is his body, *even* the [c] fulneſſe of him that filleth all in all things.

Chap. II.

2 The better to ſet out the grace of Chriſt, he uſeth a compariſon, calling them to minde, 5. 12 that they were altogether caſt-awayes & aliants, 8 That they are ſaved by grace, 13 and brought neer by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

And [1]* you *hath he quickened*, that were [a] dead in [2] treſpaſſes and ſinnes,

2 [3] Wherein, in times paſt ye walked, [4] according to the courſe of this world, *and* [b] after the prince that ruleth in the ayre, *even* the ſpirit, that now [5] worketh in the [c] children of diſobedience,

3 [6] Among whom we alſo had our converſation in times paſt, in the luſts of our [d] fleſh, in fulfilling the will of the fleſh, and of the minde, and [7] were by nature the [e] children of wrath, as well as [f] others.

4 [8] But God which is rich in mercy, through his great love wherewith he loved us,

5 Even when we were dead by ſinnes, hath quickened us together in Chriſt, *by whoſe* grace ye are ſaved,

6 And hath raiſed us up [g] together, and made us ſit together in the heavenly *places* in Chriſt Jeſus,

7 That he might ſhew in the ages to come the exceeding riches of his grace, through his kindneſſe toward us in Chriſt Jeſus.

8 For by [h] grace are ye ſaved through faith, and that not of your ſelves: *it is* the gift of God,

9 [9] Not of works, leſt any man ſhould boaſt himſelfe,

10 For we are [i] his workemanſhip created in Chriſt Jeſus unto good works, which God hath ordained that we ſhould walke in them.

11 [10] Wherefore remember that ye being in time paſt Gentiles in the fleſh, *and* [k] called uncircumciſion of them, which are [l] called circumciſion in the fleſh, made with hands,

12 That ye were, *I ſay*, at that time [m] without Chriſt, and were [n] aliants from the common wealth of Iſrael, and were * Srangers from the covenants of promiſe, and had no hope, and *were* without God in the world.

13 [11] But now in Chriſt Jeſus, ye which once were farre off, are made neere by the blood of Chirſt.

14 [12] For he is our peace, which hath made of both one, and hath broken the ſtop of the partition wall,

15 * In abrogating through his fleſh the hatred, *that is*, the Law of commandements *which ſtandeth* in ordinances, for to make of twaine one new man in himſelfe, *ſo* making peace,

16 And that he might reconcile both unto God in [o] one body by *his* croſſe, and [p] ſlay hatred thereby,

17 [13] And came, and preached peace to you which were a farre off, and to them that were neere.

18 For [q] through him we both have an entrance unto the Father by one Spirit.

19 [14] Now therefore ye are no more ſtrangers and forreiners: but citizens with the Saints, and of the houſhold of God,

20 [15] And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the [r] chiefe corner ſtone,

21 In whom all the building [ſ] coupled together, groweth unto an holy Temple in the Lord:

22 In whom ye alſo are built together to be the habitation of God by the Spirit.

Chap. III

1 He declareth that therefore he ſuffered many things of the Iews, 3 becauſe he preached the miſterie touching the ſalvation of the Gentiles, 8 at Gods commandement. 13 After he deſired the Epheſians not to faint for his afflictions: 14 And for this cauſe he prayeth unto God, 18 That they may underſtand the great love of Chriſt.

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[z] *To be ſet on Gods right hand, is to be partaker of the ſoveraigntie which he hath over all creatures.*

[a] *Every thing whatſoever it be, or above all things, be they of never ſo much power or excellencie.*

21 That wee ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to doe, he witneſſeth, that he was appointed of God the Father, head of all the Church, and therefore the body muſt be joined to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickned and ſuſtained by the only vertue of Chriſt, ſo farre off is it, that he needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſaſeth to joyne us to his Sonne.

[b] *In ſo much that there is nothing but is ſubiect unto him.*

[c] *For the love of Chriſt is ſo great towards the Church, that though he doe fully ſatisfie all with all things, yet he eſteemeth himſelfe but a maimed and unperfect head, unleſſe he have the Church joyned to him as his body.*

1 He declareth againe the greatneſſe of Gods good will by comparing that miſerable ſtate wherein we are borne, with that dignitie whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpirituall motions we are not onely born halfe dead, but wholly and altogether dead.

* *Coloſ.2.13.*

[a] *Looke Rom.6.2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned is no life: ſo this knitting together of body and ſoule, is properly no life but death in them which are not ruled by the Spirit of God.*

2 He ſheweth the cauſe of death, to wit, ſinnes.

3 He proveth, by the effects, that all were ſpiritually dead.

4 He proveth this evill to be univerſal, in ſo much as all are ſlaves of Satan.

[b] *At the pleaſure of the Prince.*

5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God.

[c] *They are called the children of diſobedience, which are given to diſobedience.*

6 After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Iewes amongſt whom he numbreth himſelfe, are not a whit better.

[d] *By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man halfe dead, but concludeth that the whole man is of nature the ſonne of wrath.*

7 The Concluſion: All men were borne ſubiect to the wrath and curſe of God.

[e] *Men are ſaid to be the children of wrath paſſively, that is to ſay, guiltie of everlaſting death, by the iudgement of God, who is angry with them.*

[f] *Prophane people which knew not God.*

8 Now hereof followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reigne with him. And by divers and ſundry meanes he beateth this into their heads, that the efficient cauſe of this benefit is the free mercie of God: and Chriſt himſelfe is the materiall cauſe: and Faith is the juſtrument, which alſo is the free gift of God: and the end is Gods glorie.

[g] *To wit, as he addeth afterwards, in Chriſt, for as yet this is not fulfilled in us but onely in our head, by whoſe Spirit we have begunne to die to ſinne, and live to God, untill that worke be fully brought to an end: but yet the hope is certaine, for we are as ſure of that wee looke for, as we are of that we have received already.*

[h] *So then, Grace, that is to ſay, the gift of God, and faith, doe ſtand one with another, to which two, theſe are contrarie, To be ſaved by our ſelves, or by our workes. Therefore what meane they which would ioyne together things of contrarie nature?*

9 He takerh awa expreſly, and namely from our workes, the praiſ of juſtification, ſeeing that th good workes themſelves are th effects of gtace i us.

[i] *He ſpeaketh her of grace, and no of nature: there fore be the worke never ſo good, look what they are, it is o grace.*

10 Applying th former doctrine to the Gentiles, he ſheweth tha they were not only as the Iewes by nature, bu alſo after an eſpecial ſort, ſtrangers and withour God: therefore they ought ſo much the rather remember that ſame ſo great a benefit o God.

[k] *You were calle no otherwiſe the Gentiles, that al the world might witneſſe of your uncleanneſſe.*

[l] *Of the Iewes which were knowen from you by th marke of circumciſion, the marke of th covenant.*

[m] *He beginneth firſ with Chriſt, wh was the end of all th promiſes.*

[n] *You had no righ or title to the common wealth of Iſrael.*

* *Rom.9.4.*

11 Chriſt is the onely bond of the Jewes and Gentiles, wherby they be reconciled to God.

12 As by the ceremonies and worſhip appointed by the Law, the Iewes were divided from the Gentiles, ſo now Chriſt, having broken downe the partition wall joyneth them both together, both in himſelfe, and betwixt themſelves, and to God. Wherby it followeth, that whoſoever eſtabliſheth the ceremonies of the Law, maketh the grace of Chriſt void, and of none effect.

* *Coloſ.2.14.*

[o] *He alludeth to the ſacrifices of the Law, which repreſented that true and only Sacrifice.*

[p] *For he deſtroyed death by death, and faſtened it, as it were, to the croſſe.*

13 The preaching of the Goſpel, is an effectuall inſtrument of this grace, common as wel to the Iewes, as to the Gentiles.

[q] *Chriſt is the gate, as it were, by whom we come to the Father, and the holy Ghoſt, is as it were, our lodes man who leadeth us.*

14 The concluſion: The Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excellencie of the Church, calling it the citie and houſe of God,

15 The Lord committed the doctrine of ſalvation, firſt to the Prophets, and then to the Apoſtles, the end whereof, and matter, as it were, and ſubſtance, is Chriſt. Therefore that is indeed the true and Catholique Church, which is builded upon Chriſt by the Prophets and Apoſtles, as a ſpirituall temple conſecrated to God.

[r] *That is, the head of the building, for the foundations are, as it were, the heads of the building.*

[ſ] *So that God is the workeman not onely of the foundation, but alſo of the whole building.*

FOr [1] this cauſe, I Paul *am* the [a] Priſoner of Jeſus Chriſt for you Gentiles,

2 If ye have heard of the diſpenſation of the grace of God , which is given me to you-ward,

3 *That is*, that *God* by revelation hath ſhewed this myſterie unto me (as I wrot above in few words,

4 Whereby when ye read,ye may know mine underſtanding in the myſterie of Chriſt)

5 Which in [b] other ages was not opened unto the ſons of men , as it is now reveiled unto his holy Apoſtles and Prophets by the Spirit,

6 That the Gentiles ſhould be inheriters alſo,and of the ſame body, & partakers of his promiſe in Chriſt by the Goſpel,

7 Whereof I am made a miniſter by the gift of the grace of God given unto me through the effectual working of his power,

8 Even unto me the leaſt of all Saints is this grace given , that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,

9 And to make clear unto all men what the fellowſhip of the myſterie is , which from the beginning of the world hath been hid in God,who hath created all things by Jeſus Chriſt ,

10 [2] To the intent, that now unto principalities and powers in heavenly *places*, might be knowen by the Church the [c] manifold wiſdome of God,

11 According to the [d] eternall purpoſe which he wrought in Chriſt Jeſus our Lord ,

12 By whom we have boldneſſe and entrance with confidence by faith in him.

13 Wherefore I deſire that ye faint not at my tribulations for your ſakes, which is your glory.

14 [3] For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 (Of whom is named the whole [e] family in heaven and in earth.)

16 That he might graunt you according to the [f] riches of his glorie, that ye may be ſtrengthened by his Spirit in the [g] inner man,

17 That Chriſt may dwell in your hearts by faith :

18 That ye,being rooted and grounded in [h] love,may be able to comprehend with all Saints, [i] what is the breadth,and length, and depth , and height :

19 And to know the [k] love of Chriſt, which [l] paſſeth knowledge, that ye may be filled with all [m] fulneſſe of God.

20 [4] Unto him therefore that is able to do exceeding aboundantly above al that we aske or think, according to the power that worketh in us,

21 *Be* praiſe in the Church by Chriſt Jeſus,throughout all generations for ever, Amen.

CHAP. IV.

Theſe three laſt chapters contain precepts of manners. 1 He exhorteth them to mutuall love. 7 Sundry gifts are therefore beſtowed of God, 16 that the Church may be built up. 18 He calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talking.

I Therefore , [1] being priſoner in the Lord, pray you that ye walk worthy of the [a] vocation whereunto ye are called,

2 [2] With all humbleneſſe of mind, and meekneſſe, with [b] long ſuffring,ſupporting one another through love,

3 [3] Endevouring to keep the unitie of the Spirit in the bond of peace.

4 [4] There *is* one body , and one Spirit, even as ye are called in one hope of your vocation.

5 *There is* one Lord,one Faith, one Baptiſme,

6 One God and Father of all , which is [c] above all,and [d] through all,and [e] in you al.

7 [5] But unto every one of us is given grace,according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high, he led [g] captivitie captive, ad gave gifts unto men.

9 (Now,in that he aſcended , what is it but that he had alſo deſcended firſt into the [h] loweſt parts of the earth ?

10 He that deſcended , is even the ſame that aſcended,far above all heavens, that he might [i] fill [k] all things.)

11 [6] He therefore gave ſome *to be* [l] Apoſtles , and ſome [m] Prophets , and ſome [n] Euangeliſts , and ſome [o] Paſtours and Teachers,

12 [7] For the repairing of the Saints , for the work of the miniſterie, *and* for the edification of the [p] body of Chriſt,

13 [8] Till we all meet together (in the [q] unitie of faith , and that acknowledging of the Son of God) unto a perfit man , *and* unto the meaſure of the [r] age of the fulneſſe of Chriſt.

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[1] He maintaineth his Apoſtleſhip againſt the offence of the croſſe, whereon alſo he taketh an argument to confirme himſelf, affirming that he was not only appointed an Apoſtle by the mercie of God, but was alſo particularly appointed to the Gentiles to call them on every ſide to ſalvation, becauſe God had ſo determined it from the beginning , although he deferred a great while the manifeſtation of ÿ his counſell.

[a] *Theſe words , the priſoner of Ieſus Chriſt , are taken paſſively , that is to ſay, I Paul am caſt into priſon for maintaining the glory of Chriſt.*

[b] *He meaneth not that none knew the calling of the Gentiles before, but becauſe very few knew of it, and they that did know it , as the Prophets, had it reveiled unto them very darkely and under figures.*

[2] The unlooked for calling of the Gentiles,was as it were a glaſſe to the heavenly Angels,wherein they might behold the marveilous wiſedom of God.

[c] *God never had but one way only, to ſave men by : but it had divers faſhions and forms.*

[d] *Which was before all beginnings.*

[3] He teacheth by his own example, that the efficacie of the doctrine dependeth upon the grace of God, and therefore we ought to joyne prayers with the preaching and hearing of ÿ word: which are needfull not only to them which are yonglings in religion,but even to the oldeſt alſo , that they growing up more & more by faith in Chriſt being confirmed with all ſpirituall gifts , may be grounded & rooted in the knowledge of that immeaſurable love, wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven , and part is yet here on earth, dependeth upon that adoption of the heavenly Father , in his only Son,

[e] *All that whole people, which had but one houſhold-Father,and that is the Church ,which is adopted in Chriſt.*

[f] *According to the greatneſſe of his mercie.* [g] *Look Romans 7.22.* [h] *Wherewith God loveth us, which is the root of our election.* [i] *How perfit that work of Chriſt is in every part.* [k] *Which God hath ſhewed us in Chriſt.* [l] *Which paſſeth all the capacitie of mans wit , to comprehend it fully in his mind : for otherwiſe who ſo hath the ſpirit of God perceiveth ſo much (according to the meaſure that God hath given him) as is ſufficient to ſalvation.* [m] *So that we have abundantly in us, whatſoever things are requiſite to make us perfit with God.*

[4] He breaketh forth into a thankſgiving, whereby the Epheſians alſo may be confirmed to hope for any thing of God.

[1] Another part of the Epiſtle , containing precepts of Chriſtian life, the ſum whereof is this,that every man behave himſelf as it is meet for ſo excellent grace of God.

[a] *By this is meant the generall calling of the faithfull,which is this, to be holy as our God is holy.*

[2] Secondly, he commendeth meekneſſe of the mind, which is ſhewed forth by bearing one with another.

[b] *Look Mat.* 28. 25.

[3] Thirdly , he requireth perfit agreement, but yet ſuch as is knit with the band of the holy Ghoſt.

[4] An argument of great waight, for an earneſt interteining of brotherly love and charitie one with another , becauſe we are made one body,as it were,of one God and Father, by one Spirit, worſhipping one Lord with one faith,and conſecrated to him with one Baptiſme , and hope of one ſelf ſame glory,whereunto we are called. Therefore whoſoever breaketh charitie, breaketh all theſe things aſunder.

[c] *Who onely hath the chief authoritie over the Church.*

[d] *Who only powreth forth his providence, through all the members of the Church.*

[e] *Who onely is joyned together with us in Chriſt.*

[5] He teacheth us, that we indeed are all one body, and that all good gifts proceed from Chriſt onely ,who reigneth in heaven,having mightily conquered all his enemies (from whence he heapeth all gifts upon his Church:) but yet notwithſtanding theſe gifts are diverſly and ſundry waies divided according to his will and pleaſure , and therefore every man ought to be content with that meaſure that God hath given him , and to beſtow it to the common profit of the whole body. [f] *Which Chriſt hath given.* [g] *A multitude of captives.* [h] *Down to the earth,which is the loweſt part of the world.* [i] *Fill with his gifts.* [k] *The Church.* [6] Firſt of all he reckoneth up the Eccleſiaſticall functions,which are partly,exrraordinarie and for a ſeaſon, as Apoſtles, Prophets,Euangeliſts, and partly,ordinarie and perpetuall , as Paſtors and Doctors. [l] *The Apoſtles were thoſe twelve,unto whom Paul was afterward added , whoſe office was to plant Churches throughout all the world.* [m] *The Prophets office was one of the chiefeſt, which were men of marvelous wiſedom,and ſome of them could foretell things to come.* [n] *Theſe the Apoſtles uſed as fellows in the execution of their office,being not able to anſwere all places themſelves.* [o] *Paſtours are they which govern the Church,and Teachers are they which governe the ſchooles.* [7] He ſheweth the end of Eccleſiaſticall functions,to wit, that by the miniſterie of men all the Saints may ſo grow up together, that they may make one myſticall body of Chriſt. [p] *The Church* [8] The uſe of this miniſterie is perpetuall,ſo long as we are in this world,that is , untill that time that having put off the fleſh, and throughly and perfitly agreeing betwixt our ſelves , we ſhall be joyned with Chriſt our head. Which thing is done by that knowledge of the Son of God increaſing in us, and he himſelf by little and little growing up in us, untill we come to be a perfit man, which ſhall be in the world to come, when God ſhall be all in all. [q] *In that moſt neer conjunction which is knit and faſtened together by faith.* [r] *Chriſt is ſaid to grow up to full age,not in himſelf,but in us.*

14 [9]

14 [9] That we henceforth be no more children, [10] wavering and caried about with every wind of doctrine, by the [ſ] deceit of men, and [t] with craftineſſe, whereby they lay in wait to deceive.

15 [11] But let us follow the trueth in love, and in all things grow up into him, which is the head, *that is*, Chriſt:

16 By whom all the body being coupled, and knit together by every joynt, for the furniture *thereof* (according to the [v] effectuall power, *which is* in the meaſure of every part) receiveth [x] increaſe of the body, unto the edifying of it ſelf in [y] love.

17 [12] This I ſay therefore and teſtifie in the Lord, that ye henceforth walke not as *other Gentiles walk, in [z] vanitie of their mind,

18 Having their underſtanding darkened, and being ſtrangers from the [a] life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart:

19 Which being [b] paſt feeling, have given themſelves unto wantonneſſe, to work all uncleanneſſe, *even* with [c] greedineſſe.

20 [13] But ye have not ſo learned Chriſt,

31 If ſo be ye have heard him, and have been taught by him, [d] as the trueth is in Jeſus,

22 * *That is*, that ye caſt off concerning the converſation in time paſt, [e] that old man, which is corrupt through the deceiveable luſts,

23 And be renewed in the [f] Spirit of your mind,

24 And put on the new man, which [g] after God is created [h] unto righteouſneſſe, and [i] true holineſſe.

25 [14] Wherefore caſt off lying, and ſpeak every man trueth unto his neighbour: for we are members one of another.

26 [15] Be [k] angrie, but ſin not: let not the ſun go down [l] upon your wrath,

27 Neither give place to the devill.

[9] Betwixt our childhood (that is to ſay, a very weak ſtate, while as yet we do altogether waver) and our perfit age, which we ſhall have at length in another world, there is a mean, to wit, our youth, and ſteady going forward to perfection.

[10] He compareth them, which reſt not themſelves upon the word of God, to little boats which are toſſed hither and thither with the doctrines of men, as it were, with contrary winds, and therewithall forewarneth them that it commeth to paſſe not onely by the lightneſſe of mans brain, but alſo by the craftineſſe of certain, which make as it were an art of it.

[ſ] *With thoſe uncertain chances which toſſe men too and fro.*

[t] *By the deceit of thoſe men which are very well practiſed in deceiving of other.*

[11] By earneſt affection of the trueth and love, we grow up into Chriſt: for he (being effectuall by the miniſtery of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth al the limbs thereof according to ỹ meaſure and proportion of each one) quickeneth and cheriſheth his Church, which conſiſteth of divers functions, as of divers members, and preſerveth the proportion of every one. And thereof it followeth that neither this body can live without Chriſt, neither can any man grow up ſpiritually, which ſeparateth himſelf from the other members.

[v] *Of Chriſt, who in manner of the ſoul, quickeneth all the members.* [x] *Such increaſe as is meet the body ſhould have.* [y] *Charitie is the knitting of the limbs together.* [12] He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt upon the principles of manners and actions, ſetting down a moſt grave compariſon between the children of God, and them, which are not regenerate: For in theſe men, all the powers of the mind are corrupted, and their mind is given to vanity, and their ſenſes are darkened with moſt groſſe miſtineſſe, and their affections are ſo accuſtomed by little and little to wickedneſſe, that at length they run headlong into all uncleanneſſe, being utterly deſtitute of all judgement. * Rom.1.21. [z] *If the nobleſt parts of the ſoul be corrupted, what is man but corruption onely?* [a] *Whereby God liveth in them.* [b] *Void of all judgement.* [c] *They ſtrove to paſſe one another, as though there had been ſome gain to be gotten by it.* [13] Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Chriſt, which have other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the vertue of the holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed. [d] *As they have learned, which acknowledge Chriſt indeed, and in good earneſt.* * Col.3.8 [e] *Your ſelves.* [f] *Where there ought to have been the greateſt force of reaſon, there is the greateſt corruption of all, which waſteth all things.* [g] *After the image of God.* [h] *The effect and end of the new creation.* [i] *Not fained nor counterfeit.* [14] He commendeth ſeverally certain peculiar Chriſtian vertues, and firſt of all, he requireth trueth, (that is to ſay, ſincere manners) condemning all deceit and diſſembling, becauſe we are born one for another. [15] He teacheth us how to bridle our anger, in ſuch ſort, that although it be hot, yet that it break not out, and that it be ſtraight wayes quenched before we ſleep: leſt Satan taking occaſion to give us evill counſell, through that wicked counſeller, deſtrov us. [k] *If it ſo fall out, that you be angry, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.* [l] *Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.*

28 [16] Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is [m] good, that he may have to give unto him that needeth.

29 [17] Let no [n] corrupt communication proceed out of your mouthes: but that which is good to the uſe of edifying, that it may miniſter [o] grace unto the hearers.

30 [18] And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption.

31 Let all bitterneſſe, and anger, and wrath, crying, and evill ſpeaking be put awav from you, with all maliciouſneſſe.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, even as God for Chriſts ſake, freely forgave you.

[16] He deſcendet from the heart, t the hands, condemning theft: & becauſe the men which give themſelves to this wickedneſſe, uſe to pretend poverty, he ſheweth that labour is a good remedie againſt poverty, which God bleſſeth in ſuch ſort, that the which labour hav alwayes ſome overplus to help other, ſo far is it from this, that they are conſtrai ned to ſteal other mens goods.

[m] *By labouring in things that are holy, and profitable to hi neighbour.*

[17] He brideleth the tongue alſo, teaching us ſo to temper our talke, that our hearers minds be not onely not deſtroyed, but alſo inſtructed. [n] *Word for word, rotten.* [o] *By grace, he meaneth that, whereby men may profit to the going on forward in godlineſſe and love.* [18] A generall precept againſt all exceſſe of affections which dwell in that part of the mind, which they call, Angrie, and he ſetteth againſt them the contrary meanes. And uſeth a moſt vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateneſſe and intemperancie, who dwelleth in us, to this end, to moderate all our affections. [19] An argument taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been done unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

CHAP. V.

3 Leſt in thoſe vices which he reprehended, they ſhould ſet light by his admonitions. 5 He terrifieth them by denouncing ſevere judgements, 8 and ſtirreth them forward. 15 Then he deſcendeth from generall leſſons of manners, 21 to the particular dueties of wives, 25 and husbands.

BE ye therefore followers of God, as deare children.

2 *And walke in love, even as Chriſt hath loved us, and hath given himſelfe for us, *to be* an offering and a ſacrifice of a ſweet ſmelling ſavour to God.

3 *[1] But fornication, and all uncleanneſſe, or couetouſneſſe, let it not be once named among you, as it becommeth Saints,

4 Neither filthineſſe, neither fooliſh talking, neither [a] jeſting, which are things not comely, but rather giving of thanks.

5 [2] For this ye know, that no whoremonger, neither unclean perſon, nor covetous perſon, which is an [b] idolater, hath any inheritance in the kingdom of Chriſt, and of God.

6 *Let no man deceive you with vain words: for, for ſuch things commeth the wrath of God upon the children of diſobedience.

7 [3] Be not therefore companions with them:

8 For ye were once darknes, but are now [c] light in the Lord: walk as children of light,

* *Iohn 13.34. and 15.12. 1 Iohn 3.23.*

* *Chap.4.29. Coloſſ.3.5. 1 Theſ.4.3.*

[1] Now he commeth to another kind of affections, which is in that part of the mind, which men call covetous or deſirous: and he reprehendeth fornication, covetouſnes and jeſting, very ſharply.

[a] *Ieſtes which men caſt one at another: that no lightneſſe be ſeen, nor evill example given, nor any offence moved by evill words or backbiting.*

[2] Becauſe theſe ſins are ſuch, that the moſt part of men count them not for ſins, he awaketh the godly to the end they ſhould ſo much the more take heed to themſelves from them, as moſt hurtfull plagues. [b] *A bondſlave to idolatry, for the covetous man thinketh that his life ſtandeth in his goods.* * *Mat.24.4. Marke 13.5. Luke 21.8. 2 Theſſ.2.3.* [3] Becauſe we are not ſo ready to any thing, as to follow evill examples, therefore the Apoſtle warneth the godly to remember alwayes, that the other are but as it were darkeneſſe, and that they themſelves are as it were light. And therefore the other commit all villenies (as men are wont in the dark) but they ought not onely not to follow their examples, but alſo (as the property of the light is,) reprove their darkneſſe, and to walke ſo (having Chriſt that true light going before them) as it becommeth wiſe men. [c] *The faithfull are called light, both becauſe they have the true light in them which lightneth them, and alſo becauſe they give light to other, in ſo much, that their honeſt converſation reproveth the life of wicked men.*

9 (For the fruit of the [d] Spirit *is* in all goodnes, and righteouſnes, and truth)

10 Approving that which is pleaſing to the Lord,

11 And have no fellowſhip with the unfruitfull works of darkeneſſe, but even [e] reprove them rather.

12 For it is ſhame even to ſpeake of the things which are done of them in ſecret.

13 But all things when they are reproved of the light are manifeſt: for it is light that maketh all things manifeſt.

14 Wherefore [f] he ſaith, Awake thou that ſleepeſt, and ſtand up from the [g] dead, and Chriſt ſhall give thee light.

15 [4] Take heed therfore that ye walke circumſpectly, not as fooles, but as * wiſe,

16 [h] Redeeming the ſeaſon: for the [i] dayes are evill.

17 * Wherefore, be ye not unwiſe, but underſtand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is [k] exceſſe: but be fulfilled with the Spirit,

19 Speaking unto your ſelves in pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your [l] hearts,

20 Giving thanks alwayes for all things unto God even the Father, in the Name of our Lord Ieſus Chriſt,

21 [6] Submitting your ſelves one to another in the feare of God.

22 ¶ * [7] Wives, ſubmit your ſelves unto your husbands, [8] as unto the Lord,

23 * [9] For the husband is the wives head, even as Chriſt is the head of the Church, [10] and the ſame is the ſaviour of *his* body.

24 [11] Therefore as the Church is in ſubjection to Chriſt, even ſo *let* the wives *be* to their husbands in every thing.

25 ¶ * [12] Husbands, love your wives, even as Chriſt loved the Church, and gave himſelfe for it,

26 [13] That he might [m] ſanctifie it, and cleanſe it by the waſhing of water through the [n] word,

27 That he might make it unto himſelfe a glorious Church, [o] not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blame.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelfe.

y whoſe force are made light the Lord.

Make them open the world, by good life.

The Scriptures, or d in the Scrip-

He ſpeaketh of e death of ſinne.

The worſe and re corrupt that maners of this rld are, the re watchfull ght we to be inſt all occaons, and reſpect thing but the ill of God.

* Coloſſ.4.5.

This is a metaore taken from e marchants: who eferre the leaſt fit that may be fore all their eaſures.

The times are ubleſome and arpe.

* Rom.12.2.

1 Theſſ.4.3.

He ſetteth the ber and holy aſſemblies of the ithfull, against e diſſolute banets of the unithfull, in which e praiſes of the ely Lord muſt ng, be it in proſperity or adverſie.

All kind of riot, yned with all anner of filthineſſe d ſhameſulneſſe.

With an earneſt fection of the art, and not with e tongue onely.

6 A ſhort repetition of the end hereunto all things ought to be referred, to ſerve one another for Gods ſake.

* Col.3.18. Tit.2.5. 1 Pet.3.1.

7 Now he deſcendeth to a family, dividing orderly all the parts of a family. And he ſaith, that the duetie of wives conſiſteth herein, to be obedient to their husbands.

8 The firſt argument, for they cannot be diſobedient to their huſbands, but they muſt reſiſt God alſo, who is the authour of this ſubjection.

* 1 Cor.11.3.

9 A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the Church.

10 Another argument: Becauſe the good eſtate of the wiſe dependeth of the man, ſo that this ſubmiſſion is not onely juſt, but alſo very profitable: as alſo the ſalvation of the Church is of Chriſt, although farre otherwiſe. 11 The concluſion of the wives duetie towards their husbands. * Coloſſ.3.19. 12 The husbands duetie toward their wives, is to love them as themſelves, of which love, the love of Chriſt toward his Church is a lively paterne. 13 Becauſe many men pretend the infirmities of their wives to excuſe their owne hardneſſe and crueltie, the Apoſtle willeth us to marke what manner of Church Chriſt gat, when he joyned it to himſelfe, and how he doeth not onely, not loath all her filth, and uncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, untill he wholly purged it. *m Make it holy.* *n Through the promiſe of free juſtification and ſanctification in Chriſt, received by faith.* *o The Church as it is conſidered in it ſelſe, ſhall not be without wrinkle, before it come to the marke it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is cleane and without wrinckle.* 14 Another argument: Every man loveth himſelfe, even of nature, therefore he ſtriveth againſt nature that loveth not his wife: he proveth the conſequent firſt by the myſticall knitting of Chriſt and the Church together, & then by the ordinance of God, who ſaith ÿ man & wife are as one, ÿ is, not to be divided.

29 For no man ever yet hated his [p] own fleſh, but nouriſheth and cheriſheth it, even as the Lord *doeth* the Church.

30 For we are members of his body, [q] of his fleſh, and of his bones.

31 * For this cauſe ſhall a man leave father and mother, and ſhall [r] cleave to his wife, and they twaine ſhalbe one fleſh.

32 [15] This is a great ſecret, but I ſpeake concerning Chriſt, and concerning the Church.

33 [16] Therfore every one of you, *doe ye ſo*: let every one love his wife, even as himſelfe, and *let* the wife *ſee* that ſhe feare her huſband.

p His owne body.

q He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the Sacrament of the ſupper.

* *Gen.2.24. Matt.19.5. Mar.10.7. 1 Cor.6.16.*

r Looke Matt. 15.5.

15 That no man might dreame of naturall conjunction, or knitting of Chriſt and his Church together (ſuch as the huſbands and the wives is) he ſheweth that it is ſecret, to wit, ſpirituall, and ſuch as farre differeth from the common capacity of man: as which conſiſteth by the vertue of the Spirit, and not of the fleſh, by faith, and by no naturall band. 16 The concluſion both of the husbands duetie toward his wife, and of the wives toward her husband.

CHAP. VI.

1 He ſheweth the dueties of children, 5 ſervants, 9 and maſters. 10 Then he ſpeaketh of the fierce battell that the faithfull have, 12 and what weapons we muſt uſe in the ſame: 21 In the end he commendeth Tychicus,

CHildren, [1] * obey your parents [2] in the [a] Lord: [3] for this is right.

2 * [4] Honour thy father and mother ([5] which is the firſt commandement with [b] promiſe)

3 That it may be well with thee, and that thou mayeſt live long on earth.

4 [6] And ye fathers, provoke not your children to wrath: but bring them up in inſtruction and [c] information of the Lord.

5 [7] * Servants, be obedient unto them that are *your* maſters, [8] according to the fleſh, with [d] feare and trembling in ſingleneſſe of your hearts, as unto Chriſt,

6 Not with ſervice to the eye, as menpleaſers, but as the ſervants of Chriſt, [9] doing the will of God from the heart,

7 With good will, ſerving the [e] Lord, and not men.

8 [10] And know ye that whatſoever good thing any man doth, that ſame ſhall he receive of the Lord, whether *he be* bond or free.

9 [11] And ye maſters doe the ſame things unto them, putting away threatning: and know that even your maſter alſo is in heaven, neither is there * [f] reſpect of perſon with him.

1 He commeth to another part of a family, and ſheweth that the duety of the children toward their parents, conſiſteth in obedience unto them.

* *Coloſſ.3.20.*

2 The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo that children are ſo farre forth bound to obey their parents, as they may not ſwarve from the true worſhip of God.

a For the Lord is author of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us.

3 The ſecond argument: Becauſe this obedience is moſt juſt.

* *Exod.20.12. Deut.5.16. Eccleſ.3.9. Matt.15.4. Marke 7.10.*

4 A proofe of the firſt argument.

5 The third argument taken of the profit that enſueth thereby: Becauſe the Lord vouchſafed this commandement amongſt all the reſt, of a ſpeciall bleſſing.

b With a ſpeciall promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall. 6 It is the duetie of fathers to uſe their fatherly authoritie moderately & to Gods glory. *c Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him.* 7 Now he deſcendeth to the third part of a family, to wit, to the duetie both of the maſters, and of the ſervants. And he ſheweth that the duetie of ſervants conſiſteth in an heartie love and reverence to their maſters. * *Col.3.22. Titus 2.9. 1 Pet.2.18.* 8 He mitigateth the ſharpeneſſe of ſervice, in that they are ſpiritually free notwithſtanding the ſame, and yet that ſpirituall freedome taketh not away corporall ſervice: inſomuch that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo farre foorth as they may with ſafe conſcience. *d With carefull reverence, for ſlaviſh feare is not allowable, much leſſe in Chriſtian ſervants.* 9 To cut of occaſion of all pretences, he teacheth us that it is Gods will that ſome are either borne or made ſervants, and therefore they muſt reſpect Gods will, although their ſervice be never ſo hard. *e Being mooved with a reverence to God-ward, as though yee ſerved God himſelfe.* 10 Although they ſerve unkind and cruell maſters, yet the obedience of ſervants is no leſſe acceptable to God, then the obedience of them that are free. 11 It is the dutie of maſters, to uſe the authority that they have over their ſervants modeſtly and holily, ſeeing that they in an other reſpect have a common maſter which is in heaven, who will judge both the bond and the free. * *Deut.10.17. 2 Chron.19.7. Iob 34.19. Acts 10.34. Rom.2.11. Galat.2.6. Coloſſ.3.25. 1 Pet.1.17.* *f Either of freedome or bondage.*

10 ¶ [12] Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſaults of the devill.

12 [13] For we wreſtle not againſt fleſh and [g] blood, but againſt [*] [h] principalities, againſt powers, *and* againſt the worldly governours, *the princes* of the darkeneſſe of this world, againſt ſpirituall wickedneſſes, *which are* in the high places.

13 [14] For this cauſe take unto you the whole armour of God, that ye may be able to reſiſt in the [i] evill day, and having finiſhed all things, ſtand faſt.

14 Stand therefore, and your loynes girded about with verity, and having on the breſt plate of righteouſneſſe,

15 And your feet ſhod with the [k] preparation of the Goſpel of peace.

16 Above all, take the ſhield of faith, wherwith ye may quench all the fierie darts of the wicked,

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God,

18 And pray alwayes with all manner prayer and ſupplication in the [l] Spirit: and watch therunto with all perſeverance and ſupplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel,

20 Whereof I am the ambaſſadour in bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ [15] But that ye may alſo know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull miniſter in the Lord, ſhall ſhew you of all things,

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and love with faith from God the Father, and *from* the Lord Jeſus Chriſt.

24 Grace *be* with all them which love our Lord Jeſus Chriſt, to *their* [m] immortalitie, Amen.

¶ Written from Rome unto the Epheſians, *and ſent* by Tychicus.

[12] He concludeth the other part of this Epiſtle, with a grave exhortation, that all be ready and fight conſtantly, truſting to ſpirituall weapons, untill their enemies be cleane put to flight. And firſt of all, he warneth us to take the armour of God, wherwith onely our enemy may be diſpatched.

[13] Secondly, he declareth that our chiefeſt & mightieſt enemies are invisible, that we may not thinke that our chiefeſt conflict is with men.

[g] *Againſt men, which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilities, more mighty then the other by a thouſand parts.*

[*] *Chap.2.2.*

[h] *He giveth theſe names to the evill angels, by reaſon of the effects which they worke: not that they are able to doe the ſame of themſelves, but becauſe God giveth them the bridle.*

[14] He ſheweth that theſe enemies are put to flight with the onely armour of God, to wit, with uprightneſſe of conſcience, a godly and holy life, knowledge of the Goſpel, faith, and to be ſhort, with the word of God, and uſing daily earneſt prayer for the health of the Church, and eſpecially for the conſtancie of the true, godly, and valiant miniſters of the word.

[i] *Looke Chap.5.16.*

[k] *That the preparation of the Goſpel may be as it were ſhooes to you: and it is very fitly called the Goſpel of peace, for that, ſeeing we have to goe to God through moſt dangerous rankes of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the Goſpel, that we may take our iourney to God who is at peace with us.*

[l] *That holy pr may proceede the holy ſpirit.*

[15] A familia very amiable claration of h ſtate, togethe with a ſolemn prayer, where Paul is wont ende his Epiſt

[m] *To life ever ſting.*

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

3 Having teſtified his godly and tender affection towards the Philippians, 12 he intreateth of himſelf, and his bonds: 22 And pricketh them forward by his own example, 27 and exhorteth them to unitie, 28 and patience.

PAul [1] & Timotheus the ſervants of Jesus Christ, to all the Saints in Chriſt Jeſus which are at Philippi, with the [a] Biſhops, and Deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thanke my God, *having* you in perfect memory,

4 (Alwayes in all my prayers for all you, praying with gladneſſe.)

5 Becauſe of the [b] fellowſhip which yee have in the Goſpel, from the [c] firſt day unto now.

6 And I am perſwaded of this ſame thing, that he that hath begun *this* good worke in you, will performe it until the [d] day of Jeſus Chriſt,

7 As it becommeth me ſo to judge of you al, becauſe I have you in remembrance, that both in my [e] bands, and in *my* defence, and confirmation of the Goſpel you all were partakers of my [f] grace.

8 [2] For God is my record, how I long after you all from the very heart root in Jeſus Chriſt.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all judgement,

10 That ye may allow thoſe things which are beſt, that ye may be pure, and without offence untill the day of Chriſt.

11 Filled with the [g] fruits of righteouſnes, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 ¶ [4] I would ye underſtood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the Goſpel,

13 So that my bands [h] in Chriſt are famous throughout all the [i] judgement hall, and in all other *places*,

14 In ſo much that many of the brethren in the Lord are boldned through my bands,

[1] The marke whereat he ſhooteth in this Epiſtle, is to confirme the Philippians by all meanes poſſible, not onely not to faint, but alſo to goe forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſaith, he hopeth fully they will doe, and that by the teſtimony of their lively charity, but in the meane ſeaſon he referreth all things to the grace of God.

[a] *By the Biſhops are meant both the Paſtours, which have the diſpenſation of the word, and the Elders that governe: and by Deacons, are meant thoſe that were ſtewards of the treaſurie of the Church, and had to looke unto the poore.*

[b] *Becauſe that you alſo are made partakers of the Goſpel.*

[c] *Ever ſince I knew you.*

[d] *The Spirit of God will not forſake you unto the very latter end, untill your mortall bodies ſhall appeare before the iudgement of Chriſt to be glorified.*

[e] *A true proofe a true knitting together with Chriſt.*

[f] *He calleth his bands grace, as though he had received ſome ſingul benefit.*

[2] He declareth his good will towards them, therewithall ſhewing by what meanes chiefly they may be confirmed, to wit, by continuall praye

[3] He ſheweth what thing we ought chiefly deſire, to wit, firſt o all that we may increaſe in the tru knowledge of God, (ſo that we may be able to diſcerne things that differ one from another) and alſo in charity, that even to the end we may give our ſelves to good workes in deed, to the glory of God by Ieſus Chriſt.

[g] *If righteouſneſſe be the tree, & good workes the fruits, then muſt the Papiſts needes be deceived, when they ſa that workes are the cauſe of righteouſneſſe.*

[4] He preventeth the offence that might come by his perſecution, whereby divers tooke occaſion to diſgrac his Apoſtleſhip. To whom he anſwereth, that God hath bleſſed his impriſonment in ſuch wiſe, that he is by that meanes become more famous, and the dignitie of the Goſpel, by this occaſion is greatly enlarged, although not with like affection in all men, yet in deed

[h] *For Chriſts ſake.*

[i] *In the Emperours court.*

and dare more frankly ſpeake the [k] word.

15 Some preach Chriſt even through envie and ſtrife, and ſome alſo of good will.

16 The one part preacheth Chriſt of contention *and* not [l] purely, ſuppoſing to add more affliction to my bands.

17 But the others of love, knowing that I am ſet for the defence of the Goſpel.

18 [5] What then? yet Chriſt is preached all manner of wayes, whether *it be* under a [m] pretence, or ſincerely: and I therein joy: yea, and will joy.

19 For I know that this ſhall turne to my ſalvation through your prayer, and by the helpe of the Spirit of Ieſus Chriſt,

20 [6] As I fervently looke for, and hope, that in nothing I ſhall be aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For Chriſt *is* to me both in life, and in death advantage.

22 [7] And whether to live in the [n] fleſh *were* profitable for me, and what to chuſe I know not.

23 For I am diſtreſſed betweene both, deſiring to be looſed and to be with Chriſt, which is beſt of all.

24 Neverthelesſe, to abide in the fleſh, *is* more needfull for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and joy of *your* faith,

26 That ye may more aboundantly rejoyce in IESUS CHRIST for me, by my comming to you againe.

27 [8] Onely let your converſation be, as it becommeth the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may heare of your matters that ye [o] continue in one Spirit, *and* in one minde, fighting together through the faith of the Goſpel.

28 [9] And in nothing feare your adverſaries, which is to them a token of perdition, and to you of ſalvation, and that of God.

29 [10] For unto you it is given for Chriſt, that not onely ye ſhould beleeve in him, but alſo ſuffer for his ſake,

30 [11] Having the ſame fight, which ye ſaw in me, and now heare *to be* in me.

The Goſpel is cal- le word, to ſet h the excellen- ſt.

but with a pure de, for otherwiſe r doctrine was .

He ſheweth by ing forth his n example, that end of our afflictions is true , and that ugh the vertue of the Spirit Chriſt, which giveth to them t aſke it.

Vnder a goodly w and ſhew: they made Chriſt ſtake for their ambition and envie.

We muſt continue even to the d, with great confidence, having nothing before our eyes but Chriſts glorie onely, whether we live or die.

7 An example of a true ſhepherd, who maketh more accompt how he may profit his ſheepe, then he doth of any commoditie of his own whatſoever.

To live in this mortall body.

Having ſet down thoſe things before in manner of a preface, he deſcendeth now to exhortations, warning them firſt of all, to conſent both in doctrine and minde, and afterward, that being thus knit together with thoſe common bands, they continue through the ſtrength of faith to beare all adverſitie in ſuch ſort, that they admit nothing unworthy the profeſſion of the Goſpel.

The word ſignifieth to ſtand faſt, and it is proper to wreſtlers, that ſtand faſt and ſhrinke not a foot.

9 We ought not to be diſcouraged but rather encouraged by the perſecutions, which the enemies of the Goſpel imagine and practiſe againſt us: ſeeing that they are certaine witneſſes, from God himſelfe, both of our ſalvation, and of the deſtruction of the wicked.

10 He proveth that his ſaying, that perſecution is a token of our ſalvation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth upon his own, as he doeth the gift of faith. 11 Now he ſheweth for what purpoſe he made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them above all things 3 to humilitie, 6 and that by the example of Chriſt. 19 Hee promiſeth to ſend Timotheus ſhortly unto them, 26 and excuſeth the long tarying of Epaphroditus.

IF [1] *there be* therefore any conſolation in [a] Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any [b] compaſsion and mercie,

2 Fulfill my joy, that ye be like minded, having the [c] ſame love, being of one accord, and of one judgement,

3 That nothing *be done* through contention or vaine glory, but that in meekeneſſe of minde every man eſteeme other better then himſelfe.

4 Looke not every man on his own things, but every man alſo on the things of other men.

5 [2] Let the ſame minde be in you that was even in Chriſt Jeſus,

6 Who being in the [d] forme of God, [e] thought it no robbery to be [f] equall with God:

7 But he made himſelfe of [g] no reputation, and tooke on him the [h] forme of a ſervant, and was made like unto men, and was found in ſhape as a man.

8 He humbled himſelfe, and became obedient unto the death, even the death of the croſſe.

9 [3] Wherefore God hath alſo highly exalted him, and given him a [i] Name above every name,

10 That at the Name of Jeſus ſhould [k] every knee bow, *both* of things in heaven, and things in earth, and things under the earth,

11 And that [l] every tongue ſhould confeſſe that Jeſus Chriſt *is* the Lord, unto the glory of God the Father.

12 [4] Wherefore my beloved, as ye have alwayes obeyed me, not as in my preſence only, but now much more in mine abſence, *ſo* [m] make an end of your own ſalvation with feare and trembling.

13 [5] For it is God which worketh in you, both [n] the will and the deed, *even* of *his* good pleaſure.

14 [6] Doe all things without * murmuring and reaſonings,

15 [7] That ye may be blameleſſe, and pure, *and* the ſons of God without rebuke in the mids of a naughty and crooked nation, among whom ye ſhine as * lights in the world,

16 Holding forth the [o] word of life, [8] that I may rejoyce in the day of Chriſt, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the [p] ſacrifice, and ſervice of your faith, I am glad, and rejoyce with you all.

18 For the ſame cauſe alſo be ye glad, and rejoyce with me.

1 A moſt earneſt requeſt to remove all thoſe things, whereby that great and ſpeciall conſent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to paſſe that they ſeparate themſelves one from another. *a Any Chriſtian comfort.* *b If any feeling of inward love.*

c Like love.

2 He ſetteth before them a moſt perfit example of all modeſtie and ſweete converſation, Chriſt Ieſus, whom we ought to follow with all our might: who abaſed himſelfe ſo farre for our ſakes, although he be above all, that he tooke upon him the forme of a ſervant, to wit, our fleſh, wilingly ſubject to all infirmities, even to the death of the croſſe.

d Such as God himſelfe is, and therefore God, for there is none in all parts like to God, but God himſelfe.

e Chriſt that glorious and everlaſting God knew that he might rightfully and lawfully not appeare in the baſe fleſh of man, but remaine with Majeſtie meete for God: yet he choſe rather to debaſe himſelfe.

f If the Sonne be equall with the Father, then is there of neceſſitie an equalitie, which Arius that Heretike denieth: and if the Son be compared to the Father, then is there a diſtinction of perſons, which Sabellius that Heretike denieth.

g He brought himſelfe from all things, as it were to nothing.

h By taking our manhood upon him.

3 He ſheweth the moſt glorious event of Chriſts ſubmiſſion, to teach us that modeſtie is the true way to true praiſe and glory.

i Dignitie and renoune, and the matter with it.

k All creatures ſhall at length be ſubiect to Chriſt.

l Every nation.

4 The concluſion: We muſt go on to ſalvation with humilitie and ſubmiſſion by the way of our vocation.

m He is ſaid to make an end of his ſalvation, which runneth in the race of righteouſneſſe.

5 A moſt ſure and grounded argument againſt prid, for that we have nothing in us praiſe worthy, but it commeth of the free gift of God, and is without us, for we have no abilitie or power, ſo much as to will well, (much leſſe to do well) but only of the free mercy of God.

n Why then? we are not ſtocks, but yet we doe not will well of nature, but only becauſe God hath made of our naughty will a good will. 6 He deſcribeth modeſtie by the contrary effects of pride, teaching us, that it is farre both from all malicious and cloſe or inward hatred, and alſo from open contentions and brawlings. * 1 Pet. 4. 9. 7 To be ſhort, he requireth a life without fault, and pure, that being lightned with the word of God, they may ſhine in the darkeneſſe of this world. * *Matt. 5. 14.* *o The Goſpel is called the word of life, becauſe of the effects which it worketh.* 8 Againe he pricketh them forward, ſetting before them his true Apoſtolike care that he had of them: comforting them moreover, to the end they ſhould not be ſorie for the greatneſſe of his afflictions, no not although he ſhould die to make perfit their oblation with his blood, as it were, with a drinke offering. *p As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelves a lively ſacrifice to him, and then ſhall it not grieve me to be offered up as a drinke offering, to accompliſh this your ſpirituall offering.*

19 [9] And I truſt in the Lord Ieſus, to ſend * Timotheus ſhortly unto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For [r] all ſeek their own, *and* not that which is Jeſus Chriſts.

22 But ye know the proofe of him, that as a ſonne with the father, he hath ſerved with me in the Goſpel:

23 Him therefore I hope to ſend, aſſoone as I know how it will goe with me,

24 And I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſend *my* brother Epaphroditus unto you, my companion in labour, and fellow ſouldier, even your meſſenger, and he that miniſtred unto me ſuch things as I wanted.

26 For he longed after all you, and was full of heavineſſe, becauſe ye had heard that he had been ſick.

27 And no doubt he was ſick, very neere unto death: but God had mercy on him, and not on him onely, but on me alſo, leſt I ſhould have ſorrow upon ſorrow:

28 I ſent him therefore the more diligently, that when ye ſhould ſee him again, ye might rejoyce, and I might be the leſſe ſorrowfull.

29 Receive him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the [ſ] worke of Chriſt he was neere unto death, and regarded not his life, to fulfill that ſervice which was lacking on your part toward me.

[9] Moreover, he confirmeth their mindes both by ſending back Epaphroditus unto them, whoſe fidelitie towards them, and great paines in helping him, he commendeth: and alſo promiſing to ſend Timothy ſhortly unto them, by whoſe preſence they ſhall receive great commoditie, and hoping alſo to come himſelfe ſhortly unto them, if God will.

* *Acts* 16. 1.

[q] *May be confirmed in my ioy of minde.*

* 1 *Cor.*10.24.

[r] *The moſt part.*

[ſ] *He calleth it here the worke of Chriſt, to viſit Chriſt, being poore, and in bands, in the perſon of Paul.*

Chap. III.

2 He refuteth the vaine boaſtings of the falſe apoſtles, 7 and ſetteth Chriſt againſt them. 10 Hee ſetteth out the force and nature of faith, 15 that laying all things aſide, they may be partakers of the croſſe of Chriſt, 18 the enemies whereof he noteth out.

Moreover, [1] my brethren, rejoyce in the Lord. [2] It grieveth me not to write the [a] ſame things to you, and for you it is a ſure thing.

2 Beware of dogges: beware of evill workers: beware of the [b] conciſion.

3 [3] For we are the circumciſion which worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh:

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I,

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Benjamin: * an Ebrew of the Ebrewes, * by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſneſſe which is in the Law, I was unrebukeable.

7 But the things that were [d] vantage unto me, the ſame I counted loſſe for Chriſts ſake:

8 Yea, doubtleſſe I think [e] all things but loſſe for the excellent knowledge ſake of Chriſt Jeſus my Lord, for whom I have counted all things loſſe, and do judge *them* to be dung, that I might [f] winne Chriſt,

9 And might be found in [g] him, *that is*, [h] not having mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *even* the righteouſneſſe which is of God through faith,

10 [5] That I may [i] know him, and the vertue of his reſurrection, and the [6] fellowſhip of his afflictions, and be made conformable unto his death,

11 If by any meanes I might attaine unto the [k] reſurrection of the dead:

12 Not as though I had already attained *to it*, either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am [l] comprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelfe, that I have attained *to it*, but one thing, *I doe*: I forget that which is behind, and endevour my ſelfe unto that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore as many as be [m] perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reveale even the ſame unto you.

16 Nevertheleſſe, *in that* whereunto we are come, Let us proceed by one rule, that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye have us for an enſample.

18 [8] * For many walke, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the Croſſe of Chriſt:

19 Whoſe [n] end *is* damnation, whoſe god *is their* bellie, and *whoſe* [o] glory *is* to their ſhame, which mind earthly things.

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[1] A concluſion of thoſe things which have been before ſaid, to wit, that they go forward chearfully in the Lord.

[2] A preface to the next admonition that followeth, to take good heed & beware of falſe apoſtles, which joyne circumciſion with Chriſt, (that is to ſay, juſtification by works, with free juſtification by faith) and beat into mens heads the ceremonies which are aboliſhed, for true exerciſes of godlineſſe and charitie. And he calleth them dogges, as prophane barkers, and evill workemen, becauſe they neglected true works, and did not teach the true uſe of them. To be ſhort, hee calleth them Conciſion, becauſe in urging Circumciſion, they cut off themſelves and others from the Church.

[a] *Which you have oftentimes heard of me.* [b] *He alludeth to circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Church.* [3] He ſheweth that we ought to uſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerve God in puritie of life. [c] *In outward things which pertaine nothing to the ſoule.* [4] He doubteth not to preferre himſelfe even according to the fleſh, before thoſe perverſe hot urgers of the Law, that all men may know, that he doeth with good judgement of minde, lightly eſteeme of all thoſe outward things: forſomuch as he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

* 2 *Cor.*11.22.
* *Acts* 23.6.
[d] *Which I accou*
ed for vantage.
[e] *Hee ſhutteth*
all workes, as
thoſe that goe befo
as thoſe that co
after faith.
[f] *That in their*
place I might get
Chriſt, and of a
poore man beco
rich: ſo farre off
I from loſing
thing.
[g] *In Chriſt: fo*
they that are fo
without Chriſt,
ſubject to condem-
nation.
[h] *That is, to bee*
Chriſt, to bee fou
not in a mans own
righteouſneſſe, cloth
with the righteouſ
of Chriſt imputed
him.
[5] This is the e
of righteouſne
by faith touchi
us, that by the
vertue of his r
ſurrection we m
eſcape from deat
[i] *That I may fe*
him indeede and
have a triall of hi
[6] The way to th
eternall ſalvatio
is to follow Chri
his ſteps, by aff
ctions and perſe
cutions, untill w
come to Chriſt
himſelfe, who
our marke wher
at we ſhoote, a
receive that r
ward whereun
God calleth us
him. And the A
poſtle ſetteth
theſe true exe
ciſes of godline
againſt thoſe vai
ceremonies of th
Law, wherein th
falſe apoſtles p
the ſumme of
godlineſſe.
[k] *To life everl*
ſting, which follow
eth the reſurrecti
of the Saints.
[l] *For we runne not*
but ſo farre forth
we are layed holde
on of Chriſt, that i
as God giveth
ſtrength, and ſhew
eth us the way.
[7] The concluſion
of his exhortation
ſtanding upon
three members
The one is, tha
ſuch as have profited in the trueth
of this doctrine
ſhould continue
in it. The ſecond
is, that if there b
any which are ye
ignorant, and underſtand not theſe
things, and doub
of the aboliſhing
of the Law, they
ſhould cauſe no
trouble, and ſhould
be gently borne
withall, until they
alſo be inſtructed
of the Lord. The
third is, that they
eſteeme the falſ
apoſtles, by their
fruits: wherein he
doubteth not to
ſet forth himſelfe for an example. [m] *He ſaid before that he was not perfect. So that in thi place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the Goſpel whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelfe in the next verſe following*

[8] He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but wit ſorrow and teares, to wit, becauſe that being enemies of the Goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: that is to ſay, tha flowing in peace, and quietneſſe, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of. * *Rom.* 16. 17. [n] *R*
ward. [o] *Which they hunt after at mens hands.*

20 [9]

20 [9] But our converſation is in heaven, from whence alſo we look for the * Saviour, *even* the Lord Jeſus Chriſt,

21 Who ſhall change our vile bodie, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue al things unto himſelf.

Chap. IV.

1 From particular exhortations, 4 he cometh to generall. 10 He ſaith that he took ſuch joy in their readines to liberality, 12 that he will patiently beare the want.

Therefore, [1] my brethren, beloved and longed for, *my* joy and my [a] crown, ſo continue in the [b] Lord, ye beloved.

2 [2] I pray Evodias, and beſeech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yokefellow, help thoſe *women*, which laboured with me in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names *are* in the * [c] book of life.

4 [3] Rejoyce in the [d] Lord alway, again I ſay, Rejoyce.

5 [4] Let your [e] patient minde be known unto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requeſts be ſhewed unto God in prayer, and ſupplication with [f] giving of thanks.

7 And the [g] peace of God which paſſeth all underſtanding, ſhall preſerve your [h] hearts and minds in Chriſt Jeſus.

8 [7] Furthermore, brethren, whatſoever things are true, whatſoever things [i] *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* worthy love, whatſoever things *are* of good report, if there *be* any vertue, or if there *be* any praiſe, think of theſe things,

9 Which ye have both learned, and received, and heard, and ſeen in me: thoſe things do, and the Goſpel of peace ſhall be with you.

10 [8] Now I rejoyce alſo in the Lord greatly, that now at the laſt your care for me ſpringeth afreſh, wherein notwithſtanding ye were carefull, but yet lacked opportunitie.

11 I ſpeake not becauſe of [k] want: for I have learned in whatſoever ſtate I am, therwith to be content.

12 And I can be [l] abaſed, & I can abound: every where in all things I am [m] inſtructed, both to be full, and to be hungry, and to abound, and to have want.

13 I am able to *doe* all things through the help of Chriſt, which ſtrengtheneth me.

14 Notwithſtanding yee have well done, that ye did communicate to mine affliction:

15 [9] And ye Philippians know alſo that in the [n] beginning of the Goſpel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giving and receiving, but ye onely.

16 For even *when I was* in Theſſalonica, ye ſent once, and afterward again for my neceſſitie:

17 [10] Not that I deſire a gift: but I deſire the fruit which may further your reckoning:

18 Now I have received all, and have plentie: I was even filled, after that I had received of Epaphroditus that which *came* from you, an [o] odour that ſmelleth ſweet, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities, through his riches, with glory in Jeſus Chriſt.

20 Unto God even our Father *be* praiſe for evermore, Amen.

21 Salute all the Saints in Chriſt Jeſus. The brethren which are with me, greet you.

22 All the Saints ſalute you, and moſt of all they which are of [p] Ceſars houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

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[9] He ſetteth againſt theſe fellows, true labours which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhalbe clothed with that eternall glory, by ẏ vertue of God.

* 1 Cor. 1.7. Titus 2.13.

[1] A rehearſall of the concluſion: That they manfully continue, untill they have gotten the victory, truſting to the Lords ſtrength.

[a] *Mine honour.*

[b] *In that concord, whereof the Lord is the band.*

[2] He alſo calleth on ſome by name, partly, becauſe they needed private exhortation, and partly alſo, to ſtirre up other to be more prompt and ready.

* *Revel.* 3. 5. and 10. 6. and 21. 27.

[c] *God is ſaid, after the manner of men, to have a book wherein the names of his Elect are written, to whom he will give everlaſting life, Ezekiel calleth it the writing of the houſe of Iſrael, and the ſecret of the Lord,* Chap. 13. 9.

[3] He addeth particular exhortations: the firſt is, that the joy of the Philippians be not hindred by any afflictions that the wicked imagine and work againſt them.

[d] *So is the joy of the world diſtinguiſhed from our ioy.*

[4] The ſecond is, that taking all things in good part, they behave themſelves moderately with all men.

[e] *Your quiet and ſetled minde.*

[5] The taking away of an objection: We muſt not be diſquieted through impatience, ſeeing that God is at hand to give us remedy in time againſt all our miſeries. [6] The third is, that we be not too carefull for any thing, but with ſure confidence give God thanks, and crave of him whatſoever we have need of, that with a quiet conſcience we may wholly & with all our hearts ſubmit our ſelves to him. [f] *So David began very oft with teares, but ended with thankſgiving.* [g] *That great quietneſſe of minde, which God onely giveth in Chriſt.* [h] *He divideth the minde into the heart, that is, into that part which is the ſeat of the will and affections, and into the higher part whereby we underſtand and reaſon of matters.* [7] A generall concluſion, that as they have bin taught both in word and example, ſo they frame their lives to the rule of all holineſſe and righteouſneſſe.

[i] *Whatſoever things are ſuch as do beautifie and ſet you out with a holy gravity.*

[8] He witneſſeth ẏ their liberality was acceptable to him, wherewith they did help him in his extreame poverty: but yet ſo moderating his words, ẏ he might declare himſelf void of all ſuſpicion of diſhoneſtie, and that he hath a minde contented both with proſperitie and adverſity, and to be ſhort, that he repoſeth himſelf in the onely will of God.

[k] *As though I paſſed for my want.*

[l] *He uſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is poverty, for commonly poverty bringeth all kindes of diſcommodity with it.*

[m] *This is a metaphore taken from holy things, or ſacrifices, for our life is like a ſacrifice.*

[9] He witneſſeth that he remembereth alſo their former benefits, and again, puteth away ſiniſtrous ſuſpiciō of immoderate deſire, in that that he received nought of any elſe.

[n] *At the beginning, when I preached the Goſpel amongſt you.*

[10] He witneſſeth again, that he alloweth wel of their benefit, not ſo much for his own ſake, as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelf will not be forgetfull.

[o] *He alludeth to the ſweet ſmelling ſavours that were offered in the old law.*

[p] *Such as belong to the Emperour Nero.*

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the ſalutation, 4 he praiſeth them the more, to make them attentive unto him. 7 He reporteth the teſtimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and ſheweth that all the parts of our ſalvation conſiſt in Chriſt alone.

PAVL an Apoſtle of Jeſus Chriſt, by the [a] will of God, and Timotheus *our* brother,

2 To them which are at [b] Coloſſe, Saints, and faithfull brethren in Chriſt: Grace *be* with you, & peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [1] We give thanks to God even the [c] Father of our Lord Jeſus Chriſt, alway praying for you:

4 Since we heard of your faith in Chriſt Jeſus, and of *your* love toward all Saints,

5 For the [d] hopes ſake, which is laid up for you in heaven, whereof you have heard before by the word of truth, *which is* the Goſpel,

6 Which is come unto you, even as *it is* unto all the world, and is faithfull, as *it is* alſo among you, from the day that ye heard and truly knew the grace of God,

7 As ye alſo learned of Epaphras our deare fellow ſervant, which is for you a faithfull miniſter of Chriſt:

8 [2] Who hath alſo declared unto us your love in the [e] Spirit.

9 For this cauſe we alſo, ſince the day we heard *of it*, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of [f] his will, in all wiſdome, and ſpirituall underſtanding,

10 That ye might walk worthy of the Lord, and pleaſe *him* in all things, being fruitfull in all good works, and increaſing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, unto all patience, and long ſuffering with [g] joyfulneſſe,

12 [4] Giving thanks unto the [5] Father which hath made us meet to be partakers of the inheritance of the Saints in [h] light:

13 Who hath delivered us from the power of darkneſſe, and hath tranſlated us into the kingdome * of his deare Sonne,

14 [6] In whom we have redemption through his blood, *that is*, the forgiveneſſe of ſinnes,

15 [7] Who is the * image of the inviſible God, [i] the firſt begotten of every creature.

16 * For by him were all things created, which are in heaven, and which are in earth, things viſible and inviſible: whether *they be* [k] Throans, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things conſiſt.

18 [8] And he is the head of the body of the Church: he is the beginning, * *and* the [l] firſt begotten of the dead, that in all things he might have the preeminence.

19 * For it pleaſed *the Father*, that in him ſhould [m] all fulneſſe dwell.

20 [9] And through peace made by that blood of that his croſſe, to reconcile to himſelf through him, through him, *I ſay*, [n] all things, both which *are* in earth, and which *are* in heaven.

21 [10] And you which were in times paſt ſtrangers and enemies, becauſe *your* minds *were ſet* in evill works, hath [o] he now alſo reconciled,

22 In that body of his [p] fleſh through death, to make you holy, and unblameable, and without fault in his ſight,

23 [11] If ye continue grounded and ſtabliſhed in the faith, and be not moved away from the hope of the Goſpel, whereof ye have heard, and which hath been preached to every [q] creature which is under heaven, [12] whereof I Paul am a miniſter.

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[a] *By the free bountifulneſſe of God.*

[b] *Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.*

[1] He commendeth the doctrine ÿ was delivered thẽ by Epaphras, and their readineſſe in receiving it.

[c] *We cannot otherwiſe conſider of God to our ſalvation, but as he is Chriſts Father, in whom we are adopted.*

[d] *For the glory that is hoped for.*

[2] He declareth his good will towards them, telling them that they muſt not ſtill remain at one ſtay, but go on further both in the knowledge of the Goſpel, and alſo in the true uſe of it.

[e] *Your ſpirituall love, or your love which cometh from the Spirit.*

[f] *Gods will.*

[3] The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

[g] *It muſt not be unwilling, and as it were drawn out of us by force, but proceed from a merry and ioyfull minde.*

[4] Having ended the preface, he goeth to the matter it ſelf, that is to ſay, to an excellent deſcriptiõ (although it be but ſhort) of whoſe Chriſtianity, which is fitly divided into three treatiſes: for firſt of all, he expoundeth the true doctrine according to the order of the cauſes, beginning from this verſe to the 21. And from thence he beginneth to apply the ſame to the Coloſſians, with divers exhortations to the ſixt verſe of the ſecond Chapter. And laſt of all, in the third place, even to the third Chapter, he refuteth the corruptions of true doctrine. [5] The efficient cauſe of our ſalvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternall life, delivering us from the darkneſſe wherein we were born, and bringing us to the light of the knowledge of the glory of his Sonne.

[h] *In that glor and heavenly k dome.*

* Matth. 3. 17. and 17. 5. 2 Pet. 1. 17.

[6] The matter ſelf of our ſalva on, is Chriſt Son of God, w hath obtained miſſion of ſinn for vs, by ÿ off ing up of himſe

[7] A lively deſc ption of the perſ of Chriſt, where we underſtand, t in him onely G ſheweth himſelf be ſeen: who w begotten of t Father before a thing was mad that is, from eve laſting, by who alſo all things t are made, we made without a exception, by whom alſo they c conſiſt, & who glory they ſerve.

* Hebr. 1. 3.

[i] *Begotten before a thing was made: a therefore the eve laſting Sonne of t everlaſting Fathe*

* Iohn 1. 3.

[k] *He ſetteth forth t Angels with glori names, that by t compariſon of mo excellent ſpirits, w may underſtand ho farre paſſing the ex cellencie of Chriſt i in whom onely w have to content o ſelves, and let go a Angels.*

[8] Having gloriouſly declared the excellent digniti of the perſon o Chriſt, he deſcribeth his office and function, to wit that he is that ſame to the Church, tha the head is to th body, that is to ſay, the prince and governour of it, and the very begining of true life, as who riſing firſt from death is the authour of eternall life, ſo that he i above all, in whom onely there is moſt plentifull abundance of all good things, which i powred out upon the Church.

* *Revel.* 1. 5. 1 *Cor.* 15. 20.

[l] *Who ſo roſe again that he ſhould di no more, and who raiſeth other from death to life by his power.*

* *Iohn* 1. 14. *Chap.* 2. 9

[m] *Moſt plentifull abundance of all things pertaining to God.*

[9] Now he teacheth how Chriſt executed that office which his Father enjoyned him, to wit, by ſuffering the death of the Croſſe (which was joyned with the curſe of God) according to his decree, that by this ſacrifice he might reconcile to his Father all men, aſwell them which beleeved in him to come, and were already under this hope gathered into heaven, as them which ſhould upon the earth beleeve in him afterward. And thus is juſtification deſcribed of the Apoſtle which is one and the chiefeſt part of the benefit of Chriſt.

[n] *The whole Church.*

[10] Sanctification is another work of God in us by Chriſt, in that that he reſtored us (which hated God extremely, and were wholly and willingly given to ſinne) to his gracious favour in ſuch ſort, that he therewithall purifieth us with his holy Spirit, and conſecrateth us to righteouſneſſe.

[o] *The Sonne.*

[p] *In that fleſhly body, to give us to underſtand that his body was not a fantaſticall body, but a true body.*

[11] The ſecond treatiſe of this part of the Epiſtle, wherein he exhorteth the Coloſſians not to ſuffer themſelves by any meanes to be moved from this doctrine, ſhewing and declaring that there is no where any other true Goſpel.

[q] *To all men: whereby we learn that the Goſpel was not ſhut up within the corners of Iudea alone.*

[12] He purchaſeth authority to this doctrine by his Apoſtleſhip, and taketh a moſt ſure proof thereof, of his afflictions, which he ſuffereth for Chriſt his Name to inſtruct the Churches with theſe examples of patience.

24 Now rejoyce I in my ſufferings for [r]you, and fulfill the [s] reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 [13] Whereof I am a miniſter, according to the diſpenſation of God, which is given me unto you-ward, to fulfill the word of God,

26 * *Which is* the myſtery hid ſince the world began, and from all ages, but now is made manifeſt unto his [t] Saints,

27 To whom God[v] would make known what is the riches of his glorious myſterie among the Gentiles, which *riches* is Chriſt in you, the hope of glory:

28 [14] Whom we preach, admoniſhing every man, and teaching every man in [x] all wiſdome, that we may preſent every man perfect in Chriſt Jeſus,

29 Whereunto I alſo labour and ſtrive, according to his working which worketh in me mightily.

[r] *For your profit and commoditie.*

[s] *The afflictions of the Church are ſaid to be Chriſts afflictions, by reaſon of that fellowſhip and knitting together that the body and the head have, the one with the other, not that there is any more need to have the Church redeemed, but that Chriſt ſheweth his power in the daily weakneſſe of his, and that for the comfort of the whole body.*

13 He bringeth another proof of his Apoſtleſhip, to wit, that God is the authour of it, by whō alſo he was appointed peculiarly Apoſtle of the Gentiles, to the end that by this meanes, that ſame might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.

* *Rom.* 16.25. *Epheſ.* 3.9. 2 *Tim.* 1. 10. *Titus* 1. 2. 1 *Pet.* 1. 20.

[t] *Whom he choſe to ſanctifie unto himſelf in Chriſt: moreover he ſaith, that the myſterie of our redemption was hidden ſince the world began, except it were revealed unto a few, who alſo were taught it extraordinarily.* [v] *Thus Paul brideleth the curioſity of men.* 14 He proteſteth that he doth faithfully execute his Apoſtleſhip in every place, bringing men unto Chriſt onely through the Lords plentifull bleſſing of his labours. [x] *Perfect and ſound wiſdome, which is perfect in itſelf, and ſhall in the end make them perfect that follow it.*

CHAP. II.

He condemneth, as vain, whatſoever is without Chriſt, 11 entreating ſpecially of circumciſion, 16 of abſtinence from meats, 18 and of worſhipping of Angels. 20 That we are delivered from the traditions of the law through Chriſt.

FOr I [1] would ye knew what great ſighing I have for your ſakes, and for them of Laodicea, and for as many as have not ſeen my [a] perſon in the fleſh,

2 [2] That [b] their hearts might be comforted, and they knit together in love, and in all riches of the [c] full aſſurance of underſtanding, to know the myſtery of God, even the Father, and of Chriſt:

3 In whom are hid all the treaſures of [d] wiſdome and knowledge.

4 [3] And this I ſay, leſt any man ſhould beguile you with [e] entiſing words:

5 * For though I be abſent in the fleſh, yet am I with you in the ſpirit, rejoycing and beholding your [f]order, and your [g] ſtedfaſt faith in Chriſt.

6 As ye have therefore [h] received Chriſt Jeſus the Lord, *ſo* walk in him,

7 Rooted and built in him, and ſtabliſhed in the faith, as ye have bin taught, abounding therein with thankſgiving.

8 [4] Beware leſt there be any man that [i] ſpoile you through Philoſophy, and vain deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Chriſt.

1 The taking away of an objection. In that that he viſited not the Coloſſians, nor the Laodiceans, he did it not of any negligence, but is ſo much the more carefull for them.

[a] *Me preſent in body.*

2 He concludeth ſhortly the ſum of the former doctrin to wit, that the whole ſum of true wiſdome, and moſt ſecret knowledge of God, conſiſteth in Chriſt onely, & that this is the uſe of it touching men, that they being knit together in love, reſt themſelves happily in the knowledge of ſo great a goodneſſe, untill they come fully to enjoy it.

[b] *Whom he never ſaw*

[c] *Of that underſtanding, which bringeth forth a certain and undoubted perſwaſion in our minds.*

[d] *There is no true wiſdome without Chriſt.*

3 A paſſing over to the treatiſe following, againſt the corruptions of Chriſtianity.

[e] *With a framed kinde of talk made to perſwade.*

* 1.*Cor.*5.3.

[f] *The manner of your Eccleſiaſticall diſcipline.* [g] *Doctrine.* [h] *So then Chriſt hangeth not upon mens traditions.* 4 He bringeth all corruptions to three kindes. The firſt is, that which ariſeth of vain and curious ſpeculations, and yet beareth a ſhew of a certain ſubtill wiſdome. [i] *This is a word of warre, and it is as much as to drive or cary away a ſpoyle or booty.* 5 The ſecond, which is manifeſtly ſuperſtitious and vain, and ſtandeth onely upon cuſtome and fained inſpirations. 6 The third kind was of them which joyned the rudiments of the world (that is to ſay, the ceremonies of the law) with the Goſpel. [k] *Principles and rules, wherewith God ruled his Church, as it were under a ſchoolemaſter.* 7 A generall confutation of all corruption is this, that that muſt needs be a falſe religion, which addeth any thing to Chriſt.

9 [8] For in [l]him [m] dwelleth [n]all the fulneſſe of the Godhead [o]bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [9] In whom alſo ye are circumciſed with *circumciſion made without hands, by putting off the [p] ſinfull body of the fleſh, through the circumciſion of Chriſt,

12 [10] In that ye are * [q] buried with [r] him through baptiſme, [11] in whom ye are alſo raiſed up together through the faith of the [ſ] operation of God, which raiſed him from the dead.

13 * [12] And you which were dead in ſins, [13] and in the uncircumciſion of your fleſh, hath he quickned together with him, forgiving you all *your* treſpaſſes.

14 [14] And putting out the * [t] hand writing of ordinances that was againſt us, which was contrary to us, he even took it out of the way, and faſtened it upon the croſſe,

15 And hath ſpoyled the [v]Principalities, and Powers, and hath [x] made a ſhew of them openly, and hath triumphed over them in the [y] ſame *croſſe*.

16 [15] Let no man therefore condemn you in meat or drink, or in reſpect of an holy day, or of the new moon, or of the Sabbath *dayes*,

17 Which are *but* a ſhadow of things to come: but the [z] body is in Chriſt.

18 [16] Let no man at his pleaſure beare rule over you by [a] humbleneſſe of minde, and worſhipping of Angels, [17] advancing himſelf in thoſe things which he neuer ſaw, [18] [b] raſhly puft up with his fleſhly minde,

19 [19] And holdeth not the [c] head, whereof all the body furniſhed and knit together by joynts, and bands, increaſeth with the increaſing of [d] God.

8 A reaſon: Becauſe onely Chriſt, God and man, is moſt perfect, and paſſeth farre above all things, ſo that whoſoever hath him, may require nothing more.

[l] *By theſe words is ſhewed a diſtinction of the natures.*

[m] *This word (dwelleth) noteth out unto us the joyning together of thoſe natures, ſo that of God and Man is one Chriſt.*

[n] *Theſe words ſet down moſt perfect Godhead to be in Chriſt.*

[o] *The knitting together of God and man is ſubſtantiall and eſſentiall.*

9 Now he dealeth preciſely againſt the third kinde, ỳ is to ſay, againſt them which urged the Jewiſh religion: and firſt of all, he denyeth that we have need of the circumciſion of the fleſh, ſeeing that without it, we are circumciſed within by the vertue of Chriſt.

* *Rom.* 2. 29.

[p] *Theſe many words are uſed to ſhew what the old man is, whom Paul in other places calleth the body of ſinne.*

10 The taking away of an objection: We need not ſo much as the externall ſigne which our fathers had, ſeeing that our Baptiſme is a moſt effectual pleg and witneſſe, of ỳ inward reſtoring and renewing.

* *Rom.* 6. 4. *Epheſ.* 1. 19.

[q] *Look Rom.* 6 4.

[r] *So then all the force of the matter cometh not from the very deed done, that is to ſay, it is not the dipping of us into the water by a Miniſter, that maketh us to be buried with Chriſt, as the Papiſts ſay, that even for the very acts ſake, we become verely Chriſtians, but it cometh from the vertue of Chriſt, for the Apoſtle addeth the reſurrection of Chriſt, and faith.* 11 One end of Baptiſme is the death and buriall of the old man, and that by the mighty power of God onely, whoſe vertue we lay hold on by faith, in the death and reſurrection of Chriſt. [ſ] *Through faith which cometh from God.* * *Epheſ.* 2. 1. 12 Another end of Baptiſme is, that we which were dead in ſinne, might obtain free remiſſion of ſinnes and eternall life; through faith in Chriſt who died for us. 13 A new argument which lieth in theſe few words, and it is thus: Uncircumciſion was no hinderance to you, why you being juſtified in Chriſt ſhould not obtain life, therefore you need not circumciſion to the attainment of ſalvation. 14 He ſpeaketh now more generally againſt the whole ſervice of the law, and ſheweth by two reaſons, that it is aboliſhed. Firſt, to what purpoſe ſhould he that hath obtained remiſſion of all his ſinnes in Chriſt, require thoſe helps of the Law? Secondly, becauſe, that if a man do rightly conſider thoſe rites, he ſhall finde that they were ſo many teſtimonies of our guiltineſſe, whereby we manifeſtly witneſſed as it were by by our own handwritings, that we deſerved damnation. Therefore did Chriſt put out that handwriting by his comming, and faſtening it to the Croſſe, triumphed over all our enemies, were they never ſo mighty. Therefore to what end and purpoſe ſhould we now uſe thoſe ceremonies, as though we were ſtill guilty of ſinne, and ſubject to the tyranny of our enemies? * *Epheſians* 2. 15. [t] *Aboliſhing the rites and ceremonies.* [v] *Satan and his Angels.* [x] *As a conquerour made he a ſhew of thoſe captives, and put them to ſhame.* [y] *The croſſe was as a chariot of triumph. No conquerour could have triumphed ſo glorioully in his chariot, as Chriſt did upon the croſſe.* 15 The concluſion: wherein alſo he nameth certain kindes, as the difference of daies, and meates, and proveth by a new argument, that we are not bound unto them: to wit, becauſe thoſe things were ſhadows of Chriſt to come, but we poſſeſſe him now exhibited unto us. [z] *The body as a thing of ſubſtance and pith, he ſetteth againſt ſhadows.* 16 He diſputeth againſt the firſt kinde of corruptions, and ſetteth down the worſhipping of Angels for an example: which kinde of falſe religion he confuteth, firſt, this way: becauſe that they which bring in ſuch a worſhip, attribute that unto themſelves which is proper onely to God, to wit, authoritie to binde mens conſciences with religion, although they ſeem to bring in theſe words by humbleneſſe of minde. [a] *By fooliſh humbleneſſe of minde: for otherwiſe humbleneſſe is a vertue. For theſe Angel-worſhippers blamed ſuch of pride as would go ſtraight to God, and uſe no other under meanes beſide Chriſt.* 17 Secondly, becauſe they raſhly thruſt upon them for oracles thoſe things which they neither ſaw nor heard, but deviſed of themſelves. 18 Thirdly, becauſe theſe things have no other ground whereupon they are built, but onely the opinion of men, which pleaſe themſelves without all meaſure in their own devices. [b] *Without reaſon.* 19 The fourth argument, which is of great weight: becauſe they ſpoile Chriſt of his dignity, who onely is ſufficient both to nouriſh and alſo to increaſe his whole body. [c] *Chriſt.* [d] *With the increaſing which cometh from God.*

20 [20]

20 [20] Wherefore if ye *be* dead with Chriſt from the ordinances of the world, why, [e] as though ye lived in the world, are ye burdened with traditions?

21 [21] *As* touch not, taſt not, handle not,

22 [22] Which all periſh with the uſing, [23] *and are* after the commandements and doctrines of men,

23 [24] VVhich things have indeed a ſhew of [f] wiſdome, in [g] voluntary religion and humbleneſſe of minde, and in [h] not ſparing the body, which are things of no value, *ſith they pertain* to the [i] filling of the fleſh.

20 Now laſt of all, he fighteth againſt the ſecond kinde of corruptions, ỳ is to ſay, againſt meer ſuperſtitions, invented of men, which partly deceive the ſimplicity of ſome with their craftineſſe, and partly with very fooliſh ſuperſtitions, and to be laughed at: as whẽ godlineſſe, remiſſion of ſinnes, or any ſuch like vertue, is put in ſome certain kinde of meate, and ſuch like things, which the inventors of ſuch rites themſelves underſtand not, becauſe indeed it is not. And he uſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſhed a new covenant with his blood, you be delivered from thoſe externall rites wherewith it pleaſed the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to ſay, as though ye depended upon this life, and earthly things? Now this is the cauſe why before verſe 8. he followed another order then he doth in the confutation: becauſe he ſheweth there, by what degrees falſe religions came into the world, to wit, beginning firſt by curious ſpeculations of the wiſe, after which in proceſſe of time ſucceeded groſſe ſuperſtition, againſt which miſchiefs, the Lord ſet at length that ſervice of the Law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the Law ſervice, that he might ſhew by compariſon, that thoſe falſe ſervices ought much more to be taken away. e *As though your felicity ſtood in theſe earthly things, and the kingdome of God were not rather ſpirituall.* 21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and uſe of ſpeech. 22 Another argument: The ſpirituall and inward kingdome of God cannot conſiſt in theſe outward things, and ſuch as periſh with the uſing. 23 The third argument: Becauſe God is not the authour of theſe traditions, and therefore they did not binde the conſciences. 24 The taking away of an objection. Theſe things have a goodly ſhew, becauſe men by this meanes, ſeem to worſhip God with a good minde, and humble themſelves, and neglect the body, which the moſt part of men curiouſly pamper up and cheriſh: but yet notwithſtanding the things themſelves are of no value, ſorſomuch as they pertain not to the things that are ſpirituall and everlaſting, but to the nouriſhment of the fleſh. f *Which ſeem indeed to be ſome exquiſite thing, and ſo wiſe devices, as though they came from heaven.* g *Hence ſprang the works of ſupererogation, as the Papiſts term them, that is to ſay, needleſſe works, as though men performed more then is commanded them: which was the beginning and the very ground, whereon Monks merits were brought in.* h *A lively deſcription of Monkery.* i *Seeing they ſtand in meat and drink, wherein the kingdome of God doth not ſtand.*

C H A P. III.

1 Againſt earthly exerciſes, which the falſe apoſtles urged, 2 he ſetteth heavenly: 5 And beginneth with the mortifying of the fleſh, 8 whence he draweth partitular exhortations, 18 and particular duties which depend on each mans calling.

IF [1] ye then [2] be [a] riſen with Chriſt, [3] ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.

2 Set your affections on things which are above, *and* not on things which are on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt which is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.

5 [6] * Mortifie therefore your [c] members which are on the earth, fornication, uncleanneſſe, the inordinate affection, evill concupiſcence, and covetouſneſſe which is idolatrie:

6 For the which things ſake the wrath of God [d] cometh on the children of diſobedience.

7 Wherein ye alſo walked once, when ye lived in them.

8 But now put ye away even all theſe things, wrath, anger, maliciousnes, curſed ſpeaking, filthy ſpeaking, out of your mouth.

9 Lie not one to another, [7] ſeeing that ye have put off the old man with his works,

10 And have put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God holy and beloved, [f] put on the [g] bowels of mercies, kindneſſe, humbleneſſe of minde, meekneſſe, long ſuffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrell to another: even as Chriſt forgave, even ſo do ye.

14 And above all theſe things *put on* love, which is the [h] bond of perfectneſſe.

15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one body, and be ye thankfull.

16 Let the word of Chriſt dwell in you plenteouſly in all wiſdome, teaching and admoniſhing your own ſelves, in [l] Pſalmes, and Hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.

17 * And whatſoever ye ſhall do, in word or deed, *do* all in the [m] name of the Lord Jeſus, giving thanks to God even the Father by him.

18 ¶ * [10] Wives, ſubmit your ſelves unto your huſbands, as it is [n] comely in the Lord.

19 * [11] Huſbands love your wives, and be not bitter unto them.

20 ¶ * [12] Children, obey your parents in [o] all things: for that is well pleaſing unto the Lord.

21 [13] Fathers provoke not your children to anger, leſt they be diſcouraged.

22 ¶ [14] * Servants, be obedient unto them that are *your* maſters according to the fleſh, in all things, not with eye-ſervice as men-pleaſers, but in ſingleneſſe of heart, fearing God.

23 And whatſoever ye do, do it hartily, as to the Lord, and not to men,

1 Another part of this Epiſtle, wherin he taketh occaſion, by reaſon of thoſe vain exerciſes, to ſhew the duty of a Chriſtian life: which is an ordinary thing with him, after he hath once ſet down the doctrine it ſelf.

2 Our renewing or new birth, which is wrought in us by being partakers of the reſurrection of Chriſt, is the fountain of all holyneſſe, out of which ſundry arms or rivers do afterwards flow.

a *For if we be partakers of Chriſt, we are caried as it were into another life, where we ſhall need neither meat nor drinke, for we ſhall be like unto the Angels.* 3 The end and mark which all the duties of Chriſtian life ſhoot at, is to enter into the kingdome of heaven, and to give our ſelves to thoſe things which leade us thither, that is, to true godlineſſe, and not to thoſe outward and corporall things. b *So he calleth that ſhew of religion which he ſpake of in the former chapter.* 4 A reaſon taken of the efficient cauſes, and others: you are dead as touching the fleſh, that is, touching the old nature which ſeeketh after all tranſitory things, and on the other ſide, you have begun to live according to the Spirit, therefore give your ſelves to ſpirituall and heavenly, and not to carnall and earthly things. 5 The taking away of an objection: whiles we are yet in this world, we are ſubject to many miſeries of this life, ſo that the life that is in us, is as it were hidden: yet notwithſtanding we have the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſts and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious coming of the Lord. 6 Let not your dead nature be any more effectuall in you, but let your living nature be effectuall. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are ſpirituall, live. And he reckoneth up a great long ſcroule of vices, and their contrary vertues. * *Epheſ. 5. 3.* c *The motions and luſts that are in us, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doth uſe them as the body doth his members.*

d *Vſeth to come*

7 A definition
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new man, that is
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e *He ſpeaketh of*
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neth them up here
But commendeth
two things eſpeci
ally, to wit, godly
concord, and con
tinuall ſtudie o
Gods word.

f *So put on, that y*
never put off.

g *Thoſe moſt tender*
affections of exceeding
compaſſion.

h *Which bendeth and*
knitteth together all
the duties that paſſe
from man to man.

i *Rule and govern*
all things.

k *You are ioyned together into one body through Gods goodnes, that you might help one another as fellow members.*

l *By Pſalmes he meaneth all godly ſongs which were written upon divers occaſions, and by Hymnes, all ſuch as contain the praiſe of God, and by ſpirituall ſongs, other more peculiar and artificious ſongs which were alſo in praiſes of God, but they were made ſuller of muſick.*

* *1 Cor. 10 31.*

m *Call upon the name of Chriſt, when you do it, or do it to Chriſts praiſe and glory.*

* *Epheſ. 5.22.*

10 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives ſubjection in the Lord. n *For theſe wives do not well, that do not ſet God in Chriſt before them in their love, but this Philoſophy knoweth not.* * *1 Pet. 3. 1.* 11 He requireth of huſbands, that they love their wives, and uſe them gently. * *Epheſ. 6. 1.* 12 He requireth of children, that according to Gods commandement they be obedient to their parents. o *In the Lord, and ſo it is expounded. Epheſ. 5. 19.* 13 Of parents, that they be gentle towards their children. 14 Of ſervants, that fearing God himſelf, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their maſters. * *Epheſ. 6. 5. Titus 2. 9. 1 Pet. 2. 18.*

24 Knowing that of the Lord ye ſhall receive the [p] reward of the inheritance: for ye ſerve the Lord Chriſt,

[p] For that, that you ſhall have duely obeyed your maſters, the time ſhall come, that you ſhall be made ſonnes, of ſervants, and then ſhall you know this of a ſuretie, which ſhall be when you are made partakers of the heavenly inheritance.

25 [15] But he that doeth wrong, ſhall receive for the wrong that he hath done: and there is no reſpect of perſons.

15 He requireth of maſters, that being mindfull how that they themſelves alſo ſhall render an account before that heavenly Lord and Maſter, which will revenge wrongfull doings without any reſpect of maſters or ſervants, they ſhew themſelves juſt and upright, with equitie, unto their ſervants.

CHAP. IV.

2 He returneth to generall exhortations, 3 touching prayer, and gracious ſpeech, 7 and ſo endeth with greetings and commendations.

YE Maſters, do unto your ſervants, that which is juſt, and equall, knowing that ye alſo have a Maſter in heaven.

1 He addeth certain general exhortations, and at length endeth his Epiſtle with divers familiar and godly ſalutations.

2 [1] * [2] Continue in prayer, and watch in the ſame with thankſgiving,

* Luke 18.1. 1 Theſ.5.17.

2 Prayers muſt be continuall and earneſt.

3 [3] * Praying alſo for us, that God may open unto us the [a] door of utterance, to ſpeak the myſterie of Chriſt: wherefore I am alſo in bonds,

3 Such as miniſter the word, muſt eſpecially be commended to the prayers of the Church,

* Epheſ.6.18. 2 Theſſ.3.1.

a An open and free mouth to preach the Goſpel.

4 That I may utter it, as it becommeth me to ſpeak.

5 ¶ [4] * Walk [b] wiſely toward them that are without, and redeem the [c] ſeaſon.

4 In all parts of our life, we ought to have good conſideration even of them which are without the Church.

* Epheſ.5.15.

b Adviſedly and circumſpectly.

c Seeke occaſion to winne them, although you loſe of your owne by it.

6 [5] *Let* your ſpeech *be* [d] gracious alwayes, and powdred with [e] ſalt, that ye may know how to anſwere every man.

5 Our ſpeach and talke muſt be applyed to the profite of the hearers.

d Framed to the profit of your neighbour. *e Againſt this is ſet filthy communication, as Epheſ.4.29.*

7 ¶ Tychicus *our* beloved brother and faithfull miniſter, and fellow ſervant in the Lord, ſhall declare unto you my whole ſtate,

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and might comfort your hearts,

9 With Oneſimus a faithful and a beloved brother, who is one of you: They ſhal ſhew you of all things heer,

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus Barnabas couſin, (touching whom ye received commandements, If he come unto you, receive him)

11 And Jeſus which is called Juſtus, which are of the circumciſion. Theſe [f] onely are my workefellowes unto the [g] Kingdom of God, which have been unto my conſolation.

f Why then, Peter was not at that time at Rome.

g In the Goſpel.

12 Epaphras the ſervant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriveth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloved Phyſician greeteth you, and Demas.

* 2 Tim.4.11.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe read the Epiſtle *written* from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace *be* with you, Amen.

¶ Written from Rome to the Coloſſians, *and ſent* by Tychicus and Oneſimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankſgiving, 4 to put them in mind that whatſoever was praiſe worthy in them, 11 it came of Gods goodneſſe: 8 and that they are enſamples unto others.

PAul, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, *which is* in God our Father, and in the Lord Jeſus Chriſt: Grace *be* with you, and peace from God our father, and *from* the Lord Jeſus Chriſt.

2 [1] We give God thanks alwayes for you all, making mention of you in our prayers,

1 An example of right Chriſtian rejoycing, whereby alſo we learn, that ſuch as have great gifts in them, are in two ſorts bridled, to wit, if they conſider that they have received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole Epiſtle exhorteth the Theſſalonians.

3 [2] Without ceaſing, remembring your effectuall faith, and diligent love, and the patience of *your* hope in our Lord Jeſus Chriſt, in the ſight of God, even our Father.

4 Knowing, beloved brethren, that ye are [a] elect of God.

2 He commendeth them for three ſpeciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be aſhamed, being indued with ſuch excellent gifts, not to continue in Gods election. *a Word for word, that your election is of God.*

5 [3] For our Goſpel was not unto you in word only, but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as ye know after what manner we were among you for your ſakes.

6 [4] And ye became followers of us, and of the Lord, and received the word in much affliction, with [c] joy of the holy Ghoſt,

7 So that ye were as enſamples to all that beleeve in Macedonia and Achaia:

8 For from you ſounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith alſo which is toward God, ſpread abroad in all quarters, that we need not to ſpeak any thing:

9 For they [d] themſelves ſhew of us what manner of entring in we had unto you, [5] and how ye turned to God from Idoles, to ſerve the living and true God,

10 And to look for his ſon from heaven, whom he raiſed from the dead, *even* Jeſus which delivereth us from [e] that wrath to come.

3 Another reaſon, why they ought in no wiſe ſtart back, but continue to the end, becauſe they cannot doubt of this doctrine which hath been ſo many wayes confirmed unto them even from heaven, as they themſelves did well know.

b Paul ſheweth by two things that there followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certain aſſurance which was throughly ſetled in their minds, as appeared by their willing bearing of the Croſſe.

4 Another reaſon, becauſe even that day they imbraced the Goſpel with great chearfulnes, in ſo much that they were an example to all their neighbors: ſo that it ſhould be more ſhame to them to faint in the mid race.

c With joy which commeth from the holy Ghoſt. *d All the beleevers.* 5 It is no true coverſion to forſake idoles, unleſſe a man therewithall worſhip the true and living God, in Chriſt the onely Redeemer. *e This word (That) is not put here without cauſe, and by (wrath) is meant that revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible wrath.*

Chap. II.

1 He declareth how faithfully he preached the Goſpel unto them, 5 ſeeking neither gain, 6 nor praiſe of men: 10 and he proveth the ſame by their own teſtimony: 14 that they did couragiouſly bear perſecutions of their countrey men: 17 that he deſireth very much to ſee them.

FOr [1] ye your ſelves know, brethren, that our entrance in unto you was not in vain,

2 [2] But even after that we had ſuffered before, and were ſhamefully intreated at * Philippi (as ye know) we were bold in [a] our God, to ſpeak unto you the Goſpel of God with much ſtriving.

3 [3] For our exhortation was not by deceit, nor by [b] uncleanneſſe, nor by guile:

4 [4] But as we were [c] allowed of God, that the Goſpel ſhould be committed *unto us*, ſo we ſpeak, not as they that pleaſe men, but God, which [d] approveth our hearts.

5 Neither yet did we ever uſe flattering words, as ye know, nor coloured covetouſneſſe, God *is* record.

6 [5] Neither ſought we praiſe of men, neither of you, nor of others, when we might have bene [e] chargeable, as the Apoſtles of Chriſt.

7 But we were [f] gentle among you, even as a nource cheriſheth her children.

8 [6] Thus being affectioned toward you, our good will was to have dealt unto you, not the Goſpel of God onely, but alſo our own ſouls, becauſe ye were deare unto us,

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more atlarge, and to that end & purpoſe which we ſpake of.

2 The vertues of a true Paſtour are, freely without fear to preach the Goſpel, even in the midſt of dangers.

* *Acts* 16.12.

a Through God his gracious help.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked & naughty kind of dealing.

4 To approve his conſcience to God, being free from all flattery and covetouſneſſe.

c Seeing there is this difference between the judgements of God and the judgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſell only in himſelf, it followeth, that ſeeing we are not able to think a good thought, that whomſoever he firſt chuſeth to theſe callings, he maketh them able, and doth not find them able. And therefore in that we are allowed of God, it hangeth upon his mercie. *d Which liketh and alloweth of them.* 5 To ſubmit himſelf even to the baſeſt, to win them, and to eſchew all pride. *e When I might lawfully have lived upon the expences of the Church.* *f We were not rough, but eaſie and gentle as a nource, that is, neither ambitious, nor covetous, but taketh all pains as patiently as if ſhe were a mother.* 6 To have the flock that is committed unto him in more eſtimation then his own life.

9 [7] For ye remember, brethren, * our labour and travail: for we laboured day and night, becauſe we would not be chargeable unto any of you, and preached unto you the Goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved our ſelves among you that beleeve:

11 [9] As ye know how that we exhorted you, and comforted, and beſought every one of you (as a father his children)

12 [10] That ye * would walk worthy of God, who hath called you unto his kingdom and glory.

13 [11] For this cauſe alſo thanke we God without ceaſing, that when ye received the word of God, which he heard of us, ye received it not as the word of men, but as it is indeed the word of God, which alſo worketh in you that beleeve.

14 [12] For brethren, ye are become followers of the Churches of God, which in Judea are in [g] Chriſt Jeſus, becauſe ye have alſo ſuffered the ſame things of your own [h] countreymen, even as they *have* of the Jews,

15 [13] Who both killed the Lord Jeſus and their own Prophets, and have perſecuted us away, [14] and God they pleaſe not, and are contrary to [i] all men,

16 And forbid us to preach unto the Gentiles, that they might be ſaved, to [k] fulfill their ſins alwayes: for the [l] wrath *of God* is come on them to the utmoſt.

17 [15] Foraſmuch, brethren, as we [m] were kept from you for a ſeaſon, concerning ſight, but not in the heart, we enforced the more to ſee your face with great deſire.

18 Therefore we would have come unto you (I Paul, at leaſt once or twiſe) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoycing? are not even you in the preſence of our Lord Jeſus Chriſt at his comming?

20 Yes, ye are our glory and joy.

7 To depart w his own right ther then to b chargeable to h ſheep.

* *Actes* 20.34 1 *Cor.*4.12. 2 *Theſſ.*3.8.

8 To excell o in example o godly life.

9 To exhort a comfort with fatherly mind affection.

10 To exhort men diligently earneſtly to lea godly life.

* *Eph.*4.1. *Phil.*1.27. *Col.*1.10.

11 Having ap proved his mini ſtery, he comme deth again (to t end and purpo that I ſpake of) the cheerfulne of the Theſſalo ans, which was anſwerable to hi diligence in preaching, and their manly patience

12 He confirme them in their a flictions which they ſuffered of their own peop becauſe they we afflicted of thei own countreymen: which ca as well (ſaith he to the Churche of the Iews, as t them: and there fore they ought take it in good part.

g Which Chriſt ha gathered together.

h Even of them, which are of the ſame countrey, an the ſame town tha you are of.

13 He prevente an offence which might be taken, for that the Iews eſpecially, above all other, perſecuted the Goſpel. That is no new thing, ſaith he, ſeeing they ſlew Chriſt himſelf, an his Prophets, and have baniſhed m alſo.

14 He foretelleth the utter deſtruction of the Iews, leſt any man ſhould be moved by their rebellion.

i For the Iews would neither enter into the Kingdom o God themſelves, nor ſuffer other to enter in. *k Untill that wickedneſſe of theirs which they have by inheritance, as i were, of their fathers, be growen ſo great, that the meaſure of their iniquitie being filled, God may com forth to wrath.* *l The judgement of God being angrie, which indeed appeared ſhortly after in th deſtruction of the citie of Hieruſalem, whither many reſorted even out of divers Provinces, when it wa beſieged.* 15 He meeteth with an objection, why he came not to them ſtraightwaye being in ſo great miſerie, I deſired oftentimes (ſaith he) & it lay not in me, but Satan hindred my endevours, and therefore I ſent Timothie my faithfull companion unto you, becauſe you are moſt dear to me. *m Were kept aſunder from you, and as it were orphanes.*

Chap. III.

1 To ſhew his affection toward them, he ſendeth Timothie unto them: 6 He is ſo moved by the report of their proſperous ſtate, 9 that he cannot give ſufficient thanks, 11 and therefore he breaketh out into prayer.

WHerefore ſince we could no longer forbear, we thought it good to remain at Athens alone.

2 * And have ſent Timotheus our brother and miniſter of God, and our labourfellow in the Goſpel of Chriſt, to ſtabliſh you,

* *Actes* 16.1.

you, and to comfort you touching your faith,

3 That no man ſhould be moved with theſe afflictions: [1] for ye your ſelves know, that we are appointed thereunto.

4 For verely when we were with you, we told you before that we ſhould ſuffer tribulations, even as it came to paſſe, and ye know it.

5 Even for this cauſe, when I could no longer forbeare, I ſent *him* that I might know of your faith, leſt the tempter had tempted you in any ſort, and that our labour had beene in vaine.

6 [2] But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us alwayes, deſiring to ſee us as we alſo *doe* you,

7 Therefore brethren, we had conſolation in you, in all our affliction and neceſſity through your faith.

8 For now are we [a] alive, if ye ſtand faſt in the Lord.

9 For what thanks can we recompenſe to God again for you, for al the joy wherewith we reioyce for your ſakes before our God,

10 Night and day, * praying exceedingly that we might ſee your face, and might [b] accompliſh that w^{ch} is lacking in your faith.

11 Now God himſelfe, even our Father, and our Lord Jeſus Chriſt, guid our journey unto you.

12 [3] And the Lord increaſe you, and make you abound in love one toward another, and toward all men, even as we *doe* toward you,

13 * To make your hearts ſtable and unblamable in holineſſe before God, even our Father, at the comming of our Lord Jeſus Chriſt with all his Saints.

[1] The will of God, who calleth his, on this condition, to bring them to glory by afflicti-on, is a moſt ſure remedy againſt all afflictions.

[2] Becauſe they have hitherto gone ſo well forward, hee exhorteth them againe to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their Apoſtle, a great pleaſure,

a For now you cannot otherwiſe thinke me ſafe and in good caſe, unleſſe you goe forward in religion and faith.

* *Rom.* 1.10. *and* 15.23.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothie came to Athens to him, he ſent him backe againe ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was as yet imperfect.

[3] Another part of the Epiſtle, whe in hee ſpeaketh of the dueties of a Chriſtian life. And he ſheweth that the perfection of a chriſtian life, conſiſteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accompliſhment whereof notwithſtanding is deferred to the next comming of Chriſt, who will then perfite his worke by the ſame grace wherewith he begun it in us.

* *Chap.* 5. 23. 1 *Cor.* 1. 8.

Chap. IV.

1 He exhorteth them, 3 to holyneſſe, 9 and brotherly love. 13 He forbiddeth them to ſorow after the maner of infidels. 15 He ſetteth out the Hiſtory of our reſurrection.

AND [1] furthermore we beſeech you, brethren, and exhort you in the Lord Jeſus, that ye [a] increaſe more and more, as ye have received of us, how ye ought to walk, and to pleaſe God.

2 For ye know what commandements we gave you by the Lord Ieſus.

3 * [2] For this is the will of God *even* your [b] ſanctification, *and* that ye ſhould abſtaine from fornication,

14 [3] That every one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour,

5 [4] *And* not in the luſt of concupiſcence, even as the Gentiles which know not God:

[1] Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the Apoſtle.

a That ye labour to excell more and more, and daily paſſe your ſelves,

* *Rom.* 12.2. *epheſ.* 5.17.

[2] This is the ſumme of thoſe things which he delivered them, to dedicate themſelves wholly to God. And he condemneth plainely all filthines through luſt, becauſe it is altogether contrary to the will of God.

b Looke Iohn 17.17.

[3] Another reaſon, becauſe it defileth the body. [4] The third, becauſe the Saints are diſcerned from them which know not God by honeſtie and puritie.

6 * [5] That no man oppreſſe or defraud his brother in any matter: for the Lord *is* avenger of all ſuch things, as we alſo have told you before time and teſtified.

7 * For God hath not called us unto uncleanneſſe, but unto holineſſe.

8 He therefore that [c] deſpiſeth *theſe things*, deſpiſeth not man, but God who hath even given you his holy Spirit.

9 [6] But as touching brotherly love, ye need not that I write unto you: * for ye are taught of God to love one another,

10 Yea, and that thing verely ye doe unto all the brethren which are throughout all Macedonia: but we beſeech you, brethren, that ye increaſe more and more,

11 [7] And that ye ſtudie to be quiet, and to meddle with your owne buſineſſe, [8] and to worke with your owne hands, as we commanded you,

12 That ye may behave your ſelves honeſtly toward them that are without, and that no thing be lacking unto you.

13 ¶ [9] I would not, brethren, have you ignorant [10] concerning them [11] which are aſleepe, that ye ſorow not even as other which haue no hope.

14 [12] For if we beleeve that Jeſus is dead, and is riſen, even ſo them which ſleepe in [d] Jeſus, will God [e] bring with him.

15 [13] For this ſay we unto you by the [f] word of the Lord, that [g] we which live, and are remaining in the comming of the Lord, ſhall not prevent them which ſleepe:

16 For the Lord himſelfe ſhall deſcend from heaven with a [h] ſhout, *and* with the voice of the Archangel, and * with the trumpet of God: and the dead in Chriſt ſhall riſe firſt:

17 Then ſhall we which live and remain, bee [i] caught up with them alſo in the cloudes, to meet the Lord in the aire: and ſo ſhall we ever be with the Lord.

18 Wherefore, comfort your ſelves one another with theſe words.

* 1 *Cor.* 6.8.

[5] Secondly, he reprehendeth al violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeverely, as the prophet of God, that God will revenge ſuch wickedneſſe.

* 1 *Cor.* 1.2.

c Theſe commandements which I gave you.

[6] Thirdly, he requireth a readie minde to all maner of louingkindneſſe, and exhorteth them to profite more and more in that vertue.

* *Iohn* 13.34. *and* 15.12, 1 *Iohn* 2.8. *and* 4. 21.

[7] He condemneth unquiet braines, and ſuch as are curious in matters which appertaine not unto them.

[8] He rebuketh idleneſſe & ſlothfulneſſe, which vices whoſoever are given unto, fall into other wickedneſſe, to the great offence of the Church.

[9] The third part of the Epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the maner of the reſurrection, and of the latter day.

[10] We muſt take heed that we doe not immoderatly bewaile the dead, ẏ is, as they uſe to doe which thinke that they are utterly periſhed.

[11] A confirmation: for death is but a ſleepe of the body (for he ſpeaketh of the faithfull) untill the Lord commeth.

[12] A reaſon of the confirmation, for ſeeing that the head is riſen, the members alſo ſhall riſe, and that by the vertue of God.

d They die in Chriſt, which continue in faith whereby they are graffed into Chriſt, even to the laſt gaſpe. *e Will call their bodies out of their graves, and ioyne their ſoules to them againe.* [13] The manner of the reſurrection ſhalbe thus: The bodies of the dead ſhalbe as it were raiſed out of ſleep at the ſound of the trumpet of God, Chriſt himſelfe ſhall deſcend from heaven. The Saints (for he ſpeaketh properly of them) which ſhall then be found alive, together with the dead which ſhall riſe ſhall be taken up into the clouds to meet the Lord, and ſhalbe in perpetuall glory with him. *f In the Name of the Lord, as though he himſelfe ſpake unto you.* *g He ſpeaketh of theſe things, as though he ſhould be one of them whom the Lord ſhall finde alive at his comming, becauſe that time is uncertaine: and therefore every one of us ought to be in ſuch a readineſſe, as if the Lord were comming at every moment.* *h The word which the Apoſtle uſeth here, ſignifieth properly that incouragement which mariners uſe one to another, when they altogether with one ſhout put forth their oares and row together.* * 1 *Cor.* 15.52. *i Suddenly and in the twinkling of an eye.*

Chap. V.

1 Condemning the curious ſearching for the ſeaſons of Chriſt comming, 6 he warneth them to be ready daily to receive him: 11 And ſo giveth them ſundry good leſſons.

BUT [1] of the times and [a] ſeaſons, brethren, ye have no need that I write unto you:

2 For ye your ſelves know perfectly, that the day of the Lord ſhall come, even as a thiefe in the night.

[1] The day that God hath appointed for this judgement, we know not: But this is ſure that it ſhall come upon men when they looke for nothing leſſe.

a Looke Actes 1.7.

3 For when they ſhall ſay, Peace and ſafetie, then ſhall come upon them ſudden deſtruction, as the travail upon a woman with child, and they ſhall not eſcape.

4 [2] But ye, brethren, are not in darkneſſe, that that day ſhall come on you, as *it were* a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkneſſe,

6 Therefore let us not ſleep as do other, but let us watch and be ſober.

7 For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night,

8 [3] But let us which are of the day, be ſober, * putting on the breſtplate of faith and love, and the hope of ſalvation for an helmet:

9 [4] For God hath not appointed us unto wrath, but to obtain ſalvation by the means of our Lord Jeſus Chriſt,

10 [5] Which died for us, that whether we wake or ſleep, we ſhould live together with him.

11 [6] Wherefore exhort one another, and edifie one another, even as ye do.

12 [7] Now we beſeech you, brethren, that ye [b] acknowledge them which labour among you, and are over you in the [c] Lord, and admoniſh you,

13 That ye have them in ſingular love for [d] their works ſake. [8] Be at peace among your ſelves.

14 [9] We deſire you, brethren, admoniſh them that are [e] out of order: comfort the feeble minded: bear with the weak: be patient toward all men.

15 [10] * See that none recompence evil for evill unto any man: but ever follow that which is good, both toward your ſelves, and toward all men.

16 [11] Rejoyce evermore.

17 * Pray continually.

18 In all things, give thanks: for this *is* the [f] will of God in Chriſt Jeſus toward you.

19 [12] Quench not the Spirit.

20 Deſpiſe not [g] prophecying.

21 Try all things, *and* keep that which is good.

22 [13] Abſtain from all [h] appearance of evill.

23 Now the very God of peace [i] ſanctifie you throughout: and *I pray God* that your whole ſpirit and ſoul and body, may be kept blameleſſe unto the comming of our Lord Jeſus Chriſt.

24 [14] * [k] Faithfull *is he* which calleth you, which will alſo [l] do it.

25 [15] Brethren, pray for us.

26 Greet all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this Epiſtle be read unto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt *be* with you, Amen.

¶ The firſt *Epiſtle* unto the Theſſalonians, vvritten from Athens.

[2] Returning to exhortations, he warneth us which are lightened with the knowledge of God, that it is our duetie not to live ſecurely in delicioufneſſe, left we be ſuddenly taken in a dead ſleep in pleaſures: but contrariwiſe to have an eye to ỹ Lord, and not ſuffer our ſelves to be oppreſſed with the cares of this world, for that is meet for the darkneſſe of the night, and this for the light.

[3] We muſt fight with faith & hope, much leſſe ought we lie careleſly ſnorting.

* Eſai.59.17. Epheſ.6.17.

[4] He pricketh us forwards by ſetting moſt certain hope of victory before us.

[5] The death of Chriſt is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea even whiles we live here,

[6] We muſt not onely watch our ſelues, but we are alſo bound to ſtir up and confirme one another.

[7] We muſt have great conſideration of them which are appointed to the miniſtery of the word, and government of the Church by God, and doe their duety.

[b] *That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accompted of among you.*

[c] *In thoſe things which pertain to Gods ſervice: ſo is the Eccleſiaſticall function diſtinguiſhed from civill authoritie, and true Shepherds from wolves.*

[d] *So then where this cauſe ceaſeth, there muſt the honour ceaſe.*

[8] The maintenance of mutuall concord, is eſpecially to be looked unto.

[9] We muſt have conſideration of every man, and as the diſeaſe is, ſo muſt the remedie be uſed.

[e] *That keep not t*
rank or ſtanding.

[10] Charitie ou
not to be over
come with any
juries.

* *Proverb.17.1*
and 20.22.
Matth.5.39.
Rom.12.17.
1 Pet.3.9.

[11] A quiet &
peaſed mind, is
nouriſhed with
continuall praye
reſpecting the w
of God.

* *Luke 18.1.*

[f] *An acceptable*
thing to God, & ſ
as he liketh well o

[12] The ſparke
of the Spirit
God that are kin
led in us, are no
riſhed with dili
hearing the wo
of God: but tru
doctrine muſt b
diligently diſtin-
guiſhed from
falſe.

[g] *The expounding*
of the word of God

[13] A generall
concluſion, tha
we waiting for th
comming of
Chriſt, do give o
ſelves to purenes
both in mind, wi
and body, throug
the grace and
ſtrength of the
Spirit of God.

[h] *Whatſoever ha*
but the very ſhew
evill, abſtain from
it.

[i] *Separate you*
from the world, an
make you holy to
himſelf through hi
Spirit, in Chriſt, in
whom only you ſh
attain unto that tr
peace.

[14] The good wi
and power of Go
is a ſure confir-
mation againſt a
difficulties,
whereof we hav
a ſure witneſſe in our vocation.

* *1 Cor.1.9.*

[k] *Alwayes one and ever like him*
ſelf, who performeth indeed whatſoever he promiſeth: and an effectuall calling is nothing elſe but a rig
declaring and true ſetting forth of Gods will: and therefore the ſalvation of the elect, is ſafe and ſur

[l] *Who will alſo make you perfect.*

[15] The laſt part of the Epiſtle, wherein with mo
weightie charge he commendeth both himſelf and this Epiſtle vnto them.

* * *

THE SECOND EPISTLE
OF PAUL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increaſe of faith, and charitie, 4 and the patience of the Theſſalonians, 6 and deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, 10 he teacheth the godly to wait for the laſt judgement.

PAul and Silvanus, and Timotheus, unto the Church of the Theſſalonians, *which is* in God our Father, and in the Lord Jeſus Chriſt:

2 Grace *be* with you, and peace from God our father, and *from* the Lord Jeſus Chriſt.

3 * [1] We ought to thank God alwayes for you, brethren, as it is meet, becauſe that your faith [a] groweth exceedingly, and the love of every one of you toward another aboundeth,

4 So that we our ſelves rejoyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions and tribulations that ye ſuffer,

5 * [2] *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for the which ye alſo ſuffer.

* *1 Theſſ.1.2.*

[1] The firſt part o
the Epiſtle, where
in he rejoyceth
that through the
grace of God, the
have manfully ſu
ſtained all the aſ-
faults of their ene
mies, wherein he
confirmeth them
moreover ſhew-
ing with what
gifts they muſt
chiefly fight, to
wit, with faith &
charitie, which
muſt daily in-
creaſe.

[a] *That whereas it*
grew up before, it
doeth alſo receive
ſome increaſe every
day more and more

* *Iude 6.*

[2] He openeth the fountain of al true comfort, to wit, ỹ in afflictions which w
ſuffer of the wicked for righteouſneſſe ſake, we may behold as it were in a glaſſe ỹ teſtimoni
of ỹ judgment to come, & ỹ end thereof moſt acceptable to us, & moſt ſharp to his enemies

6 [3]

6 [3] For it is a righteous thing with God, to recompenſe tribulation to them that trouble you,

7 And to you, which are troubled, reſt [4] with us, *[5] when the Lord Jeſus ſhal ſhew himſelfe from heaven with his mightie Angels,

8 In flaming fire, rendering vengeance unto them [6] that doe not know God, and which obey not unto the Goſpel of our Lord Jeſus Chriſt,

9 Which ſhall be puniſhed with everlaſting perdition, from the preſence of the Lord, and from the glory of his power,

10 When he ſhall come to be glorified in his Saints, and to be made marveilous in all them that beleeve ([7] becauſe our teſtimonie toward you was beleeved) in that day.

11 [8] Wherefore, we alſo pray alwayes for you, that our God may make you worthie of [b] this calling, and fulfill [c] all the good pleaſure of *his* goodneſſe, and the [d] worke of faith with power,

12 That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

[3] A proofe: God is juſt, therefore he will worthily, puniſh the unjuſt, and will do away the miſeries of his people.

[4] He confirmeth them alſo by the way, by this means that the condition both of this preſent ſtate and the ſtate to come, is common to him with them.

* 1 Theſ.4.16.

[5] A moſt glorious deſcription of the ſecond comming of Chriſt, to be ſet againſt all the miſeries of the godly, & the triumphs of the wicked.

[6] There is no knowledge of God unto ſalvation, without the Goſpel of Chriſt.

[7] The children of God ſhall be counted by the faith which they have in ẏ Goſpel, which is preached unto them by the Apoſtles.

[8] Seeing that we have the marke ſet before us, it remaineth that we go unto it. And we go to it, by certain degrees of cauſes: firſt by the free love and good pleaſure of God, by vertue whereof all other inferiour cauſes work: from thence proceedeth the free calling to Chriſt, and from calling, faith, whereupon followeth both the glorifying of Chriſt in us, and us in Chriſt. [b] *By (calling) he meaneth not the very act of calling, but that ſelf ſame thing whereunto we are called, which is the glory of that heavenly Kingdom.* [c] *Which he determined long ſince, only upon his gracious and mercifull goodneſſe toward you.* [d] *So then, faith is an excellent work of God in us: and we ſee here plainly that the Apoſtle leaveth nothing to free will, to make it checkmate with Gods working therein, as the Papiſts dream.*

CHAP. II.

2 He ſheweth that the day of the Lord ſhall not come, till there be a departure from the faith, 3 and that Antichriſt be reveiled, 8 whoſe deſtruction he ſetteth out, 15 and thereupon exhorteth to conſtancy.

NOw [1] we beſeech you, brethren, by the comming of our Lord Jeſus Chriſt, and by our [a] aſſembling unto him,

2 [2] That ye be not ſuddenly moved from *your* mind, nor troubled neither by [b] ſpirit, not by [c] word, nor by [d] letter, as *it were* from us, as though the day of Chriſt were at hand.

3 Let no man deceive you by any means: [3] for *that day ſhall not come*, except there come a departing firſt, and that [e] that man of ſin be diſcloſed, *even* the ſon of perdition,

4 Which is an adverſarie, and [f] exhalteth himſelf againſt all that is called God, or that is worſhipped: [4] ſo that he doth ſit as God in the Temple of God, ſhewing himſelf that he is God.

5 [5] Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know [g] what withholdeth, that he might be revealed in his time.

7 [6] For the myſterie of iniquitie doeth alreadie work: [7] only he which now [h] withholdeth, *ſhall let* till he be taken out of the way.

8 [8] And then ſhall [i] that wicked man be revealed, * whom the Lord ſhall [k] conſume with the [l] Spirit of his mouth, and ſhal aboliſh with the brightneſſe of his comming,

2 [9] *Even him* whoſe comming is by the effectuall working of Satan, with al power, and ſignes, and [m] lying wonders,

10 And in all deceiveableneſſe of unrighteouſneſſe, among them that periſh, becauſe they received not the love of the trueth, that they might be ſaved.

11 And therefore God ſhall ſend them [n] ſtrong deluſion, that they ſhould beleeve lyes,

12 That all they might be damned which beleeved not the trueth, but [o] had pleaſure in unrighteouſneſſe.

13 [10] But we ought to give thanks alway to God for you, brethren, beloved of the Lord, becauſe that God hath from the beginning choſen you to ſalvation, through [p] ſanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Goſpel, to obtain the glory of our Lord Jeſus Chriſt.

15 [11] Therefore, brethren, ſtand faſt, and keep the inſtructions, which ye have been taught, either by word, or by our Epiſtle.

16 Now the ſame Jeſus Chriſt our Lord, and our God, even the Father, which hath loved us, and hath given us everlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every word and good work.

[1] The ſecond part of the Epiſtle, conteining an excellent prophecie of the ſtate of the Church, which ſhalbe from the Apoſtles time unto the latter day of judgement.

[a] *If we think earneſtly upon that unmeaſurable glory, which we ſhall be partakers of with Chriſt, it will be an excellent remedie for us againſt wavering and impatience, ſo that neither the gliſtering of the world ſhall allure us, nor the dreadfull ſight of the croſſe diſmay us.*

[2] We muſt take heed of falſe Prophets, ſpecially in this matter, which go about to deceive, and that for the moſt part, after three ſorts: for either they brag of fained propheticall revelations, or they bring conjectures and reaſons of their own, or uſe counterfeit writings. [b] *By dreams and fables, which men pretend to be ſpirituall revelations.* [c] *Either by word of mouth, or by books written.* [d] *Either by forged letter, or falſly gloſed upon.* [3] The Apoſtle fortelleth that before the comming of the Lord, there ſhalbe a throne ſet up cleane contrarie to Chriſts glory, wherein that wicked man ſhall ſit, and transferre all things that appertain to God, to himſelf, and many ſhall fall away from God to him. [e] *By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting Church.* [f] *All men know who he is that ſayth he can ſhut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter above all Kings and Princes, before whom Kings and Princes fall down and worſhip, honouring that Antichriſt as a god.* [4] He foretelleth that Antichriſt (that is, whoſoever he be ẏ ſhal occupie that ſeat that falleth away from God) ſhall not reigne without the Church, but in the very boſom of the Church. 5. This prophecie was continually declared to the ancient Church, but it was neglected of them that followed.

[g] *What hindereth and ſtayeth.*

[6] Even in the Apoſtles time the firſt foundation of the Apoſtaticall ſeat were laid, but yet ſo that they deceived men.

[7] He fortelleth, that when the empire of Rome is taken away, the ſeat that falleth away from God, ſhall ſucceed and hold his place, as the old writers, Tertullian, Chryſoſtome and Hierome do expound it.

[h] *He which is now in authoritie, and ruleth all, to wit, the Romane Empire.*

[8] That wickedneſſe ſhal at length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſts comming.

[i] *Word for word, that lawleſſe fellow, that is to ſay, he that ſhall tread Gods Law clean under foot.*

* *Iſa.11.4.*

[k] *Bring to nought.*

[l] *With his word, for the true Miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie and everlaſting word, which ſhall break his enemies in ſunder, as it were an yron rod.*

[9] He foretelleth, that Satan will beſtow all his might and power, and uſe all falſe miracles that he can to eſtabliſh that ſeat, & that with great ſucceſſe, becauſe the wickedneſſe of the world doeth ſo deſerve it: yet ſo, that onely the unfaithfull ſhall periſh through his deceit.

[m] *Which are partly falſe, and partly wrought to eſtabliſh a falſhood.*

[n] *A moſt mightie working to deceive them.*

[o] *They liked lyes ſo well, that they had pleaſure in them, which is the greateſt madneſſe that may be.* [10] The elect ſhall ſtand ſteadfaſt and ſafe from all their miſchiefs. Now election is knowen by theſe teſtimonies: faith is gathered by ſanctification: faith, by that that we accord unto the trueth: trueth by calling, through the preaching of the Goſpel: from whence we come at length to a certain hope of glorification. [p] *To ſanctifie you.* [q] *Faith which layeth hold not upon lies, but upon the trueth of God, which is the Goſpel.* [r] *By our preaching.* [11] The concluſion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apoſtles, through that free good will of God, which comforteth us with an invincible hope, and alſo in al godlineſſe our whole life long.

CHAP. III.

1 He deſireth them to further the preaching of the Goſpel with their prayers, 6 and to withdraw themſelves from thoſe, who through idleneſſe, 11 and curioſitie pervert good order: 14 Whom he excludeth from the company of the faithfull.

FUrthermore, [1] brethren, * pray for us, that the word of the Lord may have free paſſage and be glorified, even as *it is* with you,

2 And that we may be delivered from

[1] He addeth now conſequently according to his manner, divers admonitions: The firſt of them is, that they make prayers for the increaſe and free paſſage of the Goſpel, and for the ſafetie of the faithfull miniſters of the ſame.

* *Epheſ.6,19. Coloſſ.4.3.*

[a] unreaſonable and evill men: [2] for all men have not faith.

3 But the Lord is faithfull, which will ſtabliſh you, and keep you from [b] evill.

4 [3] And we are perſwaded of you through the Lord, that ye both do, and wil do the things which we warne you of.

5 [4] And the Lord guid your hearts to the love of God, and the waiting for of Chriſt.

6 [5] We warn you, brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh inordinately, and not after the inſtruction which he received of us:

7 [6] For ye your ſelves know, * how ye ought to follow us: * for we behaved not our ſelves inordinately among you,

8 Neither took we bread of any man for nought: but we wrought with labour and travail night and day, becauſe we would not be chargeable to any of you,

9 Not becauſe we have not authoritie, but that we might make our ſelves an enſample unto you to follow us.

10 For even when we were with you, this we warned you of, that if there were any which would not work, that he ſhould [c] not eat.

a *Which have no care of their duety.*
2 It is no marvell that the Goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding the Church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded & ſtayed upon the faithfull promiſe of God.
b *From Satans ſnares, or from evill.*
3 The ſecond admonition is, that they follow alwayes ẏ doctrine of the Apoſtles as a rule for their life.
4 Thirdly, he diligently and earneſtly admoniſheth them of two things which are given us by the onely grace of God, to wit, of charitie, and a watchfull mind to the comming of Chriſt.
5 Fourthly, he ſaith, that idle and lazie perſons ought not to be relieved of the Church, nay, that they are not to be ſuffered.
6 Leſt he might ſeem to deal hardly with them, he ſetteth forth himſelf for an example, who beſides his travaile in preaching, laboured with his hands, which he ſayth he was not ſimply bound to doe.
* 1 *Corinth.* 11.1. * 1 *Theſſ.* 4.11. c *What ſhall we doe then with thoſe idle bellied Monkes, & ſacrificing Prieſts? A Monke (ſayth Socrates, book* 8. *of the Tripartite hiſtorie) which worketh not with his hands, is like a thief.*

11 For we heare, that there are ſome which walk among [7] you inordinately, and work not at all, [8] but are buſie bodies.

12 [9] Therefore them that are ſuch, we warn and exhort by our Lord Jeſus Chriſt, that they work with quietneſſe, and eate their own bread.

13 [10] And ye, brethren, be not wearie in well doing.

14 [11] If any man obey not this our ſaying in this letter, note him, and have no [12] companie with him, [13] that he may be aſhamed:

15 [14] Yet count him not as an enemie, but admoniſh him as a brother.

16 [15] Now the Lord himſelf of peace give you peace alwayes by all means. The Lord *be* with you all.

17 [16] The ſalutation of me Paul, with mine own hand, which is the token in every Epiſtle: ſo I write,

18 The grace of our Lord Jeſus Chriſt *be* vvith you all, Amen.

¶ The ſecond *Epiſtle* to the Theſſalonians, vvritten from Athens.

7 How great fault idleneſſe he declareth b that, that Go created no ma vain, or to no pu poſe, neither there any unt whom he hath allotted, as it w a certain ſtand and room. Whe upon it followe that the orde which God ha appointed, is troubled by th idle, yea broke which is great f and wickedneſſ
8 He reprehen deth a vice, whi is joyned with t former, whereupon follow an infinite ſort of miſchiefs: to w that there are no more buſie in o ther mens matters, then the which neglect their own.
9 The Lord com mandeth and the Apoſtles pray i the Name of Chriſt, firſt, that man be idle, and next, that every man doe quietl and carefully ſee to do his duetie that office and ca ling wherein the Lord hath placed him. 10 We muſt take heed, that ſome mens unworthineſ cauſe us not to be ſlacker in well doing. 11 Excommunication is a puniſhme for the obſtinate. 12 We muſt have no familiaritie nor fellowſhip with the excom municate. 13 The end of excommunication is not the deſtruction, but th ſalvation of the ſinner, that at leaſt through ſhame he may be driven to repentance. 14 W muſt ſo eſchew familiaritie with the excomunicate, that we diligently ſeek all occaſions an means that may be, to bring them again into the right way. 15 Prayers are th ſeales of all exhortations 16 The Apoſtle ſubſcribeth his letter with his own han that falſe letters might not be brought and put in place of true,

THE FIRST EPISTLE OF PAUL TO TIMOTHEUS.

CHAP. I.

Setting forth a perfect paterne of a true Paſtour, whoſe office eſpecially conſiſteth in teaching, 4 *he warneth him that vain queſtions ſet apart, he teach theſe things,* 5 *which further charitie and faith:* 12 *and that his authoritie be not condemned,* 14 *he ſheweth what an one he is made through the grace of God.*

PAul [1] an Apoſtle of Jeſus Chriſt, by the ‡ commandement of God our Saviour, and of *our* Lord Jeſus Chriſt our hope

2 Vnto Timotheus *my* naturall ſon in the faith: Grace, [a] mercy, *and* peace from God our Father, and *from* Chriſt Jeſus our Lord.

1 Firſt of all, he avoucheth his own free vocation and alſo Timothies, that the one might be confirmed by the other: and therewithall he declareth the ſum of the Apoſtolicall doctrine, to wit, the mercie of God in Chriſt Ieſus, apprehended by faith, the end whereof is yet hoped for.
‡ *Or, ordinance.*
a *There is as much difference betwixt mercie and grace, as is betwixt the effect and the cauſe: for grace is that free good will of God, whereby he choſe us in Chriſt, and mercie is that free iuſtification which followeth it.*

3 [2] As I beſought thee to abide ſtill in Epheſus, vvhen I departed into Macedonia, *ſo doe*, that thou mayeſt vvarne ſome, that they teach none other doctrine,

4 [3] Neither that they give heed to fables and [b] genealogies *which are* endleſſe, which breed queſtions rather then godly edifying which is by faith.

5 [4] For * the end of the [c] commandement is [d] love out of a pure heart, and of a good conſcience, and of faith unfained:

6 [5] From the which things ſome have erred, and have turned unto vaine jangling.

2 This whole E piſtle conſiſteth in admonitions, wherein all the duties of a faithfull Paſtour are lively ſet out. An the firſt admonition is this, that n innovation be made either in th Apoſtles doctrin it ſelf, or in ẏ man ner of teaching it
3 The doctrine i corrupted not onl by falſe opinions but alſo by vain and curious ſpeculations: the decleration and utterance whereof can nothing help our faith.
b *He noteth out one kind of vain queſtions.* 4 The ſecond admonition is, that the right uſe and practiſe of the doctrin muſt be joyned with the doctrine. And that conſiſteth in pure charitie, & a good conſcience and true faith, * *Rom.* 13.10. c *Of the Law.* d *There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the word of God.*
5 That which he ſpake before generally of vain and curious controverſies, he applyeth to them which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babling of fooliſh trifles.

7 [6] They would be doctours of the Law, and yet underſtand not what they ſpeak, neither whereof they affirme.

8 [7] And we know, that the Law is good, if a man uſe it lawfully,

9 [8] Knowing this, that the Law is not given unto a [e] righteous man, but unto the lawleſſe and diſobedient, to the ungodly, and to [f] ſinners, to the unholy, and to the profane, to murtherers of fathers and mothers, to manſlayers,

10 To whoremongers, to buggerers, to menſtealers, to lyars, to the perjured, and if there be any other thing, that is contrary to wholeſome doctrine,

11 [9] *Which is* according to the glorious Goſpel of the bleſſed God, [10] which is committed unto me.

12 [11] Therefore I thank him, which hath made me [g] ſtrong, *that is*, Chriſt Jeſus our Lord: for he counted me faithfull, and put me in *his* ſervice,

13 When before I was a [h] blaſphemer, and a perſecuter, and an oppreſſor: but I was received to mercie: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant [12] with faith and love, which is in Chriſt Jeſus.

15 [13] This *is* a [i] true ſaying, and by all means worthy to be received, that * Chriſt Jeſus came into the world to ſave ſinners, of whom I am chiefe.

16 Notwithſtanding for this cauſe was I received to mercy, that Jeſus Chriſt ſhould firſt ſhew on me all long ſuffering unto the enſample of them, which ſhall in time to come beleeve in him unto eternall life.

17 [14] Now unto the King everlaſting, immortall, inviſible, unto God [k] only wiſe, *be* honour, *and* glory, for ever and ever, Amen.

18 [15] This commandement commit I unto thee, ſon Timotheus, according to the prophecies, which went before upon thee, that thou by [l] them ſhouldeſt fight a good fight,

19 Having faith [m] and a good conſcience, [16] which ſome have put away, and as concerning faith, have made ſhipwrack.

20 Of whom is Hymeneus, and Alexander, * [17] whom I have [n] delivered unto Satan, that they might [o] learn not to blaſpheme.

There are none more unlearned, and more impudent in uſurping the name of holineſſe, then fooliſh ſophiſticall babblers.

7 The taking away of an objection: He condemneth not the Law, but requireth the right uſe and practiſe of it.

8 He indeed eſcapeth the curſe of the Law, and therefore doeth not abhorre it, who fleeing and eſchewing thoſe things which the Law condemneth, giveth himſelf withall his heart, to obſerve it: and not he that maketh a vain babling of outward & curious matters.

[e] *And ſuch a one is he, whom the Lord hath endued with true doctrine, and with the holy Ghoſt.*

[f] *To ſuch as make an art, as it were, of ſinning.*

9 He ſetteth againſt fond and vain babbling, not only the Law, but the Goſpel alſo, which condemneth not, but greatly commendeth the wholeſom doctrine contained in the commandements of God, and therefore he calleth it a glorious Goſpel, and the Goſpel of the bleſſed God, the vertue whereof theſe babblers knew not.

10 A reaſon why neither any other Goſpel is to be taught then he hath taught in the Church, neither after any other ſort, becauſe there is no other Goſpel beſide that, which God committed to him.

11 He maintaineth of neceſſitie his Apoſtleſhip againſt ſome that did carp at his former life, debaſing himſelf even to hell, to advance Chriſts only mercie, wherewith he aboliſhed all thoſe his former doings.

[g] *Which gave me ſtrength, not onely when I had no will to doe well, but alſo when I was wholly given to evill.*

[h] *Theſe are the preparative works which Paul braggeth of.*

12 He proveth this change by the effects, for that, that he that was a profane man, is become a beleever: and he that did moſt outragiouſly perſecute Chriſt, burneth now in love toward him. 13 He turneth the reproch of the adverſaries upon their own head, ſhewing that this ſingular example of the goodneſſe of God, redoundeth to the commoditie of the whole Church. [i] *Worthy to be beleeved.* * *Math.*9.13. *Marke* 2.17. 14 He breaketh out into an exclamation, even for very zeal of mind, for that he cannot ſatisfie himſelf in amplifying the grace of God. [k] *Look Iohn* 17.3. 15 The concluſion of both the former fatherly admonitions, to wit, that Timothie ſtriving manfully againſt all lets, being called to the miniſterie according to many prophecies which went before of him, ſhould both maintain the doctrine which he had received, & keep alſo a good conſcience. [l] *By the help of them.* [m] *Wholeſom and ſound doctrine.* 16 Whoſoever keep not a good conſcience, do loſe alſo by little and little, the gift of underſtanding: which he proveth by two moſt lamentable examples. * 1 *Cor.*5.5. 17 Such as fall from God, and his religion, are not to be ſuffered in the Church, but rather ought to be excommunicated. [n] *Caſt out of the Church, and ſo delivered them to Satan.* [o] *That by their ſmart they might learn what it is to blaſpheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4. 5 and that for two cauſes: 8 And therefore he willeth all men in all places to pray. 9 And declareth in what apparell, 11 and with what modeſtie, women ought to behave themſelves in holy aſſemblies.

I [1] Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men,

2 For Kings, and for all that are in authoritie, [2] that we may lead a quiet and a peaceable life, in all godlineſſe aud [a] honeſtie:

3 [3] For this is good and acceptable in the ſight of God our Saviour,

4 Who will that al men ſhall be ſaved, and come unto the acknowledging of the trueth.

5 [4] For there is one God, and one Mediatour between God and man, *which is* the [b] man Chriſt Jeſus,

6 Who gave himſelf a ranſome for all men, [5] *to be* that teſtimonie in due time.

7 * Whereunto I am ordained a Preacher and an Apoſtle (I ſpeak the trueth in Chriſt, and lie not) *even* a teacher of the Gentiles in [c] faith and veritie.

8 [6] I will therefore that the men pray, every where [d] lifting up pure hands without [e] wrath, or [f] doubting.

9 * [7] Likewiſe alſo the women, that they aray themſelves in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broided hair, or gold, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the fear of God) with good works.

11 Let the woman learn in ſilence with all ſubjection.

12 * I permit not a woman to teach, [8] neither to uſurpe authoritie over the man, but to be in ſilence:

13 [9] For * Adam was firſt formed, then Eve.

14 * [10] And Adam was not [g] deceived, but the woman was deceived, and vvas in the tranſgreſſion.

15 [11] Notwithſtanding, through bearing of children ſhee ſhall be ſaved, if they continue in faith, and love, and holineſſe with modeſtie.

1 Having diſpatched thoſe things which pertain to doctrine, he ſpeaketh now in the ſecond place of the other part of the miniſterie of the word, to wit, of publike prayers. And firſt of all, declaring this queſtion, for whom we ought to pray: he teacheth that we muſt pray for all men, and eſpecially, for all manner of Magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that Kings, yea, and the moſt part of Magiſtrates were at that time enemies of the Church.

3 An argument taken of the end: to wit, becauſe yͤ magiſtrates are appointed to this end, yͭ men might peaceably and quietly live in all godlineſſe and honeſtie, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſarie an office.

[a] *This word conteineth all kind of duety, which is to be uſed amongſt men in all their affaires.*

3 Another argument, why Churches or Congregations ought to pray for al men, without any difference of nation, kind, age, or order: to wit, becauſe the Lord by calling of all ſorts, yea ſometime thoſe that are greateſt enemies to the Goſpel, will have his Church gathered together after this ſort, and therefore prayers to be made for all.

4 God ſhould not elſe be manifeſted to be the only God of all men, unleſſe he ſhould ſhew his goodneſſe in ſaving of all ſorts of men: neither ſhould Chriſt be ſeen to be the only Mediatour between God & al ſorts of men, by having taken upon him yͤ nature of man which is common to all men, unleſſe he had ſatisfied for all ſorts of men, and made interceſſion for all. [b] *Chriſt Ieſus which was made man.* 5 A confirmation becauſe yͭ even to the Gentiles is yͤ ſecret of ſalvation now opened & made manifeſt, yͤ Apoſtle himſelf being appointed properly to this office, which he doth faithfully & ſincerely execute. * 2 *Tim.*1.11. [c] *Faithfully & ſincerely: & by faith he meaneth wholeſom & ſound doctrine, & by trueth, an upright and ſincere handling of it.* 6 He hath ſpoken of the perſons for whom we muſt pray: & now he teacheth that the difference of places is taken away: for in times paſt, one only nation, & in one certain place, came together to publike ſervice: but now Churches or Congregations are gathered together every where, (orderly and decently) & men come together to ſerve God publikly with common prayer, neither muſt we ſtrive for the nation, or for the purification of the body, or for the place, but for the mind to have it clean from all offence, & full of ſure truſt and confidence. [d] *He putteth the ſigne for the thing it ſelf, the lifting up of hands for the calling upon God.* [e] *Without theſe griefs and offences of the mind, which hinder us from calling upon God with a good conſcience.* [f] *Doubting, which is againſt faith, Iames* 1.6. * 1 *Pet.*3.3. 7 Thirdly, he appointeth women to learn in the publike aſſemblies with ſilence & modeſtie, being comely apparelled, without any riot or exceſſe in their apparell. * 1 *Cor.*14.34. 8 The firſt argument, why it is not lawfull for women to teach in the Congregation, becauſe by this meanes, they ſhould be placed above men, for they ſhould be their maſters: which is againſt Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is ſubject to man, firſt by that yͭ God made the woman after man, for mans ſake. * *Gen.*1.27. & 2.7.21. * *Gen.*3.6. 10 Then, becauſe yͭ after ſin, God enjoyned the woman this puniſhment, for yͭ the man was deceived by her. [g] *Adam was deceived, but through his wives means, & therefore ſhe is worthily for this cauſe ſubiect to her husband, and ought to be.* 11 He addeth a comfort by the way, that their ſubjection hindereth not but that women may be ſaved as well as men, if they behave themſelves in thoſe burdens of marriage holily and modeſtly, with faith and charitie,

1 Having diſpatched the treatiſe, as well of doctrine and of the manner of handling of it, as alſo of publike, prayer, he now in the third place commeth to the perſons themſelves, ſpeaking firſt, of Paſtors, and afterward, of Deacons, and he uſeth a Preface, that the Church may know that theſe be certaine and ſure rules.

2 A biſhoprick, or the miniſterie of the word is not an idle dignitie, but a worke, and that an excellent worke, and therefore a Biſhop muſt be furniſhed with many vertues both at home and abroad. Wherefore it is requiſite before he be choſen to examine well his learning, his gifts, and ableneſſe, and his life.

a He ſpeaketh not heere of ambitious ſeeking, then the which there cannot be a worſe fault in the Church, but generally of the minde and diſpoſition of man, framed and diſpoſed to helpe and edifie the Church of God, when and whereſoever it ſhall pleaſe the Lord.

* *Titus 2.6.*

b Therefore he that ſhutteth out married men from the office of Biſhops, only becauſe they are married, is Antichriſt.

c A common tipler, and one that will ſit by it.

d Leſt by reaſon that he is a advanced to that degree, he take occaſion to be proud, which will undoe him, and ſo he fall into the ſame condemnation that the devill himſelfe is fallen into.

3 Likewiſe the Deacons muſt firſt be prooved, that there may be a good triall of their honeſtie, truth, ſobriety, minde void of covetouſneſſe, that they are well inſtructed in the doctrine of faith, and to bee ſhort, of their good conſcience and integritie.

C h a p. III.

He ſetteth out Biſhops, 8 and Chriſtian Deacons, with their wives, 12 children and family: 15 he calleth the Church the houſe of God.

THis [1] *is* a true ſaying, [2] If any man [a] deſire the office of a Biſhop, he deſireth a worthy worke.

2 * A Biſhop therefore muſt be unreproveable, the husband of [b] one wife, watching, temperate, modeſt, harberous, apt to teach,

3 Not [c] given to wine, no ſtriker, not given to filthie lucre, but gentle, no fighter, not covetous,

4 One that can rule his owne houſe honeſtly, having children under obedience with all honeſtie:

5 For if any cannot rule his own houſe, how ſhall he care for the Church of God?

6 He may not be a yong ſcholler, leſt he being puffed up fall into the [d] condemnation of the devill.

7 He muſt alſo be well reported of, even of them which are without, leſt he fall into rebuke, and the ſnare of the devill.

8 [3] Likewiſe *muſt* [e] Deacons *be* grave, not double tongued, not given unto much wine, neither to filthy lucre.

9 * Having, the [f] myſterie of the faith in pure conſcience.

10 And let them firſt be proved: then let them miniſter, if they by found blameleſſe.

11 [4] Likewiſe their wives *muſt be* honeſt, not evill ſpeakers, *but* ſober, *and* faithfull in all things.

12 [5] Let the Deacons be the husbands of one wife, and ſuch as can rule their children well, and their owne houſholds.

13 For they that have miniſtred well, get themſelves a good [g] degree, and [h] great liberty in the faith, which is in Chriſt Jeſus.

14 [6] Theſe things write I unto thee, truſting to come very ſhortly unto thee.

15 But if I tarie long, that thou mayeſt yet know, how thou oughteſt to behave thy ſelfe in the [7] houſe of God, which is the Church of the living God, the [i] pillar and ground of trueth.

16 [8] And without controverſie, great is the myſterie of godlineſſe, *which is*, God is manifeſted in the fleſh, [k] juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, beleeved on in the world, *and* received up in glory.

C h a p. IV.

1 He condemneth aſwell falſe doctrines 3 of marriage and the choice of meates, 7 as alſo prophane fables: 8 And commendeth the godly exerciſe, 13 and the daily reading of the Scripture.

NOw the [1] Spirit ſpeaketh evidently, that in the latter times ſome ſhall depart from the [a] faith, and ſhall give heed unto ſpirits of errour, and doctrines of devils,

2 [2] Which ſpeake lies through [b] hypocriſie, and have their [c] conſciences burned with an hote yron,

3 [3] Forbidding to marry, *and commanding* to abſtaine from meats [4] which God hath created [5] to be received [6] with giving thankes of them which beleeve and know the trueth.

4 [7] For every creature of God *is* good, and nothing *ought* to be refuſed, if it be received with thankeſgiving.

5 [8] For it is [d] ſanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, which haſt beene nouriſhed up in the words of faith, and of good doctrine, which thou haſt continually [f] followed.

7 [10] But caſt away profane, and old wives fables, [11] and exerciſe thy ſelfe unto [g] godlineſſe.

8 [12] For bodily exerciſe profiteth little: but godlineſſe is profitable unto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 [13] This *is* a true ſaying, and by all means worthy to be received.

10 For therefore we labour and are rebuked, becauſe we truſt in the living God, which is the Saviour of all men, ſpecially of thoſe that beleeve.

11 Theſe things warne and teach.

12 [14] Let no man deſpiſe thy youth, but be unto them that beleeve, an enſample, in word, in converſation, in love, in ſpirit, in faith *and* in pureneſſe.

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e Theſe are they that had to ſee to the poore. * *Chap. 1.19.* *f The doctrine of the Goſpel, which is a myſterie indeede: for fleſh and blood doe not reveale it.* 4 Regard muſt be had alſo, to the Paſtours and Deacons wives. 5 They that have more wives then one at one time, muſt neither be called to be Miniſters, not to be Deacons. *g Honour and eſtimation.* *h Bold and aſſured confidence without feare.* 6 Paul purpoſing to adde many peculiar things pertaining to the daily office of a Pſtoaur, ſpeaketh firſt a word or two concerning his comming to Timothie, that he ſhould be ſo much the more carefull, leſt at his comming he might be reproved of negligence. 7 The paſtour hath alwaies to thinke, how that he is occupied in the houſe of the living God, wherin the treaſure of the trueth is kept. *i To wit, in reſpect of men: for the Church reſteth upon that corner ſtone, Chriſt, and is the preſerver of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preſerver heere among men, the miniſterie of the word being appointed to that end and purpoſe: for it teacheth us the greateſt matters ẏ may be thought of, to wit, that God is become viſible in the perſon of Chriſt by taking our nature upon him, whoſe Maieſtie notwithſtanding in ſo great weakeneſſe was manifeſted many wayes, inſomuch that the ſight of it pierced the very Angels, and to conclude, he being preached unto the Gentiles, was received of them, and is now placed above in glory unſpeakeable. *k The power of the Godhead ſhewed it ſelfe ſo marveilouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth he was, and is God.*

of his glory, who will be honoured in the uſe of them. And herewithall, the A
declareth, that we muſt uſe the liberality of God, ſoberly, and with a good conſci
7 He ſetteth an Apoſtolicall rule, for taking away the difference of meates, againſt tha
doctrine. 8 He uſeth Gods benefits rightly, which acknowledgeth the giver of the
his word, and calleth upon him. *d It is ſo made pure and holy in reſpect of us, ſo that we m*
it with a good conſcience, as received at the Lords hands. *e We confeſſe and acknowledge that*
the maker and giver of thoſe creatures which we uſe. Secondly, that we are of the number of thoſ
through Chriſts benefit have recovered that right over all creatures, which Adam loſt by his fall. T
ly, by our prayers we crave of the Lord, that we may uſe thoſe meates with a good conſcience, wh
receive at his hands. Fourthly, we make an end of our eating and drinking, with thankeſgiving and
er: and ſo are our meats ſanctified to us. 9 The concluſion with an exhortation to Tim
to propound theſe things diligently to the Churches, which he had ſucked of the Ap
even in a manner from the teate. *f Never departing from the ſide of it.* 10 He ſetteth a
true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vai
curious ſubtilties. 11 It is not only requiſite that the Miniſter of the word be ſound i
ctrine, but alſo that his life be godly and religious. *g In the true ſerving of God.* 12 G
neſſe conſiſteth in ſpirituall exerciſe, and not in outward auſtereneſſe of life, which th
it be ſomething to be accounted of, if it be rightly uſed, yet it is in no wiſe comparable
godlines. For it profiteth not of it ſelf, but through the benefit of another, but this hath
miſe both of the life preſent, and of that that is to come. 13 He goeth a little from his m
& ſheweth that they which give them ſelves to godlines, although they are afflicted &
ched, are notwithſtanding not to be counted miſerable, as other men are, becauſe they a
afflicted for that cauſe that other men are, and the end of them both is farre differe
from the other. For how can God forſake his, which is bountifull, even toward his
mies? And he willeth that this doctrine bee well beaten into their heads 14
he returneth to that exhortation, ſhewing which are the true vertues of a Paſtour, w
by he may come to be reverenced, although he be but young, to wit, ſuch ſpeach an
as are witneſſes of charitie, zeale, faith, and puritie: but here is no mention made
croſier ſtaffe, ring, clocke, and ſuch other fooliſh and childiſh toyes.

13 [15]

13 [15] Till I come, give attendance to reading, to exhortation, *and* to doctrine.

14 Deſpiſe not the gift that is in thee, which was given thee by prophecie with the laying on of the hands of the company of the Eldership.

15 Theſe things exerciſe, *and* give thy ſelfe unto them, that it may be ſeene how thou profiteſt among all men.

16 Take heede unto thy ſelfe, and unto learning: continue therein: for in doing this thou ſhalt both [h] ſave thy ſelfe, and them that heare thee.

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nciliation.

Chap. V.

1 Having ſet down a manner how to rebuk all degrees, 3 he intreateth of widowes, who then were choſen for the ſervice of the Church: 17 Then he commeth to Elders, 23 and ſpeaketh ſomewhat touching the health of the body.

REbuke [1] not an Elder, but exhort him as a Father, *and* the younger men as brethren,

2 The elder women as Mothers, the yonger as ſiſters, with all pureneſſe.

3 [2] [a] Honour widowes, which are widowes in deed.

4 [3] But if any widow have children, or nephewes, let them learn firſt to ſhew godlineſſe [4] toward their own houſe, and [5] to recompenſe their kinred: [6] for that is an honeſt thing, and acceptable before God.

5 [7] And ſhe that is a widow in deed & left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 Theſe things therefore warn *them* of, that they may be blameleſſe.

8 If there be any that provideth not for his own, and namely for them of his houſehold, he denieth the faith, and is worſe then an infidell.

9 [9] Let not a widow be taken into the number under threeſcore yeare old, that hath been the wife of [b] one husband,

10 And well reported of for good works: if ſhe have nouriſhed her children, if ſhe have lodged the ſtrangers, if ſhe have [c] waſhed the Saints feet, if ſhe have miniſtred unto them which were in adverſitie, if ſhe were continually given unto every good worke.

11 [10] But [d] refuſe the yonger widowes: for when they have begun to waxe wanton againſt Chriſt, they will marrie,

12 Having damnation, becauſe they have broken the firſt faith.

13 [11] And likewiſe alſo being idle, they learne to goe about from houſe to houſe: yea, *they are* not onely idle, but alſo pratlers and buſie-bodies, ſpeaking things which are not comely.

14 [12] I will therefore that the yonger women marry, and beare children, and governe the houſe, *and* give none occaſion to the adverſary to ſpeake evill:

15 For certaine are alreadie turned back after Satan.

16 [13] If any faithfull man or faithfull woman have widowes, let them miniſter unto them, and let not the Church be charged, that there may be ſufficient for them that are widowes in deed.

17 ¶ [14] The Elders that rule wel, let them be had in [e] double honour, [f] ſpecially they which labour in the word and doctrine.

18 For the Scripture ſaith, * Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corn: and, * The labourer is worthy of his wages.

19 [15] Againſt an Elder receive none accuſation, but under two or three witneſſes.

20 [16] Them that ſinne, rebuke openly, that the reſt alſo may feare.

21 ¶ * [17] I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things without preferring one before another, and do nothing partially.

22 [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſins: keep thy ſelfe pure.

23 [19] Drinke no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

24 [20] Some mens ſins are open before hand, and go before unto judgement: but ſome mens follow after.

25 [21] Likewiſe alſo the good works are manifeſt before-hand, and they that are otherviſe cannot be hid.

Of keeping
ure in private
rehenſions, ac-
rding to the de-
ees of ages and
des.
The Apoſtle gi-
th theſe rules
ching the care
widowes.
Have care of
ſe widowes which
e neede of helpe.
Widowes chil-
n & nephewes
t take care for
ir parents ac-
rding to their
bilitie.
The firſt reaſon,
cauſe that that
ich they be-
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eirs, they be-
w it upon them-
lves.
Another, be-
cauſe nature it
ſelfe teacheth us
recompenſe our
rents.
The third: be-
cauſe this duti-
lineſſe pleaſeth
God.
The ſecond
le. Let the
Church have care
of ſuch as are wi-
dowes in deed,
that is to ſay, ſuch
as are poore and
deſtitute of helpe
of their own
friends, and live
godly and reli-
giouſly.
The third rule:
Let widowes that
live in pleaſure,
and neglect the
care of their own
familie be holden
and accounted as
fallers away from
God, and his reli-
gion, and worſe
then very infidels.
The fourth
rule: Let none un-
der threeſcore
yeare old, be taken
into the number
of widowes, to
ſerve the Con-
gregations or
Churches, and
ſuch as are free
from all reproch
of unchaſtitie, and
are well reported
of for their dili-
gence, charitie, and integritie. *b That hath had no more husbands, but one at one time.* *c This ſpoken in reſpect of the manner of thoſe countreys.* 10 The firſt reaſon, why yonger widowes are not to be admitted to this miniſterie, to wit, becauſe for the lightnes of their ges they will at length ſhake off the burden that Chriſt hath laid upon them, and thinke ther upon marrying againe: and ſo will forſake the miniſtery whereinto they had bound emſelves. *d Take them not into the Colledge of widowes.* 11 Another reaſon: becauſe they are for the moſt part pratlers and buſibodies, and gadders up and down, eglecting their charge and duetie.

12 The fift rule: Let yonger widowes marrie, and governe their houſes godly.

13 The ſixt rule: Let the faithfull helpe their widowes at their own charges as much as they can, and let not the Congregation be burdened with theſe expenſes.

14 Now he giveth rules, and ſheweth how he ought to behave himſelfe with the Elders, that is to ſay, with the Paſtours, and ſuch as have the governance in the diſcipline of the Church, which is preſident of their company. The firſt rule. Let the Church or Congregation ſee unto this eſpecially, as God himſelfe hath commanded, that the Elders that doe their duetie well, be honeſtly maintained.

e We muſt be more carefull for them then for the reſt.

f There were two kindes of Elders, the one attended upon the governement onely, & looked to the manners of the Congregation, the other did beſide that attend upon preaching and prayers, to and for the Congregation.

* *Deuteron.*25.4. 1 *Cor.*9.9.

* *Matt.* 10. 10. *Luke* 10.7.

15 The ſecond rule. Let no accuſation be admitted againſt an Elder, but under two or three witneſſes.

16 The third rule. Let the Elders ſo convicted be rebuked openly, that they may be an example to other.

* *Chap.*6.13.

17 The fourth rule. Let ſinceritie be uſed without any prejudice or reſpect of perſons in Eccleſiaſticall proceedings (eſpecially againſt the Elders) becauſe God himſelfe is there preſent, and the Lord Ieſus Chriſt with a multitude of Angels. 18 The fift rule. Let the miniſter lay hands ſuddenly on no man. Let him not be faultie herein, either by favouring any mans folly, or perverſe affection: If ought be done otherwiſe then well of his fellowes, let him keep his conſcience pure. *g As much as in thee lieth, doe not raſhly admit any whatſoever to any Eccleſiaſticall function.* 19 The ſixt rule. Let the Elders have indifferent conſideration of their health, in the manner of their diet. 20 Becauſe hypocrites ſometimes creep into the miniſtery, although there be never ſo great diligence uſed, the Apoſtle willeth the Paſtours not to be troubled therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein. 21 Another comfort belonging to them, which ſometimes are ſlandered and miſreported of.

Chap. VI.

1 He ſheweth the duetie of ſervants: 10 and what a miſchievous evill covetouſneſſe is: 13 and having ſpoken ſomewhat of rich men, he once againe forbiddeth Timothie 20 to cumber himſelfe with vaine babblings.

LEt [1] as many ſervants as are under the yoke, count their maſters worthy of all honour, [2] that the Name of God, and *his* doctrine be not evill ſpoken of.

1 He addeth alſo rules for the ſervants duetie towards their maſters: whereupon no doubt there were many queſtions then moved by them, which tooke occaſion by the Goſpel to trouble the common ſtate. And this is the firſt rule: Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelitie. 2 The reaſon, leſt God ſhould ſeeme by the doctrine of the Goſpel to ſtirre up men to rebellion and all wickedneſſe.

2 [3] And they which have beleeving maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſervice, becauſe they are faithfull, and beloved, and [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 [5] If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Jeſus Chriſt, and to the doctrine, which is according to godlineſſe,

4 He is puft up and knoweth nothing, but doteth about queſtions and [b] ſtrife of words, whereof commeth envie, ſtrife, railings, evill ſurmiſings,

5 Froward [c] diſputations of men of corrupt mindes, and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 [6] But godlineſſe is great gaine, if a man be content with that he hath.

7 [7] For we brought nothing into the world, *and* it is certaine, that we can cary nothing out.

8 Therefore when we have food and raiment, let us therewith be content.

9 [8] For they that will be rich, fall into tentation and ſnares, and into many fooliſh and noiſome luſts, which drown men in perdition and deſtruction.

10 For the deſire of money is the root of all evill, which while ſome luſted after, they erred from the faith, and [d] pearced themſelves through with many ſorrowes.

11 [9] But thou, O [e] man of God, flee theſe things, and follow after righteouſnes, godlines, faith, love, patience, *and* meekenes.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * [10] I charge thee in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, which under Pontius Pilate * witneſſed a good confeſſion,

14 That thou keep *this* commandement without ſpot, and unrebukeable, untill the appearing of our Lord Jeſus Chriſt,

15 Which in due time he ſhall ſhew, that is [f] * bleſſed and Prince only, the King of kings, and Lord of lords:

16 Who onely hath immortality, and dwelleth in the light that none can attaine unto, * whom never man ſaw, neither can ſee, unto whom *be* honour and power everlaſting, Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high minded, and that they * truſt not in uncertaine riches, but in the [h] living God, (which giveth us abundantly, all things to enjoy.)

18 That they do good, *and* be rich in good works, *and* be ready to diſtribute, and communicate.

19 * [12] Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life.

20 [13] O Timotheus, keep that which is commited unto thee, and avoide profane *and* vaine bablings, & oppoſitions of ſcience * falſly ſo called,

21 Which while ſome [i] profeſſe, they have erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *Epiſtle* to Timotheus, written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

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3 The ſecond rule: Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

a *Let this be ſufficient, that as touching thoſe things which pertaine to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelves are.*

4 A generall concluſion, that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

5 Hee condemneth ſeverely, and excommunicateth or caſteth out of the Church as proud men, ſuch as content not themſelves with Chriſts doctrine, (that is to ſay the doctrine of godlineſſe) but wearie both themſelves and others, in vaine queſtions, (for all other things are vaine) becauſe they content not themſelves in Chriſts doctrine: and as lying deceivers, becauſe they ſavour or ſound of nothing but vanitie: as mad men, becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions, and corrupt mens mindes and judgment: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion, to filthie lucre.

b *Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reape no profit.* c *Such as we ſee in thoſe ſhameleſſe Schooles of Poperie, which are nothing elſe but vaine babbling and pratling.* 6 He turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after another ſort, to wit, becauſe it bringeth true ſufficiencie. 7 He mocketh their folly, which doe ſo greedily gape after fraile things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that exceſſe. 8 He fraieth Timothie from covetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, & thoſe very hurtfull, wherewith covetous men doe torment themſelves ſo farre forth, that in the end they caſt away from them their faith and ſalvation. d *Sorrow and griefe do as it were pearce thorow the mind of man, and are the harveſt and true fruits of covetouſneſſe.* 9 A peculiar exhortation to divers vertues, wherewith it behoveth the Paſtours eſpecially to be furniſhed. e *Whom the Spirit of God ruleth.*

* *Chap.* 5. 21.

10 A moſt earn requeſt & charg to obſerve & ke all the premiſſe faithfully, with our eyes ſet up the comming o Ieſus Chriſt, who glory we have ſet againſt the vaine gliſtering this world, and h power againſt the terrours of th wicked.

* *Matt.* 27. 11. *Iohn.* 18.37.

f *He heapeth man words together, one purpoſe: whereb he voucheth the pow er of God, which we ſticke faſt unto we ſhall not be mo ved out of our ſtan ding.*

* *Chap.* 1.11. *reve.* 17 14.& 19.16.

* *Iohn* 1. 18.

11 He addeth fo an overplus, as i were, a ſharpe admonition to the rich, that they chiefly take heed of two miſchiefes, to wit, of pride, & deceithfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberalitie towards their neighbour, and gentle conditions.

g *In things pertaining to this life, with whom thoſe men are compared which are rich in good workes.*

* *Marke* 4. 19. *Luke* 12. 15.

h *Who only is, and that everlaſting: for he ſetteth the fraile nature of riches againſt God.*

* *Mat.* 6.2.

12 The praiſe of liberalitie, by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us.

13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the minds of all Miniſters of the word, to wit, that they eſchew all vaine bablings of Sophiſtry, and continue in the ſimplicitie of ſincere doctrine.

i *Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behaviour was ſuch, that even when they held their peace, they would make men beleeve, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.*

THE

THE SECOND EPISTLE
OF PAVL TO TIMOTHEVS.

CHAP. I.

5 He commendeth Timotheus faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 And that neither for the bonds, 15 nor the revolting of others, he faint. 11 He triumpheth of his Apoſtleſhip. 14 He willeth him to have care of the thing committed unto him, 16 and praiſeth Oneſiphorus.

PAul an Apoſtle of Jeſus Chriſt, by the will of God, [a] according to the promiſe of life which is in Chriſt Jeſus.

2 To Timotheus *my* beloved ſon: Grace, mercie *and* peace from God the Father, and *from* Jeſus Chriſt our Lord.

3 [1] I thanke God, *whom I ſerve from *mine* [b] Elders with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day,

4 Deſiring to ſee thee, mindefull of thy teares, that I may be filled with joy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dwelleth* in thee alſo.

6 [2] Wherefore, I put thee in remembrance that thou [c] ſtirre up the gift of God which is in thee, by the putting on of mine hands:

7 For God hath not given us the ſpirit of [d] feare, but of power, and of love, and of a ſound minde.

8 [3] Be not therefore aſhamed of the teſtimonie of our Lord, neither of mee [e] his priſoner: but be partaker of the afflictions of the [f] Goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called us with an * holy calling, not according to our * works, but according to his own purpoſe and grace, which was [h] given to us through Chriſt Jeſus [i] before the * world was,

10 But is now made manifeſt by that appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie unto [k] light through the Goſpel,

11 * [5] Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles,

12 [6] For the which cauſe I alſo ſuffer theſe things, [7] but I am not aſhamed: for I know whom I have beleeved, and I am perſwaded that he is able to keep that which I have committed to him againſt that day.

13 [8] Keep the true paterne of the wholeſome words, which thou haſt heard of me in faith and love which is in Chriſt Jeſus.

14 [9] That worthy thing, which was committed to thee, keep [10] through the holy Ghoſt, which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord give mercie unto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chaine,

17 But when he was at Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercie with the Lord at that day, and in how many things he hath miniſtred unto me at Epheſus, thou knoweſt very well.

CHAP. II.

2 The better to ſet out perſeverance in the Christian warfare, 3 he taketh ſimilitudes 4 from ſouldiers, 6 and from huſbandmen. 10 He ſheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timothie to divide the word of trueth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modeſtly.

THou [1] therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And what things thou haſt heard of

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[a] *Sent of God to preach that life, which he promiſed in Chriſt Ieſus.*

[1] The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly, and manfully, even to the end, ſetting firſt before him, the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his anceſtors, which might ſo much the more make him bound to God.

* *Acts* 22.3.

[b] *From Abraham, Iſaac and Iacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.*

[2] He warneth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtormes which may, and do come upon us.

[c] *The gift of God is as it were a certaine lively flame kindled in our hearts, which the fleſh and the devill goe about to put out: and therefore we, on the contrary ſide, muſt labour as much as we can to foſter and keepe it burning.*

[d] *To pearce us thorow, and terrifie us, as men whom the Lord will deſtroy.*

[3] He proveth that the ignominie or ſhame of the croſſe, is not onely, not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the Goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them.

[e] *For his ſake.*

[f] *The Goſpel after a ſort is ſaid to be afflicted in them that preach it.*

[g] *Through the power of God.*

[4] He ſheweth with how great benefits God hath bound us, to maintaine boldly and conſtantly his glory which is joyned with our ſalvation, and reckoneth up the cauſes of our ſalvation, to wit, that free and eternall purpoſe of God, to ſave us in Chriſt, which was to come, whereby it ſhould come to paſſe, that we ſhould at length be freely called of God by the preaching of the Goſpel, to Chriſt the deſtroyer of death and authour of immortalitie.

* 1 *Cor*.1,2.

* *Titus* 3.5.

[h] *He ſaith, that that grace was given us from everlaſting, unto which we were predeſtinate from everlaſting. So that the doctrine of foreſeene faith & foreſeene workes, is cleane contrary to the doctrine which preacheth & teacheth the grace of God.*

[i] *Before that courſe of yeares which hath runne on, ever ſince the beginning of the world.*

* *Rom.* 16.25. *Eph.* 1.4. *Col.* 1.16. *Titus* 1.2.

[k] *Hath cauſed life and immortalitie to appeare.*

* 1 *Tim.* 2.7.

[5] That is, the Goſpel which the Apoſtle preached.

[6] He confirmeth his Apoſtleſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

[7] By ſetting his own example before us, he ſheweth us how it may be, that we ſhall not be aſhamed of the Croſſe of Chriſt, to wit, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, layd up in ſtore by himſelfe for us againſt that day.

[8] He ſheweth wherein he ought to be moſt conſtant, to wit, both in the doctrine it ſelfe, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a lively paterne and ſhape whereof Timothie knew in the Apoſtle.

[9] An amplification taken of the dignitie of ſo great a benefit committed to the miniſters.

[10] The taking away of an objection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue.

[11] He preventeth an offence which aroſe by the meanes of certaine that fell from God, and the religion, and uttereth alſo their names, that they might be knowen of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and weigh down all evill examples.

[1] The concluſion of the former exhortation which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themſelves, but they rather, which do moſt freely communicate it with other, to the end that many may be partakers of it, without any mans loſſe or hinderance.

me, by [a] many witneſſes, the ſame deliver to faithfull men, which ſhal be able to teach others alſo.

3 [2] Thou therefore ſuffer affliction as a good ſouldier of Jeſus Chriſt.

4 No man that warreth, entangleth himſelfe with the affaires of [b] *this* life, becauſe he would pleaſe him that hath choſen him to be a ſouldier.

5 [3] And if any man alſo ſtrive for a maſterie, he is not crowned, except he ſtrive as he ought to doe.

6 [4] The husbandman muſt labour before he receive the fruits.

7 [5] Conſider what I ſay: and the Lord give thee underſtanding in all things:

8 [6] Remember that Jeſus Chriſt, *made* of the ſeed of David, was raiſed againe from the dead, according to my Goſpel,

9 [7] Wherein I ſuffer troubles as an evill doer, even unto bonds: but the word of God is not bound.

10 Therefore I ſuffer all things for the elects ſake, that they might alſo obteine the ſalvation which is in Chriſt Jeſus, with eternall glory.

11 [8] *It is* a true ſaying, For if we be * [c] dead together *with him*, we ſhall alſo live together *with him*.

12 If we ſuffer, we ſhall alſo reigne together *with him*: * if we denie *him*, he alſo will denie us.

13 If * we beleeve not, *yet* abideth he faithfull: he cannot denie himſelfe.

14 Of theſe things put them in remembrance, and [d] proteſt before the Lord, that they ſtrive not about words, which is to no profit, *but* to the perverting of the hearers.

15 [9] Studie to ſhew thy ſelfe approved unto God, a workeman that needeth not to be aſhamed, dividing the word of trueth [e] aright.

16 [f] Stay prophane and vaine bablings: [10] for they ſhall increaſe unto more ungodlineſſe.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus,

18 Which as concerning the trueth, have erred from the marke, ſaying, that the reſurrection is paſt already, and do deſtroy the faith of certaine.

[a] *When many were by, which can beare witneſſe of theſe things.*

[2] Another admonition: That the miniſterie of the word is a ſpirituall warfare, which no man can ſo travaile in, that he may pleaſe his captain, unleſſe he forgoe and part with all hinderances which might draw him away from it.

[b] *With affaires of houſehold, or other things that belong to other ordinary buſineſſes.*

[3] The third admonition: The Miniſtery is like to a game or juſting, wherein men ſtrive for the victory, and no man is crowned, unleſſe he ſtrive according to the lawes which are preſcribed, be they never ſo hard and painefull.

[4] Another ſimilitude, tending to the ſame end, no man may looke for the harveſt, unleſſe he firſt take paines to plow and ſow his ground.

[5] All theſe things cannot be underſtood, and much leſſe practiſed, unleſſe we aske of God, and he give us underſtanding.

[6] He confirmeth plainely two principles of our faith, which are alwayes aſſaulted of heretikes, the one whereof (to wit, that Chriſt is the true Meſſias, made man of the ſeed of David) is the ground of our ſalvation: and the other is the higheſt part of it, to wit, that he is riſen againe from the dead.

[7] The taking away of an objection: Trueth it is, that he is kept in priſon as an evill doer, yet there is no cauſe, why therefore ſome ſhould goe about to derogate credite from his Goſpel, ſeeing that nothwithſtanding God did bleſſe his miniſterie, nay rather, that example of this his captivitie and patience, did ſundrie wayes confirme the Church in the hope of a better life.

[8] The fourth admonition: Wee ought not to contend upon words and queſtions, which are not onely unprofitable, but alſo for the moſt part hurtfull: but rather upon this, how we may frame our ſelves to all manner of patience, and to die alſo with Chriſt (that is to ſay, for Chriſts Name) becauſe that is the plaine way to the moſt glorious life: as contrariwiſe, the falling away of men can diminiſh no part of the trueth of God, although by ſuch meanes they procure moſt certaine deſtruction to themſelves. * *Rom. 6.5.* [c] *If we be afflicted with Chriſt, and for Chriſt his ſake.* * *Matt. 10.33. Marke 8.38.* * *Rom. 3.3. and 9.6.* [d] *Call God to witneſſe, or as a Iudge: as Moſes, Ioſhua, Samuel, and Paul himſelfe did, Actes 20.* [9] The fift admonition: A Miniſter muſt not be an idle diſputer, but a faithfull ſteward, in dividing aright the word of trueth, in ſo much that he muſt ſtop the mouthes of other vaine bablers. [e] *By adding nothing to it, neither overſkipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.* [f] *Marke and watch, and ſee they creepe not on further.* [10] He diſcovereth the ſubtilitie of Satan, who beginning with theſe principles, draweth us by little and little to ungodlineſſe through the meanes of that wicked and prophane babling, ſtill creeping on: which he proveth by the horrible example of them that taught, that the reſurrection was already paſt.

19 [11] But the foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his: and, Let every one that [g] calleth on the Name of Chriſt, depart from iniquitie.

20 [12] Notwithſtanding, in a great houſe are not onely veſſels of gold and of ſilver, but alſo of wood and of earth, * and ſome for honour, and ſome unto diſhonour.

21 If any man therefore [h] purge himſelf from theſe, he ſhall be a veſſell unto honour, ſanctified, and meet for the Lord, and prepared unto every good worke.

22 [13] Flee alſo from the luſts of youth, and follow after righteouſnes, faith, love, *and* [14] peace, with them that * call on the Lord with pure heart,

23 * And put away fooliſh and unlearned queſtions, knowing that they ingender ſtrife.

24 But the ſervant of the Lord muſt not ſtrive, but *muſt* be gentle toward all men, apt to teach, [i] ſuffering the evill,

25 Inſtructing them with meekeneſſe that are [k] contrary minded, *proving* if God at any time will give them repentance, that they may acknowledge the trueth,

26 And come to amendment out of the ſnare of the devill, of whom they are taken priſoners, to *doe* his will.

[11] A digreſſion, wherein he ſalveth that offence that roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are knowen to God, and not to us: and therefore it is no marveile if we count hypocrits oftentims for the true brethren: but we muſt take heed that we be not like them, but rather that we be indeed ſuch as we are ſaid to be.

[g] *That ſerveth and worſhippeth him, and is as it were named of him, a faithfull man, or Chriſtian.*

[12] The taking away of an objection: It is no diſhonour to the good man of the houſe, that he hath not in a great houſe all veſſels of one ſort and for one ſervice, but we muſt looke to this, that we be found veſſels prepared to honour.

* *Rom. 9.21.*

[h] *By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelves, it is not to be attributed to any free will that is in us, but to God, who freely and wholly worketh in us a good and an effectuall will.* [13] Returning to the matter from whence he digreſſed, verſe 16. he warneth him to exerciſe himſelfe in weighty matters, and ſuch as perteine to godlineſſe. [14] The ſixt admonition: We muſt above all things eſchew all bitternes of mind, both in teaching all men, and alſo in calling them backe which have gone out of the way. * *1 Cor. 1.2.* * *1 Tim. 1.4. and 4.7 Titus 3.9.* [i] *To winne them through our patient bearing with them, but not to pleaſe them, or excuſe them in their wickedneſſe.* [k] *He meaneth ſuch as doe not yet ſee the trueth.*

CHAP. III.

1 He foretelleth the dangerous times that are to enſue, 9 but with the certaine hope of victorie, 10 he encourageth him to the combat, ſetting out eſpecially the triall of ſound doctrine.

THis [1] know alſo, that in the * laſt dayes ſhall come perillous times:

2 For men ſhalbe lovers of their own ſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankefull, [a] unholy,

3 Without naturall affection, truce breakers, falſe accuſers, intemperate, fierce, no lovers at all of them which are good,

4 Traitours, headie, high minded, lovers of pleaſures more then lovers of God,

5 Having a ſhew of godlineſſe, but have denied the power thereof: [2] turn away therefore from ſuch:

6 For of this ſort are they which creepe into houſes, and leade captive ſimple women laden with ſinnes, and led with divers luſts,

7 *Which women are* ever learning, and are never able to come to the acknowledging of the trueth.

8 * And as Jannes and Jambres withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men

[1] The ſeventh admonition: We may not hope for any Church in this world without corruption: but there ſhalbe rather great abundance of moſt wicked men, even in the very boſome of the Church, which notwithſtanding ſhall make a ſhew and countenance of great holineſſe, and charitie.

* *1 Tim. 4.1. 2 Pet. 3.3. Iude 18.*

[a] *Which make no account, either of right or honeſtie.*

[2] We muſt not dally with ſuch men as reſiſt the trueth, not of ſimple ignorance but of a perverſe mind, (which thing appeareth by their fruits which he painteth out heere lively) but we muſt rather turn away from them.

* *Exod. 7. 11.*

men of corrupt mindes, reprobate concerning the faith.

9 [3] But they ſhall prevail no longer: for their madneſſe ſhall be evident unto all men, as theirs alſo was.

10 ¶ [4] But thou haſt [b] fully known my doctrine, manner of living, purpoſe, faith, long-ſuffering, love, patience,

11 Perſecutions, *and* afflictions which came unto me at [c] Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lord delivered me:

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But the evill men and deceivers ſhall wax [d] worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned, and which are committed unto thee, knowing of whom thou haſt learned *them*:

15 And that thou haſt known the holy Scriptures of a child, which are able to make thee wiſe unto ſalvation, through the faith which is in Chriſt Jeſus.

16 * [5] For the whole Scripture *is* given by inſpiration of God, and *is* profitable to teach, to convince, to correct, *and* to inſtruct in righteouſneſſe,

17 That the [e] man of God may be abſolute, being made perfect unto all good works.

Chap. IV.

1 He chargeth him to preach the Goſpel with all diligence. 3 in that ſo miſerable a time: 6 That his death is hard at hand, 8 yet ſo, that as a conquerour, he maketh haſte to a glorious triumph. 10 He ſheweth the cauſe why he ſendeth for Timothie, 11 even by reaſon of his preſent ſtate.

I [1] Charge *thee* therefore before God, and *before* the Lord Jeſus Chriſt, which ſhall judge the quick and dead at that his appearing, and in his kingdome,

2 Preach the word: be inſtant, in ſeaſon and out of ſeaſon: improve, rebuke, exhort with al long-ſuffering, and doctrine:

3 [2] For the time will come, when they will not ſuffer wholeſome doctrine: but having their eares itching, ſhall after their own luſts, get them an heape of teachers,

4 And ſhall turn their eares from the truth, and ſhall be given to [a] fables.

5 [3] But watch thou in all things: ſuffer adverſitie: do the work of an Evangeliſt: [b] cauſe thy miniſtery to be throughly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finiſhed my courſe: I have kept the faith.

8 *For* henceforth is laid up for me the crown of righteouſneſſe, which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love that his appearing.

9 [5] Make ſpeed to come unto me at once:

10 For Demas hath forſaken me, and hath [d] embraced this preſent world, and is departed unto Theſſalonica, Creſcens *is gone* to Galatia, Titus unto Dalmatia.

11 * Onely Luke is with me. Take Mark and bring him with thee: for he is profitable unto me to miniſter.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but ſpecially the parchments.

14 Alexander the copperſmith hath done me much evill: the Lord reward him according to his works:

15 Of whom be thou ware alſo: for he withſtood our preaching ſore.

16 At my firſt anſwering no man aſſiſted me, but all forſook me: *I pray God*, that it may not be laid to their charge.

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully beleeved, and that all the Gentiles ſhould heare: and I was delivered out of the mouth of the [e] lion.

18 And the Lord will deliver me from every [f] evill work, and will preſerve me unto his [g] heavenly kingdome: to whom *be* praiſe for ever and ever, Amen.

19 Salute Priſca and Aquila, and the * houſhold of Oneſiphorus.

20 Eraſtus abode at Corinthus: Trophimus I left at Miletum ſick.

21 Make ſpeed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit: Grace *be* with you, Amen.

¶ The ſecond *Epiſtle* written from Rome unto Timotheus, the firſt Biſhop elected of the Church of Epheſus, when Paul was preſented the ſecond time before the Emperour Nero.

[3] He addeth a comfort: The Lord wil at length pluck off al their vizards.

[4] That we be not deceived by ſuch hypocrites, we muſt ſet before us the vertues of the holy ſervants of God, and we muſt not be afraid of perſecution which they ſuffered willingly, and which alwayes followeth true godlineſſe. But we muſt eſpecially hold faſt the doctrine of the Apoſtles, the ſumme whereof is this, that we are ſaved through faith in Chriſt Jeſus.

[b] *Thou knoweſt throughly not onely what I taught and did, but alſo how I was minded and diſpiſed.*

[c] *Which is in Piſidia.*

[d] *Their wickedneſſe ſhall daily increaſe.*

* *2 Pet.* 1. 20.

[5] The eight admonition which is moſt precious: A Paſtour muſt be wiſe by the word of God onely: wherein we have perfectly delivered unto us whatſoever pertaineth either to diſcerne, know, and eſtabliſh true opinions, and to confute falſe: & furthermore to correct evill manners, and to frame good.

[e] *The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.*

[1] The principall and chief of all admonitions, being therefore propoſed with a moſt earneſt charge, is this: that the word of God be propounded with a certain holy importunitie, as neceſſity requireth: but ſo, that a good and true ground of ý doctrin be laid, and the vehemency be tempered with al holy meekneſſe.

[2] Faithfull paſtours in times paſt, took all occaſions they could, becauſe men were very prompt and ready to return to their fables

[a] *To falſe and unprofitable doctrines which the world is now ſo bewitched withall, that it had rather the open light of the truth were utterly put out, then it would come out of darkneſſe.*

[3] The wickedneſſe and falling away of the world ought to cauſe faithfull miniſters to be ſo much the more carefull.

[b] *Prove and ſhew by good and ſubſtantiall proof, that thou art the true miniſter of God.*

[4] He foretelleth his death to be at hand, and ſetteth before them an excellent example both of invinſible conſtancy, and ſure hope.

[c] *To be offered for a drink offering: and he alludeth to the powring out of blood or wine which was uſed in ſacrifices.*

[5] The laſt part of the Epiſtle, ſetting forth grievous complaints againſt certain, and examples of ſingular godlines in every place, & of a mind never wearied.

[d] *Contented himſelf with this world.*

* *Col.* 4. 10, 14.

[e] *Of Nero.*

[f] *Preſerve me pure from committing any thing unworthy my Apoſtleſhip.*

[g] *To make me partaker of his kingdome.*

* *Chap.* 1. 16.

THE EPISTLE OF PAVL TO TITVS.

Chap. I.

6 He ſheweth what kinde of men ought to be choſen miniſters, 10 How vain bablers mouthes ſhould be ſtopped: 12 And through this occaſion he toucheth the nature of the Cretians, 14 and the Iewes who put holineſſe in outward things.

Paul [1] [a] a ſervant of God, and an Apoſtle of Jeſus Chriſt, according to the faith of Gods [b] elect, [2] and the acknowledging of the truth, which is according unto godlineſſe,

2 Unto the [c] hope of eternall life, which God that cannot lie, hath [d] promiſed before the * [e] world began:

3 [3] But hath made his word manifeſt in due time through the preaching, which is * committed unto me, according to the commandement of God our [f] Saviour:

4 [4] To Titus *my* naturall ſon according to the common faith, [5] Grace, mercy *and* peace from God the father, and *from* the Lord Jeſus Chriſt our Saviour.

5 [6] For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remain, and ſhouldeſt ordain Elders in every city, as I appointed thee,

6 * If any be unreproveable, the huſband of one wife, having faithfull children, which are not ſlandered of riot, neither are [g] diſobedient.

7 [7] For a Biſhop muſt be unreproveable, as Gods [h] ſteward, not [i] froward, not angry, nor given to wine, no ſtriker, not given to filthy lucre,

8 But harberous, one that loveth goodneſſe, [k] wiſe, righteous, holy, temperate,

9 [8] Holding faſt that faithfull word according to doctrine, [9] that he alſo may be able to exhort with wholſome doctrine, and convince them that ſay againſt it:

10 [10] For there are many diſobedient and vain talkers and deceivers of minds, chiefly they of the [l] Circumciſion,

11 Whoſe mouthes muſt be ſtopped, which ſubvert whole houſes, teaching things, which they ought not, for filthy lucres ſake.

12 [m] One of themſelves, *even* one of their own prophets ſaid, The Cretians *are* alwayes liars, evill beaſts, ſlow bellies.

13 This witneſſe is true: wherefore convince them [n] ſharply, that they may be found in the faith,

14 And not taking heed to * Jewiſh fables, and commandements of men, that turn away from the truth.

15 [11] Unto the pure * *are* all things pure, but unto them that are defiled, and unbeleeving *is* nothing pure, but even their [o] minds and conſciences are defiled.

16 They profeſſe that they know God, but by works they deny *him*, and are abominable and diſobedient, and unto every good work reprobate.

Chap. II.

2 He ſetteth out the duties of ſundry perſons and ſtates, 6 and willeth him to inſtruct the Church in manners. 11 He draweth an argument from the end of our redemption, 12 which is, that we live godly and uprightly.

But [1] ſpeake thou the things which become wholſome doctrine,

2 [2] That the elder men be watchfull, grave, temperate, ſound in the faith, in love, *and* in patience.

3 The elder women likewiſe, that they be in ſuch behaviour as becometh holineſſe, not falſe accuſers, not ſubject to much wine, *but* teachers of honeſt things,

4 That they may inſtruct the yong women to be ſober minded, that they love their huſbands, that they love their children,

5 *That they be* temperate, chaſt, [a] keeping at home, good & * ſubject unto their huſbands, that the word of God be not euill ſpoken of.

6 Exhort young men likewiſe, that they be ſober minded.

7 [3] In all things ſhew thy ſelf an example of good works with uncorrupt doctrine, with [b] gravity, integritie,

8 *And* with the wholſome word, which cannot be condemned, that he which withſtandeth, may be aſhamed, having nothing concerning you to ſpeake evill of.

9 * [4] Let ſervants be ſubject to their maſters, and pleaſe *them* in all [c] things, not anſwering again,

10 Neither pickers, but that they ſhew all good faithfulnes, that they may adorne the

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[1] He voucheth his Apoſtleſhip (not for Titus, but for the Cretenſes ſake) both by the teſtimony of his outward calling, and by his conſent, wherein he agreeeth with all the elect from the beginning of the world.

[a] *A miniſter, as Chriſt himſelf, in that that he was a Miniſter and head of the Prophets, is called a ſervant, Eſa. 43. 10.*

[b] *Of thoſe whom God hath choſen.*

[2] The faith wherein all the elect cōſent, is the true & ſincere knowledge of God, tending to this end, ẏ worſhipping God aright, they may at length obtain life everlaſting according to the promiſe of God, who is true, which promiſe was exhibited in Chriſt in due time according to his eternall purpoſe.

[c] *Hope is the end of faith.*

[d] *Freely, and of his meere liberality.*

* *Rom.* 16.25. *Epheſ.* 3.9. *Coll.* 1.26. 2 *Tim.* 1.9. 1 *Pet.* 1.20.

[e] *Looke* 2 *Tim.* 1.9.

[3] This truth is no otherwhere to be ſought, but in the preaching of the Apoſtles.

* *Galat.* 1. 1.

[f] *This word (Saviour) doth not onely ſignifie a preſerver of life, but alſo a giver of life.*

[4] The Apoſtle moveth the Cretenſes to heare Titus, by ſetting forth his conſent and agreement with him in the faith, and therwithall ſheweth by what ſpeciall note we may diſtinguiſh true miniſters from falſe.

[5] There is but one way of ſalvation, common both to the Paſtor and the flock.

[6] The firſt admonition to ordain Elders in every city.

* 1 *Tim.* 3.2.

[g] *This word is proper to horſes and oxen, which will not abide the yoke.*

[7] The ſecond admonition: what faults Paſtours (whom he comprehended afore under the word Elders) ought to be void of, and what vertues they ought to have.

[h] *Whom the Lord hath appointed ſteward of his gifts.*

[i] *Not hard conditioned, and evill to pleaſe.*

[k] *Circumſpect, and of a ſound iudgement, and of a ſingular example of moderation.*

[8] The third admonition: The Paſtour muſt hold faſt that doctrine, which the Apoſtles delivered, and pertaineth to ſalvation, leaving all curious and vain matters.

[9] The fourth admonition: To apply the knowledge of true doctrine unto uſe, which conſiſteth in two things, to wit, in governing them which ſhew themſelves apt to learn, and confuting the obſtinate.

[10] An applying of the generall propoſition to a particular. The Cretenſes above all other need ſharp reprehenſions: both becauſe their minds are naturally given to lies and ſlothfulneſſe, & alſo becauſe of certain covetous Jews, which under a colour of godlineſſe, joyned partly certain vain traditions, and partly old ceremonies with the Goſpel.

[l] *Of the Iewes, or rather of theſe Iews which went about to joyn Chriſt and the Law together.*

[m] *Epimenides, who was counted a prophet amongſt them, Look upon Laertius, and Cicero in his firſt book of divinatian.*

[n] *Roughly & plainly, and go not about the buſh with them.*

* 1 *Tim.* 1. 4.

[11] He ſheweth in few words, ẏ purity conſiſteth not in any externall worſhip, and that, that is according to the old law (as in difference of meats, and waſhings, and other ſuch things which are aboliſhed) but in the minde and conſcience: and whoſoever teach other wiſe, know not what is true religion indeed, and alſo are nothing leſſe then that they would ſeem to be.

* *Rom.* 14. 20.

[o] *If our minds and conſciences be unclean, what cleanneſſe is there in us before regeneration?*

[1] The fifth admonition: The doctrine muſt not only be generally pure, but alſo be applied to all ages and orders of men, according to the diverſitie of circumſtances.

[2] What are the chiefeſt vertues for old and young, both men and women, and how they ought to be ſtirred up unto them continnally.

[a] *No gadders up and down.*

* *Epheſ.* 5.23.

[3] The ſixth admonition: That both the Paſtours life and doctrine muſt be ſound.

[b] *Not ſuch a gravitie as may drive men from coming to the miniſter, but ſuch as may cauſe them to come in moſt reverent and honeſt ſort.*

* *Epheſ.* 6. 5. *Coloſ.* 3.22. 1 *Pet.* 2. 18.

[4] The ſeventh admonition, of ſervants duty toward their maſters.

[c] *Which may be done without offence to God.*

doctrine of God our Saviour in all things.

11 * [5] For that grace of God, that bringeth ſalvation unto all men, hath appeared,

12 And teacheth us that we ſhould deny ungodlineſſe and [d] worldly luſts, and that we ſhould live ſoberly and righteouſly, and godly in this preſent world,

13 [e] Looking for that bleſſed hope, and appearing of that glory of that mightie God, and of our Saviour Jeſus Chriſt,

14 Who gave himſelf for us, that he might redeem us from al iniquity, & purge us, *to be* a [f] peculiar people unto himſelf, zealous of good works.

15 Theſe things ſpeake, and exhort, and convince with all [g] authority. See that no man deſpiſe thee.

* 1 Cor. 1. 2. Coloſ. 1. 22.

5 The eight admonition, belonging to all the godly, that ſeeing God calleth all men to the Goſpel, and Chriſt hath ſo juſtified us, that he hath alſo ſanctified us, we muſt all of us give our ſelves to true godlineſſe, and righteouſneſſe, ſetting before us a ſure hope of that immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainſayers alſo muſt be reproved, by the authority of the mighty God.

d Luſts of the fleſh, which belong to the preſent ſtate of this life and world.

e Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymie, our hope. *f As it were a thing peculiarly laid up for himſelf.* *g With all authority poſſible.*

Chap. III.

1 He willeth that all generally be put in minde to reverence ſuch as be in authority: 3 That they remember their former life, and attribute all juſtification unto grace. 9 And if any brawler withſtand theſe things, 10 he willeth that he be rejected.

PUt [1] them in remembrance that they *be ſubject to the Principalities and powers, *and* that they be obedient, *and* ready to every good work,

2 That they ſpeake evill of no man, that they be no fighters, *but* ſoft, ſhewing all meekneſſe unto all men.

3 [2] * For we our ſelves alſo were in times paſt unwiſe, diſobedient, deceived, ſerving the luſts and divers pleaſures, living in malicioufneſſe and envie, hatefull, *and* hating one another.

4 But when that bountifulneſſe and that love of God our Saviour toward man appeared,

5 * Not by the works of [a] righteouſneſſe, which we had done, but according to his mercie he ſaved us, by the waſhing of the new birth, and the renewing of the [b] holy Ghoſt,

6 Which he ſhed on us aboundantly through Jeſus Chriſt our Saviour,

7 That we, being juſtified by his grace, ſhould be made heires according to the hope of eternall life.

8 [3] This *is* a true ſaying, and theſe things I will thou ſhouldeſt affirm, that they which have beleeved God, might be carefull to ſhew forth [c] good works. Theſe things *are* good and profitable unto men.

9 * But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the law: for they are unprofitable and vain.

10 [4] Reject him that is an heretick, after once or twiſe admonition,

11 Knowing that he that is ſuch, is perverted, and ſinneth, being damned of his own ſelf.

12 [5] When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their journey diligently, that they lack nothing.

14 And let ours alſo learn to ſhew forth good works for neceſſarie uſes, that they be not unfruitfull.

15 All that are with me, ſalute thee. Greet them that love us in the faith. Grace *be* with you all, Amen.

¶ To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

1 He declareth particularly & ſeverally that which he ſaid before generally, noting out certain chief and principall duties, which men owe to men, and eſpecially ſubjects to their magiſtrates.

*Rom. 13. 1. 1 Pet. 2. 13.

2 He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our Baptiſme.

*1 Cor. 6. 11.

*2 Tim. 1. 9.

a Word for word, of works which are done in righteouſnes: and this place doth fully refute the doctrine of merits.

b Which the vertue of the holy Ghoſt worketh.

3 Again with great earneſtnes he beateth into our heads, how that we ought to give our ſelves to true godlineſſe, and eſchew al vain queſtions, which ſerve to nothing but to move ſtrife and debate.

c Give themſelves earneſtly unto good works.

* 1 Tim. 1. 4. and 4. 7. 2 Tim. 2. 23.

4 The miniſters of the word, muſt at once caſt off hereticks, that is, ſuch as ſtubburnly and ſeditiouſly diſquiet the Church, & will give no eare to eccleſiaſticall admonitions.

5 Laſt of all, he writeth a word or two of private matters, and commendeth certain men.

THE EPISTLE OF
PAVL TO PHILEMON

1 Paul handling a baſe and ſmall matter, yet according to his manner mounteth aloft unto God. 8 Sending again to Philemon his vagabound and theeviſh ſervant, he entreateth pardon for him, and very gravely preacheth of Chriſtian equity.

PAul a priſoner of Jeſus Chriſt and *our* brother Timotheus, unto Philemon our deare friend, & fellow helper,

2 And to *our* deare *ſiſter* Apphia, and to Archippus our fellow ſouldier, and to the Church that is in thine houſe:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 I * give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all Saints.)

6 That the [a] fellowſhip of thy faith may be made effectuall, and that whatſoever good thing is in you through Chriſt Jeſus, may be [b] known,

* 1 Theſſ. 1. 2. 2 Theſſ. 1. 3.

a By fellowſhip of faith, he meaneth thoſe duties of charity which are beſtowed upon the Saints, and flow forth of an effectuall faith.

b That by this means all men may perceive how rich you are in Chriſt, to wit, in faith, charity, and all bountifulneſſe.

7 For we have great joy and conſolation in thy love, becauſe by thee, brother, the Saints [c] bowels are comforted.

8 Wherefore, though I be very bold in Chriſt to command thee, that which is convenient,

9 [1] *Yet* for loves ſake, I rather beſeech thee, though I be as I am, even Paul aged, and even now a priſoner for Jeſus Chriſt.

10 I beſeech thee for my ſon * Oneſimus, whom I have begotten in my bonds,

11 Which in times paſt was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I have ſent again: thou therfore, receive him, that is, mine own [d] bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the Goſpel.

14 But without thy minde would I do nothing, that thy benefit ſhould not be as it were of [e] neceſſity, but willingly.

15 It may be that he therefore [f] departed for [g] a ſeaſon, that thou ſhouldeſt receive him for ever,

16 Not now as a ſervant, but above a ſervant, *even as* a brother beloved, eſpecially to me: how much more then unto thee, both in the [h] fleſh, and in the Lord?

17 If therefore thou count our things common, receive him as my ſelf.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul have written *this* with mine own hand: I will recompenſe it, albeit I do not ſay to thee, that thou oweſt moreover unto me even thine own ſelf.

20 [i] Yea, brother, let me obtain this pleaſure of thee in the Lord: comfort my bowels in the Lord.

21 Truſting in thine obedience, I wrote unto thee, knowing that thou wilt do even more then I ſay.

22 Moreover alſo prepare me lodging: for I truſt through your prayers I ſhall be freely given unto you.

23 There ſalute thee Epaphras my fellow priſoner in Chriſt Jeſus,

24 Marcus, Ariſtarchus, Demas, *and* Luke my fellow helpers.

25 The grace of our Lord Jeſus Chriſt, *be* with your ſpirit, Amen.

¶ Written from Rome to Philemon, *and ſent* by Oneſimus a ſervant.

[c] *Becauſe thou diddeſt ſo dutifully and cheerefully refreſh the Saints, that they conceived inwardly a marvellous ioy: for by this word (bowels) is meant not onely the inward feeling of wants and miſeries that men have one of anothers ſtate, but alſo that ioy and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.*

[1] An example of a Chriſtian excuſe and commendation for an other man.

* *Coloſſ.* 4. 9.

[d] *As mine own ſon, and as if I had begotten him of mine own body.*

[e] *That thou mighteſt not ſeem to have lent me thy ſervant upon conſtraint, but willingly.*

[f] *Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ran away.*

[g] *For a little time.*

[h] *Becauſe he is thy ſervant, as other ſervants are, & becauſe he is the Lords ſervant, ſo that thou muſt needs love him, both for the Lords ſake, and for thine own ſake.*

[i] *Good brother, let me obtain this benefit at thine hand.*

THE EPISTLE TO THE HEBREWES.

THe drift and end of this epiſtle, is to ſhew that Jeſus Chriſt the Son of God, both God & man, is that true eternall and onely Prophet, King, and high Prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole Church ought to be taught, governed, and ſanctified.

CHAP. I.

1 To ſhew that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting up of all prophecies, 4 he advanceth him above the Angels: 10 And proveth by divers teſtimonies of the Scripture, that he farre paſſeth all other.

AT [1] ſundry times and in divers manners God ſpake in the old time to *our* fathers by the Prophets: in theſe [a] laſt dayes he hath ſpoken unto us by his [b] Sonne,

2 [2] Whom he hath made [c] heire of all things, by whom alſo he made the [d] worlds,

3 * Who being the [e] brightneſſe of the glory, and the ingraved form of his [f] perſon, and [g] bearing up all things by his mighty word, [3] hath by himſelf purged our ſins, and [h] ſitteth at the right hand of the majeſty in the higheſt places,

4 [4] And is made ſo much more excellent then the Angels, in as much as he hath obtained a more excellent [i] Name then they:

5 [5] For unto which of the Angels ſaid he at any time, * Thou art my Son, [k] this day begat I thee? [6] and again, I * will be his Father, and he ſhall be my Sonne?

6 [7] And [l] again, when he bringeth in *his* firſt begotten Sonne into the world, he ſaith, * And let all the Angels of God worſhip him.

7 [8] And of the Angels he ſaith, * He

[1] The firſt part of the general propoſition of this Epiſtle: the ſonne of God is indeed that Prophet or teacher, which hath actually now performed that, that God after a ſort, & in ſhadows ſignified by his Prophets, and hath fully opened his Fathers will to the world.

[a] *So that the former declaration made by the Prophets was not full, and nothing muſt be added to this later.*

[b] *Which one Sonne is God and man.*

[2] The ſecond part of the ſame propoſition: The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom onely he ſetteth forth his glory, yea, and himſelf alſo to be beholden of us, who beareth up and ſuſtaineth all things by his will and pleaſure. [c] *Poſſeſſour and equall compartner of all things with the Father.* [d] *That is, whatſoever hath been at any time, is, or ſhall be.* * *Col.* 1. 15. [e] *He in whom that glory and Maieſtie of the Father ſhineth, who is otherwiſe infinit, and cannot be beholden.*

[f] *His fathers perſon.*

[g] *Suſtaineth, defendeth, and cheriſheth.*

[3] The third part of the ſame propoſition: The ſame Son executed the office of the high Prieſt in offering up himſelf, and is our onely & moſt mighty Mediatour in heaven.

[h] *This ſheweth that the ſavour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo it everlaſting, and furthermore, how farre this high Prieſt paſſeth all the other high Prieſts.*

[4] Before he commeth to declare ẏ office of Chriſt, he ſetteth forth the excellencie of his perſon, & firſt of all he ſheweth him ſo to be man, that therewithall he is God alſo. [i] *Dignity & honour.* 5. 6. 7. 8. 9. 10. He proveth and confirmeth the dignity of Chriſt manifeſted in the fleſh, by theſe ſix evident teſtimonies, whereby it appeareth that he farre paſſeth all Angels, inſomuch that he is called both Son, and God, in verſes 5. 6. 7. 8. 10. 13. * *Pſal.* 2. 7. *Chap.* 5. 5. [k] *The Father begat the Son from everlaſting, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day)* * 2 *Sam.* 7. 14. 1 *Chron.* 22. 10. [l] *The Lord was not content to have ſpoken it once, but he repeateth it in an other place.* * *Pſal.* 97. 7. * *Pſal.* 104. 4.

maketh the ſpirits his [m] meſſengers, and his miniſters a [n] flame of fire.

8 But unto the Son *he ſaith*, O God thy [o] throne *is* for ever [p] and ever: the ſcepter of thy kingdome *is* a [q] ſcepter of righteouſneſſe.

9 Thou haſt loved righteouſneſſe and [r] hated iniquitie. Wherefore God, *even* thy God, hath [ſ] anointed thee with the oyle of gladneſſe above thy [t] fellowes.

10 [9] And, * Thou Lord, in the beginning haſt [v] eſtabliſhed the earth, and the heavens are the works of thine hands:

11 They ſhall periſh, but thou doeſt remaine: and they ſhall waxe old as doeth a garment,

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy yeares ſhall not faile.

13 [10] Vnto which alſo of the Angels ſaid he at any time, * Sit at my right hand, till I make thine enemies thy footſtoole?

14 Are they not all [x] miniſtring ſpirits, ſent forth to miniſter, for their ſakes which ſhall be heires of ſalvation?

C h a p. II.

1 Therefore he inferreth that good heed muſt be given to Chriſts doctrine: 9 And he ſetteth out unto us even as our brother in our fleſh, that we may with a good will yeeld up our ſelves wholly unto him.

WHerefore [1] we ought diligently to give heed to the things which [a] we have heard, leaſt at any time we [b] run out.

2 For if the [c] word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward,

3 How ſhall we eſcape, if we neglect ſo great ſalvation, [2] which at the firſt beganne to be preached by the Lord, and *afterward* was confirmed unto us by [d] them that heard him,

4 * God bearing witneſſe thereto, both with [e] ſignes and wonders, and with divers miracles, and gifts of the holy Ghoſt, according to his own will?

5 [3] For he hath not put in ſubjection unto the Angels the [f] world to come, whereof we ſpeake:

6 [4] But * one in a certaine place witneſſed, ſaying, [g] What is man, that thou ſhouldeſt be mindfull of him? or the [h] ſon of man, that thou wouldeſt conſider him?

7 Thou [i] madeſt him a little inferiour to the Angels: thou crownedſt him with [k] glory and honour, and haſt ſet him above the works of thine hands.

8 * Thou haſt put all things in ſubjection under his feet. And in that he hath put all things in ſubjection under him, he left nothing that ſhould not be ſubject unto him. [5] But we yet ſee not all things ſubdued unto him.

9 [6] But we [l] ſee Ieſus crowned with glory and honour, * which was made a little [m] inferiour to the Angels, [7] through the [n] ſuffering of death, that by Gods grace he might [o] taſte death for [8] all men.

10 [9] For it became [p] him, for whom *are* all theſe things, and by whom *are* all theſe things, [10] ſeeing that he brought many children unto glory, [11] that he ſhould conſecrate the [q] prince of their ſalvation through afflictions:

11 [12] For he that [r] ſanctifieth, and they which are ſanctified *are* all of [ſ] one: wherefore he is not aſhamed to cal them brethren

12 [13] Saying, * I will declare thy Name unto my brethren: in the mids of the Church will I ſing praiſes to thee.

31 [14] And againe, * I wil put my [t] truſt in him. And againe, * [v] Behold, heere am I, and the children which God hath given me.

14 Foraſmuch then as the children are [x] partakers of fleſh and blood, he alſo himſelfe likewiſe tooke part with them, that he might deſtroy * through death, him that had the [y] power of death, that is, the [z] devill,

15 And that he might deliver all them, which for feare of [a] death were all their life time ſubject to bondage:

16 [15] For he in no ſort tooke on *him*

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[m] *Cherub. Pſal. 18. 11.*

[n] *Seraph, Eſa. 6. 2.*

* *Pſal. 45. 7.*

[o] *The throne is proper to Princes and not to ſervants.*

[p] *For everlaſting, for this doubling of the word increaſeth the ſignification of it beyond all meaſure.*

[q] *The government of thy kingdome is righteous.*

[r] *This kind of rehearſing, which the Iewes uſe by contraries, hath great force in it.*

[ſ] *In that, that the word became fleſh, by powring the holy Ghoſt upon him without meaſure.*

[t] *For he is the head, and we are his members.*

* *Pſal. 102. 25.*

[v] *Madeſt the earth firme and ſure.*

* *Pſal. 110. 1. 1 Cor. 15. 25. Chap. 10. 12. 13.*

[x] *By that name, by which we commonly call Princes meſſengers, he here calleth the ſpirits.*

[1] Now as it were pauſing with himſelfe, and ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to underſtand by the excellencie of Chriſt, above all creatures, that his doctrine, majeſty, and Prieſthood, is moſt perfect, he uſeth an exhortation taken from a compariſon.

[a] *He maketh himſelfe an hearer.*

[b] *They are ſaid to let the word run out, which hold it not faſt when they have heard it.*

[c] *The Law which appointed puniſhment for the offenders: and which Paul ſaith was given by Angels, Galat. 3. 19. and Steven, Acts 7. 53.*

[2] If the breach & tranſgreſſion of the word ſpoken by Angels was not ſuffered unpuniſhed, much leſſe ſhal it be lawfull for us to neglect the Goſpel which the Lord of Angels preached, and was confirmed by the voyce of the Apoſtles, and with ſo many ſignes & wonders from heaven, and eſpecially with ſo great and mighty working of the holy Ghoſt.

[d] *By the Apoſtles.*

* *Marke 16. 20.*

[e] *This is the true end of miracles. Now they are called ſignes, becauſe they appeare one thing, and repreſent another: and they are called wonders, becauſe they repreſent ſome ſtrange and unacuſtomed thing: and vertues becauſe they give us a glimce of Gods mightie power.*

[3] If it were an hainous matter to contemn the Angels which are but ſervants, much more hainous is it to contemn that moſt mightie King of the reſtored world.

[f] *The world to come, whereof Chriſt is Father, Eſa. 9. 6. or the Church, which as a new world, was to be gathered together by the Goſpel.*

[4] He ſheweth that the uſe of this kingly dignitie conſiſteth herein, that men might not onely in Chriſt recover that dignitie which they have loſt, but alſo might be through him advanced above all things, which dignitie of men David deſcribeth moſt excellently.

* *Pſal. 8. 6.*

[g] *What is there in man that thou ſhouldeſt have ſo great regard of him, and doe him that honour?*

[h] *He calleth all the citizens of that heavenly kingdome, as they are conſidered in themſelves, before that God giveth them the libertie of that citie in Chriſt, Man, and the Son of man.*

[i] *This is the firſt honour of the citizens of the world to come, that they are next the Angels.*

[k] *For they ſhalbe in very great honour when they ſhalbe partakers of the kingdome. And he ſpeaketh of the thing that ſhalbe, as though it were already, becauſe it is ſo certaine.*

* *1 Cor. 15. 27.*

[5] An objection: But where is this ſo great rule and dominion?

[6] The anſwere: This is already fulfilled in Ieſus Chriſt our head, who was for a time for our ſakes inferiour to the Angels, being made man: but now is advanced into moſt high glorie.

[l] *By his vertue and power which appeareth manifeſtly in the Church.*

* *Phil. 2. 8.*

[m] *Who abaſed himſelfe for a ſeaſon, and tooke upon him the ſhape of a ſervant.*

[7] He ſheweth the cauſe of this ſubjection, to wit, to taſte of death for our ſakes, that ſo doing the part of a redeemer, he might not onely be our Prophet & King, but alſo our high Prieſt.

[n] *That he might die.*

[o] *Feele death.*

[8] Heerein conſiſteth the force of the argument: for we could not at length be glorified with him, unleſſe he had been abaſed for us, even all the faithfull. And by this occaſion the Apoſtle commeth to the other part of the declaration of Chriſts perſon, wherein he proveth him to be in ſuch ſort God, that he is alſo man.

[9] He proveth moreover by other arguments, why it behoved the Son of God who is true God (as he proved a little before) to become man notwithſtanding, ſubject to all miſeries, ſin onely except.

[p] *God.*

[10] Firſt of all becauſe the Father, to whoſe glory all things are to be referred, purpoſed to bring many ſons unto glory. And how could he have men for his ſons, unleſſe his onely begotten ſon had become brother to men.

[11] Secondly, The Father determined to bring thoſe ſons to glory, to wit, out of that ignominie wherein they lay before. Therefore the ſon ſhould not have been ſeen plainely to be made man, unleſſe he had been made like unto other men, that he might come to glory by the ſelfe ſame way, by the which he ſhould bring other: yea rather, it became him which was Prince of the ſalvation of other, to be conſecrated above other, through thoſe afflictions, Prophet, King, and Prieſt, which are the parts of that principalitie for the ſalvation of other.

[q] *The Chieftaine, who as he is chiefeſt in dignity, ſo is he the firſt begotten from among the dead, amongſt many brethren.*

[12] The ground of both the former arguments, for neither ſhould we be ſons through him, neither could he be conſecrate through afflictions, unleſſe he had been made man like unto us. But becauſe this Sonnehood dependeth not upon nature onely, for no man is accounted the ſon of God, unleſſe that beſides that, he is a ſon of man, he be alſo Chriſts brother, (which is by ſanctification, that is, by becomming one with Chriſt, who ſanctifieth us through faith) therefore the Apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren.

[r] *He uſeth the time that now is, to ſhew us that we are yet ſtill going on, & increaſing in this ſanctification: and by ſanctification he meaneth our ſeparation from the reſt of the world, our cleanſing from ſin, and our dedication wholly unto God, all which Chriſt alone worketh in us.*

[ſ] *One, of one ſelfe ſame nature of man.*

[13] That which he taught before of the incarnation of the ſanctifier, he applieth to the propheticall office.

* *Pſal. 22. 25.*

[14] He applieth the ſame to the kingly power of Chriſt, in delivering his from the power of the devill and death.

* *Pſal. 18. 2.*

[t] *I will commit my ſelfe to him, and to his defence.*

* *Eſa. 8. 18.*

[u] *This Eſai ſpeaketh of himſelfe & his diſciples, but betokening thereby all miniſters, as alſo his diſciples ſignifie the whole Church. And therefore ſeeing Chriſt is the head of the Prophets & miniſters, theſe words are more rightly verified of him, then of Eſai.*

[x] *Are made of fleſh and blood, which is a fraile and brittle nature.*

* *Hoſe. 13. 14. 1 Cor. 15. 55.*

[y] *The devill is ſaid to have the power of death, becauſe he is the authour of ſin: and from ſin commeth death, and for this cauſe he eggeth us daily to ſin.*

[z] *He ſpeaketh of one as of the Prince, ioyning to him ſecretly all his angels.*

[a] *By (death) thou muſt underſtand here, that death which is ioyned with the wrath of God, as it muſt needs be, if it be without Chriſt, then the which there can be nothing deviſed more miſerable.*

[15] He expoundeth thoſe words of fleſh & blood, ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalfe.

the [b] Angels *nature*, but he took on *him* the [c] ſeede of Abraham.

17 [16] Wherefore in [d] all things it behooved him to be made like unto his brethren, that he might be [e] mercifull, and a [f] faithfull high Prieſt in things concerning God, that he might make reconciliation for the ſins of the people:

18 For in that he ſuffered, and was [g] tempted, he is able to ſuccour them that are tempted.

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[b] *The nature of Angels.*

[c] *The very nature of man.*

[16] He applieth the ſame to the Prieſthood, for which he ſhould not have been fit, unleſſe he had become man, and that like unto us in all things, ſin onely except.

[d] *Not onely as touching nature, but qualities alſo.*

[e] *That he might be truely touched with the feeling of our miſeries.*

[f] *Doing his office ſincerely.*

[g] *Was tried and egged to wickedneſſe by the devill.*

Chap. III.

1 Now he ſheweth how farre inferiour Moſes is to Chriſt, 5.6. even ſo much as the ſervant to the maſter: and ſo he bringeth in certaine exhortations and threatnings taken out of David, 8 againſt ſuch as either ſtubburnly reſiſt, 12 or elſe are very ſlow to obey.

Therefore, [1] holy brethren, partakers of the heavenly vocation, conſider the [a] Apoſtle and high Prieſt of our [b] profeſſion Chriſt Ieſus:

2 [2] Who was faithfull to him that hath [c] appointed him, [3] even as * Moſes *was* in all his houſe.

3 [4] For this man is counted worthy of more glory then Moſes, inſomuch as he which hath builded the houſe, hath more honour then the houſe.

4 For every houſe is builded of ſome man, & he that hath built all things, *is* God.

5 [5] Now Moſes verely was faithfull in all his houſe, as a ſervant, for a witneſſe of the things which ſhould be ſpoken after:

6 But Chriſt *is* as the ſon, over his owne houſe, [6] whoſe [d] houſe we are, if we hold faſt that [e] confidence and that rejoycing of that hope unto the end.

7 Wherefore, as the holy Ghoſt ſaith, *To day if ye [f] ſhal heare his voyce,

8 Harden not your hearts, as in the [g] provocation, according to the day of the tentation in the wilderneſſe,

9 Where your fathers tempted me, proved me, and ſaw my works forty yeares long.

10 Wherefore I was grieved with that generation, and ſaid, They [h] erre ever in *their* heart, neither have they knowen my wayes.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 [7] Take heed, brethren, leſt at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God,

13 But exhort one another daily, [i] while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſin:

14 [8] For we are made partakers of Chriſt, if we keep ſure unto the end that [k] beginning, wherewith we are upholden,

15 [l] So long as it is ſaid, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For ſome when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he diſpleaſed forty yeares? Was he not diſpleaſed with them that ſinned, * whoſe karkeiſes fell in the wildernes?

18 And to whom ſware he that they ſhould not enter into his reſt, but unto them that obeyed not?

19 So we ſee that they could not enter in, becauſe of unbeliefe.

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[1] Having laid the foundation, that is to ſay, declared and proved both the natures of one ſelfe ſame Chriſt, he giveth him three offices, to wit, the office of a Prophet, King, and Prieſt, & as touching the office of teaching, & governing, compareth him with Moſes and Ioſhua, unto the 14. verſe of the next Chapter, and with Aaron touching the Prieſthood. And he propoundeth that which he purpoſed to ſpeake of, with a moſt grave exhortation, that all our faith may tend to Chriſt, as to the onely everlaſting teacher, governour, and high Prieſt.

[a] *The Embaſſadour or meſſenger, as Rom. 15. he is called the miniſter of Circumciſion.*

[b] *Of the doctrine of the Goſpel which we profeſſe.*

[2] He confirmeth his exhortation with two reaſons, firſt of all, becauſe Chriſt Ieſus was appointed ſuch an one of God, ſecondly, becauſe he throughly executed the offices that his Father enjoyned him.

[c] *Apoſtle and high Prieſt.*

[3] Now he commeth to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed rulers over Gods houſe, and executed faithfully their offices: but by and by after he ſheweth that there is great unlikelineſſe in that ſame ſimilitude. * *Num. 12.7.* [4] The firſt compariſon: The builder of the houſe is better then the houſe it ſelfe, therefore is Chriſt better then Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder: but a part of the houſe: but Chriſt as Lord and God made all this houſe. [5] Another compariſon: Moſes was a faithfull ſervant in this houſe, that is, in the Church, ſerving the Lord that was to come, but Chriſt ruleth and governeth his houſe as Lord. [6] He applieth the former doctrine to his end, exhorting all men by the words of David to heare the Son himſelfe ſpeake, and to give full credite to his words, ſeeing that otherwiſe they cannot enter into that eternall reſt. [d] *To wit, Chriſts.* [e] *He calleth ~~that~~ excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he ioyneth hope.* * *Pſal. 95.8. Chap. 4.7.* [f] *So that God was to ſpeake once againe after Moſes.* [g] *In the day that they vexed the Lord, or ſtrove with him.* [h] *They are brutiſh and mad.* [7] Now weighing the words of David, he ſheweth firſt by this word, *To day*, yͭ we muſt not neglect the occaſion while we have it: for that word is not to be reſtrained to Davids time, but it comprehendeth all that time wherein God calleth us.

[i] *While to day laſteth, that is to ſay, ſo long as the Goſpel is offered to us.*

[8] Now he conſidereth theſe words, *If you heare his voice, &c.* ſhewing that they are ſpoken and meant of the hearing of faith, againſt which he ſetteth hardening through unbeliefe.

[k] *That beginning of truſt and confidence: and after the manner of the Hebrews, he calleth that, beginning, which is chiefeſt.*

[l] *So long as this voyce ſoundeth out.*

* *Numb. 14.37.*

Chap. IV.

1 He ioyneth exhortation with threatning, leſt they, even as their fathers were, be deprived of the reſt offered unto them, 11 but that they endevour to enter into it. 14 And ſo he beginneth to intreat of Chriſts Prieſthood.

Let us feare therefore, leſt at any time by forſaking the promiſe of entring into his reſt, any of you ſhould ſeeme to be deprived:

2 [1] For unto us was the Goſpel preached as alſo unto them: but the word that they heard, profited not them, becauſe it was not [a] mixed with faith in thoſe that heard it.

3 [2] For we which have beleeved, doe enter into the reſt as he ſayd *to the other*, * As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world:

4 For he ſpake in a certaine place of the ſeventh day on this wiſe, * And God did reſt the ſeventh day from all his works.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereinto, and they to whom it was firſt preached, entered not therein for unbeliefs ſake:

7 Againe he appointed in David a certaine day, by To day, after ſo long a time,

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[1] By theſe words, *His voyce*, he ſheweth that David meant the preaching of Chriſt, who was then alſo preached, for Moſes and the Prophets reſpected none other.

[a] *He compareth the preaching of the Goſpel to drinke, which being drunke, that is to ſay, heard, profiteth nothing, unleſſe it be tempered with faith.*

[2] Leſt any man ſhould object that thoſe words were meant of the land of Canaan, and of Moſes doctrine, & therefore cannot be well drawen to Chriſt, and to eternall life, the Apoſtle ſheweth that there are two manner of reſts ſpoken of in the Scriptures: the one of the ſeventh day, wherin God is ſaid to have reſted from all his works: another is ſaid to be that ſame, whereunto Ioſhua led yͤ people: but this reſt is not the laſt reſt wherunto we are called: and that he proveth by two reaſons. For ſeeing that David ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, uſeth theſe words, *To day*, and threatneth them ſtill that they ſhall not enter into the reſt of God, which refuſed then the voyce of God that ſounded in their eares, we muſt needes ſay that he meant another time then the time of Moſes, and another reſt then the reſt of the land of Canaan: And that is, that everlaſting reſt, wherin we begin to live to God, after that the race of this life ceaſeth: as God reſted the ſeventh day from thoſe his workes, that is to ſay, from making the world. Moreover the Apoſtle therewithall ſignifieth that the way to this reſt, which Moſes and the land of Canaan, and all that order of the Law did ſhadow, is opened in the Goſpel onely. * *Pſal. 95.11.* * *Gen. 2.2. Deut. 5.14.*

ſaying, as it is ſaid, * This day, If ye heare his voyce, harden not your hearts.

8 For if [b] Jeſus had given them reſt, then would he not after this have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 [c] For he that is entred into his reſt, hath alſo ceaſed from his own works, as God *did* from his.

11 [3] Let us ſtudy therefore to enter into that reſt, leſt [d] any man fall after the ſame enſample of diſobedience.

12 [4] For the [e] word of God *is* [f] lively, and mighty in operation, and ſharper then any two edged ſword, and entreth through, even unto the dividing aſunder of the [g] ſoule and the [h] ſpirit, and of the joynts, and the marrow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in [i] his ſight: but all things *are* naked and open unto his eyes, with whom we have to doe.

14 [5] Seeing then that we have a great high Prieſt, which is entred into heaven, *even* Jeſus the Son of God, let us [k] hold faſt our profeſſion:

15 [6] For we have not an high Prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, *yet* without ſin.

16 Let us therefore go boldly unto the throne of grace, that we may receive mercy, and finde grace to helpe in the time of need.

* *Chap.3.7.*

[b] *He ſpeaketh of Ioſhua the ſon of Nun: and as the land of Canaan was a figure of our true reſt, ſo was Ioſhua a figure of Chriſt.*

[c] *As God reſted the ſeventh day, ſo muſt we reſt from our workes, that is, from ſuch as proceed from our corrupt nature.*

[3] He returneth to an exhortation.

[d] *Leſt any man become a like example of infidelitie.*

[4] An amplification taken from the nature of the word of God, the power whereof is ſuch, that it entreth even to the deepeſt and moſt inward and ſecret parts of the heart, wounding them deadly that are ſtubburn, & plainely quickening the beleevers.

[e] *The doctrine of God which is preached both in the Law and in the Goſpel.*

[f] *He calleth the word of God lively, by reaſon of the effects it worketh in them to whom it is preached.*

[g] *He calleth that the ſoule which hath the affections reſident in it.*

[h] *By the Spirit, he meaneth that nobleſt part which is called the minde.*

[i] *In Gods ſight.*

[5] Now he entreth into the compariſon of Chriſts Prieſthood with Aarons, and declareth even in the very beginning the marveilous excellencie of this Prieſthood, calling him the ſon of God, and placing him in the ſeate of God in heaven, plainely and evidently ſetting him againſt Aarons Prieſts, and the tranſitory tabernacle, which compariſons he ſetteth foorth afterward more at large.

[k] *And let it not goe out of our handes.*

[6] Leſt he might ſeeme by this great glory of our high Prieſt, to ſtay and ſtop us from going unto him, he addeth ſtraight wayes after, that he is notwithſtanding our brother indeed, (as he proved it alſo before) and that he accompteth all our miſeries his own, to call us boldly to him.

Chap. V.

1 Firſt he ſheweth the duety of the high Prieſt: 5 Secondly, that Chriſt is appointed of God to be our high Prieſt, 7 and that he hath fulfilled all things belonging thereunto.

For [1] every high Prieſt is taken from among men, and is ordained for men, in things pertaining to God, [2] that he may offer both [a] gifts and [b] ſacrifices for ſins,

2 Which is [c] able ſufficiently to have compaſſion [d] on them that are ignorant, and that are out of the way, becauſe that he is alſo [e] compaſſed with infirmitie,

3 And for the ſames ſake he is bound to offer for ſins, as well for his own part, as for the peoples.

4 * [3] And no man taketh this honour unto himſelfe, but he that is called of God, as *was* Aaron.

5 So likewiſe Chriſt tooke not to himſelf this honour, to be made the high Prieſt, but he that ſaid unto him, * Thou art my Son, this day begate I thee, *gave it him.*

6 As he alſo in another place ſpeaketh, * Thou art a Prieſt for ever, after the [f] order of Melchi-ſedec:

7 [4] Who in the [g] dayes of his fleſh did offer up prayers and ſupplications, with ſtrong crying and teares unto him, that was able to [h] ſave him from death, and was alſo heard in that which he feared.

8 And though he were the Son, yet [i] learned he obedience, by the things which he ſuffered.

9 [5] And being [k] conſecrate, was made the authour of eternall ſalvation unto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec:

11 [6] Of whom we have many things to ſay, which are hard to be uttered, becauſe ye are dull of hearing.

12 [7] For when as concerning the time ye ought to be teachers, yet have ye need againe that we teach you what *are* the firſt principles of the word of God: and are become ſuch as have need of milke, and not of ſtrong meat,

13 For every one that uſeth milke, is inexpert in the [l] word of righteouſneſſe: for he is a babe.

14 But ſtrong meat belongeth to them that are of age, which through long cuſtome have their [m] wittes exerciſed, to diſcerne both good and evill.

[1] The firſt part of the firſt compariſon of Chriſts high Prieſthood, with Aarons: Other high Prieſts are taken from among men, and are called after the order of men.

[2] The firſt part of the ſecond compariſon: Others as weake, are made high Prieſts, to the end that feeling the ſame infirmitie in themſelves which is in all the reſt of the people, they ſhould in their owne and the peoples name offer gifts and ſacrifices, which are witneſſes of common faith and repentance.

[a] *Offering of things without life.*

[b] *Beaſts which were killed, but eſpecially in the ſacrifices for ſins and offences.*

[c] *Fit & meet.*

[d] *On them that are ſinfull: for in the Hebrew tongue, under ignorance and errour is every ſin meant, even that ſin that is voluntarie.*

[e] *For that he himſelfe beareth about with him a nature ſubject to the ſame diſcommodities and vices.*

* *1 Chron. 13.10. and 23.13.*

[3] The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in an other order then Aaron: for Chriſt is called the Son, begotten of God, and a Prieſt for ever after the order of Melchi-ſedec.

* *Pſal.2.7. Chap.1.5.*

* *Pſal.110.4. Chap.7.17.*

[f] *After the likeneſſe or manner as it is afterward declared.*

* *Chap.7.15.*

[4] The other part of the ſecond compariſon: Chriſt being exceedingly afflicted, and exceedingly mercifull asked not for his ſins, for he had none, but for his feare, and obtained his requeſt, & offered himſelfe for all his.

[g] *While he lived here with us, in our weake and fraile nature.*

[h] *To deliver him from death.*

[i] *He learned in deede what it is to have a Father, whom a man muſt obey.*

[5] The other part of the firſt compariſon. But Chriſt was conſecrate of God the Father as the Authour of our ſalvation, and an high Prieſt for ever, and therefore he is ſo a man, that notwithſtanding he is farre above all men.

[k] *Looke Chap.2.10.*

[6] A digreſſion untill he come to the beginning of the ſeventh Chapter: wherein he partly holdeth the Hebrewes in the diligent conſideration of thoſe things which he hath ſaide, and partly prepareth them to the underſtanding of thoſe things whereof he will ſpeake.

[7] An example of an Apoſtolike chiding.

[l] *In the word which teacheth righteouſneſſe.*

[m] *All their power whereby they underſtand and judge.*

Chap. VI.

1 He briefly toucheth the childiſh ſlothfulneſſe of the Hebrewes, 4 and terrifieth them with ſevere threatnings: 7 He ſtirreth them up to endevour in time to goe forward: 9 He hopeth well of them: 13 He alledgeth Abrahams example: 17 and compareth faith that taketh hold on the word, 19 unto an ancre.

Therefore leaving the doctrine of the [a] beginnings of Chriſt, let us be led forward unto perfection, [1] not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of Baptiſme, and laying on of hands, and of the reſurrection from the dead, and of eternall judgement.

3 And this will we doe if God permit:

4 [2] * For it is [b] impoſſible that they which were once lightened, & have [c] taſt-

[a] *The firſt principles of chriſtian religion, which we do call the Catechiſme.*

[1] Certaine principles of a Catechiſme, which comprehend the ſumme of the doctrine of the Goſpel, were given in few words, and briefely to the rude & ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the Church, at the dayes appointed for baptiſme: and of the children of the faithfull which were baptized in their infancie, when hands were laid upon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall judgement.

[2] He addeth a vehemencie to his exhortation, and a moſt ſharp threatning of the certaine deſtruction that ſhall come to them which fall from God and his religion.

* *Chap.10.26. Matt.12.45. 2Pet.2.20.*

[b] *He ſpeaketh of a generall backeſliding, and ſuch as do altogether fall away from the faith, and not of ſins which are committed through the frailtie of a man againſt the firſt and the ſecond Table.*

[c] *We muſt marke the force of this word, for it is one thing to beleeve as Lydia did, whoſe heart God opened, Acts 16.13. and another thing to have ſome taſte.*

ed of the heavenly gift, and were made partakers of the holy Ghoſt,

5 And have taſted of the good word of God, and of the powers of the world to come,

6 If they fall away, ſhould be renewed againe by repentance: ſeeing they [d] crucifie againe to themſelves the Son of God, and make a mocke of him:

7 [3] For the earth which drinketh in the raine that commeth oft upon it, and bringeth foorth herbes meet for them by whom it is dreſſed, receiveth bleſsing of God:

8 But that which beareth thornes and briers, *is* reproved, and is neere unto curſing, whoſe end *is* to be burned.

9 [4] But beloved, we have perſwaded our ſelves better things of you, and ſuch as accompany ſalvation, though we thus ſpeake:

10 [5] For God *is* not unrighteous that he ſhould forget your worke, and labour of love, which ye ſhewed toward his Name, in that ye have miniſtred unto the Saints, and *yet* miniſter.

11 And we deſire that every one of you ſhew the ſame diligence, to the full aſſurance of hope unto the end,

12 [6] That ye be not ſlouthfull, but followers of them, which through faith and patience inherite the promiſes.

13 [7] For when God made the promiſe to Abraham, becauſe he had no greater to ſweare by, he ſware by himſelfe,

14 Saying, * Surely I will [e] abundantly bleſſe thee, and multiply thee marveilouſly:

15 And ſo after that he had taried patiently, he enjoyed the promiſe.

16 For men verely ſweare by him that is greater *then themſelves*, and an oath for confirmation is among them an end of all ſtrife:

17 So God, willing more [f] abundantly to ſhew unto the heires of promiſe the ſtableneſſe of his councel, bound himſelfe by an oath,

18 That by two immutable things, wherin it is unpoſsible that God ſhould lie, we might have ſtrong conſolation, which have our refuge to lay hold upon that hope that is ſet before us,

19 [8] Which *hope* we have, as an ancre of the ſoule, both ſure and ſtedfaſt, and it entreth into that which is within the vaile:

20 [9] Whither the forerunner is for us entred in, *even* Jeſus that is made an high Prieſt for ever after the order of Melchiſedec.

[d] *As men that hate Chriſt, and as though they crucified him againe, make him a mocking ſtocke to all the world, and that to their own deſtruction, as Iulian the Apoſtata or backeſlider did.*

[3] He ſetteth forth the former threatning with a ſimilitude.

[4] He mitigateth and aſſwageth all that ſharpneſſe, hoping better of them to whom he writeth.

[5] He praiſeth them for their charitie, thereby encouraging them to goe forward, and to hold out to the end.

[6] He ſheweth what vertues chiefly they have neede of to go forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leſt any man ſhould object and ſay, that theſe things are impoſsible to be done, he willeth them to ſet before themſelves the examples of their anceſtors, and to follow them.

[7] Another pricke to pricke them forward: Becauſe the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promiſed it, but alſo promiſed it with an oath.

* *Gen.* 12. 2. *and* 17.4. *and* 22.17.

[e] *I will heape up benefits moſt plentifully upon thee.*

[f] *More then was needfull, were it not for the wickedneſſe of men which beleeve not God, no, though he ſweare.*

[8] He likeneth hope to an ancre: becauſe that even as an ancre being caſt into the bottome of the ſea, ſtayeth the whole ſhip, ſo doth hope alſo enter even into the very ſecret places of heaven: And he maketh mention of the Sanctuary, alluding to the old Tabernacle, and by this means returneth to the compariſons of the Prieſthood of Chriſt with the Leviticall.

[9] He repeateth Davids words, wherein all thoſe compariſons, whereof he hath before made mention, are ſignified, as he declareth in all the next Chapter.

CHAP. VII.

1 He hath hitherto ſtirred them up, to marke diligently what things are to be conſidered in Melchi-ſedec, 15 wherein he is like unto Chriſt, 20 Wherfore the Law ſhould give place to the Goſpel.

For this [1] Melchi-ſedec * *was* King of Salem, the Prieſt of the moſt high God, who met Abraham, as he returned from the ſlaughter of the kings, and [a] bleſſed him:

2 To whom alſo Abraham gave the tithe of all things: who firſt is by interpretation King of righteouſneſſe: after that, *he is* alſo King of Salem, that is, King of peace.

3 [2] Without father, without mother, without kindred, and hath neither beginning of *his* dayes, neither end of life: but is likened unto the Son of God, and continueth a Prieſt for ever.

4 [3] Now conſider how great this man *was*, unto whom even the Patriarch Abraham gave the tithe of the ſpoyles:

5 For verely they which are the children of Levi, which receive the office of the Prieſt-hood, have a * commandement to take according to the Law, tithes of the people (that is, of their brethen) though they came out of the [b] loynes of Abraham.

6 But he whoſe kinred is not counted among them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction the leſſe is bleſſed of the greater.

8 And here men that die, receive tithes: but there he *receiveth them*, of whom it is witneſſed, that he liveth.

9 [4] And to ſay as the thing is, Levi alſo which receiveth tithes, payed tithes in Abraham:

10 For he was yet in the loynes of his father *Abraham*, when Melchi-ſedec met him.

11 [5] If therefore [d] perfection had beene by the Prieſthood of the Levites (for under it the Law was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchi-ſedec, and not to be called after the order of Aaron?

12 [6] For if the Prieſthood be changed, then of neceſsitie muſt there be a change of the [e] Law.

13 For he of whom theſe things are ſpoken, pertaineth unto another tribe,

[1] Declaring tho words, *Accordi to the order of Me chi-ſedec,* whereu on that compar ſon ſtandeth of the Prieſthood Chriſt with the Leviticall: firſt, Melchi-ſedec himſelfe is conſi dered as the figu of Chriſt, and the are the heads that compariſon: Melchi-ſedec wa a King and a Prieſt, and ſuch a one in deed is Chriſt alone. H was a King of peace & righteouſnes, ſuch a one in deede is Chriſt alone.

* *Gen.*14.18.

[a] *With a ſolemne & Prieſtly bleſsing.*

[2] Another figure Melchi-ſedech i ſet before us to b conſidered as on without beginning and withou ending, for nei ther his father, nor his mother nor his anceſtors nor his death ar written of: and ſuch an one indeed is the Son o God, to wit, an everlaſting Prieſt as he is God, without mother wonderfully begotten: as he is man, without fa ther wonderfully conceived.

[3] Another figure Melchi-ſedec in conſideration of his Prieſthood was above Abraham: for he took tenths of him, & bleſſed him as a Prieſt: Such a one indeed is Chriſt, upon whom dependeth even Abrahams ſanctification, and all the beleevers, and whom all men ought to worſhip and reverence as the author of all.

* *Numb.*18. 21.

[b] *Were begotten of Abraham.*

[c] *He ſpeaketh of the publike bleſsing which the Prieſts uſed.*

[4] A double amplification: The firſt, that Melchi-ſedec took the tenths as one immortall (to wit, in reſpect that he is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him forth as an everlaſting Prieſt) but the Leviticall Prieſts, as mortall men, for they ſucceed one another: the ſecond, that Levi, himſelfe was tithed in Abraham by Melchi-ſedec. Therefore the Prieſt-hood of Melchi-ſedec (that is, Chriſts, who is pronounced to be an everlaſting Prieſt according to this order) is more excellent then the Leviticall. [5] The third treatiſe of this Epiſtle, wherein after he hath prooved Chriſt to be a King, a Prophet and Prieſt, he now handleth diſtinctly the condition and excellencie of all theſe offices, ſhewing that all theſe were but ſhadowes in all other, but in Chriſt they are true and perfit. And he beginneth with the Prieſthood, wherewith alſo the former treatiſe ended, that by this meanes all the parts and members of the diſputation, may better hang together. And firſt of all he proveth that the Leviticall Prieſthood was imperfect, becauſe another Prieſt is promiſed a long time after, according to another order, that is to ſay, of another manner of rule and faſhion. [d] *If the Prieſthood of Levi could have made any man perfit.* [6] He ſheweth how that by the inſtitution of the new Prieſthood, not only the imperfection of the Prieſthood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi, did ſhut foorth the tribe of Iuda, & made it alſo inferiour to Levi: and this latter doth place the Prieſthood in the tribe of Iuda. [e] *Of the inſtitution of Aaron.*

whereof no man [f] ſerved at the altar,

14 For it is evident, that our Lord ſprung out of Judah, concerning the which tribe Moſes ſpake nothing, touching the Prieſthood.

15 [7] And it is yet a more evident thing, becauſe that after the ſimilitude of Melchi-ſedec, there is riſen up another Prieſt,

16 [8] Which is not made *Prieſt* after the [g] law of the carnall commandment, but after the power of the endleſſe life:

17 For he teſtifieth *thus*, * Thou art a Prieſt for ever, after the order of Melchi-ſedec.

18 [9] For the [h] commandment that went afore, is diſanulled, becauſe of the weaknes thereof, and unprofitableneſſe.

19 For the law made nothing perfect, but the bringing in of a better hope *made perfect*, whereby we draw neare unto God.

20 [10] And foraſmuch as it is not without an oath (for theſe are made Prieſts without an oath:

21 But this *is made* with an oath by him that ſaid unto him, *The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever, after the order of Melchi-ſedec,)

22 By ſo much is Jeſus made a ſurety of a better Teſtament.

23 [11] And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death:

24 But this man, becauſe he endureth ever, hath a Prieſthood, which [i] cannot paſſe from one to another.

25 Wherefore, he is [k] able alſo perfectly to ſave them that come unto God by him, ſeeing he ever liveth, to make interceſſion for them.

26 [12] For ſuch an high Prieſt it became us to have, *which is* holy, harmleſſe, undefiled, ſeparate from ſinners, and made higher then the heavens:

27 Which needeth not daily as thoſe high Prieſts to offer up ſacrifice, * firſt for his own ſinnes, and then for the peoples: [13] for [l] that did he [m] once, when he offered up himſelf.

28 For the Law maketh men high Prieſts, which have infirmitie: but the [n] word of the oath [14] that [o] was ſince the Law, *maketh* the Sonne, who is conſecrated for evermore.

[f] *Had any thing to do about the altar.*

[7] Leſt any man might object, that the Prieſthood indeed was tranſlated from Levi to Juda, but yet notwithſtanding the ſame remaineth ſtill, he both weigheth and expoundeth thoſe words of David, *for ever according to the order of Melchi-ſedec*, whereby alſo a divers inſtitution of Prieſthood is well perceived.

[8] He proveth the diverſity and excellency of the inſtitution of Melchi-ſedecs Prieſthood, by this, that the Prieſthood of the law did ſtand upon an outward and bodily anointing: but the ſacrifice of Melchi-ſedec is ſet out to be everlaſting and more ſpirituall.

[g] *Not after the ordination, which commandeth frail and tranſitory things, as was done in Aarons conſecration, and all that whole Prieſthood.*

* *Pſal.* 110. 4. *Chap.* 5. 6.

[9] Again, that no man might object that the laſt Prieſthood was added to make a perfect one, by the coupling of them both together, he proveth that the firſt was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could thoſe corporall and tranſitory things ſanctifie us, either of themſelves, or being joyned with another?

[h] *The ceremoniall law.*

[10] Another argument, whereby he proveth that the Prieſthood of Chriſt is better then the Prieſthood of Levi, becauſe his was eſtabliſhed with an oath, but theirs was not ſo.

* *Pſal.* 110. 4.

[11] Another argument tending to the ſame purpoſe. The Leviticall Prieſts (as mortall men) could not be everlaſting, but Chriſt, as he is everlaſting, ſo hath he alſo an everlaſting Prieſthood, making moſt effectuall interceſſion for them which by him come unto God.

[i] *Which cannot paſſe away.*

[k] *He is fit and meet.*

[12] Another argument: There are required in an high Prieſt innocencie and perfect pureneſſe, which may ſeparate him from ſinners, for whom he offereth. But the Leviticall high Prieſts ſhall not be found to be ſuch, for they offer firſt for their own ſinnes: but Chriſt onely is ſuch a one, and therefore the true and onely high Prieſt.

* *Levit.* 16. 11.

[13] Another argument, which notwithſtanding he handleth afterward: The Leviticall Prieſts offered ſacrifice after ſacrifice, firſt for themſelves, and then for the people. But Chriſt offered not for himſelf, but for other, not ſacrifices, but himſelf, not oftentimes, but once. And this ought not to ſeem ſtrange, ſaith he, foraſmuch as they are weake, but this Man is conſecrate an everlaſting Prieſt, and that by an oath.

[l] *That ſacrifice which he offered.*

[m] *It was ſo done, that it needeth not to be repeated or offered again any more.*

[n] *The commandment of God which was bound with an oath.*

[14] Another argument taken of the time: Former things are taken away by the latter.

[o] *Exhibited.*

Chap. VIII.

1 To prove more certainly that the ceremonies of the law are abrogated, 5 he ſheweth that they were appointed to ſerve the heavenly pattern. 8 He bringeth in the place of Ieremy, 13 to prove the amendment of the old covenant.

NOw [1] of the things which we have ſpoken, *this is* the ſum, that we have ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Majeſtie in heavens,

2 [2] And *is* a Miniſter of the [a] Sanctuary, [3] and of that [b] true Tabernacle which the Lord pight, and not man:

3 [4] For every high Prieſt is ordained to offer both gifts and ſacrifices: wherefore it was of neceſſitie, that this man ſhould have ſomewhat alſo to offer:

4 [5] For he were not a Prieſt, if he were on the earth, ſeeing there are Prieſts that according to the law offer gifts,

5 Who ſerve unto the patern and ſhadow of heavenly things, as Moſes was warned by God, when he was about to finiſh the Tabernacle. *See, ſaid he, that thou make all things according to the patern, ſhewed to thee in the mount.

6 [6] But now *our high Prieſt* hath obtained a more excellent office, in as much as he is the Mediatour of a better Teſtament, which is eſtabliſhed upon better promiſes.

7 [7] For if that firſt *Teſtament* had been unblameable, no place ſhould have been ſought for the ſecond.

8 For in rebuking them he ſaith, * Behold, the daies will come, ſaith the Lord, when I ſhall make with the [c] houſe of Iſrael, & with the houſe of Juda a new Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Teſtament, and I regarded them not, ſaith the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſaith the Lord, I will put my laws in their mind, and in their heart I will write them, and I will be their God, and they ſhall be my people,

11 And they ſhal not teach every man his neighbour, & every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt of them to the greateſt of them.

12 For I will be mercifull to their unrighteouſneſſe, and I will remember their ſins, and their iniquities no more.

13 [8] In that he ſaith, A new *Teſtament*, he hath abrogated the old: now that which is diſanulled and waxed old, is ready to vaniſh away.

[1] He briefly repeateth ỳ, whereunto all theſe things are to be referred, to wit, that we have a far other high Prieſt then thoſe Leviticall high Prieſts are, even ſuch an one as ſitteth at the right hand of the moſt high God in heaven.

[2] They of Levi were high Prieſts in an earthly ſanctuary, but Chriſt is in the heavenly.

[a] *Of heaven.*

[3] They of Levi exerciſed their Prieſthood in a frail tabernacle, but Chriſt beareth about with him a farre other tabernacle, to wit, his body which God himſelf made to be everlaſting, as it ſhall afterward be declared, cha. 9. 11.

[b] *Of his body.*

[4] He bringeth a reaſon, why it muſt needs be ỳ Chriſt ſhould have a body, (which he calleth a Tabernacle, which the Lord pight, & not man) to wit, ỳ he might have what to offer: for otherwiſe hee could not be an high Prieſt. And the ſelfe ſame bodie is both the Tabernacle and the ſacrifice.

[5] He giveth a reaſon, why he ſaid that our hie Prieſt is in the heavenly Sanctuarie, and not in the earthly: becauſe ſaith he, if he were now on the earth, he could not miniſter in the earthly ſanctuary, ſeeing ther are yet Leviticall Prieſts which are appointed for him, that is to ſay, to be patterns of that perfit example. And to what purpoſe ſhold the patterns ſerve when the true & originall example is preſent?

* *Exod.* 25. 40. *Acts* 7. 44.

[6] He entreth into the compariſon of the old & tranſitorie Teſtament or Covenant, being but for a time, whereof the Leviticall Prieſts were mediators, with the new, the everlaſting Mediatour whereof is Chriſt, to ſhew, that this is not onely better then that in all reſpects, but alſo that that was abrogated by this.

[7] He proveth by the teſtimony of Jeremie, that there is a ſecond teſtament or covenant, and therefore that the firſt was not perfit.

* *Ier.* 31. 31, 32, 33, 34. *Rom.* 11. 27. *Chap.* 10. 16

[c] *He calleth it an houſe, as it were one family of the whole kingdome: for whereas the kingdome of David was divided into two factions, the Prophet giveth us to underſtand, that through the new Teſtament they ſhall be ioyned together againe in one.*

[8] The concluſion therefore by the latter and the new, the firſt and old is taken away, for it could not be called new, if it differed not from the old, and againe, that ſame is at length taken away, which is ſubject to corruption, and therefore imperfect.

CHAP. IX.

2 Comparing the form of the Tabernacle, 10 and the ceremonies of the law, 11 unto the truth ſet out in Chriſt, 15 He concludeth that now there is no more need of another Prieſt, 24 Becauſe Chriſt himſelf hath fulfilled theſe duties under the new covenant.

THen [1] the firſt *Teſtament* had alſo ordinances of religion, and a [a] worldly Sanctuarie:

2 For the firſt Tabernacle was made wherein was the candleſtick, and the table, and the ſhewbread, which *Tabernacle* is called the Holy places.

3 And after [b] the ſecond vail *was* the Tabernacle, which is called the [c] Holieſt of all,

4 Which had the golden cenſer, and the Ark of the Teſtament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and * Aarons rod that had budded, and the * tables of the Teſtament.

5 * And over the ark were the glorious Cherubims, ſhadowing the [d] mercy ſeate: of which things we will not now ſpeake particularly.

6 [2] Now when theſe things were thus ordained, the Prieſts went alwayes into the firſt Tabernacle, and accompliſhed the ſervice:

7 But into the ſecond went the * high Prieſt alone, once every yeare, not without blood which he offered for himſelf, and for the [e] ignorances of the people,

8 [3] Whereby the holy Ghoſt this ſignified, that the way into the Holieſt of all was not yet opened, while as yet the firſt Tabernacle was ſtanding,

9 [4] Which was a figure [f] for that preſent time, wherein were offered gifts and ſacrifices that could not make holy, concerning the conſcience, him that did the ſervice,

10 [5] Which onely ſtood in meats and drinks, and divers waſhings, and carnall rites, [g] which were enjoyned, untill the time of reformation:

11 [6] But Chriſt being come an high Prieſt of good things to come, [7] by a [h] greater and a more perfect Tabernacle not made with hands, that is, not of his building,

12 [8] Neither by the blood of [i] goates and calves: but by his own blood entred he in once into the Holy place, and obtained eternall redemption *for us*.

13 * [9] For if the blood of bulls and of goats, and the aſhes of an heifer, ſprinkling them that are uncleane, ſanctifieth as touching the [k] purifying of the fleſh,

14 How much more ſhall the * blood of Chriſt, which through the eternall ſpirit offered himſelf without fault to God, * purge your conſcience from [l] dead works, to ſerve the living God?

15 [10] And for this cauſe he is the Mediatour of the new Teſtament, that through * death which was for the redemption of the tranſgreſſions *that were* in the former Teſtament, they which were called, might receive the promiſe of eternall inheritance.

16 [11] For where a Teſtament *is*, there muſt be the death of him that made the Teſtament.

17 * For the Teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it is alive.

18 [12] Wherefore, neither was the firſt ordained without blood.

19 For when Moſes had ſpoken every precept to the people, [m] according to the Law, he took the blood of calves and of goats[c] with water and purple wooll and hyſſop, and [n] ſprinkled both the book, and all the people,

20 * Saying, This is the blood of the Teſtament, which God hath appointed unto you.

21 Moreover, he ſprinkled likewiſe the Tabernacle with blood alſo, and all the miniſtring veſſels.

22 And almoſt all things are by the law purged with blood, and without ſhedding of blood is no remiſſion.

23 It was then neceſſary, that the [o] ſimilitudes of heavenly things ſhould be purified with ſuch things: but the heavenly things themſelves *are purified* with better ſacrifices then are theſe:

24 [13] For Chriſt is not entred into the holy places that are made with hands, which are ſimilitudes of the true *Sanctuarie*: but *is entred* into very heaven to appeare now in the ſight of God for us,

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[1] A diviſion of the firſt Tabernacle, which he calleth worldly, that is to ſay, tranſitory, and earthly, into two parts, to wit, into the holy places, & the Holieſt of all.

[a] *An earthly and a flitting.*

[b] *He calleth it the ſecond vaile, not becauſe there was two vailes, but becauſe it was behinde the Sanctuary, or the firſt Tabernacle.*

[c] *The Holieſt Sanctuary.*

* *Num.* 17.10.

* 1 *Kings* 8.9. 2 *Chron.* 5.10.

* *Exod.* 25.22.

[d] *The Hebrews call the cover of the Ark of the covenant, the mercy ſeate, whom both the Grecians and we follow.*

[2] Now he cometh to the ſacrifices, which he divideth into thoſe daily ſacrifices, and that yearely and ſolemn ſacrifice, with the which the high Prieſt onely but once every yeare entring into the Holieſt of all with blood offered for himſelf and the people.

* *Exod.* 30.10. *Levit.* 16.2.

[e] *For the ſinnes, Looke chap.* 5.2.

[3] Of that yearely rite and the ceremony, he gathereth that the way was not by ſuch ſacrifices opened into heaven, which was ſhadowed by the Holieſt of all: for why did the high Prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there both for himſelf, and for others, and after, did ſhut the Holieſt of al again?

[4] An objection: If the way were not opened into heaven by thoſe ſacrifices (that is to ſay, if the worſhippers were not purged by them) why then were thoſe ceremonies uſed? To wit, that men might be called back to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his coming

[f] *For that time that that figure had to laſt.*

[5] An other reaſon why they could not make cleane the conſcience of the worſhippers, to wit, becauſe they were outward and carnall, or corporall things.

[g] *For they were as you would ſay, a burden, from which Chriſt delivered us.*

[6] Now he entreth into the declaration of the figures, and firſt of all comparing the Leviticall high Prieſt with Chriſt, (that is to ſay, the figure with the thing it ſelf) he attributeth to Chriſt the adminiſtration of good things to come, that is, everlaſting, which thoſe carnall things had reſpect unto.

[7] An other compariſon of the firſt corruptible Tabernacle, with the latter, (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leviticall high Prieſts into the other which was fraile and tranſitory.

[h] *By a more excellent and better.*

[8] Another compariſon of the blood of the ſacrifices with Chriſt. The Leviticall high Prieſts entring by thoſe their holy places into their Sanctuary, offered corruptible blood for one yeare onely: but Chriſt entring into that holy body of his, entred by it into heaven it ſelf, offering his own moſt pure blood for an everlaſting redemption: For one ſelf ſame Chriſt anſwereth both to the high Prieſt, and the Tabernacle, and the ſacrifices, and the offerings themſelves, as the truth to the figures, ſo that Chriſt is both high Prieſt, and Tabernacle, and Sacrifice, yea, all thoſe both truly and for ever.

[i] *For in this yearely ſacrifice of reconciliation, there were two kinds of ſacrifices, the one a goat, the other a heifer, or calf.*

* *Levit.* 16.14. *Num.* 19.4.

[9] If the outward ſprinkling of blood and aſhes of beaſts was a true and effectuall ſigne of purifying and cleanſing, how much more ſhall the thing it ſelf, and the truth being preſent, which in tims paſt was ſhadowed by thoſe externall Sacraments, that is to ſay, his blood, which is in ſuch ſort mans blood, that it is alſo the blood of the Son of God, and therefore hath an everlaſting vertue of purifying & cleanſing, do it?

[k] *He conſidereth the ſignes apart, being ſeparate from the thing it ſelf.*

* 1 *Pet.* 1.19. 1 *Iohn* 1.7. *Revel.* 1.5.

* *Luke* 1.74.

[l] *From ſinnes which proceed from death, and bring forth nothing but death.*

[10] The concluſion of the former argument: therefore ſeeing the blood of beaſts did not purge ſinnes, the new Teſtament which was before time promiſed, whereunto thoſe outward things had reſpect, is now indeed eſtabliſhed, by the vertue whereof all tranſgreſſions might be taken away, & heaven indeed opened unto us: whereof it followeth that Chriſt ſhed his blood alſo for the fathers, for he was ſhadowed by theſe old ceremonies, otherwiſe, unleſſe they had ſerved to repreſent him, they had been nothing at all profitable. Therefore this Teſtament is called the latter, not as concerning the vertue of it, (that is to ſay, remiſſion of ſinnes) but in reſpect of that time, wherein the thing it ſelf was finiſhed, that is to ſay, wherein Chriſt was indeed exhibited to the world, and fulfilled all things which were neceſſary to our ſalvation.

* *Rom.* 5.6. 1 *Pet.* 3.18.

[11] A reaſon why the Teſtament muſt be eſtabliſhed by the death of the Mediatour, becauſe this Teſtament hath the condition of a Teſtament or gift, which is made effectuall by death, and therefore that it might be effectuall, it muſt needs be that he that made the Teſtament, ſhould dy.

* *Gal.* 3.15.

[12] There muſt be a proportion between thoſe things which purifie, and thoſe which are purified: Under the Law all thoſe figures were earthly, The Tabernacle, the book, the veſſels, the ſacrifices, although they were the ſignes of heavenly things. Therfore it was requiſite that all thoſe ſhould be purified with ſome matter and ceremony of the ſame nature, to wit, with the blood of beaſts, with water, wooll, hyſſope. But under Chriſt all things are heavenly, an heavenly Tabernacle, an heavenly Sacrifice, an heavenly people, an heavenly doctrine, and heaven it ſelf is ſet open before us for an everlaſting habitation. Therfore all theſe things are ſanctified in like ſort, to wit, with that everlaſting offering of the quickning blood of Chriſt.

[m] *As the Lord had commanded.*

[n] *He uſed to ſprinkle.*

* *Exod.* 24.8.

[o] *The ſimilitudes of heavenly things were earthly, and therefore they were to be ſet forth with earthly things, as with the blood of beaſts, and wooll, and hyſſope. But under Chriſt all things are heavenly, and therefore they could not but be ſanctified with the offering of his lively blood.*

[13] Another double compariſon: The Leviticall high Prieſt entred into the Sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Chriſt entred into heaven it ſelf. Again, he appeared before the Ark, bnt Chriſt before God the Father himſelf.

25 [14] Not that he ſhould offer himſelf often, as the high Priſt entred into the holy place every yeare with other blood,

26 [15] (For then muſt he have often ſuffered ſince the foundation of the world) but now in the [p] end of the world hath he been made manifeſt once, to put away [q] ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men that they ſhall [r] once die, and after that *cometh* the judgement :

18 So * Chriſt was once offered to take away the ſins of [ſ] many, [16] and unto them that look for him, ſhall he appeare the ſecond time without ſin unto ſalvation.

[14] Another double compariſon: The Leviticall high Prieſt offered other blood, but Chriſt offered his own: he every yeare once iterated his offering: Chriſt offering himſelf but once aboliſhed ſinne altogether, both of the former ages, & of the ages to come.

[15] An argument to prove ye Chriſts offering ought not to be repeated: Seeing that ſinnes were to be purged from the beginning of the world, and it is proved that ſins cannot be purged, but by the onely blood of Chriſt: he muſt needs have dyed oftentimes, ſince the beginning of the world. But a man can die but once: therefore Chriſts oblation which was once done in ye latter dayes, neither could nor can be repeated. Seeing then it is ſo, ſurely the vertue of it extendeth both to ſinnes that were before, and to ſins that are after his coming. *p In the latter dayes.* *q That whole root of ſinne.* *r He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certain other that died twiſe, that was no uſuall thing, but extraordinary: and as for them that ſhall be changed, their changing is a kinde of death,* 1 Coe.15.51. * Rom.5.8. 1 Pet.3.18. *ſ Thus the generall promiſe is reſtrained to the elect onely: and we have to ſeek the teſtimony of our election, not in the ſecret counſell of God, but in the effects that our faith worketh, and ſo we muſt climbe up from the loweſt ſtep to the higheſt, there to finde ſuch comfort as is moſt certain, and ſhall never be moved.* 16 Shortly by the way he ſetteth out Chriſt as Judge, partly to terrifie them, which do not reſt themſelves in the onely oblation of Chriſt once made, and partly to keep the faithfull in their duty, that they go not back.

C H A P. X.

1 He proveth that the ſacrifices of the law were unperfect, 2 becauſe they were yearely renewed: 5 But that the ſacrifice of Chriſt is one, and perpetuall, 6 he proveth by Davids teſtimony. 19 Then he addeth an exhortation, 29 and ſeverely threatneth them that reject the grace of Chriſt. 36 In the end he praiſeth patience, 38 that cometh of faith.

FOr [1] the Law having the ſhadow of good things to [a] come, and not the very image of the things, can never with thoſe ſacrifices, which they offer yeare by yeare continually, ſanctifie the comers thereunto:

2 For would they not then have ceaſed to have been offered, becauſe that the offerers once purged, ſhould have no more conſcience of ſinnes ?

3 But in thoſe *ſacrifices* there *is* a remembrance again of ſins every yeare.

4 For it is unpoſſible that the blood of buls and goats ſhould take away ſinnes.

5 [2] Wherefore when he [b] cometh into the world, he ſaith, * Sacrifice and offering thou wouldeſt not: but a [c] body haſt thou ordained me.

6 In burnt-offerings, and ſin-offerings thou haſt had no pleaſure.

7 Then I ſaid, Lo, I come (In the beginning of the book it is written of me) that I ſhould do thy will, O God.

8 Above when he ſaid, Sacrifice and offering, and burnt-offrings, and ſin-offrings thou wouldeſt not have, neither hadſt pleaſure *therein* (which are offered by the Law)

9 Then ſaid he, Lo, I come to do thy will, O God: he taketh away the [d] firſt, that he may ſtabliſh the ſecond.

10 By the which will we are ſanctified, *even* by the offering of the body of Jeſus Chriſt once *made*.

[1] He preventeth a privie objection. Why then were thoſe ſacrifices offered? The Apoſtle anſwereth, firſt touching ye yearly ſacrifice which was the ſolemneſt of all, wherein, (ſaith he) there was made every yeare a remembrance again of all former ſinnes. Therefore that ſacrifice had no power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which are purged be repeated again, & wherfore ſhould new ſinnes come to be repeated every yeare, if thoſe ſacrifices did aboliſh ſinne?

a Of things which are everlaſting, which were promiſed to the Fathers, and exhibited in Chriſt.

2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices, Seeing that the ſacrifices of the law could not do it, therefore Chriſt ſpeaking of himſelf as of our high Prieſt, manifeſted in the fleſh, witneſſeth evidently that God reſted not in the ſacrifices, but in the obedience of his Sonne our high Prieſt, in whoſe obedience he offered up himſelf once to his Father for us.

b The Son of God is ſaid to come into the world, when he was made man. * Pſal. 40.7. *c It is word for word in the Hebrew text, Thou haſt pierced mine eares through, that is, thou haſt made me obedient, and willing to heare.* *d That is, the ſacrifices, to eſtabliſh the ſecond, that is, the will of God.*

11 [3] And every Prieſt ſtandeth [e] daily miniſtring, and oft times offereth one manner of offering, which can never take away ſinnes :

12 But this man after he had offered one ſacrifice for ſinnes, * ſitteth for ever at the right hand of God,

13 [4] And from henceforth tarieth, * till his enemies be made his footſtoole.

14 For with one offering hath he conſecrated for ever them that are ſanctified.

15 [5] For the holy Ghoſt alſo beareth us record : for after that he had ſaid before,

16 * This *is* the Teſtament that I will make unto them after thoſe dayes, ſaith the Lord, I will put my lawes in their heart, and in their minds I will write them,

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now where remiſſion of theſe things *is*, there *is* no more offering for [g] ſinne.

19 [6] Seeing therefore brethren, that by the blood of Jeſus we may be bold to enter into the Holy place,

20 By the new and living way, which he hath prepared for us through the vaile, that is, his [h] fleſh :

21 *And ſeeing we have* an high Prieſt, *which is*, over the houſe of God,

22 [7] Let us draw neare with a [i] true heart in aſſurance of faith, our [k] hearts being pure from an evill conſcience,

23 And waſhed in our bodies with [l] pure water, let us keep the profeſſion of our hope, without wavering (for *he is* faithfull that promiſed)

24 And let us conſider one another, to provoke unto love, and to good works,

25 Not forſaking the fellowſhip that we have among our ſelves, as the manner of ſome *is* : but let us exhort *one another*, [8] and that ſo much the more, becauſe ye ſee that the day draweth neere.

26 * For if we ſin [m] willingly after that we have received and acknowledged that truth, there remaineth no more ſacrifice for ſinnes,

27 But a fearfull looking for of judgement, and violent fire, which ſhall devoure the [n] adverſaries.

28 [9] He that deſpiſeth Moſes law, dieth

3 A concluſion with the other part of the compariſon: The Leviticall high Prieſt repeateth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe high Prieſts could take away ſinnes. But Chriſt having offred one ſacrifice once for the ſins of all men, and having ſanctified his own for ever, ſitteth at the right hand of the Father, having all power in his hands

e At the altar.

* *Chap.* 1.13. *Pſal.* 110.1. 1 *Cor.* 15.25.

4 He preventeth a privie objection, to wit, that yet notwithſtanding we are ſubject to ſinne and death, whereunto the Apoſtle anſwereth, that the full efficacie of Chriſts vertue hath not yet ſhewed it ſelf, but ſhall at length appeare when he wil at once put to flight all his enemies, with whom as yet we ſtrive.

* *Chap.* 1.13.

5 Although there do yet remain in us reliques of ſin, yet the work of our ſanctification which is to be perfected, hangeth upon the ſelf ſame ſacrifice which never ſhall be repeated : and that the Apoſtle proveth by alledging again the teſtimony of Jeremy, thus: Sin is taken away by the new Teſtament, ſeeing the Lord ſaith that it ſhall come to paſſe, that according to the form of it, he will no more remember our ſins: Therfore we need now no purging ſacrifice to take away that which is already taken away but we muſt rather take paines, that we may now through faith be partakers of that ſacrifice.

* *Ier.* 31.33. *Rom.* 11.27. *Chap.* 8.8.

f Why then, where is the fire of purgatory, and that Popiſh diſtinction of the fault, and the puniſhment?

g He ſaid well, for ſin: for there remaineth another offering, to wit, of thanksgiving. 6 The ſum of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the blood, not of beaſts, but of Jeſus. Neither as in times paſt, doth the high Prieſt ſhut us out by ſetting the vail againſt us, but through the vaile which is his fleſh, he hath brought us into heaven it ſelf, being preſent with us, ſo that we have now truly an high Prieſt, which is over the houſe of God. *h So Chriſts fleſh ſheweth us the Godhead as it were under a vaile. For otherwiſe we were not able to abide the brightneſſe of it.* 7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applyed to us: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all meanes poſſible one anothers ſalvation, through the love that is in us one towards another. *i With no double and counterfeit heart, but with ſuch an heart as is truly and indeed given to God.* *k This is it which the Lord ſaith, Be ye holy, for I am holy.* *l With the grace of the holy Ghoſt.* 8 Having mentioned the laſt coming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and citeth the faithleſſe fallers from God to the fearfull judgement ſeate of the Judge, becauſe they wickedly rejected him in whom onely ſalvation conſiſteth. * *Chap.* 6.4. *m Without any cauſe or occaſion, or ſhew of occaſion.* *n For it is another matter to ſin through the frailty of mans nature, and another thing to proclaim war as it were to God as to an enemie.* 9 If the breach of the law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt?

without mercy*under two or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthy, which treadeth under foot the ſon of God,& counteth the blood of the Teſtament as an unholy thing, wherewith he was ſanctified, and doth deſpite the Spirit of grace?

30 [10] For we know him that hath ſaid, *Vengeance *belongeth* unto me: I will recompence, ſaith the Lord. And again, the Lord ſhall [o] judge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 [11] Now call to remembrance the dayes that are paſſed, in the which, after ye had received light, ye endured a great fight in afflictions,

33 Partly while ye were made a [p] gazing ſtock both by reproches and afflictions,and partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both ye ſorrowed with me for my bonds, and ſuffered with joy the ſpoiling of your goods, knowing in your ſelves how that ye have in heaven a better,and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence which hath great recompenſe of reward.

36 For ye have need of patience,that after ye have done the will of God, ye might receive the promiſe.

37 For yet a very [ſ] little while,and he that ſhall come, will come,and will not tarry.

38 *[12] Now the juſt ſhall live by faith: but if *any* withdraw himſelf, my ſoul ſhall have no pleaſure in him.

39 But we are not they which withdraw our ſelves unto perdition, but *follow* faith unto the conſervation of the ſoul.

CHAP. XI.

1 He declareth in the whole chapter, that the Fathers,which from the beginning of the world were approved of God,attained ſalvation no other way then by faith, that the Iewes may know, that by the ſame onely, they are knit unto the Fathers in an holy union.

NOw [1] faith is the ground of things which are hoped for,and the evidence of things which are not ſeen.

2 [2] For by it *our* [a] elders were well reported of.

3 *[3] Through faith we underſtand that the world was ordained by the word of God,ſo that the things which we [b] ſee, are not made of things which did appeare.

4 [4] By faith Abel * offered unto God a greater ſacrifice then Cain, by the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by *the which *faith* alſo he being dead, yet ſpeaketh.

5 [5] By faith was * Enoch tranſlated, that he ſhould not [c] ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is impoſſible to pleaſe *him*: for he that cometh to God,muſt beleeve that *God* is, and that he is a [d] rewarder of them that ſeek him.

7 [6] By faith *Noe being warned of God of the things which were as yet not ſeen, moved with repentance, prepared the ark to the ſaving of his houſhold, through the which *Ark* he condemned the world, and was made heire of the righteouſneſſe, which is by faith.

8 [7] By faith * Abraham when he was called,obeyed *God*, to go out into a place, which he ſhould afterward receive for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Jacob heires with him of the ſame promiſe:

10 For he looked for a city having a [e] foundation, whoſe builder and maker *is* God.

11 Through faith * Sara alſo received ſtrength to conceive ſeed, and was delivered of a childe when ſhe was paſt age, becauſe ſhe judged him faithfull which had promiſed.

12 And therefore ſprang there of one, even of one which was [f] dead, *ſo many* as the ſtars of the ſkie in multitude,and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in [g] faith,and received not the [h] promiſes, but ſaw them a far off, and beleeved *them*,and [i] received *them* thankfully,and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſaw ſuch things,declare plainly, that they ſeek a countrey.

15 And if they had been mindfull of that *countrey* from whence they came out, they had leiſure to have returned.

16 But now they deſire a better, that is, [illegible]venly: wherefore God is not aſhamed of them to be called their God: for he hath prepared for them a city.

17 By faith * Abraham offered up Iſaac, when he was [k] tryed,and he that had received the [l] promiſes,offered his onely begotten Sonne,

18 (To whom it was ſaid, *In Iſaac ſhall thy ſeed be called)

19 For he conſidered that God was able to raiſe *him* up even from the dead: from [m] whence he received him alſo after a [n] ſort.

20 [8] By faith * Iſaac bleſſed Jacob and Eſau,concerning things to come.

21 [9] By faith * Jacob when he was a dying bleſſed both the ſonnes of Joſeph, and

*leaning

* *Deut.* 19. 15. *Matth.* 18. 16. *Iohn* 8. 17. 2 *Cor.* 13. 1.

10 The reaſon of all theſe things is, becauſe God is a revenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly govern his Church Now there is nothing more horrible then the wrath of the living God.

* *Deut.* 32. 35. *Rom.* 12. 19.

o Rule or govern.

11 As he terrified the fallers away from God, ſo doth he now comfort them that are conſtant and ſtand ſtrongly, ſetting before them the ſucceſſe of their former fights, ſo ſtirring them up to a ſure hope of a full and ready victory.

p You were brought forth to be ſhamed.

q In taking their miſeries to be your miſeries.

r Goods and riches.

ſ He will come within this very litile while.

* *Hab.* 2. 4. *Rom.* 1. 17. *Gal.* 3. 11.

12 He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life: which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth, as it were, before our eyes things that are inviſible.

2 He ſheweth that the Fathers ought to be accounted of by this vertue.

a That is, theſe Fathers of whom we came: and whoſe authority and example ought to move us very much.

* *Gen.* 1. 1. *John* 1. 10.

3 He ſheweth the propertie of faith, by ſetting out unto us moſt picked examples of ſuch as from the beginning of the world excelled in the Church.

b So that the world which we ſee, was not made of any matter that appeared, or was before, but of nothing.

4 Abel. * *Gen.* 4.4. *Matth.* 23. 35.

5 Enoch. * *Gen.* 5. 24.

c That he ſhould not die.

d This reward is not refered to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of al the faithfull, Rom. 4. 4.

6 Noe.

* *Gen.* 6. 13.

7 Abraham and Sara.

* *Gen.* 12. 4.

e This foundation is ſet againſt their tabernacles.

* *Gen.* 17. 19. and 21. 2.

f As unlikely to beare children, as if ſhe had been ſtarke dead.

g In faith, which they had while they lived, and followed them even to their grave.

h This is the figure Metonymia, for the things promiſed.

i For the Patriarks were wont when they received the promiſes, to profeſſe their religion, by building of altars, and calling on the name of the Lord.

* *Gen.* 22. 10.

k Tryed of the Lord.

l Although the promiſes of life, were made in that onely begotten ſon Iſaac, yet he appointed him to die, and ſo againſt hope beleeved in hope.

* *Gen.* 21. 12. *Rom.* 9. 7.

m From which death.

n For there was not the true and very death of Iſaac, but as it were the death, by meanes whereof he ſeemed alſo as it were to have riſen again.

8 Iſaac.

* *Gen.* 27 28. 39.

9 Jacob.

* *Gen.* 48. 15.

* Gen.47.31.

* *leaning* on the end of his ſtaffe , worſhipped *God*.

10 Ioſeph.
* Gen.50.25.

22 [10] By faith * Joſeph when he died , made mention of the departing of the children of Iſrael, and gave commandement of his bones.

11 Moſes.
* Exod.2.2.
Acts 7.20.

23 [11] * By faith Moſes when he was borne , was hid three moneths of his parents , becauſe they ſaw he was a proper child, neither [o] feared they the * kings commandement ,

[o] *They were not afraid to bring him up.*
* Exod.1.16.
* Exod.2.11.

24 By faith * Moſes when he was come to age, refuſed to be called the ſon of Pharaohs daughter ,

25 And choſe rather to ſuffer adverſity with the people of God, then to enjoy the [p] pleaſures of ſinnes for a ſeaſon,

[p] *Such pleaſures as he could not enioy, but he muſt needs provoke Gods wrath againſt him.*

26 Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt : for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, and feared not the fierceneſſe of the king: for he endured, as he that ſaw him which is inviſible

* Exod.12.22.

28 Through faith he ordained the * Paſſeover, and the effuſion of blood , leſt he that deſtroyed the firſt born, ſhould touch them

12 The red ſea.
* Exod.14.22.

29 [12] By faith they * paſſed through the red ſea, as by dry land , which when the Egyptians had aſſayed to do, they were ſwallowed up.

13 Iericho.
* Ioſh.6.20.

30 [13] By faith the * walles of Jericho fel down after they were compaſſed about ſeven dayes.

14 Rahab.
[q] *A notable example of Gods goodneſſe.*
* Ioſh.6.23.
* Ioſh.2.1.
[r] *Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo keept them ſafe.*

31 [14] By faith the [q] harlot * Rahab periſhed not with them which obeyed not, when * ſhe had received the ſpies [r] peaceably.

15 Gedeon, Barac, and other Iudges and Prophets.
* Iudg.6.11.
* Iudg.4.6.
* Iudg.13.24.
* Iudg.11.1. *and* 12.7.
[ſ] *The fruit of the promiſes.*

32 [15] And what ſhall I more ſay? for the time would be to ſhort for me to tell of * Gedeon, of * Barac, and of * Sampſon, and of * Jephte, alſo of David, and Samuel, and of the Prophets :

33 Which through faith ſubdued kingdoms, wrought righteouſneſſe, obtained the [ſ] promiſes, ſtopped the mouthes of lions,

34 Quenched the violence of fire , eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants:

[t] *He ſeemeth to mean the ſtory of that woman of Sarepta, whoſe ſonne Elias raiſed again from death, and the Shunamite , whoſe ſonne Eliſeus reſtored to his mother.*

[v] *He meaneth that perſecution which Antiochus wrought.*

35 The [t] women received their dead raiſed to life : other alſo were [v] racked, and would not be delivered , that they might receive a better reſurrection.

36 And others have been tryed by mockings and ſcourgings , yea , moreover by bonds, and priſonment :

37 They were ſtoned, they were hewen aſunder, they were tempted , they were ſlain with the ſword, they wandred up and down in [x] ſheeps ſkinnes , and in goats ſkinnes, being deſtitute , afflicted , *and* tormented:

[x] *In vile & rough clothing, ſo were the Saints brought to extream povertie, and conſtrained to live like beaſts in wilderneſſes.*

38 Whom the world was not worthy of : they wandered in wilderneſſes, and mountains, and dens, and caves of the earth.

39 [16] And theſe all through faith obtained good report, and received [y] not the promiſe,

40 God providing a better thing for us, that they [z] without us ſhould not be made perfit.

16 An amplification taken of the circumſtance of the time : their faith is ſo much the more to be marveiled at, by how much the promiſes of things to come were more dark , yet at length were indeed exhibited to us , ſo that their faith and ours is as one , as is alſo their conſecration and ours. [y] *But ſaw Chriſt a far off.* [z] *For their ſalvation did hang upon Chriſt, who was exhibited in our dayes.*

Chap. XII.

1 He doeth not only by the examples of the Fathers before recited, exhort them to patience and conſtancie, 3 but alſo by the example of Chriſt. 11 That the chaſtenings of God cannot be rightly judged by the outward ſenſe of our fleſh.

* Rom.6.4.
Col.3.8.
Epheſ.4.24.
1 Pet.2.1.

Wherefore, * [1] let us alſo, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away every thing that preſſeth down, and the ſin that [a] hangeth ſo faſt on : let us run with patience the race that is ſet before us,

1 An applying of the former examples , whereby we ought to be ſtirred up to run ye whole race , caſting away all ſtoppes and impediments.
[a] *For ſin beſiegeth us on all ſides, ſo that we cannot eſcape out.*

2 [2] [b] Looking unto Jeſus the authour and finiſher of our faith, who for the [c] joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

2 He ſetteth before us , as the marke of this race, Ieſus himſelf our captain, who willingly overcame al the roughneſſe of the ſame way.
[b] *As it were upon the marke of our faith.*
[c] *Whereas he had all kind of bleſſedneſſe in his hand and power, yet ſuffered willingly the ignominie of the Croſſe.*

3 [3] Conſider therefore him that endured ſuch ſpeaking againſt of ſinners , leſt ye ſhould be wearied and faint in your minds.

3 An amplification, taken of the circumſtance of the perſons & the things themſelves, which he compareth between themſelves : for how great is Ieſus in compariſon of us, and how farre more grievous things did he ſuffer then we ?

4 [4] Ye have not yet reſiſted unto blood, ſtriving againſt ſinne.

4 He taketh an argument of the profit which commeth to us by Gods chaſtiſements , unleſſe we be in fault. Firſt of all, becauſe ſin, or that rebellious wickedneſſe of our fleſh, is by this means tamed.

5 [5] And ye have forgotten the conſolation , which ſpeaketh unto you as unto children, * My ſon, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him:

5 Secondly , becauſe they are teſtimonies of his fatherly good will toward us , in ſo much that they ſhew themſelves to be baſtards, which cannot abide to be chaſtened of God.

* Prov.3.11.

6 For whom the Lord loveth, he chaſteneth : and he ſcourgeth every ſonne that he receiveth.

7 If ye endure chaſtening, God offereth himſelf unto you as unto ſons : for what ſon is it whom the father chaſteneth not ?

8 If therefore ye be without correction, whereof all are partakers , then are ye baſtards, and not ſons.

9 [6] Moreover we have had the fathers of our bodies which corrected us , and we gave them reverence : ſhould we not much rather be in ſubjection unto the father of ſpirits, that we might live ?

10 [7] For they verely for a few dayes chaſtened us after their own pleaſure : but he *chaſteneth us* for our profit , that we might be partakers of his holineſſe.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous : but afterward, it bringeth the quiet fruit of righteouſneſſe unto them which are thereby exerciſed.

12 [8] Wherefore lift up *your* hands which

6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life , that they may rightfully correct their children, ſhall we not be much more ſubject to that our Father, who is the author of the ſpirituall & everlaſting life ? 7 An amplification of the ſame argument : Thoſe fathers have corrected us after their fancie , for ſome fraile and tranſitorie profit: but God chaſteneth and inſtructeth us for our ſingular profite to make us partakers of his holineſſe : which thing although theſe our ſenſes doe not preſently perceive , yet the end of the matter proveth it. 8 The concluſion, we muſt go forward couragiouſly and keep alwayes a right courſe, & (as far forth as we may) without any ſtaggering or ſtumbling.

[d] hang down, and *your* weak knees,

13 And make [e] ſtraight ſteps unto your feet, leſt that which *is* halting, be turned out of the way, but let it rather be healed.

14 * [9] Follow peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.

15 [10] Take heed, that no man fall away from the grace of God: let no [f] root of bitterneſſe ſpring up and trouble *you*, leſt thereby many be defiled.

16 [11] Let there be no fornicatour, or prophane perſon as * Eſau, which for one portion of meat ſold his birth-right:

17 * For ye know how that afterward alſo when he would have inherited the bleſſing, he was rejected: for he found no [g] place to repentance, though he ſought *that bleſſing* with teares.

18 [12] For ye are not come unto the * mount that might be [h] touched, nor unto burning fire, nor to blackneſſe and darkeneſſe, and tempeſt,

19 Neither unto the ſound of a trumpet, and the voyce of words, which they that heard it, excuſed themſelves, * that the word ſhould not be ſpoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beaſt touch the mountain, it ſhal be ſtoned, or thruſt through with a dart:

21 And ſo terrible was the [i] ſight which appeared, that Moſes ſaid, I feare and quake)

22 But ye are come unto the mount Sion, and to the citie of the living God, the celeſtiall Hieruſalem, and to the company of innumerable Angels,

23 And to the aſſembly and Congregation of the firſt borne, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt and [k] perfect men,

24 And [illegible] Jeſus the Mediator of the new Teſtament, and to the blood of ſprinkling, that ſpeaketh better things then that of Abel.

25 [13] See that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him that ſpake on earth: much more ſhall we *not eſcape*, if we turn away from him that *ſpeaketh* from heaven,

26 [14] Whoſe voyce then ſhook the earth, and now hath declared, ſaying, * [l] Yet once more will I ſhake, not the earth onely, but alſo heaven.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things which are ſhaken, as of things which are made *with hands*, that the things which are not ſhaken, may remaine.

28 [15] Wherefore ſeeing we receive a kingdom, which cannot be ſhaken, let us have grace whereby we may ſo ſerve God, that we may pleaſe him with [m] reverence and [n] fear:

29 For * even our God *is* a conſuming fire.

Chap. XIII.

1 He giveth good leſſons not onely for manners, 7 but alſo for doctrine.

LEt * [1] brotherly love continue.

2 * Be not forgetfull to entertaine ſtrangers: for thereby ſome have * received Angels into their houſes unwares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as [a] if ye were alſo *afflicted*, in the body.

4 [2] Mariage *is* honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 [3] Let your converſation be without covetouſneſſe, and be content with thoſe things that ye have, for [b] he hath ſaid,

6 * I will not faile thee, neither forſake thee:

7 So that we may boldly ſay, * The Lord *is* mine helper, neither will I feare what [c] man can doe unto me.

8 [4] Remember them which have the overſight of you, which have declared unto you the word of God: whoſe faith follow, conſidering what hath been the end of their converſation, [5] Jeſus Chriſt yeſterday, and to day, the ſame alſo *is* for ever.

9 Be not caried about with divers *and* ſtrange doctrines: [6] for it is a good thing that the heart be ſtabliſhed with grace, *and* not with [d] meats, which have not profited them that have been [e] occupied therein.

10 [7] We have an [f] altar, whereof they have no authoritie to eat, which [g] ſerve in the tabernacle:

11 * For the bodies of thoſe beaſts whoſe blood is brought into the Holy place by the high Prieſt for ſinne, are burnt without the camp.

12 Therefore even Jeſus, that he might ſanctifie the people with his own blood, ſuffered without the gate.

13 [8] Let us go forth to him therefore out of the camp, bearing his reproch.

14 * For heer have we no continuing citie, but we ſeek one to come.

15 [9] Let us therefore by him offer the

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[d] *The deſcription of a man that is out of heart, and clean diſcouraged.*

[e] *Keep a right courſe, and ſo that you ſhew example of good life for others to follow.*

* *Rom.12.18.*

[9] We muſt live in peace and holineſſe with al men.

[10] We muſt ſtudie to edifie one another, both in doctrine and example of life.

[f] *That no hereſie or backſliding be an offence.*

[11] We muſt eſchew fornication, and a prophane minde, that is, ſuch a minde as giveth not to God his due honour, which wickedneſſe, how ſeverely God wil at length puniſh, the horrible example of Eſau teacheth us.

* *Gen.25.33.*

* *Gen.27.38.*

[g] *There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kill him.*

[12] Now he applyeth the ſame exhortation to the Propheticall and Kingly office of Chriſt, compared with Moſes, after this ſort. If the majeſtie of the Law was ſo great, how great think you that the glory of Chriſt and the Goſpel is? And this compariſon he declareth alſo particularly.

* *Exod.19.16.*

[h] *Which might be touched with hands, which was of a groſſe and earthly matter.*

* *Exod.20.19.*

* *Exod.19.12.*

[i] *The ſhape and forme which he ſaw, which was no counterfeit and forged ſhape, but a true one.*

[k] *So he calleth them that are taken up into heaven, although one part of them doth ſleep in the earth.*

[13] The applying of the former compariſon, If it were not lawfull to contemne his word which ſpake on the earth, how much leſſe his voyce which is from heaven?

[14] He compareth the ſtedfaſt majeſtie of the Goſpel, wherewith the whole world was ſhaken, and even the very frame of heaven was as it were aſtoniſhed, with the ſmall and vaniſhing ſound of the governance by the Law.

* *Aggeus 2.7.*

[l] *It appeareth evidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe words muſt be referred to the kingdom of God.*

[15] A generall exhortation to live reverently and religiouſly under the moſt happie ſubjection of ſo mighty a King, who as he bleſſeth his moſt mightily, ſo doth he moſt ſeverely revenge the rebellious. And this is the ſum of a Chriſtian life, reſpecting the firſt table.

[m] *By reverence is meant, that honeſt ſhamefaſtneſſe which keepeth them in their dueties.*

[n] *Religious and godly fear.*

* *Deut.4.24.*

* *Rom.12.20.*

[1] He commeth to the ſecond table, the ſumme whereof is charitie, eſpecially toward ſtrangers, & ſuch as are afflicted.

* *1 Pet.4.9.*

* *Gen.18.3. and 19.3.*

[a] *Be ſo much touched, as if their miſerie were yours.*

[2] He commendeth chaſte matrimonie in all ſorts of men, and threatneth utter deſtruction from God againſt whoremongers & adulterers.

[3] Covetouſneſſe is condemned, againſt which is ſet a contented mind with that which the Lord hath given.

[b] *Even the Lord himſelf.*

* *Ioſh.1.5.*

* *Pſal.118.6.*

[c] *He ſetteth man againſt God.*

[4] We have to ſet before us the example of valiant captains, whom we ought diligently to follow.

[5] He repeateth the ſumme of the doctrine, to wit, the only ground of all precepts of manners, & yͭ is this: That we ought to quiet and content our ſelves in Chriſt onely: for there was yet never any man ſaved without the knowledge of him, neither is at this day ſaved, neither ſhall be ſaved hereafter.

[6] He toucheth them which mixed an externall worſhip, and eſpecially the difference of meats, wͭ the Goſpel, which doctrine he plainly condemneth as clean repugnant to the benefit of Chriſt.

[d] *By this one kinde which concerneth the difference of clean & unclean meats, we have to underſtand all the ceremoniall worſhip.*

[e] *Which obſerved the difference of them ſuperſtitiouſly.*

[7] He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerved the Tabernacle, did not eat of the ſacrifices whoſe blood was brought for ſin into the holy place by the high Prieſt. Moreover theſe ſacrifices did repreſent Chriſt our offring. Therefore they cannot be partakers of him which ſerve the Tabernacle, that is, ſuch as ſtand in the ſervice of the Law: but let us not be aſhamed to follow him out of Hieruſalem, from whence he was caſt out & ſuffered: for in this alſo Chriſt, who is the trueth, anſwereth yͤ figure, in yͭ he ſuffered without the gate. [f] *By the Altar, he meaneth the offrings.* [g] *Whereof they cannot be partakers which ſtubburnly retain the rites of the Law.* * *Levit.4.11.& 6.30.& 16.27.* [8] He goeth on further in this compariſon, & ſheweth that this alſo is ſignified unto us, that the godly followers of Chriſt muſt as it were go out of the world bearing his croſſe. * *Mich.2.10.*

[9] Now that thoſe corporall ſacrifices are taken away, he teacheth us that the true ſacrifices of confeſſion remain, which conſiſt partly in giving of thanks, and partly in liberalitie, with which ſacrifices indeed God is now delighted.

ſacrifice of prayſe alwayes to God, that is, the * fruit of the lips which confeſſe his Name.

16 To do good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

17 [10] Obey them that have the overſight of you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give accounts, that they may do it with joy & not with grief: for that is unprofitable for you.

18 [11] Pray for us: for we are aſſured that we have a good conſcience in all things, deſiring to live honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo do, that I may be reſtored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jeſus, the great ſhepherd of the ſheep, through the blood of the everlaſting Covenant,

21 Make you [h] perfite in all good works, to do his will, [i] working in you that which is pleaſant in his ſight, through Jeſus Chriſt, to whom *be* praiſe for ever and ever, Amen.

22 I beſeech you alſo, brethren, ſuffer the words of exhortation: for I have written unto you in few words.

23 Know that *our* brother Timotheus is delivered, with whom (if he come ſhortly) I will ſee you.

24 Salute all them that have the overſight of you, and all the Saints. They of Italy ſalute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrews from Italy, *and ſent* by Timotheus.

* *Hoſe.*14.3.

10 We muſt obey the warnings and admonitions of our Miniſters and Elders, which watch for the ſalvation of ÿ ſoules which are committed unto them.

11 The laſt part of this Epiſtle, wherein he commendeth his miniſtery to the Hebrews, & wiſheth them continuance & increaſe of graces from ÿ Lord: & excuſeth himſelf in ÿ he hath uſed but few words to comfort them, having ſpent the Epiſtle in diſputing: & ſaluteth certain brethren familiarly and friendly.

h Make you fit or meet.

i Hence commeth that ſaying of the Father, that God crowneth his works in us.

THE [a] GENERALL EPISTLE OF JAMES.

a That is, written to no one man, citie, or countrey, but to all the Iewes generally, being now diſperſed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlineſſe of mind in rich men. 13 That tentations come not of God for our evill, 17 becauſe he is the authour of all goodneſſe. 21 In what manner the word of life muſt be received.

IAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve Tribes, which are [b] ſcattered abroad, ſalutation.

2 [1] My brethren, [c] count it exceeding joy, [2] when ye fall into divers tentations,

3 * [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience have *her* perfect work, that ye may be perfect and entire, lacking nothing.

5 [5] If any of you lack [e] wiſedom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it ſhall be given him:

6 * But let him aske in faith, and [f] waver not: [6] for he that wavereth, is like a wave of the ſea, toſt of the wind, & caried away.

7 Neither let that man think that he ſhall receive any thing of the Lord.

8 A double minded man *is* unſtable in [g] all his wayes.

9 [7] Let the brother of [h] low degree rejoyce in that he is exalted:

10 [8] Again he that is [i] rich, in that he is made low: [9] for as the flowre of the graſſe, ſhall he * vaniſh away:

11 For *as when* the ſun riſeth with heat, then the graſſe withereth, and his flowr falleth away, and the goodly ſhape of it periſheth: even ſo ſhall the rich man wither away in *all* his [k] wayes.

12 [10] * Bleſſed *is* the man, that endureth [l] tentation: for when he is tried, he ſhall receive the crowne of life, whch the Lord hath promiſed to them that love him.

13 [11] Let no man ſay when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with evill, neither tempteth he any man:

14 But every man is tempted, when he is drawen away by his own concupiſcence, and is enticed:

b To all the beleeving Iews, of what tribe ſoever they be, and are diſperſed throw the whole world

1 The firſt place or part touching comfort in afflictions, wherein we ought not to be caſt down and be faint hearted, but rather rejoyce and be glad,

c Seeing their condition was miſerable in that ſcattering abroad, he doeth well to begin as he doeth.

2 The firſt argument, becauſe our faith is tryed through afflictions: which ought to be moſt pure, for ſo it is behooveable for us.

* *Rom.*5.3.

g In all his thought and his deeds.

7 He returneth to his purpoſe, repeating the propoſition, which is, that we muſt rejoyce in ÿ croſſe, for it doth not preſſe us down, but exalt us.

h Who is afflicted with poverty, or contempt, or with any kind of calamitie.

8 Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to uſe proſperitie, which is plentie of al things: to wit, ſo that no man therefore pleaſe himſelf, but be ſo much the more void of pride,

i Who hath all things at his will.

9 An argument taken of the very nature of ÿ things themſelves, for ÿ they are moſt vain and uncertain.

* *Iſai.*40.6. 1 *Pet.*1.24.

3 The ſecond, Becauſe patience, a farre paſſing and moſt excellent vertue, is by this meanes ingendred in us. *d That wherewith your faith is tryed, to wit, theſe manifold tentations.* 4 The third argument propounded in manner of an exhortation, that true and continuall patience may be diſcerned from fained, and for a time. The croſſe is as it were the inſtrument wherewith God doth poliſh and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Chriſt. 5 An anſwere to a privy objection. It is eaſily ſaid, but it is not ſo eaſily done. He anſwereth that we need in this caſe a far other manner of wiſedom, then the wiſedom of man, to judge thoſe things beſt for us, which are moſt contrary to the fleſh: but yet we ſhall eaſily obtain this gift of wiſedom, if we aske it rightly, that is, with a ſure confidence of God, who is moſt bountifull and liberall. *e By wiſedom, he meaneth the knowledge of that doctrine whereof mention is made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction.* * *Mat.*7.7. *Marke* 11.25. *Luke* 11.9. *Iohn.*14.13. *and* 16.23. *f Why then, what need other Mediatours?* 6 A digreſſion, or going aſide from his matter, againſt prayers which are conceived with a doubting mind, whereas we have a certain promiſe of God, and this is the ſecond part of the Epiſtle.

k Whatſoever he either purpoſeth in his mind, or doeth. 10 The concluſion: therefore we muſt patiently bear the croſſe: and he addeth a fourth argument, which comprehendeth the ſum of all the former, to wit, becauſe we come by this way to the crown of life, but yet of grace according to the promiſe. * *Iob* 5.17. *l Affliction whereby the Lord tryeth him.* 11 The third part of this Epiſtle, wherein he deſcendeth from outward tentations, that is, from afflictions whereby God tryeth us: to inward, that is, to thoſe luſts whereby we are ſtirred up to doe evill. The ſumme is this: Every man is the author of theſe temptations to himſelf, and not God: for we bear about in our boſoms that wicked corruption, which taketh occaſion by what means ſoever, to ſtire up evill motions in us, whence out at length proceed wicked doings, and in concluſion followeth death, the juſt reward of them. *m When he is provoked to doe evill.* 12 Here is a reaſon ſhewed, why God cannot be the authot of evill doing in us, becauſe he deſireth not evill.

15 Then when luſt hath conceived, it bringeth forth [n] ſinne, and ſinne when it is finiſhed, bringeth forth death:

16 [13] Erre not, my deare brethren.

17 Every good giving, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variableneſſe, neither [p] ſhadow of turning.

18 [14] Of his owne [q] will begate he us with the word of trueth, that we ſhould be as the [r] firſt fruits of his creatures.

19 Wherefore, my deare brethren, * let every man be ſwift to heare, ſlow to ſpeak, *and* ſlow to wrath:

20 For the wrath of man doeth not accompliſh the [ſ] righteouſneſſe of God.

21 Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſneſſe, *and* receive with [t] meekeneſſe the word that is graffed in you, which is able to ſave your ſoules.

22 * [15] And be ye doers of the word, and not hearers onely, [16] deceiving your owne ſelves:

23 [17] For if any heare the word, and doe it not, he is like unto a man, that beholdeth his [v] naturall face in a glaſſe:

24 For when he hath conſidered himſelfe, he goeth his way, and forgetteth immediatly what manner of one he was.

25 But who ſo looketh in the perfect law of libertie, and continueth *therein*, he not being a forgetfull hearer, but a doer of the worke, ſhall be bleſſed in his [x] deed.

26 [18] If any man among you ſeemeth religious, and refraineth not his tongue, but deceiveth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and undefiled before God, even the Father, is this, to [z] viſite the fatherleſſe, and widowes in their adverſitie, *and* to keepe himſelfe unſpotted of the world.

[n] *By ſinne is meant in this place, actuall ſinne.*

13 Another reaſon taken of contraries: God is the author of all goodneſſe, and ſo, that he is alwaies like himſelfe: how then can he be thought to be the author of evill?

[o] *From him who is the fountaine and author of all goodneſſe.*

[p] *He goeth on in the metaphore: for the ſunne by his manifold and ſundry kindes of turning, maketh houres, daies, moneths, yeares, light and darkeneſſe.*

14 The fourth part concerning the excellencie & fruit of the word of God, The ſumme is this: we muſt heare the word of God moſt carefully and deligently, ſeeing it is the ſeed, wherewith God of his free favour and love hath begotten us unto himſelfe, picking us out of the number of his creatures. And the Apoſtle condẽneth two faults, which doe greatly trouble us in this matter, to wit, for that we ſo pleaſe our ſelves, that we had rather to ſpeake our ſelves, then heare God ſpeaking: yea we ſnuffe and are angry when we are reprehended: againſt which faults, he ſetteth a peaceable and quiet minde, and ſuch an one as is deſirous of puritie.

[q] *This is it which Paul calleth gracious favour, and good will, which is the fountaine of our ſalvation.*

[r] *As it were an holy kind of offering, taken out of the reſidue of men.*

* *Prv.17.27.*

[ſ] *That which God appointeth.* [t] *By meekeneſſe, he meaneth modeſtie, and whatſoever is contrarie to an haughty and proud ſtomacke. Matth.7 21. rom 2.13.* 15 Another admonition: therefore is Gods word heard, that we may frame our lives according to the preſcript thereof. 16 He addeth reaſons, & thoſe moſt weightie: Friſt, becauſe they that do otherwiſe, doe very much hurt thẽſelves. 17 Secondly, becauſe they loſe the chiefeſt uſe of Gods word, which correct not by it the faults that they know. [u] *He alludeth to the naturall ſpot, to which is contrary that puritie whereunto we are borne againe, the lively image wherof we behold in the Law.* [x] *Behaving himſelf ſo: for works do ſhew faith.* 18 The third admonition, the word of God preſcribeth a rule not only to do wel, but alſo to ſpeak wel. [y] *The fountaine of all brabling, and curſed ſpeaking, and ſawcines, is this, that men know not themſelves.* 19 The fourth: the true ſervice of God ſtandeth in charitie toward our neighbours (eſpecially ſuch as need others help, as the fatherleſſe and widowes) and puritie of life. [z] *To have a care of them, and to helpe them as much as we can.*

CHAP. II.

1 He ſaith, that to have reſpect of perſons is not agreeable to Chriſtian faith, 14 which to profeſſe in words is not enough, unleſſe 15 we ſhew it alſo in deedes of mercie and charitie, 21 after the example of Abraham.

MY [1] brethren, have not the faith of our [a] glorious Lord Jeſus Chriſt * in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in alſo a poor man in vile raiment,

3 And ye have a reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou heere in a [b] goodly place, and ſay unto the poore, Stand thou there, or ſit here under my footſtoole.

4 Are ye not partiall in [c] your ſelves, and are become judges of evill thoughts?

5 [2] Hearken my beloved brethren, hath not God choſen the [d] poore of this world, *that they ſhould be* rich in faith, and heires of the kingdome which he promiſed to them that love him?

6 But ye have diſpiſed the poore. [3] Doe not the rich oppreſſe you by tyranny, and doe not they draw you before the judgement ſeats?

7 Doe not they blaſpheme the worthy Name after which ye be [e] named?

8 [4] But if ye fulfill the [f] royall Law, according to the Scripture, *which ſaith*, Thou ſhalt love they neighbour as thy ſelfe, ye doe well.

9 But if ye regard the perſons, ye commit ſinne, and are rebuked of the Law, as tranſgreſſours.

10 [5] For whoſoever ſhall keepe the whole Law, *and* yet faileth in one *point*, he is guiltie of [g] all:

11 [6] For he that ſaid, Thou ſhalt not commit adulterie, ſaid alſo, Thou ſhalt not kill. Now though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſour of the Law.

12 [7] So ſpeake ye, and ſo doe, as they that ſhalbe judged by the Law of libertie:

13 For there ſhall be condemnation mercileſſe to him that ſheweth not [h] mercie, and mercie reioyceth againſt condemnation.

14 [8] What availeth it, my brethren, though a man ſaith he hath faith, when he hath no works? can that faith ſave him?

15 [9] For if a brother or a ſiſter be naked and deſtitute of daily food,

16 And one of you ſay unto them, Depart in peace: warme your ſelves, and fill your bellies, notwithſtanding ye give them not thoſe things which are needfull to the body, what helpeth it?

17 Even ſo the faith, if it have no works, is dead in it ſelfe.

18 But [i] ſome man might ſay, Thou haſt the faith, and I have works: ſhew me thy faith out of thy works, and I will ſhew thee my faith by my works.

1 The fiſt: charitie which proceedeth from a true faith, cannot ſtand with the accepting of perſons: which he proveth plainly, by ſetting foorth their example, who with the reproach or diſdaine of the poore, honour the rich.

[b] *In an worſhipfull and honourable place.*

[c] *Have ye not (which ye ought not to doe) by this meanes within your ſelves judged one man to be preferred before another?*

2 He ſheweth, that they are perverſe and naughtie judges, which preferre the rich before the poore, by that ỳ God on the contrary ſide preferreth the poore, whom he hath enriched with true riches, before the rich.

[d] *The needie and wretched, and (if we meaſure it after the opinion of the world) the barrieſt abiects of all men.*

3 Secondly, he proveth them to be madde men: for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the Church, and blaſpheme Chriſt: for he ſpeaketh of wicked and profane rich men, ſuch as the moſt patt of them have beene alwayes, againſt whom he ſetteth the poore and abject.

[e] *Word for word, which is called upon of you.*

4 The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walk in the kings hie way.

[f] *The Law is ſaid to bee royall and like the kings high way, for that it is plaine & without turnings, and that the Law calleth every one our neighbour without reſpect, whom we may helpe by any kind of duetie.*

5 A new argument to proove the ſame concluſion: They doe not love their neighbors, which neglect ſome, and ambitiouſly honour others: for he doeth not obey God, which cutteth off from the commandements of God that ỳ is not ſo cõmodious for him, nay he is rather guiltie generally of the breach of the whole Law, although he obſerve the reſidue.

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[a] *For if we knew what Chriſts glory is, and eſteemed it as we ought to doe, there would not be ſuch reſpect of perſons as there is.* * *Levit.19.15. deut.1.17. and 16.19. prov.24.23.*

[g] *Not that all ſins are equall, but becauſe he that breaketh one tittle of the Law, offendeth the maieſtie of the Law giver.* 6 A proofe: becauſe the Law maker is alwayes one and the ſelfe ſame, and the body of the Law cannot be devided. 7 The concluſion of the whole treatiſe: we are upon this condition delivered from the curſe of the Law by the mercie of God, that in like ſort we ſhould maintaine and cheriſh charity and good wil one towards another, and who ſo doth not ſo, ſhal not taſte of the grace of God. [h] *He that is hard and curriſh againſt his neighbour, or elſe helpeth him not, he ſhall ſinde God an hard and rough iudge to himſelfeward.* 8 The fiſt place which hangeth very well with the former treatiſe, touching a true and lively faith. And the propoſition of the place is this: Faith which bringeth not foorth workes, is not that faith whereby we are juſtified, but an image of faith: or elſe this, they are not juſtified by faith, which ſhew not the effects of faith. 9 The firſt reaſon taken of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and yet giveth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeveth, and bringeth forth no works of his faith, this ſhall not be a true faith, but a certaine dead thing ſet out with the name of faith, whereof no man hath to brag, unleſſe he will openly incurre reprehenſion, ſeeing that the cauſe is underſtood by the effect. [i] *Nay, thus may every man beate downe thy pride.*

19 [10]

19 [10] Thou beleeveſt that there is one God: thou doeſt well: the devils alſo beleeve it, and tremble.

20 [11] But wilt thou underſtand, O thou vaine man, that the faith *which is* without works, is dead?

21 Was not Abraham our Father [k] juſtified through works, * when he offered Iſaac his ſon upon the altar?

22 Seeſt thou not that the faith [l] wrought with his works? and through the works, was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which faith, * Abraham beleeved God, and it was imputed unto him for righteouſneſſe: and he was called the friend of God.

24 [12] Ye ſee then how that of works a man is [o] juſtified, and not of [p] faith only.

25 [13] Likewiſe alſo was not * Rahab the harlot juſtified through works, when ſhee had received the meſſengers, and ſent them out another way?

26 [14] For as the bodie without the ſpirit is dead, even ſo the faith without works is dead.

[10] An other reaſon taken of an abſurditie: If ſuch a faith were the true faith whereby we are juſtified, the devils ſhould be juſtified, for they have that, but yet notwithſtanding they tremble, and are not juſtified therefore, neither is yͤ faith a true faith.

[11] The third reaſon taken from the example of Abraham, who no doubt had a true faith: but he in offering his ſon, ſhewed himſelf to have that faith which was not void of works, and therefore he received a true teſtimonie when it was ſaid, that faith was imputed to him for righteouſneſſe.

[k] *Was he not by his workes knowen and found to be iuſtified? for he ſpeaketh not heer of the cauſes of iuſtification, but by what effects we may know that a man is iuſtified.*

* *Geneſ.22.10.*

[l] *Was effectuall and fruitfull with good workes.*

[m] *That the faith was declared to be a true faith, and that by workes.*

[n] *Then was the Scripture fulfilled, when it appeared plainly, how truely it was written of Abraham.*

* *Geneſ.* 15.6 *Rom.4.3. Galat.3.6.*

[12] The concluſion: He is onely juſtified that hath that faith which hath workes following it.

[o] *Is proved to be iuſt.*

[p] *Of that dead and fruitleſſe faith which you boaſt of.*

[13] A fourth reaſon taken from a like example of Rahab the harlot, who alſo proved by her works that ſhe was juſtified by a true faith.

* *Ioſh* 2. 1.

[14] The concluſion repeated againe: faith which bringeth not foorth fruits and works, is not faith but a dead carkeiſe.

CHAP. III.

3 To ſhew that a Chriſtian man muſt governe his tongue with the bridle of faith and charitie, 9 he declareth the commodities and miſchief that enſue thereof, 15 and how much mans wiſedom 17 differeth from heavenly.

My [1] brethren, be not many maſters, [2] knowing that we [a] ſhall receive the greater condemnation:

2 For in many things we ‡ ſinne all. [3] If any man ſinne not in word, he is a perfit man, and able to bridle all the body.

3 [4] Behold, we put bits into the horſes mouthes, that they ſhould obey us, and we turn about all their body,

4 Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall rudder, whetherſoever the governour liſteth:

5 Even ſo the tongue is a little member, and boaſteth of great things: [5] behold, how great a thing a little fire kindleth.

6 And the tongue is a fire, *yea*, a [b] world of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole bodie, and [c] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, and of birds, and of creeping things, and things of the ſea is tamed, and hath been tamed of the nature of man:

8 But the tongue can no man tame. *It is* an unruly evill, full of deadly poiſon.

9 [6] Therewith bleſſe we God even the Father, and therewith curſe we men, which are made after the [7] ſimilitude of God.

10 [8] Out of one mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at one place ſweet *water* and bitter?

12 Can the figge tree, my brethren, bring forth Olives, either a vine figges? ſo can no fountain make both ſalt water and ſweet.

13 [9] Who is a wiſe man and endued with knowledge among you? let him ſhew by good converſation his works in meekneſſe of wiſedom.

14 But if ye have bitter envying, and ſtrife in your hearts, rejoyce not, neither be lyars againſt the trueth.

15 Thus wiſedom deſcendeth not from above, but *is* earthly, ſenſuall, and deviliſh.

16 For where envying and ſtrife *is*, there *is* ſedition, and all manner of evill works.

17 But the wiſedom that *is* from above, is firſt pure, then peaceable, gentle, eaſie to be intreated, full [d] of mercy and good fruits, without judging, and without hypocriſie.

18 [10] And the fruit of righteouſneſſe *is* ſowen in peace, of them that make peace.

[1] The ſixt part or place: Let no man uſurpe (as moſt men ambitiouſly doe) authoritie to judge and cenſure others rigorouſly.

[2] A reaſon, becauſe they provoke Gods ſeveritie againſt themſelves, which do ſo curiouſly and rigorouſly condemne others, being themſelves guiltie and faultie.

[a] *Unleſſe we ſurceaſe from this maſterlike and proud finding fault with others.*

‡ *Or, ſtumble.*

[3] The ſeventh place, touching the bridling of the tongue joyned with the former, ſo that it is manifeſt that there is no man which may not juſtly be found fault withall, ſeeing it is a rare vertue to bridle the tongue.

[4] He ſheweth by two ſimilitudes the one taken from the bridles of horſes, yͤ other from the rudder of ſhips, how great matters may be brought to paſſe by the good moderation of the tongue.

[5] On the contrary part he ſheweth how great diſcommodities ariſe by the intemperancie of the tongue throughout the whole world, to the end that men may ſo much the more diligently give themſelves to moderate it.

[b] *An heap of all miſchieſes.*

[c] *It is able to ſet the whole world on fire.*

[6] Amongſt other faults of yͤ tongue, the Apoſtle chiefly reproveth backbiting and ſpeaking evill of our neighbors, even in them eſpecially which otherwiſe will ſeem godly and religious.

[7] He denyeth by two reaſons, that God can be praiſed by that man, that uſeth curſed ſpeaking, or to backbite: firſt becauſe man is the image of God, which whoſoever reverenceth not, doeth not honour God himſelf.

[8] Secondly, becauſe the order of nature which God hath ſet in things, will not ſuffer things that are ſo contrary the one to the other, to ſtand the one with the other.

[9] The eight part, which hangeth with the former, touching meekneſſe of minde, againſt which he ſetteth envy and a contentious mind. And in the beginning he ſtoppeth the mouth of the chief fountain of al theſe miſchiefs, to wit, a falſe perſwaſion of wiſedom, whereas notwithſtanding there is no true wiſedom but that is heavenly, and frameth our mindes to all kind of true moderation and ſimplicitie.

[d] *He ſetteth mercie againſt the fierce and cruell nature of man, and ſheweth that heavenly wiſedom bringeth forth good fruits, for he that is heavenly wiſe, referreth all things to Gods glory, and the profit of his neighbours.*

[10] Becauſe the world perſwadeth it ſelf that they are miſerable which live peaceably and ſimply: on the contrary ſide the Apoſtle pronounceth that they ſhall at the length reap the harveſt of peaceable righteouſneſſe.

CHAP. IV.

1 He reckoneth up the miſchieſes that proceed of the works of the fleſh, 7 he exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 backbiting, 14 and the forgetfulneſſe of our own infirmitie.

From [1] whence *are* warres and contentions among you? are they not hence, *even* of your pleaſures, that fight in your members?

2 Ye luſt, and have not: ye envie, and deſire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, [a] becauſe ye aske not.

3 Ye aske, and receive not, becauſe ye aske amiſſe, that ye might lay the ſame out on your pleaſures.

4 [3] Ye adulterers and adultereſſes, know

[1] He goeth on forward in the ſame argument, condemning certain other cauſes of warres, and contentions, to wit, unbridled pleaſures and immoderate luſtes, by their effects, for ſo much as the Lord doth worthily make them void, ſo that they bring nothing elſe to them in whom they are, but incurable torments.

[2] He reprehendeth them by name, which are not aſhamed to go about to make God the miniſter and helper of their luſts and pleaſures, in aſking things which either are of themſelves unlawfull, or being lawfull aſke them to wicked purpoſes and uſes

[3] Another reaſon, why ſuch unbridled luſts and pleaſures are utterly to be condemned, to wit, becauſe that he that giveth himſelf to the world, divorceth himſelf from God, and breaketh the band of that holy and ſpirituall mariage.

ye not that the amitie of the world is the enimitie of God ? Whoſoever therefore will be a friend of the world, maketh himſelfe the enemie of God.

5 [4] Doe ye think that the Scripture ſaith in vaine, The Spirit that dwelleth in us, luſteth after envie ?

6 But *the Scripture* offereth more grace, *and* therefore ſaith, * God reſiſteth the proud, and giveth grace to the humble.

7 *[5] Submit your ſelves to God : reſiſt the devill, and he will flee from you.

8 Draw neere to God, and he will drawe neere to you. Cleanſe your hands, ye ſinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and ſorrow ye, and weepe : let your laughter be turned into mourning, and *your* joy into [a] heavineſſe.

10 * Caſt down your ſelves before the Lord, and he will lift you up.

11 [7] Speake not evill one of another, brethren. He that ſpeaketh evill of his brother, or he that condemneth his brother, ſpeaketh evill of the Law, and condemneth the Law : and if thou condemneſt the Law, thou art not an obſerver of the Law, but a Judge.

12 There is one Lawgiver, which is able to ſave, and to deſtroy. * Who art thou that judgeſt another man ?

13 [8] Goe to now ye that ſay, To day or to morrow we will goe into ſuch a citie, and continue there a yeare, and buy and ſell, and get gaine,

14 (And yet ye cannot tell what *ſhall be* to morrow. For what is your life ? It is even a vapour that appeareth for a little time, and afterward vaniſheth away)

15 For that yee ought to ſay, * If the Lord will, and, If we live, we will doe this or that.

16 But now ye reioyce in your boaſtings : all ſuch rejoycing is evill.

17 [9] Therefore, to him that knoweth how to doe well, and doeth it not, to him it is ſinne.

4 The taking away of an objection : In deed our mindes run headlong into theſe vices, but we ought ſo much the more diligently to take heed of them: which care and ſtudie ſhall not be in vaine, ſeeing that God reſiſteth the ſtubborne, and giveth that grace to the modeſt and humble that ſurmounteth all thoſe vices.

* *Proverb.*3.34. 1 *pet.*5.5.

* *Epheſ.*4.27.

5 The concluſion: We muſt ſet the contrary vertues againſt thoſe vices, and therefore whereas we obeyed the ſuggeſtions of ÿ devill, we muſt ſubmit our mindes to God, and reſiſt the devill, with a certaine and aſſured hope of victory. To be ſhort, we muſt employ our ſelves to come neere unto God by puritie and ſincerity of life.

6 He goeth on in the ſame compariſon of contraries, and ſetteth againſt thoſe profane joies an earneſt ſorrow of minde, and againſt pride and arrogancie, holy modeſtie.

a By this word, the Grecians meane an heavineſſe ioyned with ſhameſaſtneſſe, which is to be ſeene in a caſt downe countenance, and ſetled as it were upon the ground.

* 1 *Pet.*5.6.

7 He reprehendeth moſt ſharply another double miſchiefe of pride : the one is, in that the proud and arrogant will have other men to live according to their will and pleaſure, and therfore they doe moſt arrogantly condemne whatſoever pleaſeth them not : which thing cannot be done without great injurie to our onely Lawmaker, for by this meanes his Lawes are found fault withall, as not circumſpectly enough written, and men challenge that unto themſelves which properly belongeth to God alone, in that they lay a Law upon mens conſciences. * *Rom.*14.4. 8 The other fault is this : That men doe ſo confidenly determine upon theſe and thoſe matters and buſineſſes, as though that every moment of their life did not depend of God. * 1 *Cor.*4.19. 9 The concluſion of all the former Treatiſe. The knowledge of the will of God, doeth not onely nothing at all profit, unleſſe the life be anſwerable unto it, but alſo maketh the ſins farre more grievous.

CHAP. V.

1 He threatneth the rich with Gods ſevere judgement, for their pride, 7 that the poore hearing the miſerable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 even in their diſtreſſes.

GOe [1] to now, ye rich men : weepe, and howle for your miſeries that ſhall come upon you.

1 He denounceth utter deſtruction to the wicked and profane rich men, and ſuch as are drowned in their riotouſneſſe, mocking at their fooliſh confidence, when as there is nothing indeede more vaine then ſuch things.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and ſilver is cankred, and the ruſt of them ſhalbe a witneſſe againſt you, and ſhall eate your fleſh, as *it were* fire. Ye have heaped up treaſure for the laſt dayes.

4 Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud) cryeth, and the cryes of them which have reaped, are entred into the [a] eares of the Lord of hoſtes.

5 Ye have lived in pleaſure on the earth, and in wantonneſſe. Ye have [b] nouriſhed your hearts, as in a [c] day of ſlaughter.

6 Ye have condemned *and* have killed the juſt, and he hath not reſiſted you.

7 [2] Be patient therefore, brethren, unto the comming of the Lord. [3] Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the former, and the latter raine.

8 Be ye alſo patient therefore, and ſettle your hearts : for the comming of the Lord draweth neere.

9 [4] [d] Grudge not one againſt another, brethren, leſt ye be condemned : [5] behold, the judge ſtandeth before the doore.

10 [6] Take, my brethren, the Prophets for an enſample of ſuffering adverſitie, and of long patience, which have ſpoken in the Name of the Lord,

11 Behold, we count them bleſſed which endure. Ye have heard of the patience of Job, and have knowen what [e] end the Lord *made*. For the Lord is very pitifull and mercifull.

12 [7] But before all things, my brethren, * ſweare not, neither by heaven, nor by earth, nor by any other oath : but let [f] your yea, be yea, and *your* nay, nay, leſt ye fall into condemnation.

13 [8] Is any among you afflicted ? Let him pray. Is any merry ? Let him ſing.

14 [9] Is any ſick among you ? Let him call for the Elders of the Church, and let them pray for him, and anoint him with * [g] oyle in the [h] Name of the Lord,

15 And the prayer of faith ſhall ſave the ſicke, and the Lord ſhall raiſe him up : and if he have committed [i] ſinnes, they ſhall be forgiven him.

16 [10] Acknowledge your faults one to another, and pray one for another, that ye may be healed : [11] for the prayer of a righteous

a The, Lord who i more mightie then y are, hath heard them.

b Ye have pampered up your ſelves.

c The Hebrewes call a day that is appointed to ſolemne banketting, a day of ſlaughter, or feaſting.

2 He aplieth that to the poore, which he ſpake againſt the rich, warning them to waite for the Lords comming patiently, who will revenge the injuries which the rich men doe them.

3 The taking away of an objection : Although his comming ſeeme to linger, yet at the leaſt we muſt follow the husbandmen, who doe patiently wait for the times that are proper for the fruits of the earth. And againe, God will not deferre the leaſt jot of the time that he hath appointed.

4 He commendeth Chriſtian patience, for that whereas other through impatience uſe to accuſe one another, the faithfull on the contrarie ſide, complaine not, although they receive injurie.

d By grudging, he meaneth a certain inward complaining which betokeneth impatience.

5 The concluſion: the Lord is at ÿ doore: who will defend his owne, and revenge his enemies, and therefore we need not to trouble our ſelves.

6 Becauſe moſt men are wont to object, that it is good to repell injuries by what meanes ſoever, he ſetteth againſt that the examples of the fathers, whoſe patience had a moſt happie end, becauſe God as a moſt bountifull Father, never forſaketh his.

e What end the Lord gave.

7 Becauſe even the beſt men ſometimes through impatience breake out into oathes ſometimes leſſer, ſometimes greater, the Apoſtle warneth us to deteſt ſuch wickedneſſe, and to accuſtom our tongus to ſimple and true talke.

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* *Mat.*5.34. *f That that you have to ſay or affirme, ſpeak or affirme it ſimply, and without an othe : and that that you will deny, deny it ſimply and flatly.* 8 He ſheweth the beſt remedie againſt all afflictions, to wit, prayers which have their place both in ſorow and joy. 9 He ſheweth peculiarly, to what phyſicians eſpecially we muſt goe, when we are diſeaſed, to wit, to the prayers of the Elders, which then alſo could cure the body, (for ſo much as the gift of healing was then in force) and take away the chiefeſt cauſe of ſickneſſes and diſeaſes, by obtaining for the ſicke through their prayers and exhortation, remiſſion of ſinnes. * *Mar.*6.13. *g This was a ſigne of the gift of healing : and now ſeeing we have the gift no more, the ſigne is no longer neceſſarie.* *h By calling on the Name of the Lord.* *i He hath reaſon in making mention of ſinnes, for deſeaſes are for the moſt part ſent becauſe of ſinnes.* 10 Becauſe God pardoneth their ſinnes which confeſſe and acknowledge them, and not theirs which juſtifie themſelves, therefore the Apoſtle addeth, that we ought freely to conferre one with another touching thoſe inward diſeaſes, that we may helpe one another with our prayers. 11 He commendeth prayers by the effects that come of them, that al men may underſtand that there is nothing more effectuall then they are, ſo that they proceede from a pure minde.

teous man availeth much, if it be fervent.

17 * Elias was a man ſubiect to like paſſions as we are, and prayed earneſtly that it might not raine, and it rained not on the earth for three yeares and ſixe moneths.

* 1 King.17.1. and 18.45, luke 4. 25.

18 And he prayed againe, and the heaven gave raine, and the earth brought forth her fruit.

19 [12] Brethren, * if any of you hath erred from the trueth, and ſome man hath [k] converted him,

20 Let him know that he which hath converted the ſinner from going aſtray out of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes.

[12] The taking away of an objection: All reprehenſions are not condemned, ſeeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandering out of the way.

* *Matth.*18 15.

[k] *Hath called him backe from his way.*

THE FIRST EPISTLE GENERALL OF PETER.

Chap. I.

1 He extolleth Gods mercie ſhewed in Chriſt which we lay holde on by faith, and poſſeſſe through hope: 10 whereof the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and ſo wholly yeeld themſelves to God.

Peter an Apoſtle of Jesus Christ, to the ſtrangers that dwell heere and there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father unto [b] ſanctification of the Spirit, through obedience and ſprinkling of the blood of Jeſus Chriſt: Grace and peace be multiplyed unto you.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us againe unto a [c] lively hope by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance immortall and undefiled, and that withereth not, reſerved in heaven for us,

5 [2] Which are kept by the power of God through faith unto ſalvation, which is prepared to be ſhewed in the [d] laſt time:

• 6 Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heavineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then gold that periſheth (though it be tryed with fire) might be found unto *your* praiſe, and honour and glory at the [e] appearing of Jeſus Chriſt:

8 Whom ye have not ſeene, and yet love *him*, in whom now, though ye ſee him not, yet doe you beleeve, and reioyce with joy unſpeakable and glorious,

9 Receiving the ‡ end of your faith, *even* the ſalvation of *your* ſoules.

10 [3] Of the which ſalvation the Prophets have enquired and ſearched, which propheſied of the grace that ſhould come unto you,

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhould declare the ſufferings *that ſhould come* unto Chriſt, and the glory that ſhould follow:

12 Unto whom it was revealed, that not unto themſelves, but unto us they ſhould miniſter the things, which are now ſhewed unto you by them which have preached unto you the Goſpel by the holy Ghoſt [f] ſent downe from heaven, the which things the Angels deſire to behold.

13 [4] Wherefore, [g] grid up the loynes of your mind: be ſober, [5] and truſt [h] perfectly on that grace [6] that is brought unto you, [7] in the revelation of Jeſus Chriſt,

14 [8] As obedient children, not faſhioning your ſelves unto the former luſts of your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in * all maner of converſation,

16 [9] Becauſe it is written, * Be ye holy, for I am holy.

17 [10] And if ye [i] call him Father, which without * reſpect of perſon judgeth according to every mans worke, paſſe the time of your dwelling here in feare,

18 [11] Knowing that ye were not redee-

med

[1] Peter purpoſing to ſpeake of the dueties of a Chriſtian life, reaſoneth firſt of the principles and beginnings of all Chriſtian actions, riſing farre higher then nature, and carying us alſo farre above the ſame. For he ſheweth that we which are otherwiſe of nature ſinners, were through the free mercy of God the Father, firſt choſen from everlaſting: then according to that everlaſting decree, were by a certaine ſecond creation made his ſonnes in Chriſt his onely begotten, by whoſe Spirit we are inwardly changed, and by whoſe blood we are alſo reconciled, to the end, that as Chriſt himſelfe roſe again from the dead, we alſo might be received into that ſame heavenly and everlaſting glory.

[a] *Or, according to the purpoſe of God, who never altreth nor changeth the ſame.*

[b] *That beeing ſet apart from the reſt of this wicked world, through the working of the holy Ghoſt, they ſhould be conſerated to God, Epheſ.1.5.*

[c] *Everlaſting hope.*

[2] Now he ſheweth by what way we come unto that glory, to wit, through all kind of afflictions, wherein notwithſtanding faith maketh us ſo ſecure, that we are not onely not overcome with ſorow, but alſo through the beholding of God himſelfe (who otherwiſe is inviſible) with the eyes of faith, are unſpeakeably joyfull: becauſe, all ſuch things, as they are but for a time, ſo are they not applyed unto us to deſtroy us, but as it were by fire to purge us, and to make us perfit, that at the length we may obtaine ſalvation.

[d] *This is that time which Daniel calleth the time of the end, when as that great reſtoring of all things ſhall be, which all creatures looke for, Rom.8.19.*

[e] *He ſpeaketh of the ſecond comming of Chriſt.*

‡ *Or, reward.*

[3] He putteth a difference betweene true faith, that is to ſay, that faith which only hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward he maketh two degrees of one and the ſelfe ſame faith, according to the manner of divers revelations, when as in deed it is but one only faith. Thirdly, he ſaith, that the preaching of the Apoſtles, is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels.

[f] *He alludeth to the propheſie of Ioel, which was exhibited upon the day of Pentecoſt, in the Apoſtles, as it were in the firſt fruits of the holy Ghoſt, which this ſame our Peter declareth, Actes 2.6.*

[4] He goeth from faith to hope, which is in deed a companion that cannot be ſundered from faith: and he uſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very Angels wait for with great deſire.

[g] *This is a borrowed ſpeech, taken of a common uſage amongſt them: for by reaſon that they wore long garments, they could not travaile, unleſſe they girded up themſelves: and hence it is that Chriſt ſaid, Let your loynes be girded up.*

[5] He ſetteth forth very briefly, what maner of hope ours ought to be, to wit, continuall, untill we enioy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free ſalvation) revealed to us in the Goſpel, and not that that men doe raſhly and fondly promiſe to themſelves.

[h] *Soundly and ſincerely.*

[6] An argument to ſtirre up our mindes, ſeeing that God doeth not waite till we ſeeke him, but cauſeth ſo great a benefit to be brought even unto us.

[7] He ſetteth out the end of faith, leſt any ſhould promiſe himſelfe, either ſoone or latter, that full ſalvation; to wit, the latter comming of Chriſt, and therewithall warneth us, not to meaſure the dignitie of the Goſpel according to the preſent eſtate, ſeeing that that which we are now, is not yet revealed.

[8] He paſſeth from faith and hope, to the fruits of them both, which are underſtood in the name of obedience: And it conſiſteth in two things, in renouncing our luſts, and living godly: which luſts have their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one diſpoſition.

* *Luke* 1.75.

[9] He ſheweth that ſanctification doeth neceſſarily follow adoption.

* *Levit.*11.44.*and* 19.2.*and* 20.7.

[10] As before hee diſtinguiſhed true faith and hope from falſe, ſo doeth he now obedience, ſetting the quick and ſharpe ſight of God, againſt an outward marke, and earneſt reverence againſt vaine ſeverity.

[i] *If you will be called the ſons of that father.*

* *Deut.*10.17.*rom.*2.11.*gal.*2.6.

[11] An exhortation, wherein he ſetteth forth the excellency and greatneſſe of the benefit of God the Father in ſanctifying us by the death of his own Son. And he partly ſetteth the purifyings of the Law againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions, which he condemneth as utterly vaine and ſuperſtitious, be they never ſo old and ancient.

med with corruptible things, *as* ſilver and gold, from your vaine converſation, received by the traditions of the fathers,

19 * But with the precious blood of Chriſt, as of a Lambe undefiled, and without ſpot,

20 [12] Which was * ordained before the [k] foundation of the world, but was declared in the laſt times for your ſakes,

21 Which by his meanes do beleeve in God that raiſed him from the dead, and gave him glory, that your faith and hope might be in God,

22 [13] Having purified your ſoules in obeying the trueth through the ſpirit, to * love brotherly without faining: love one another with a pure heart fervently,

23 Being borne anew, * not of mortall ſeed, but of immortall, by the word of God, who liveth and endureth for ever.

24 [14] For all * [l] fleſh *is* as graſſe, and all the glory of man *is* as the flower of graſſe. The graſſe withereth, and the flower falleth away:

25 [15] But the word of the Lord endureth for ever: and this is the word which is preached among you.

* *1 Cor* 6.20. *and* 7.23. *hebr.* 9.14. 1 *iohn* 1.7. *revela.* 1.5.

12 The taking away of an obiection: what was done to the world, before that Chriſt was ſent into the world; was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordained and appointed to redeeme and deliver mankind, before ẏ mankinde was: much leſſe was there any Church without him before his comming in the fleſh: yet we are happieſt above the reſt, to whom Chriſt was exhibited in deed, in this that he having ſuffered and overcome death for us, doeth now moſt effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charitie.

* *Ro.* 16.25. *eph.* 3.9 *coloſ.* 1.26. 2 *tim.* 1. 10. *titus* 1.2.

[k] *From everlaſting.*

13 He commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads againe, that he ſpeaketh not of any common charitie, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſoules through the word laid holde on by faith, and ingendreth alſo in us a ſpirituall and everlaſting life, as God himſelfe is moſt pure and truely living. * *Chap.* 2.17. *rom.* 2.10. *epheſ.* 4.2. 14 A reaſon why we have need of this heavenly generation, to wit, becauſe that men, be their glory never ſo great, are of nature void of all true and ſound goodneſſe. * *Eſay.* 40.6. *iames* 1.10. [l] *The word (fleſh) ſheweth the weakeneſſe of our nature, which is chiefly to be conſidered in the fleſh it ſelfe.* 15 Againe, leſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth us backe to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which onely we muſt reſt.

CHAP. II.

1 He exhorteth the new borne in faith, to lead their lives anſwerable to the ſame: 6 and leſt their faith ſhould ſtagger, he bringeth in that which was foretold touching Chriſt. 11 Then he willeth them to be obedient to Magiſtrates, 19 and that they patiently beare adverſitie after Chriſts example.

WHerefore, * [1] laying aſide all maliciouſneſſe, and all guile, and diſſimulation, and envie, and all evill ſpeaking,

2 [2] As [a] new borne babes deſire that ſincere milke of the word, that ye may growe thereby,

3 [3] Becauſe ye ‡ have taſted that the Lord *is* bountifull:

4 [4] To whom comming, as unto a living ſtone diſallowed of men, but choſen of God *and* precious,

5 Ye alſo as lively ſtones, be made a ſpirituall houſe, [5] an holy * Prieſthood to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.

* *Rom.* 6.4. *ephe.* 4.23. *coloſ* 3.8. *hebr.* 12.1.

1 Having laid for ẏ foundation the Spirit of God, effectually working by the word, and having built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that we flee all ſhew, both of ſecret and alſo open malice.

2 The ſecond is that being newly begotten and borne of the new ſeed of the uncorrupt word, drawing and ſucking greedily the ſame word as milke, we ſhould more and more as it were grow up in that ſpirituall life. And he calleth it, ſincere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heed of them which corrupt it. [a] *As it becommeth new men.* 3 He commendeth that ſpirituall nouriſhment for the ſweetneſſe and profite of it. ‡ *Or, doe taſte.* 4 He goeth on forward in the ſame exhortation, but uſeth another kind of borrowed ſpeach, alluding to the Temple. Therefore he ſaith, that the company of the faithfull is, as it were, a certaine holy and ſpirituall building, built of the lively ſtones, the foundation whereof is Chriſt, as a lively ſtone ſuſtaining all that are ioyned unto him, with his living vertue, and knitting them together with himſelfe, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, he compareth us now to Prieſts, placed to this end in that ſpirituall Temple, that we ſhould ſerve him with a ſpirituall worſhip, that is, with holineſſe and righteouſnes: but as the Temple, ſo is the Prieſthood built upon Chriſt, in whom onely all our ſpirituall offerings are accepted. * *Reve.* 1.6.

6 [6] Wherefore alſo it is contained in the Scripture, * Behold, I put in Sion a chiefe corner ſtone, elect and precious: and he that beleeveth therein, ſhall not be aſhamed:

7 [7] Unto you therefore which beleeve, it is precious: but unto them which be diſobedient, the * ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a * ſtone to ſtumble at, and a rock of offence, even *to them* which ſtumble at the word, being diſobedient, unto the which thing they were even ordained.

9 [8] But ye are a choſen generation, a royall * Prieſthood, an holy nation, a peole ſet at libertie, that ye ſhould ſhew forth the vertues of him that hath called you out of darkeneſſe into his marveilous light,

10 * Which in times paſt were not a people, yet *are* now the people of God: which in time paſt were not under mercie, but now have obtained mercie.

11 [9] Dearely beloued, [10] I beſeech you, as ſtrangers and pilgrims, * [11] abſtaine from fleſhly luſts, [12] which fight againſt the ſoule,

12 [13] * And have your converſation honeſt among the Gentiles, that they which ſpeak evill of you as of evil doers, [14] may by *your* * good works which they ſhall ſee, glorifie God in the day of [b] viſitation.

15 [15] * Therefore ſubmit your ſelves unto [c] all manner ordinance of man [16] for the Lords ſake, [17] whether it be unto the king, as unto the ſuperiour,

14 Or unto governours, as unto them that are ſent of him, [18] for the puniſhment of evill doers, and for the praiſe of them that doe well.

15 [19] For ſo is the will of God, that by

6 He proveth it
the teſtimonie
the Propret E
* *Eſ.* 28.16. *ro.* 9.
7 By ſetting
moſt bleſſed co
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man ſhould be aſt
niſhed at this the
ſtubbornneſſe,
though it were
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beene forewarne
ſo long before,
that it ſhould ſo
come to paſſe: an
moreover, that
pleaſed God to
create and make
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that the Sonne
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that the glory of
Chriſt is hereb
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him, caſt downe
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not Chriſt. Fourthly, although the
be created to thi
end and purpoſe,
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but to their own

obſtinare ſtubbornnes, which commeth betweene Gods decree and the execution theeof, c their condemnation, and is the true and proper cauſe of their deſtruction. * *Pſ.* 118.22. *ma* 21.42. *actes* 4.11. * *Eſay* 8.14 *rom.* 9.33. 8 The contrary member, to wit, he deſcribet the ſingular excellencie of the elect, and alſo leſt any man ſhould doubt whether he be choſe or not, the Apoſtle calleth us backe to the effectuall calling, that is, to the voyc of the Goſpel ſounding both in our eares and minds, by the outward preaching an Sacraments, whereby we may certainely underſtand that everlaſting decree of our ſalvatio (which otherwiſe is moſt ſecret and hidden) and that through the onely mercie of Go who freely chuſeth and calleth us. Therefore this onely remaineth, ſaith he, that by a meanes poſſible we ſet forth ſo great goodneſſe of the moſt mightie God. * *Exod.* 19.6 * *Hoſe.* 2.23. *rom* 2.25. 9 He returneth to that generall exhortation. 10 A reaſo why we ought to live holily, to wit, becauſe we are citizens of heaven, and therefore w ought to live according to the Laws not of this world, which is moſt corrupt, but of th heavenly citie, although we be ſtrangers in the world. * *Rom.* 13.14 *gal.* 5.16. 11 Another argument: The children of God live not according to the fleſh, that is, according t that corrupt nature, but according to the Spirit. Therefore fleſhly motions ought not t beare rule in us. 12 The third argument: For although thoſe luſtes flatter us, ye they ceaſe not to fight againſt our ſalvation. 13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo we provide for our good name and eſtimation whileſt we compell them at length to change their minds, which ſpeake evill of us * *Chap.* 3.16. 14 The fifth argument, which alſo is of great force; Becauſe th glory of God is greatly ſet foorth by that meanes, whileſt by example of our honeſt life even the moſt profane men are brought unto God, and ſubmit themſelves unto him * *Matt.* 5.16. [b] *When God ſhall have mercy on them.* 15 That which he ſpeak generally, he now expoundeth by parts, deſcribing ſeverally every mans duetie. And firſt o all he ſpeaketh of obedience, which is due both to the lawes, and alſo to the Magiſtrate both higher and lower. * *Rom.* 13.1. [c] *By ordinance, is meant the framing and ordering of civ government, which he calleth ordinance of man, not becauſe man invented it, but becauſe it is proper t men.* 16 The firſt argnment: Becauſe the Lord is the authour and revenger of this polici of men, that is, which is ſet amongſt men: and therefore the true ſervants of the Lord mu above all others be diligent obſervers of this order. 17 He preventeth a cavill which i made by ſome, that ſay they will obey Kings and the higher Magiſtrates, and yet contemn their Miniſters: as though their Miniſters were not armed with their authoritie which ſen them. 18 The ſecond argument taken of the end of this order, which is not onely mo profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein the quietneſſe and happineſſe of this life conſiſteth. 19 He declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt, or not at all, conſiſt herein, to wit, to caſt off the bridle of Lawes, (as at that tim ſome altogether unskilfull in the Kingdome of God reported) but rather in this, that livin holily according to the will of God, we ſhould make manifeſt to all men, that the Goſpel i not a cloake for ſinne and wickedneſſe, ſeeing we are in ſuch ſort free, that yet we are ſti the ſervants of God, and not of ſinne.

well doing ye may put to ſilence the ignorance of the fooliſh men,

16 As free, and not as having the libertie for a cloak of maliciouſnes, but as the ſervants of God.

17 [20] [d] Honour all men: * love [e] brotherly fellowſhip: feare God: honour the King.

18 * [21] Servants, be ſubject to your maſters with all feare, not onely to the good and courteous, but alſo to the froward:

19 * [22] For this is thanke worthy, if a man for [f] conſcience toward God endure griefe, ſuffering wrongfully.

20 For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but & if when ye do well, ye ſuffer *wrong* & take it patiently, this is acceptable to God:

21 [23] For hereunto ye are called: for Chriſt alſo ſuffered for you, leaving you an [g] enſample that ye ſhould follow his ſteps,

22 * Who did no ſin, neither was there guile found in his mouth,

23 Who when he was reviled, reviled not againe: when he ſuffered, he threatned not, but [24] committed it to him [25] that judgeth righteouſly,

24 * [26] Who his own ſelfe bare our ſins in his body on the tree, that we being dead to ſin, ſhould live in righteouſneſſe: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray: but are now returned unto the ſhepheard and Byſhop of your ſoules.

20 He divideth the civill life of man, by occaſion of thoſe things which he ſpake, into two generall parts: to wit, into thoſe dueties, which private men owe to private men, and eſpecially the faithfull to the faithfull, and into that ſubjection whereby inferiours are bound to their ſuperiours: but ſo, that Kings be not made equall to God, ſeeing that feare is due to God, and honour to kings.
d *Be charitable and dutifull towards all men.*
* *Chap.* 1.22. *Rom.*12 10.
e *The aſſembly and fellowſhip of the brethren, as Zech.* 11.12.
* *Epheſ.*5.6. *Coloſſ.*3.22.
21 He goeth to the duetie of ſervants towards their maſters, which he deſcribeth with theſe bounds, that ſervants ſubmit themſelves willingly, and not by conſtraint, not only to the good and courteous, but alſo to the froward and ſharpe maſters.
* 2 *Cor.*7. 10.
22 The taking away of an objection: Indeed the condition of ſervants is hard, eſpecially if they have froward maſters: but this their ſubjection ſhalbe ſo much the more acceptable to God, if his will prevaile more with ſervants, then the maſters injuries. f *Becauſe he maketh a conſcience of it, to offend God, by whoſe good will and appointment he knoweth this burden is layd upon him.* 23 He mitigateth the grievouſneſſe of ſervitude, while he ſheweth plainely that Chriſt died alſo for ſervants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelfe ſame nature: moreover ſetting before them Chriſt that Lord of lords for an enſample, he ſignifieth that they cannot but ſeeme too delicate, which ſhew themſelves more grieved in bearing of injuries, then Chriſt himſelfe who was muſt juſt, and moſt ſharpely of all afflicted, yet was moſt patient. g *A borrowed kind of ſpeach taken of painters and Schoolemaſters.* * *Eſa* 53.9. 1 *Iohn* 3.5. 24 He ſheweth them a remedie againſt injuries, to wit, that they commend their cauſe to God, by the example of Chriſt. 25 He ſeemeth now to turn his ſpeach to maſters, which have alſo themſelves a maſter and judge in heaven, who will juſtly revenge the injuries done to ſervants, without any reſpect of perſons. * *Eſa.*53.5. *Matt.*8 17. 26 He calleth the ſervants backe from the conſideration of the injuries which they are conſtrained to beare, to thinke upon the greatneſſe and the end of the benefit received of Chriſt.

CHAP. III.

1 That Chriſtian women ſhould not contemn their husbands though they be infidels, 5 he bringeth in examples of godly women. 8 Generall exhortations, 14 patiently to beare perſecutions, 15 and boldly to yeeld a reaſon of their faith. 18 Chriſts example.

Likewiſe * [1] let the wives be ſubject to their husbands, [2] that even they which obey not the word, may without the word be wonne by the converſation of the wives,

2 While they behold your pure converſation, which is with feare:

3 * [3] Whoſe apparelling, let it not be that outward, with broided haire, and gold put about, or in putting on of apparell:

4 But let it be the [a] hid man of the heart, *which conſiſteth* in the corruption of a meeke and quiet ſpirit, which is [b] before God a thing much ſet by:

* *Coloſſ.*3.18. *Epheſ.*5.22.
1 In the third place he ſetteth forth the wives dueties to their husbands, commanding them to be obedient.
2 He ſpeaketh, namely, of them which had husbands that were not Chriſtians, which ought ſo much the more be ſubject to their husbands, that by their honeſt and chaſte converſation, they may gaine them to the Lord. * 1 *Tim.*2.9. 3 He condemneth the riot and exceſſe of women, & ſetteth forth their true apparelling, ſuch as is precious before God, to wit, the inward & incorruptible, which conſiſteth in a meeke and quiet ſpirit. a *Which hath his ſeat faſtned in the heart: ſo that the hid man is ſet againſt the outward decking of the body.* b *Precious in deed, & ſo taken of God.*

5 [4] For even after this manner in time paſt did the holy women, which truſted in God tire themſelves, and were ſubject to their husbands,

6 As Sara obeyed Abraham, and * called him, Sir: whoſe daughters ye are, whiles ye do wel, [5] not being afraid of any terrour.

7 * [6] Likewiſe ye husbands, [c] dwell with them as men of [d] knowledge, [7] giving [e] honour unto the woman, as unto the weaker [f] veſſell, [8] even as they which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one minde: one ſuffer with another: love as brethren: *be* pitifull: *be* courteous,

9 * [11] Not rendring evill for evill, neither rebuke for rebuke: but contrariwiſe, bleſſe, [12] knowing that ye are thereunto called, that ye ſhould be heires of bleſſing.

10 * [13] For if any man long after life, and to [h] ſee good dayes, let him refraine his tongue from evill, and his lippes that they ſpeake no guile,

11 * Let him eſchew evill, and doe good: let him ſeeke peace, and follow after it:

12 For the eyes of the Lord *are* over the righteous, and his eares *are open* unto their prayers: and the [i] face of the Lord *is* againſt them that do evill.

13 [14] And who is it that will harme you, if ye follow that which is good?

14 * Notwithſtanding bleſſed *are ye*, if ye ſuffer for righteouſneſſe ſake. [15] Yea, * feare not their [k] feare, neither be troubled.

15 But [l] ſanctifie the Lord God in your hearts: [16] and be ready alwayes to give an anſwere to every man that asketh you a reaſon of the hope that is in you, with meekeneſſe and reverence,

16 Having a good conſcience, that when they ſpeake evill of you as of evill doers,

4 An argument taken out of the example of women, and eſpecially of Sara, which was the mother of all beleevers.
* *Gen.*18.12.
5 Becauſe women are of nature fearefull, he giveth them to underſtand that he requireth of them that ſubjection, which is not wrung out of them either by force or feare.
* 1 *Cor.*7.3.
6 He teacheth husbands alſo their dueties, to wit, that the more underſtanding and wiſedome they have, the more wiſely and circumſpectly they behave themſelves.
c *Do all the duties of wedlocke.*
d *The more wiſdome the husband hath, the more circumſpectly he muſt behave himſelf in bearing theſe diſcommodities, which through the womans weakenes ofttimes cauſe trouble both to the husband and the wife.*
7 The ſecond argument, becauſe the wife notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man, made to far more excellent uſes: whereupon it followeth that ſhe is not therefore to be neglected, becauſe ſhe is weake, but on the contrary part ſhee ought to be ſo much the more cared for.
e *Having an honeſt care of her.*
f *The woman is called a veſſell after the manner of the Hebrewes, becauſe the husband uſeth her as his fellow and helper, to live faithfully before God.*
8 The third argument: for that they are equal in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are unequal as touching the governance and converſation at home, and therefore they are not to be deſpiſed although they be weake. g *Of that gracious and free benefit whereby we have everlaſting life given us.* 9 The fourth argument: All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers and the whole ſervice of God, whereunto both the husband and wife are equaly called. 10 He returneth to common exhortations, and commandeth concord, and whatſoever things pertaine to the maintenance of peace and mutuall love. * *Prov.*17.13. *and* 20.22. *Matt.*5.39. *Rom.*12.17. 1 *Theſſ.*5.15. 11 We muſt not only not recompenſe injurie for injurie, but we muſt alſo recompenſe them with benefits. 12 An argument taken of compariſon: Seeing that we our ſelves are called of God whom we offend ſo often, to ſo great a benefit, (ſo farre is he from revenging the injuries which we do unto him) ſhall we rather make our ſelves unworthy of ſo great bountifulneſſe, then forgive one anothers faults? And from this verſe to the end of the Chapter, there is a digreſſion or going from the matter he is in hand with, to exhort us valiantly to beare afflictions. * *Pſalm.* 34.13. 13 A ſecret objection: But this our patience ſhall be nothing elſe but a fleſhing and hardening of the wicked in their wickedneſſe, to make them ſet upon us more boldly and deſtroy us. Nay, (ſaith the Apoſtle by the words of David) to live without doing hurt, and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing juſtly, the Lord marketh all things, and will in his time deliver the godly, which crie unto him, and will deſtroy the wicked. h *Leade a bleſſed and happie life.* * *Eſai.* 1.16. i *This word (Face) after the manner of the Hebrewes, is taken for (anger.)* 14 The ſecond argument: when the wicked are provoked, they are more wayward: therefore they muſt rather be overcome with good turnes. And if they cannot be gotten by that meanes alſo, yet notwithſtanding we ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake. * *Mat.*5.10. 15 A moſt certaine counſell in afflictions, be they never ſo terrible, to be of a conſtant mind, and to ſtand faſt. But how ſhall we attaine unto it? If we ſanctifie God in our mindes and hearts, that is to ſay, if we reſt upon him as one that is Almighty, that loveth mankind, that is good and true indeed. * *Eſai* 8.12, 13. k *Be not diſmayed as they are.* l *Give him all praiſe and glory, and hang onely on him.* 16 He will have us, when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying or renouncing the trueth, or with like violence, or any ſuch meanes: but rather to give an account of our faith boldly, and yet with a meeke ſpirit: & full of godly reverence, that the enemies may not have any thing juſtly to object, but may rather be aſhamed of themſelves.

they may be aſhamed, which ſlander your good converſation in Chriſt:

17 [17] For *it is* better (if the will of God be ſo) that ye ſuffer for well doing, then for evill doing:

18 * [18] For Chriſt alſo hath once ſuffered for ſins, [19] the juſt for the unjuſt, [20] that he might bring us to God, [21] and was put to death concerning the [m] fleſh, but was quickened by the Spirit,

19 [22] By ‡ the which he alſo went, and preached unto the ‡ ſpirits that *are* in priſon,

20 Which were in time paſſed diſobedient, when [n] once the long ſuffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight [o] ſoules were ſaved in the water:

21 [23] Whereof the Baptiſme *that* now *is*, anſwering that figure, (*which is* not a putting away of the filth of the fleſh, but a confident demanding which a good conſcience maketh to [p] God) ſaveth us alſo [24] by the reſurrection of Ieſus Chriſt,

22 Which is at the right hand of God, gone into heaven, to whom the Angels, and powers, and might are ſubject.

17 A reaſon which ſtandeth upon two general rules of Chriſtianitie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the will of our God.

* *Rom.*5.6. *Hebr.*9.15.

18 A proofe of either of the rules, by the example of Chriſt himſelf our chiefe patterne, who was afflicted not for his own ſins (which were none) but for ours, and that according to his Fathers decree.

19 An argument taken of compariſon: Chriſt the juſt, ſuffered for us that are unjuſt, and ſhall it grieve us which are unjuſt, to ſuffer for the Iuſts cauſe?

20 Another argument, being partly taken of things coupled together, to wit, becauſe Chriſt bringeth us to his Fathet that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit, becauſe Chriſt is not onely ſet before us for an example to follow, but alſo he holdeth us up by his vertue in all the difficulties of this life, untill he bring us to his Father.

21 An other argument, taken of the happie end of theſe afflictions, wherein alſo Chriſt goeth before us both in example and vertue, as one who ſuffered moſt grievous torments even unto death, although but in one part onely of him, to wit, in the fleſh, or mans nature: but yet became conquerour by the vertue of his divinitie.

m *As touching his manhood, for his body was dead, and his ſoule felt the ſorrowes of death.*

22 A ſecret objection: Chriſt in deed might do this, but what is that to us? Yes (ſaith the Apoſtle) for Chriſt hath ſhewed forth his vertue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to revenge the rebellion of his enemies, as it appeareth by the hiſtorie of the flood: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent, not in corporall preſence, but by his divine vertue, preaching repentance, even by the mouth of Noe himſelfe, who then prepared the Arke, to thoſe diſobedient ſpirits which are now in priſon, waiting for the full recompence of their rebellion, and ſaved thoſe few, (that is, eight onely perſons) in the water.

‡ *By the vertue of which Spirit, that is to ſay, of the divinitie: therefore this word, Spirit, cannot in this place be taken for the ſoule, unleſſe we will ſay that Chriſt was raiſed up againe, and quickened by the vertue of his ſoule.*

‡ *He calleth them ſpirits, in reſpect of his time, not in reſpect of the time that they were in the fleſh.*

n *This word (once) ſheweth that there was a furthermoſt day appointed, and if that were once paſt, there ſhould be no more.*

* *Gen.*6.14. *Matt.*24.38. *Luke* 17.26.

o *Men.*

23 A proportionall applying of the former example to the time which followed the comming of Chriſt: for that preſervation of Noe in the waters was a figure of our baptiſme, not as though the materiall water of baptiſme, ſaveth us, as thoſe waters which bare up the Arke ſaved Noe, but becauſe Chriſt with his inward vertue, which the outward Baptiſme ſhadoweth, preſerveth us being waſhed, ſo that we may call upon God with a good conſcience.

p *The conſcience being ſanctified, may freely call upon God.*

24 That ſelfe ſame vertue, whereby Chriſt roſe againe, and now being caried up into heaven, hath received all power, doeth at this day defend and preſerve us.

C H A P. IV.

1 He bringeth in Chriſts example, and applieth it 6 to the mortifying of the fleſh, eſpecially commending charitie: 12 And ſo entreateth of patience. 17 That it is neceſſary that correction begin at the Church,

FOraſmuch [1] then as Chriſt hath ſuffered for us in the fleſh, arme your ſelves likewiſe with the ſame minde, *which is*, that he which hath ſuffered in the fleſh, hath ceaſed from ſin,

2 That he henceforward ſhould live (as much time as [a] remaineth in the fleſh) not after the luſts of men, but after the will of God.

3 * [2] For it is ſufficient for us that we have ſpent the time paſt of the life, after the [b] luſt of the Gentiles, walking in wantonneſſe, luſtes, drunkenneſſe, in gluttonie, drinkings, and in abominable idolatries,

4 [3] Wherein it ſeemeth to them [c] ſtrange, that ye run not with them unto the ſame exceſſe of riot: *therefore* ſpeake they evill *of you*,

5 Which ſhall give accounts to him, that is ready to judge quicke and dead:

6 [4] For unto this purpoſe was the Goſpel preached alſo unto the dead, that they might be condemned, according to men in the fleſh, but might live according to God in the ſpirit.

7 [5] Now the end of all things is at hand. Be ye therefore ſober, and watching in prayer.

8 [6] But above all things, have fervent love among you: * for love ſhall cover the multitude of ſins.

9 [7] Be ye * harberous one to another, without grudging.

10 [8] * Let every man as he hath received the gift, miniſter the ſame one to another, [9] as good diſpoſers of the manifold graces of God.

11 [10] If any man ſpeake, *let him ſpeake* as the words of God, If any man miniſter, *let him doe it* as of the abilitie which God miniſtreth, that God in all things may be glorified through Ieſus Chriſt, to whom is praiſe and dominion for ever, and ever, Amen.

12 [11] Dearely beloved, thinke it not [d] ſtrange, [12] concerning the fierie trial, which is among you to prove you, as though ſome ſtrange thing were come unto you:

13 [13] But rejoyce, in as much as ye are partakers of Chriſts ſuffrings, that when his glory ſhall appeare, ye may be glad and rejoyce.

14 * [14] If ye be railed upon for the Name of Chriſt, bleſſed *are ye*: for the [e] Spirit of glory, and of God reſteth upon you, *which* on their part is evill ſpoken of: but on your part is glorified.

15 [15] But let none of you ſuffer as a mur-

1 Having ended his digreſſion, and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay, to leave off from our wickedneſſe, and viciouſneſſe: and to riſe againe to God, that is to ſay, to be renewed by the vertue of the holy Ghoſt, that we may lead the reſt of our life which remaineth, after the wil of God.

a *So much of this preſent life as remaineth yet to be paſſed over.*

* *Epheſ.*4.22.

2 By putting us in minde of the diſhoneſtie of our former life led in the filth of ſin, he calleth us to earneſt repentance.

b *Wickedly and licentiouſly after the manner of the Gentiles.*

3 That we be not moved with the enemies perverſe and ſlanderous judgements of us, we have to ſet againſt them that laſt judgement of God which remaineth for them: for none, whether they be then found living, or were dead before, ſhall eſcape it.

c *They thinke it a new and ſtrange matter.*

4 A digreſſion: becauſe he made mention of the laſt generall judgment. And he preventeth an objection, that ſeeing Chriſt came very lately, they may ſeem to be excuſeable which died before. But this the Apoſtle denieth: for (ſaith he) this ſelfe ſame Goſpel was preached unto them alſo (for he ſpeaketh unto the Iewes) and that to the ſame end that I now preach it unto you, to wit, that the fleſh being aboliſhed and put a way (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelves to be governed by the vertue of the Spirit of God.

5 He returneth to his purpoſe, uſing an argument taken from the circumſtance of the time. Becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray, with true ſobrietie of minde.

6 He commendeth charitie of one towards another, becauſe it doeth as it were burie a multitude of ſins, and therefore preſerveth and maintaineth peace and concord: for they that love one another, do eaſily forgive one another their offences.

* *Prov.* 10.12.

7 Of all the dueties of Charitie, he commendeth one, namely, which was at that time moſt neceſſarie, to wit, hoſpitalitie, which he will have to be voluntarie, and moſt courteous and bountifull.

* *Rom.*12.13. *Hebr.*13.2.

8 He ſheweth the uſe of charitie, to wit, that every man beſtow that gift which he hath received, to the profit of his neighbour.

* *Rom.* 12.6. *Phil.*2.14.

9 A reaſon: Becauſe that whatſoever gift we have, we have received it of God upon this condition, to be his diſpoſers and ſtewards.

10 He reckoneth up two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, & the other Eccleſiaſticall functions, wherein two things eſpecially are to be obſerved: to wit, that the pure word of God be taught, and whatſoever is done, be referred to the glory of God the Father in Chriſt, as to the proper marke.

11 Becauſe the croſſe is joyned with the ſincere profeſſion of Religion, the Apoſtle fitly repeateth that which he touched before, warning us not to be troubled at perſecutions and afflictions, as at a new and ſtrange thing.

d *As though ſome new thing had befallen you, which you never thought of before.*

12 The firſt reaſon: Becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſſe, and make us perfit.

13 Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory.

* *Matth.* 5. 10.

14 Secondly, becauſe that although the infidels thinke far otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed upon, are honoured of God with the true ſpirituall glory, and their adoption is ſealed to them by the Spirit of God.

e *By ſpirit, he meaneth the gifts of the Spirit.*

15 The third difference: for the godly are not afflicted for their evill doings, but for righteouſneſſe ſake as Chriſtians: whereby it commeth to paſſe that the croſſe, ſeeing it is a teſtimony unto them of faith and righteouſneſſe, miniſtreth to them not an occaſion of ſorrow, but of unſpeakeable joy: now the Apoſtle propounded this third difference under the forme of an exhortation.

therer, or as a chiefe, or an evill doer, or as a buſie bodie in other mens matters.

16 But if *any man ſuffer* as a Chriſtian, let him not be aſhamed : but let him glorifie God in this behalfe :

17 [16] For the time *is come*, that judgement muſt begin at the houſe of God. [17] If it firſt *begin* at us , what ſhall the end be of them which obey not the Goſpel of God?

18 * And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appeare?

19 [18] Wherefore let them that ſuffer according to the will of God, commit their ſoules *to him* in well doing, as unto a faithfull Creator.

16 The third reaſon : Becauſe the Lord of all the world being eſpecially carefull for them of his houſhold, doeth therefore chaſtiſe them firſt of all, yet ſo that he keepeth a meaſure in his greateſt ſeveritie. And as he hath alwayes uſed to doe heretofore, ſo doeth he now, eſpecially when as he exhibited himſelfe in perſon to his Church.

17 Leſt the godly ſhould be offended & ſtumble at that vaine ſhadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good caſe, and the godly in evill, the Apoſtle teacheth by an Argument of a compariſon of them together, that God who ſpareth not his own, but nourtureth them under the Croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe , whom he hath appointed to utter deſtruction.

* Prov.2.31.

18 The concluſion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to deſpaire, but go forward notwithſtanding in the way of holineſſe and well doing, commending themſelves to God their faithfull Creator, that is to ſay, their Father.

CHAP. V.

1 He warneth the Elders not to uſurpe authoritie over the Church, 5 willing the yonger ſort to be willing to be taught, and to be modeſt, 8 to be ſober and watchfull to reſiſt the cruell adverſarie.

THe [1] Elders which are among you, [2] I beſeech, which am alſo an Elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed.

2 [3] [a] Feed the [4] flock of God, which [5] dependeth upon you , [6] caring for it not by conſtraint, but willingly : not for filthy lucre, but of a ready minde :

3 Not as though ye were lords over *Gods* [b] heritage , but that ye may be enſamples to the flock:

4 [7] And when that chiefe ſhepherd ſhall appeare, ye ſhall receive an incorruptible crown of glory.

5 [8] Likewiſe ye yonger, ſubmit your ſelves unto the Elders , and ſubmit your ſelves every man, one to another: * deck your ſelves inwardly in lowlineſſe of mind: [9] for * God reſiſteth the proud, and giveth grace to the humble.

6 Humble * your ſelves therefore [10] under the mighty hand of God, that he may exalt you in due time.

7 * Caſt all your care on him: for he careth for you.

8 [11] Be ſober, and watch: for * your adverſarie the devil as a roaring Lion walketh about, ſeeking whom he may devour:

9 Whom reſiſt ſtedfaſt in the faith, [12] knowing that the ſame afflictions are accompliſhed in your [c] brethren which are in the world.

10 [13] And the God of all grace , which hath called us unto his eternall glory by Chriſt Ieſus , after that ye have ſuffered a little, make you perfit, confirme, ſtrengthen and ſtabliſh *you*:

11 To him *be* glory and dominion for ever and ever, Amen.

12 [14] By Sylvanus a faithfull brother unto you, as I ſuppoſe, have I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 [15] *The Church* that is at [d] Babylon, elected together with you, ſaluteth you, & Marcus my ſon.

14 Greet ye one another with the * kiſſe of love. Peace *be* with you all which are in Chriſt Ieſus, Amen.

1 He deſcribeth peculiarly the office of the Elders, that is to ſay, of them that have the care of the Church.

2 He uſeth a preface touching the circumſtance of his own perſon: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and prepoundeth unto them no other condition but that which he himſelf hath ſuſtained before them, and doeth ſtill take the ſame paines, and alſo hath one ſelfe ſame hope together with them.

3 The firſt rule: He that is a ſhepherd let him feed the flocke.

a *He ſaith not, offer for the quicke and the dead, and ſing patched ſhreds in a ſtrange tongue, but (feed.)*

4 The ſecond: Let the ſhepherds conſider , that the flock is not his, but Gods.

5 The third: Let not the ſhepheards invade other mens flocks, but let them feed that which God hath committed unto them.

6 Let the ſhepherds govern the Church with the word, and example of godly and unblameable life, not by conſtraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his miniſters.

b *Which is the Chriſtian people.*

7 That the ſhepherds mindes be not overcome either with the wickedneſſe of men , or their cruelty, he warneth them to caſt their eyes continually upon that chiefe ſhepherd: and the crown which is layd up for them in heaven.

8 He commendeth many peculiar Chriſtian vertues, and eſpecially modeſtie: which admonition all of us ſtand in need of, but eſpecially the yonger ſort, by reaſon of the untowardneſſe and pride of that age.

* Rom. 12.10.

9 Becauſe pride ſeemeth to many to be the way unto the glory of this life, the Apoſtle witneſſeth on the contrary ſide, that ignominie and ſhame is the reward of pride, and glory the reward of modeſtie.

* Iames 4.6.

* Iam 4.10.

10 Becauſe thoſe proud and loftie ſpirits threaten the modeſt and humble, the Apoſtle warneth us to ſet the power of God againſt the vanitie of proud men, and to hang wholly upon his providence.

* Pſal.55. 23. Matt.6.25. Luke 12.22.

11 The cruelty of Satan, who ſeeketh by all meanes to devoure us, is overcome by watchfulneſſe and faith.

* Luke 22.31.

12 The perſecutions which Satan ſtirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole Church , and therefore we muſt ſuffer that patiently, wherein we have ſuch and ſo many fellowes of our conflicts and combats.

c *Amongſt your brethren which are diſperſed throughout the world.*

13 He ſealeth up as it were with a ſeale the former exhortation with a ſolemn prayer, againe willing them to aske increaſe of ſtrength at his hands, of whom they had the beginning , and hope to have the accompliſhment: to wit, of God the Father in Chriſt Ieſus, in whom we are ſure of the glory of eternall life.

14 Continuance & perſeverance in the doctrine of the Apoſtles, is the onely ground and foundation of Chriſtian ſtrength : Now the ſum of the Apoſtles doctrine, is ſalvation freely given of God.

15 Familiar ſalutations.

d *In that famous citie of Aſſyria, where Peter the Apoſtle of the circumciſion then was.*

* Rom. 16.16. 1 Cor.16.20. 2 Cor.13.12.

THE SECOND EPISTLE GENERALL OF PETER.

Chap. I.

3 Having ſpoken of the bountifulneſſe of God, 5 and of the vertues of faith, 6 He exhorteth them to holineſſe of life, 12 and that his counſell may be the more effectuall, 14 He ſheweth that his death is at hand, 16 and that himſelfe did ſee the power of Chriſt which he opened unto them.

Simon [1] Peter a ſervant and an Apoſtle of Ieſus Chriſt, to you which have obtained like precious faith with us by the [a] righteouſneſſe of our God, and Saviour Ieſus Chriſt:

2 Grace and peace be multiplied unto you,[2] through the acknowledging of God, and of Jeſus our Lord,

3 [3] According as his [b] divine power hath given unto us all things that *pertaine* unto [c] life and godlineſſe, through the [d] acknowledging of him that hath called us unto glory and vertue,

4 [4] Whereby moſt great and precious promiſes are given unto us, that by them ye ſhould be partakers of the [e] divine nature, in that ye flee the corruption, which is in the [f] world through [g] luſt.

5 [5] Therefore give even all diligence thereunto: [h] joyne moreover vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe:

7 And, with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, love.

8 [7] For if theſe things be among you, and abound, they will make you that ye neither ſhall be idle, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt:

9 For he that hath not theſe things, is blinde, and [i] cannot ſee farre off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore, brethren, give rather diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall never fall.

11 For by this meanes an entring ſhall be miniſtred unto you abundantly into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye have knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this [k] tabernacle, to ſtirre you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay down this my tabernacle, even as our Lord Ieſus Chriſt hath * ſhewed me.

15 I will endevour therefore alwayes, that ye alſo may be able to have remembrance of theſe things after my departing:

16 * [10] For we followed not deceiveable fables when we opened unto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his Majeſtie:

17 For he received of God the Father honour and glory, when there came ſuch a voyce to him from that excellent glory, * This is my beloved Son, in whom I am well pleaſed.

18 And this voyce we heard when it came from heaven, being with him in the holy mount.

19 [11] We have alſo a moſt ſure word of the Prophets, [12] to the which ye doe well that ye take heed, as unto a light that ſhineth in a darke place untill the day [l] dawn, and the [m] day-ſtarre ariſe in your hearts.

20 * [13] So that ye firſt know this, that no prophecie of the [n] Scripture is of any [o] private interpretation:

21 For the prophecie came not in old time by the will of man: but [p] holy men of God ſpake as they were [q] mooved by the holy Ghoſt.

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[1] A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelfe ſame faith which is grounded upon the righteouſneſſe of Ieſus Chriſt, our God and Saviour.

[a] *In that that God ſtanding to his promiſes, ſhewed himſelfe faithfull, and therefore juſt unto us.*

[2] Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſſe iſſueth and floweth.

[3] Chriſt ſetteth forth himſelf unto us plainely, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlines, in that he doth furniſh us with true vertue.

[b] *He ſpeaketh of Chriſt, whom he maketh God, and the only Saviour.*

[c] *Unto ſalvation.*

[d] *This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.*

[4] An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God & his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked luſts which we carie about us) and are made after a ſort, like unto God himſelfe.

[e] *By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us.*

[f] *In men.*

[g] *For luſt is the ſeate of corruption, and hath his place even in our very bowels and inmoſt parts.*

[5] Having layd the foundation, (that is, having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our minds wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God, and he warneth us to have it full fraught with vertue, (that is to ſay, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.

[h] *Supply alſo and ſupport or ayde.*

[6] He reckoneth up certaine other principall vertues, whereof ſome pertaine to the firſt Table of the Law, others to the laſt.

[7] As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is foſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received.

[i] *He that hath not an effectuall knowledge of God in him, is blind as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heavenly things.*

[8] The concluſion: Therefore ſeeing our calling and election is approoved by thoſe fruits, and is confirmed in us, & moreover ſeeing this is the onely way to the everlaſting kingdome of Chriſt, it remaineth that we caſt our mindes wholly that way.

[9] An amplifying of the concluſion joyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death which is at hand.

[k] *In this body.*

* *Iohn* 21. 18.

* 1 *Cor.* 1. 17. *and* 2. 1.

[10] Another amplification taken both of the great certaintie, and alſo excellencie of his doctrine, as whereof our Lord Ieſus Chriſt the Son of God is author, whoſe glory the Apoſtle himſelfe both ſaw and heard.

* *Matth.* 17. 5.

[11] The trueth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the Prophets.

[12] The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other, by each others teſtimonies, but the Prophets were as candles which gave light unto the blinde, untill the brightneſſe of the Goſpel began to ſhine.

[l] *A more full and open knowledge, then was under the ſhadowes of the Law.*

[m] *That clearer doctrine of the Goſpel.*

* 2 *Tim.* 3. 16.

[13] The Prophets are to be read, but ſo, that we aske of God the gift of interpretation, for he that is the authour of the writings of the Prophets, is alſo the interpreter of them.

[n] *He joyneth the Scripture and Prophecie together, to diſtinguiſh true prophecies from falſe.*

[o] *For all interpretation commeth from God.*

[p] *The godly interpreters and meſſengers.*

[q] *Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſoothſayers, and foretellers of things to come.*

Chap.

Chap. II.

1 He foretelleth them of falſe teachers, 3 whoſe wicked ſleights and deſtruction he declareth. 12 He compareth them to bruit beaſts, 17 and to wells without water, 20 becauſe they ſeek to withdraw men from God to their old filthineſſe.

BUt [1] there were falſe prophets alſo among the [a] people, even as there ſhalbe falſe teachers among you: which privily ſhall bring in damnable hereſies, even denying the Lord that hath bought them, and bring upon themſelves ſwift damnation.

2 [2] And many ſhall follow their deſtructions, by whom the way of truth ſhall be evill ſpoken of,

3 [3] And through covetouſneſſe ſhall they with fained words [b] make merchandiſe of you, [4] whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbereth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them down into [c] hell, and delivered them into [d] chaines of darkneſſe, to be kept unto damnation:

5 Neither hath ſpared the [e] old world, but ſaved * Noe the eigth *perſon*, a [f] preacher of righteouſneſſe, and brought in the flood upon the world of the ungodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them, and overthrew them, and made them an enſample unto them that after ſhould live ungodly,

7 And delivered juſt Lot vexed with the uncleanly converſation of the wicked:

8 (For he being righteous, and dwelling among them, in [g] ſeeing and hearing, [h] vexed his righteous ſoul from day to day with their unlawfull deeds)

9 The Lord [i] knoweth to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgement under puniſhment,

10 [5] And chiefly them that walk after the fleſh in the luſt of uncleanneſſe, and deſpiſe government, *which are* bold, and ſtand in their own conceit, and feare not to ſpeak evill of them that are in [k] dignitie,

11 Whereas the Angels which are greater both in power and might, give not railing judgement againſt them before the Lord:

12 [6] But theſe, as naturall bruit beaſts, led with ſenſuality and [l] made to be taken and deſtroyed, ſpeake evill of thoſe things which they know not, and ſhall periſh through their [m] own corruption,

13 And ſhall receive the wages of unrighteouſnes, as they which count it pleaſure daily to live deliciouſly. ‡Spots *they are* and blots, delighting themſelves in their deceivings, [n] in feaſting with you,

14 [7] Having eyes full of adultery, and that cannot ceaſe to ſin, beguiling unſtable ſouls: they have hearts exerciſed with covetouſneſſe, *they are* the children of curſe:

15 Which forſaking the right way, have gone aſtray, following the way * of Balaam, *the ſon* of Boſor, which loved the wages of unrighteouſneſſe:

16 But he was rebuked for his iniquitie: *for* the dumbe beaſt ſpeaking with mans voice, forbad the fooliſhneſſe of the Prophet.

17 * [8] Theſe are [o] wells without water, *and* clouds caried about with a tempeſt, to whom the [p] black darkneſſe is reſerved for ever.

18 For in ſpeaking [q] ſwelling words of vanitie, they [r] beguile with wantonneſſe through the luſts of the fleſh them that were [ſ] cleane eſcaped from them which are wrapped in errour,

19 Promiſing unto them liberty, and are themſelves the * ſervants of corruption: for of whomſoever a man is overcome, even unto the ſame is he in bondage.

20 [9] * For if they, after they have eſcaped from the filthines of the world, through the acknowledging of the Lord and of the Saviour Jeſus Chriſt, are yet tangled again therein, and overcome, the latter end is worſe with them then the beginning:

21 For it had been better for them, not to have acknowledged the way of righteouſneſſe, then after they have acknowledged it, to turn from the holy commandement given unto them,

22 But it is come unto them, according to the true Proverb, * The dog is returned to his own vomit: and, The ſow that was waſhed, to the wallowing in the myre.

Chap. III.

1 He ſheweth that he writeth the ſame things again, 2 becauſe they muſt often be ſtirred up, 4 becauſe dangers hang over their heads through certain mockers. 8 Therefore he warneth the godly that they do not after the judgement of the fleſh, 12 appoint the day of the Lord, 14 but that they think it alwayes at hand, 15 in which doctrine he ſheweth that Paul agreeth with him.

THis [1] ſecond Epiſtle I now write unto you, beloved, wherewith I ſtirre up, and warn your pure mindes,

2 To call to remembrance the words which were told before of the holy Prophets, and alſo the commandment of us the Apoſtles of the Lord and Saviour.

3 * [2] This firſt underſtand, that there ſhal come in the laſt dayes, [a] mockers, which will walk after their luſts,

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[1] As in times paſt there were two kinds of prophets, the one true, the other falſe, ſo Peter foretelleth thẽ, that there ſhall be ſome true, & ſome falſe teachers in the Church, in ſo much that Chriſt himſelf ſhal be denied of ſome, which notwithſtanding ſhall call him Redeemer.

[a] *Vnder the law while the State and police of the Iewes was yet ſtanding.*

[2] There ſhall not onely be hereſies but alſo many followers of them.

[3] Covetouſneſſe for the moſt part is a companion of hereſie, & maketh merchandiſe even of ſouls.

[b] *They will abuſe you, and ſell you, as they ſell cattell in a Faire.*

[4] A comfort for the godly: God who caſt the Angels that fel away from him, headlong into the darkneſſe of hel, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noe the eight perſon: and who burned Sodom, & ſaved Lot, will deliver his elect from theſe errours, and wil utterly deſtroy thoſe unrighteous.

* *Iob* 4. 18. *Iude* 6.

[c] *So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.*

[d] *Bound them with darkneſſe as it were with chaines: and by darkneſſe he meaneth that moſt miſerable ſtate of life that is full of horrour.*

[e] *Which was before the flood: not that God made a new world, but becauſe the world ſeemed new*

* *Gen.* 7. 1.

[f] *For he ceaſed not the ſpace of an hundreth and twenty yeares to warn the wicked both by word and deed, what wrath of God hanged over their heads.*

* *Gen.* 19. 13, 24.

[g] *Which way ſoever he looked, and turned his eares.*

[h] *He had a troubled ſoul, and being vehemently grieved, lived a painfull life.*

[i] *Hath been long practiſed in ſaving and delivering the righteous.*

[5] He goeth to another ſort of corrupt men, which notwithſtanding are within the boſome of the Church, which are wickedly given, and do ſeditiouſly ſpeake evill of the authority of Magiſtrates (which the Angels themſelves that miniſter before God, do not diſpraiſe.) A true and lively deſcription of the Romiſh clergy (as they call it.)

[k] *Princes and great men, be they never ſo high in authority.*

[6] A lively painting out of the ſame perſons, wherein they are compared to beaſts which are made to ſnare themſelves to deſtruction, while they give themſelves to fill their bellies: for there is no greater ignorance then is in theſe men: although they moſt impudently finde fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelves as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly.

[l] *Made to this end to be a prey to others: So do theſe men willingly caſt themſelves into Satans ſnares.*

[m] *Their own wicked manners ſhall bring them to deſtruction.*

‡ *Or, little rocks.*

[n] *When as by being amongſt the Chriſtians in the holy banquets which the Church keepeth, they would ſeem by that meanes to be true members of the Church, yet they are indeed but blots of the Church.*

[7] He condemneth thoſe men, as ſhewing, even in their behaviour and countenance an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the crafts of covetouſneſſe, to be ſhort, as men that ſell themſelves for money, to curſe the ſons of God after Balaams example, whom the dumbe beaſt reproved.

* *Num.* 22. 23.

* *Iude* 12.

[8] Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtfull, although they make a ſhew of ſome great goodnes, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of falſe liberty, they draw men into moſt miſerable ſlavery of ſinne.

[o] *Which boaſt of knowledge, and have nothing in them.*

[p] *Moſt groſſe darkneſſe.*

[q] *They deceive men with vain and ſwelling words.*

[r] *They take them, as fiſhes are taken with the hooke.*

[ſ] *Vnfainedly and indeed, clean departed from idolatry.*

* *Iohn* 8. 34. *Rom.* 6. 20.

[9] It were better to have never known the way of righteouſneſſe, then to turn back from it to the old filthineſſe: and men that do ſo, are compared to dogs & ſwine.

* *Matth.* 12. 45. *Hebr.* 6. 4.

* *Prov.* 26. 11.

[1] The remedy againſt thoſe wicked enemies, both of true doctrine & holines, is to be ſought for by the continuall meditation of the writings of the Prophets and Apoſtles

* 1 *Tim.* 4. 1. 2 *Tim.* 3. 1. *Iude* 18.

[2] He voucheth the ſecond coming of Chriſt againſt the Epicures by name.

[a] *Monſtrous men, who would ſeem wiſe by their contempt of God, and wicked boldneſſe.*

4 [3] And ſay, Where is the promiſe of his coming? for ſince the fathers died, all things continue alike from the beginning of the creation:

5 [4] For this they willingly know not, that the heavens were of old, and the [b] earth that was of the water and by the water, by the word of God.

6 [5] Wherefore the world that then was, periſhed, overflowed with the [c] water.

7 [6] But the heavens and the earth, which are now, are kept by the ſame word in ſtore, and reſerved unto fire againſt the day of condemnation, and of the deſtruction of ungodly men.

8 [7] Dearely beloved, be not ignorant of this one thing, that one day *is* with the Lord *as a thouſand yeares, and a thouſand yeares as one day.

9 [8] The Lord of that promiſe is not ſlack (as ſome men count ſlackneſſe) [9] but is patient toward us, and * would have no man to periſh, but would all men to come to repentance.

10 [10] But the *day of the Lord wil come as a thief in the night, in the which the heavens ſhall paſſe away with a [d] noiſe, and the elements ſhal melt with heate, and the earth with the works that are therein, ſhall be burnt up.

11 [11] Seeing therefore that all theſe things muſt be diſſolved, what manner of perſons ought ye to be in holy converſation and godlineſſe,

12 Looking for, and [e] haſting unto the coming of that day of God, by which the heavens being on fire, ſhal be diſſolved, and the elemens ſhall melt with heate.

13 But we look for *new heavens, and a new earth, according to his promiſe, [f] wherein dwelleth righteouſneſſe.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in [g] peace, without ſpot and blameleſſe.

15 * And ſuppoſe that the long ſuffering of our Lord is ſalvation, [12] even as our beloved brother Paul according to the wiſdome given unto him, wrote unto you,

16 As one that in all *his* Epiſtles ſpeaketh of theſe things: [13] among the ‡ which ſome things are hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they *do* alſo other Scriptures unto their own deſtruction.

17 Ye therefore beloved, ſeeing ye know theſe things before, beware, leſt ye be alſo plucked away with the errour of the wicked, and fall from your own ſteadfaſtneſſe.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him *be* glory both now and evermore, Amen.

THE

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[3] The reaſon which theſe mockers pretend, becauſe the courſe of nature is all one as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.

[4] He ſetteth againſt them the creation of heaven & earth by the word of God, which theſe men are willingly ignorant of.

[b] *Which appeared, when the waters were gathered together into one place.*

[5] Secondly, he ſetteth againſt them the univerſall flood, which was the deſtruction, as it were, of the whole world.

[c] *For the waters returning into their former place, this world, that is to ſay, this beauty of the earth which we ſee, and all living creatures which live upon the earth, periſhed.*

[6] Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) then it was for him in times paſt to make them with his onely word, & afterward to overwhelme them with water.

[7] The taking away of an objection: In that he ſeemeth to deferre this judgement a long ſeaſon, in reſpect of us it is true, but not before God, with whom there is no time either long or ſhort. * *Pſal.* 90. 4. [8] The Lord will ſurely come, becauſe he hath promiſed: and that neither ſooner nor later then he hath promiſed. [9] A reaſon why the latter day cometh not out of hand, becauſe God doth patiently wait till the elect be brought to repentance, that none of them may periſh. * *Ezech.* 18. 32. *and* 33. 11. 1 *Tim.* 2. 4. [10] A very ſhort deſcription of the laſt deſtruction of the world, but in ſuch ſort as nothing could be ſpoken more gravely. * *Matth.* 24. 44. 1 *Theſſ.* 5. 2. *Revel.* 3. 3. *and* 16. 15.

[d] *With the violence as it were of a hiſſing ſtorm.*

[11] An exhortation to puritie of life, ſetting before us that horrible judgment of God, both to bridle our wantonneſſe, and alſo to comfort us, ſo that we be found watching, and ready to meet him at his coming.

[e] *He requireth patience of us, yet ſuch patience as is not ſlothfull.*

* *Eſai.* 65. 17. *and* 66. 22. *Revel.* 21. 1.

[f] *In which heavens.*

[g] *That you may try to your profit, how gentle and peaceable he is.*

* *Rom.* 2. 4.

[12] Pauls Epiſtles are allowed by the expreſſe teſtimony of Peter.

[13] There be certain of theſe things obſcure and darke, whereof the unlearned take occaſion to overthrow ſome men that ſtand not faſt, wreſting the teſtimonies of the Scripture to their own deſtruction. But this is the remedy againſt ſuch deceit, to labour that we may daily more and more grow up and increaſe in the knowledge of Chriſt.

‡ *That is to ſay, among the which things: for he diſputeth not here whether Pauls Epiſtles be plain or dark, but ſaith, that amongſt thoſe things which Paul hath written of in his Epiſtles, and Peter himſelf in theſe two of his own, there are ſome things which cannot be ſo eaſily underſtood, and therefore are of ſome drawn to their own deſtruction: and this he ſaith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end ſhould they have written vain ſpeculations?*

THE FIRST EPISTLE GENERALL OF JOHN.

Chap. I.

1 He teſtifieth that he bringeth the eternall word wherein is life, 5 and light: 9 God will be mercifull unto the faithfull, if groaning under the burden of their ſinnes, they learne to flee unto his mercy.

That [1] which was from the beginning, which we have [a] heard, which we have ſeen with theſe our eyes, which we have looked upon, and theſe hands of ours have handled of that [b] word of life,

2 (For that life was made manifeſt, and we have ſeen it, and beare witneſſe, and [c] ſhew unto you that eternall life, which was with the Father, and was manifeſt unto us.)

3 That, *I ſay,* which we have ſeen and heard, declare we unto you, [2] that ye may alſo have fellowſhip with us, and that our fellowſhip alſo may be with the Father, and with his Sonne IESVS Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 [3] This then is the meſſage which we have heard of him, and declare unto you: that God * is light, and in him is no darkneſſe.

6 If we ſay that we have fellowſhip with him, and walk in darkneſſe, we lie, and do not truly:

7 But if we walk in the [d] light as he is in the light, we have fellowſhip one with another, [4] and the * blood of Jeſus Chriſt his Sonne clenſeth us from all ſinne.

8 [5] * If we ſay that we have no ſinne, we [e] deceive our ſelves, and [f] truth is not in us.

9 [6] If we acknowledge our ſinnes, he is [g] faithfull and juſt, to [h] forgive us our ſinnes, and to clenſe us from all unrighteouſneſſe.

10 [7] If we ſay we have not ſinned, we make him [i] a liar, and his [k] word is not in us.

[1] He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from everlaſting (for he was with the Father from the beginning, and is ÿ eternall life) and alſo made true man, whom John himſelf and his companions, both heard, and beheld, and handled.

[a] *I heard him ſpeak, I ſaw him my ſelf with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others alſo that were with me.*

[b] *That ſame everlaſting Word by whom all things are made, and in whom onely there is life.*

[c] *Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as have thought of it, if it had not been thus ſhewed.*

[2] The uſe of this doctrine is this, that all of us being coupled and joyned together with Chriſt by faith, might become the ſons of God: in which thing onely conſiſteth all happineſſe.

[3] Now he entreth into a queſtion, whereby we may underſtand that we are joyned together with Chriſt, to wit, if we be governed with his light, which is perceived by the ordering of our life. And thus he reaſoneth: God is in himſelf moſt pure light, therefore he agreeth well with them which are lightſome, but with them that are darkſome he hath no fellowſhip. * Iohn. 8. 12.

[d] *God is ſaid to be light of his own nature, and to be in light, that is to ſay, in that everlaſting infinite bleſſedneſſe: and we are ſaid to walk in light in that the beames of that light do ſhine unto us in the Word.*

[4] A digreſſion, or going from the matter he is in hand with, to the remiſſion of ſinnes: for this our ſanctification which walk in the light, is a teſtimony of our joyning and knitting together with Chriſt: but becauſe this our light is very dark, we muſt needs obtain another benefit in Chriſt, to wit, that our ſinnes may be forgiven us being ſprinkled with his blood: and this in concluſion is the prop and ſtay of our ſalvation. * *Hebr.* 9. 28. 1 *Pet.* 1. 19. *Revel.* 1. 5.

[5] There is none but needeth this benefit, becauſe there is none that is not a ſinner. * 1 *Kings* 8. 46. 2 *Chron.* 6. 36. *Prov.* 20. 9.

[e] *This place doth fully refute that perfitneſſe and works of ſupererogation, which the Papiſts dreame of.*

[f] *So then, Iohn ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeed.*

[6] Therefore the beginning of ſalvation is to acknowledge our wickedneſſe, and to require pardon of him, who freely forgiveth all ſinnes, becauſe he hath promiſed ſo to do, and he is faithfull and juſt.

[g] *So then our ſalvation hangeth upon the free promiſes of God, who becauſe he is faithfull and juſt, wil perform that which he hath promiſed.*

[h] *Where are then our merits? for this is our true felicity.*

[7] A rehearſall of the former ſentence, wherein he condemned all of ſinne without exception: inſomuch that if any man perſwade himſelf otherwiſe, he doth as much as in him lieth, make the word of God himſelf vain, and to no purpoſe, yea, he maketh God a liar: for to what end, either in times paſt needed ſacrifices, or now Chriſt and the Goſpel, if we be not ſinners?

[i] *They do not onely deceive themſelves, but are blaſphemous againſt God.*

[k] *His doctrine ſhall have no place in us: that is, in our hearts.*

Chap. II.

1 He declareth that Chriſt is our Mediatour and Advocate, 3 and ſheweth that the knowledge of God conſiſteth in holineſſe of life, 12 which appertaineth to all ſorts, 14 that depend on Chriſt alone: 15 Then having exhorted them to contemn the world, 18 He giveth warning that Antichriſts be avoyded, 24 and that the known truth be ſtood unto.

My [1] little children, theſe things write I unto you, that ye ſin not: and if any man ſin, we have an [a] Advocate with the Father, Jeſus Chriſt the Juſt.

2 And he is the [b] reconciliation for our ſinnes: and not for ours onely, but alſo for *the ſinnes* of the [c] whole world.

3 [2] And hereby we are ſure that we [d] know him, [e] if we keep his commandments.

4 [3] He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 [4] But he that keepeth his word, in him is the [f] love of God perfect indeed: hereby we know that we are in [g] him.

6 [5] He that ſaith he remaineth in him, ought even ſo to walk, as he hath walked.

7 [6] Brethren, I write no new commandement unto you, but an old commandement which ye have had from the beginning: this old commandement is that word, which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, that [h] which is true in him, and alſo in you: for the darkneſſe is paſt, and that true light now ſhineth.

[1] It followeth not hereof, that we muſt give our wicked nature the bridle, or ſinne ſo much the more freely, becauſe our ſinnes are cleanſed away by the blood of Chriſt, but we muſt rather ſo much the more diligently reſiſt ſin. And yet we muſt not deſpaire becauſe of our weakneſſe, for we have an advocate and a purger, Chriſt Jeſus the juſt, and therefore acceptable unto his Father.

[a] *In that he nameth Chriſt, he ſhutteth forth all other.*

[b] *Reconciliation and interceſſion go together, to give us to underſtand that he is both advocate and high Prieſt.*

[c] *For men of all ſorts, of all ages, and all places, ſo that this benefit belongeth not to the Iewes onely, of whom he ſpeaketh, as appeareth, verſe 7. but alſo to other nations.*

[2] He returneth to the teſtimony of our conjunction with God, to wit, to ſanctification, declaring what it is to walk in the light, to wit, to keep Gods commandements. Whereby it followeth that holines doth not conſiſt in thoſe things which men have deviſed, neither in a vain profeſſion of the Goſpel.

[d] *This muſt be underſtood of ſuch a knowledge as hath faith with it, and not of a common knowledge.*

[e] *For the tree is known by the fruit.*

[3] Holineſſe, that is, a life ordered according to the preſcript of Gods commandements, how weake ſo ever we be, is of neceſſitie joyned with faith, that is, with the true knowledge of the Father in the Son.

[4] He that keepeth Gods commandements loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therfore he that keepeth his commandments is in him.

[f] *Wherwith we love God.*

[g] *He meaneth our connunction with Chriſt.*

[5] He that is one with Chriſt, muſt needs live his life, that is, muſt walk in his ſteps.

[6] The Apoſtle going about to expound the commandment of charity one towards another, telleth firſt, that when he urgeth holines, he bringeth no new trade of life (as they uſe to do which deviſe tradition one after another) but putteth them in minde of that ſame law which God gave in the beginning, to wit, by Moſes, at that time that God began to make laws to his people.

[7] He addeth that the doctrine indeed is old, but it is now after a ſort new, both in reſpect of Chriſt, and alſo of us, in whom he through the Goſpel, engraveth his law effectually, not in tables of ſtone, but in our mindes.

[h] *Which thing, (to wit, that the doctrine is new which I write unto you) is true in him, and in you.*

9 [8] He that ſaith that he is in that light, and hateth his brother, is in darkneſſe untill this time.

10 * He that loveth his brother, abideth in that light, and there is none occaſion of evill in him.

11 But he that hateth his brother, is in darkneſſe, and walketh in darkneſſe, and knoweth not whither he goeth, becauſe that darkneſſe hath blinded his eyes.

12 [9] Little children, [i] I write unto you, becauſe your ſinnes are forgiven you, for his [k] Names ſake.

13 [10] I write unto you, fathers, becauſe ye have known him that is from the beginning. [11] I write unto you, young men, becauſe ye have overcome that wicked one. [12] I write unto you little children, becauſe ye have known the Father.

14 [13] I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome that wicked one.

15 [14] Love not this [l] world, neither the things that are in this world. If any man love this world, the [m] love of the Father is not in him:

16 For all that is in this world (*as* the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15] And this world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth ever.

18 [16] [n] Little children, [17] it is the laſt time, [18] and as ye have heard that Antichriſt ſhall come, even now there are many Antichriſts: whereby we know that it is the laſt time.

19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they ſhould have continued with us. [20] But *this cometh to paſſe*, that it might appeare, that they are not all of us.

8 Now he cometh to ẏ ſecond table, that is, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the ſon of God, which hateth his brother: and ſuch an one wandereth miſerably in darkneſſe, brag he of never ſo great knowledg of God, for that wittingly and willingly he caſteth himſelf headlong into hell.

* *Chap. 3.14.*

9 He returneth again from ſanctification to remiſſion of ſins, becauſe that free reconciliation in Chriſt is ẏ ground of our ſalvation, whereupon afterwards ſanctification muſt be built as upon a foundation.

i Therefore I write unto you, becauſe you are of their number whom God hath reconciled to himſelf.

k For his own ſake: And in that he nameth Chriſt, he ſhutteth out all other, whether they be in heaven or earth.

10 He ſheweth that this doctrine agreeth to all ages, and firſt of all ſpeaking to old men, he ſheweth that Chriſt and his doctrine are paſſing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.

11 He advertiſeth young men, if they be deſirous to ſhew their ſtrēgth, that they have a moſt glorious combate ſet here before them, to wit, Satan the worſt enemy, who muſt be overcom: willing them to be as ſure of the victroy as if they had already gotten it.

12 Finally, he ſheweth to children, that that true Father from whom they have to look for al good things, is ſet forth unto them in the Goſpel.

13 He addeth afterward in like order, as many exhortations: as if he ſhould ſay, Remember, you fathers, as I wrot even now, that the everlaſting Sonne of God is revealed to us. Remember ye young men, that that ſtrength whereby I ſaid that you put Satan to flight, is given you by the word of God which dwelleth in you. 14 The world which is full of wicked deſires, luſts or pleaſures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very neceſſary for green and flouriſhing youth. *l He ſpeaketh of the world, as it agreeth not with the will of God, for otherwiſe God is ſaid to love the world with an infinite love, Iohn 3. 16. that is to ſay, thoſe whom he choſe out of the world.* *m Wherewith the Father is loved.* 15 He ſheweth how much better it is to obey the Fathers will, then the luſts of the world, by both their natures and unlike event. 16 Now, he turneth himſelf to little children, which notwithſtanding are well inſtructed in the ſum of Religion, and willeth them by divers reaſons to ſhake off ſlothfulneſſe, which is too familiar with that age. *n He uſeth this word (Little) not becauſe he ſpeaketh to children, but to allure them the more by uſing ſuch ſweet words.* 17 Firſt, becauſe the laſt time is at hand, ſo that the matter ſuffereth no delay. 18 Secondly, becauſe Antichriſts, that is, ſuch as fall from God, are already come, even as they heard that they ſhould come. And it was very requiſite to warn that unheedy and warileſſe age of that danger. 19 A digreſſion againſt certain offences and ſtumbling blocks whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foule falling back of certain, firſt he maketh plain unto them, that although ſuch as fall from God and his religion had place in the Church, yet they were never of the Church: becauſe the Church is the company of the elect, which cannot periſh, and therefore cannot fall from Chriſt. *o So then the elect can never fall from grace.* 20 Secondly, he ſheweth that theſe things fall out to the profit of the Church, that hypocrites may be plainly known.

20 [21] But ye have an [p] oyntment from that [q] Holy one, and know all things.

21 [22] I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no ly is of the truth.

22 [23] Who is a liar, but he that denieth that Jeſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Sonne.

23 [ſ] Whoſoever denieth the Sonne, the ſame hath not the Father.

24 [24] Let therefore abide in you that ſame which ye have heard from the beginning. If that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Sonne, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* that eternall life.

26 [25] Theſe things have I written unto you, concerning them that deceive you.

27 But that [t] anoynting which ye received of him, dwelleth in you: and ye [v] need not that any man teach you: but as the ſame [x] anointing teacheth you of all things, and it is true, and it is not lying, and as it taught you, ye ſhall abide in him.

28 [26] And now, little children, abide in him, that when he ſhal appeare, we may be bold, and not be aſhamed before him at his coming.

29 [27] If ye know that he is righteous, know ye that he which doth righteouſly, is born of him.

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of ſalvation.

*p The grace of
holy Ghoſt, and
is a borrowed kind
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oyntings uſed in
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*q From Chriſt w
is peculiarly call
Holy.*

22 The taking
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24 The whole preaching of the Prophets and Apoſtles is contrary to that doctrine, Therefore it is utterly to be caſt away, and this wholly to be holden, and kept, which leadeth us to ſeek eternall life in the free promiſe, that is to ſay, in Chriſt alone, who is given us of the Father. 25 The ſame Spirit which indueth the elect with the knowledge of the truth and ſanctifieth them, giveth them therewithall the gift of perſeverance, to continue to the end. *t The Spirit which you have received of Chriſt, and which hath led you into all truth.* *v You are not ignorant of thoſe things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.* *x He commendeth both the doctrine which they had embraced, and alſo highly praiſeth their faith, and the diligence of ſuch as taught them, yet ſo, that he taketh nothing from the honour due to the holy Ghoſt.* 26 The concluſion both of the whole exhortation, and alſo of the former treatiſe. 27 A paſſing over to the treatiſe following, which tendeth to the ſame purpoſe, but yet is more ample, and handleth the ſame matter after another order, for before he taught us to go up from the effects to the cauſe, and in this that followeth, he goeth down from the cauſes to the effects: And this is the ſum of this argument, God is the fountain of all righteouſneſſe, and therefore they that give themſelves to righteouſneſſe, are known to be born of him, becauſe they reſemble God the Father.

CHAP. III.

1 Setting down the ineſtimable glory of this, that we are Gods ſonnes, 7 He ſheweth that newneſſe of life muſt be teſtified by good works, whereof Charitie is a manifeſt token 19 of faith, 22 and praying unto God.

BEhold, [1] [a] what love the Father hath given to us, that we ſhould be [b] called the ſonnes of God: [2] for this cauſe this world knoweth you not, becauſe it knoweth not him.

2 [3] Dearely beloved, now are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhalbe made manifeſt, we ſhall be [c] like him: for we ſhall ſee him [d] as he is.

1 He beginneth to declare this agreement of the Father and the Son, at the higheſt cauſe, to wit, at ẏ free love of God towards us, wherwith he ſo loveth us, that alſo he adopteth us to be his children.

a What a gift, of how great love.

b That we ſhould be the ſons of God, and ſo that all the world may perceive we are ſo.

2 Before he declareth this adoption, he ſaith two things: the one, that this ſo great a dignity, is not to be eſteemed according to the judgement of the fleſh, becauſe it is unknown to the world, for the world knoweth not God the Father himſelf. 3 The other, this dignity is not fully made manifeſt to us our ſelves, much leſſe to ſtrangers, but we are ſure of the accompliſhment of it, inſomuch that we ſhall be like unto the Son of God himſelf, and ſhall enjoy his ſight indeed, ſuch as he is now, but yet notwithſtanding this is deferred until his next coming. *c Like, but not equall.* *d For now we ſee as in a glaſſe, 1 Cor. 13. 12.*

3 [4]

3 [3] And every man that hath this hope in him, purgeth himſelfe, even [e] as he is pure.

4 [5] Whoſoever [f] committeth ſin, tranſgreſſeth alſo the Law: for [g] ſin is the tranſgreſſion of the Law.

5 [6] And ye know that he was made maniſeſt, that he might * take away our ſins, and in him is no ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever [h] ſinneth, hath not ſeene him, neither hath knowen him.

7 [7] Little children, let no man deceive you: he that doth righteouſneſſe, is righteous, as he is righteous.

8 [8] He that * committeth ſin, is of the [i] devill: for the devill [k] ſinneth from the [l] beginning: for this purpoſe was made maniſeſt that Son of God, that he might looſe the works of the devill.

9 Whoſoever is born of God, ſinneth not: for his [m] ſeed remaineth in him, neither can he ſin, becauſe he is born of God.

10 [9] In this are the children of God knowen, and the children of the devill: whoſoever doeth not righteouſneſſe, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the meſſage, that ye heard from the beginning, that * we ſhould love one another.

12 [12] Not as * [n] Cain *which* was of that wicked one, and ſlew his brother: [13] and wherfore ſlew he him? becauſe his own works were evill, and his brothers good.

13 Marvell not, my brethren, though this world hate you.

14 [14] We [o] know that we are tranſlated from death unto life, becauſe we love the brethren: * he that loveth not *his* brother, abideth in death.

15 [15] Whoſoever hateth his brother, is a manſlayer: and ye know that no manſlayer hath eternall life abiding in him.

16 * [16] Hereby have we perceived love, that he layd down his life for us: therefore we ought alſo to lay down *our* lives for the brethren.

[4] Now he deſcribeth this adoption, (the glory whereof as yet conſiſteth in hope) by the effect, to wit, becauſe that whoſoever is made the Son of God, endevoureth to reſemble the Father in purity.

[e] *This word ſignifieth a likeneſſe, but not an equality.*

[5] The rule of this purity can from no whence elſe be taken but from the Law of God, the tranſgreſſion whereof is that which is called ſin.

[f] *Giveth not himſelfe to pureneſſe.*

[g] *A ſhort definition of ſin.*

[6] An argument taken from the materiall cauſe of our ſalvation: Chriſt in himſelfe is moſt pure, and he came to take away our ſins by ſanctifying us with the holy Ghoſt. Therefore whoſoever is truely partaker of Chriſt, doth not give himſelfe to ſin, and contrariwiſe he that giveth himſelfe to ſin, knoweth not Chriſt.

* *Iſa.*53.6.9.11. 1 *Pet.*2.22.24.

[h] *He is ſaid to ſin, that giveth not himſelfe to purenes, and in him ſin reigneth: but ſin is ſaid to dwell in the faithfull, and not to reigne in them.*

[7] An other argument of things coupled together: He that liveth juſtly, is juſt, and reſembleth Chriſt that is juſt, and by that is knowen to be the Son of God.

[8] An argument taken of contraries, the devill is the authour of ſin, & therfore he is of the devil, or is ruled by the inſpiration of the devill, that ſerveth ſin: and if he be the devils ſon, then is he not Gods ſon: for the devill and God, are ſo contrary the one to the other, that even the Son of God was ſent to deſtroy the workes of the devill. Therfore on the contrary ſide, whoſoever reſiſteth ſin, is the Son of God, being born againe of his Spirit as of new ſeed, in ſo much, that of neceſſity he is now delivered from the ſlavery of ſin.

* *Iohn* 8.44.

[i] *Reſembleth the devill, as the child doth the father, and is governed by his Spirit.*

[k] *He ſaith not ſinned, but ſinneth, for he doth nothing elſe but ſin.*

[l] *From the very beginning of the world.*

[m] *The holy Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mighty working, as it were by ſeed, we are made new men.*

[9] The concluſion: By a wicked life they are knowen, which are governed by the ſpirit of the devill: and by a pure life, which are Gods children.

[10] He beginneth to commend charity towards the brethren, as another marke of the ſons of God.

[11] The firſt reaſon taken of the authority of God which giveth the commandement.

* *Iohn.*13.34. *and* 15.12.

[12] An amplification taken of the contrary example of Cain which ſlew his brother.

* *Gen.*4.8.

[n] *He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the ſons of the devill, and what ſtate and condition remaineth for us in this world, and what ſhalbe the end of both at length.*

[13] A ſhort digreſſion: Let us not marvell that we are hated of the world for doing our duety, for ſuch was the condition of Abel who was a juſt perſon: and who would not rather be like him them Cain?

[14] The ſecond reaſon: Becauſe charity is a teſtimony that we are tranſlated from death to life: and therefore hatred towards the brethren is a teſtimony of death: and whoſoever nouriſheth it, doth as it were foſter death in his boſome.

[o] *Love is a token that we are tranſlated from death to life, foraſmuch as by the effects the cauſe is knowen.*

* *Chap.*2.10. *Levit.*19.17.

[15] A confirmation: Whoſoever is a murtherer, is in eternall death: who ſo hateth his brother is a murtherer, therfore is in death. And thereupon followeth the contrary: He that loveth his brother hath paſſed to life, for indeed we are born dead.

* *Iohn* 15.13. *Ephe.*5.2.

[16] Now he ſheweth how farre chriſtian charity extendeth, even ſo farre, that according to the example of Chriſt, every man forget himſelfe, to provide for, and helpe his brethren.

17 * [17] And whoſoever hath this [p] worlds good, and ſeeth his brother have need, and [q] ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word, neither in tongue *onely*, but in deed and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and ſhall before him aſſure our hearts.

20 For [r] if our heart condemne us, God is greater then our heart, and knoweth all things.

21 [21] Beloved, if our heart condemne us not, then have we boldneſſe toward God.

22 * [22] And whatſoever we aske we receive of him, becauſe we keep his commandement, and doe thoſe things which are pleaſing in his ſight.

23 * This is then his commandement, That we beleeve in the Name of his Son Jeſus Chriſt, and love one another as he gave commandement:

24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, *even* by that [ſ] Spirit which he hath given us.

* *Luke* 3.11.

[17] He reaſoneth by compariſons: for if we are bound even to give our life for our neighbours, how much more are we bound to helpe our brothers neceſſitie with our goods and ſubſtance.

[p] *Wherewith this life is ſuſtained.*

[q] *Openeth not his heart to him, nor helpeth him willingly and cheerfully.*

[18] Chriſtian charitie ſtandeth not in words but in deede, & proceedeth from a ſincere affection.

[19] He commendeth charitie, by a triple effect: for firſt of all, by it we know that we are indeede the ſons of God, as he ſhewed before.

[20] Therefore it commeth that we have a quiet conſcience, as on the contrary ſide, he that thinketh that he hath God for a judge, becauſe he is guilty to himſelfe, either he is never, or els very rarely, quiet, for God hath a farre quicker ſight then we, & judgeth more ſeverely.

[r] *If an evill conſcience convinceth us, much more ought the iudgement of God condemne us, who knoweth our hearts better then we our ſelves doe.*

[21] A third effect alſo riſeth of the former, that in theſe miſeries we are ſure to be heard, becauſe we are the ſons of God: as we underſtand by the grace of ſanctification, which is proper to the elect.

* *Matt.*21.22. *Ioh.*15.7. *and* 16.23. *Chap.*5.14.

[22] The concluſion. That faith in Chriſt, and love one towards another, are things joyned together, and therefore the outward teſtimonies of ſanctification muſt, and doe anſwere that inward teſtimonie of the Spirit given unto us.

* *Ioh.*6.23. *and* 17.3.

* *Iohn* 13.34. *and* 15.10.

[ſ] *He meaneth the Spirit of ſanctification, whereby we are born a new and live unto God.*

Chap. IV.

1 Having ſpoken ſomewhat touching the trying of ſpirits: 4 For ſome ſpeake after the world, 5 and ſome after God: 7 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly love.

Dearely [1] beloved, beleeve not every [a] ſpirit, but trie the ſpirits whether they are of God: for many falſe prophets are gone out into this world.

2 [2] Heereby ſhall ye know the ſpirit of God, [b] Every ſpirit which confeſſeth that [c] Jeſus Chriſt is come in the [d] fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: but this is the *ſpirit* of Antichriſt, of whom ye have heard, how that he ſhould come, and now already he is in this world.

4 [3] Little children, ye are of God, and have overcome them, for greater is he that is in you, then he that is in this world.

5 [4] They are of this world, therfore

[1] Taking occaſion left by the name of the Spirit, love and charity ſhould be ſeparated from the worſhip of God, which chiefly dependeth of his true knowledge, he returneth to that which he ſpake of in the ſecond chapter, touching the taking heed of Antichriſts. And he will have us here to take heed of two things, the one is, that ſeeing there be many falſe prophets, we doe not lightly give credit to every man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleeve any. We muſt then obſerve a meane, that we may be able to diſcerne the Spirit of God which are altogether to be followed, from impure ſpirits which are to be eſchewed.

[a] *This is ſpoken by the figure Metonymie, and it is, as if he had ſaid, Beleeve not every one that ſaith, that he hath a gift of the holy Ghoſt to doe the office of a Prophet.*

[2] He giveth a certaine and perpetuall rule to know the doctrine of Antichriſt by, to wit, if either the divine or humane nature of Chriſt, or the true uniting of them together be denied: or if the leaſt jot that may be, be derogated from his office who is our onely King, Prophet, and everlaſting high Prieſt.

[b] *He ſpeaketh ſimply of the doctrine, and not of the perſon.*

[c] *The true Meſſias.*

[d] *Is true man.*

[3] He comforteth the elect with a moſt ſure hope of victory: but yet ſo, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.

[4] He bringeth a reaſon why the world receiveth theſe teachers more willingly then the true: to wit, becauſe they breathe out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by.

ſpeake they of this world, and this world heareth them.

6 [5] We are of God: * he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the [c] ſpirit of trueth, and the ſpirit of errour.

7 [6] Beloved, let us love one another: [7] for love commeth of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: [8] for God is [f] love.

9 * Herein was that love of God made manifeſt among us, becauſe God ſent that his onely begotten Son into this world, that we might live through him.

10 Herein is that love, not that we loved God, but that he loved us, and ſent his Son *to be* a reconciliation for our ſins.

11 [9] Beloved, if God ſo loved us, we ought alſo to love one another.

12 * [10] No man hath ſeene God at any time. If we love one another, God dwelleth in us, and his love is [g] perfect in us.

13 Hereby know we, that we dwell in him, and he in us: becauſe he hath given us of his Spirit.

14 [11] And we have ſeene, and doe teſtifie, that the Father ſent that Son *to be* the Saviour of the world.

15 Whoſoever [h] confeſſeth that Jeſus is the Son of God, in him dwelleth God, and he in God.

16 And we have knowen, and beleeved the love that God hath in us. [12] God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is that love perfect in us, that we ſhould have boldneſſe in the day of judgement: for [i] as he is, even ſo are we in this world.

18 There is no [k] feare in love, but perfect love caſteth out feare: for feare hath painfulneſſe: and he that feareth, is not perfect in love.

19 [14] We love him, becauſe he loved us firſt.

20 [15] If any man ſay, I love God, and hate his brother, he is a liar: [16] for how can he that loveth not his brother whom he hath ſeene, love God whom he hath not ſeene?

21 [17] And this commandement have we of him, that he that loveth God, ſhould love his brother alſo.

5 He teſtifieth unto them, that his doctrine, and the doctrine of his fellowes, is the aſſured word of God, which of neceſſity we have boldly to ſet againſt all the mouthes of the whole world, and thereby diſcerne the trueth from falſehood.

* *Iohn* 8.47.

c *True Prophets, againſt whom are ſet falſe prophets, that is, ſuch as erre themſelves, and leade other into errour.*

6 He returneth to the commending of brotherly love and charitie.

7 The firſt reaſon: Becauſe it is a very divine thing, & therefore very meete for the ſons of God: ſo that whoſoever is voide of it, can not be ſaid to know God aright.

8 A confirmation: for it is the nature of God to love men, whereof we have a moſt manifeſt proofe above all other, in that, that of his onely free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his blood might be made partakers of his everlaſting glory.

f *In that he calleth God, Love, he ſaith more then if he had ſayd that he loveth us infinitely.*

* *Iohn* 3.16.

9 An other reaſon by compariſon: if God ſo loved us, ſhall not we his children love one another?

* *Iohn* 1.18. 1 *Tim*.6.16.

10 A third reaſon: Becauſe God is inviſible, therefore by this effect of his ſpirit, to wit, by charitie, he is underſtood, yea, and to be not out of us, but joyned with us, and in us, in whom he is ſo effectually working.

g *Is ſurely in us in deede, and in trueth.*

11 He underlayeth this charitie with another foundation, to wit, faith in Ieſus, which joyned us indeed with him, even as charity witneſſeth that we are joyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeene him with his eyes.

h *With ſuch a confeſſion as commeth from true faith, and is accompanied with love, ſo that there be an agreement of all things.*

12 A fourth reaſon: God is the fountaine and well ſpring of charity, yea charity it ſelfe, therefore whoſoever abideth in it, hath God with him.

13 Againe (as a little before) he commendeth love, for that, ſeeing that by our agreement with God in this thing, we have a certaine teſtimony of our adoption, it commeth thereby to paſſe, that without feare wee looke for that latter day of judgement, ſo that trembling, and that torment of conſcience is caſt out by this love.

i *This ſignifieth a likeneſſe, not an equalitie.*

k *If we underſtand by love, that we are in God, and God in us, that we are ſons, and that we know God, and that everlaſting life is in us: he concludeth aright, that we may well gather peace and quietneſſe thereby.*

14 Leſt any man ſhould thinke that that peace of conſcience proceedeth from our love, as from the cauſe, he goeth backe to the fountaine, to wit, to the free love wherewith God loveth us, although we deſerved and doe deſerve his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, to wit, that therewithall we love God who loved us firſt, and then for his ſake our neighbours alſo.

15 As he ſhewed that the love of our neighbour cannot be ſeparate from the love wherewith God loveth us, becauſe this laſt engendreth the other: ſo he denyeth that the other kind of love wherewith we love God, can be ſeparate from the love of our neighbour: whereof it followeth, that they lie impudently, which ſay they worſhip God, and yet regard not their neighbours.

16 The firſt reaſon taken of compariſon, why we cannot hate our neighbour, and love God, to wit, becauſe that he that cannot love his brother, whom he ſeeth: how can he love God whom he ſeeth not?

* *Iohn* 13.34. *and* 15.12.

17 A ſecond reaſon, why God cannot be hated, and our neighbour loved, becauſe the ſelfe ſame Law maker commandeth both to love him and our neighbour.

CHAP. V.

1 He ſheweth that brotherly love and faith, are things inſeparable: 10 And that there is no faith towards God, but by beleeving in Chriſt. 14 Hence proceedeth calling upon God with aſſurance, 16 and alſo that our prayers be availeable for our brethren.

WHoſoever [1] beleeveth that Jeſus is that [a] Chriſt, is born of God: and every one that loveth him, which begate, loveth [b] him alſo which is begotten of him:

2 [2] In this we know that we love the children of God, when we love God, and keep his [c] commandements.

3 [3] For this is the love of God, that we keep his commandements: [4] and * his commandements are not [d] burdenous.

4 [5] For all that is born of God, overcommeth this world: [6] and this is the victory that [e] hath overcome this world, *even* our [f] faith.

5 * [7] Who is it that overcommeth this world, but he which beleeveth that Ieſus is that Son of God?

6 [8] This is that Jeſus Chriſt that came by water and blood: [9] not by water onely, but by water and blood: and it is that [g] Spirit, that beareth witneſſe: for that Spirit is trueth.

7 For there are three, which beare record in heaven, the Father, the [h] Word, and the holy Ghoſt: and theſe three are [i] one,

8 And there are three, which beare record in the earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loves come into us, from that love wherewith God loveth us, to wit, by Ieſus our Mediatour, laid hold on by faith, in whom we are made the children of God, and doe love the Father, of whom we are ſo begotten, and alſo our brethren, which are begotten with us.

a *Is the true Meſſias.*

b *By one he meaneth all the faithfull.*

2 The love of our neighbour doth ſo hang upon the love wherewith we love God, that this laſt muſt needes go before the firſt: whereof it followeth, that that is not to be called love, when men agree together to doe evill, neither that, when as in loving our neighbours, we reſpect not Gods commandement.

c *There is no love where there is no true doctrine.*

3 The reaſon: for to love God, is to keep his commandements, which being ſo, & ſeeing that both the loves are commanded of one & the ſelfe ſame Lawmaker, (as he taught before) it followeth alſo, that we doe not love our neighbours, when we breake Gods commandements.

4 Becauſe experience teacheth us, that there is no abilitie in our fleſh, neither yet will to performe Gods commandements, therefore leſt the Apoſtle ſhould ſeeme, by ſo often putting them in minde of the commandements of God, to require things that are impoſſible, he pronounceth that the commandements of God are not in ſuch ſort grievous or burdenſome, that we can be oppreſſed with the burden of them.

* *Matt*.11.30.

d *To them that be regenerate, that is to ſay, born anew, which are led by the Spirit of God, and are through grace delivered from the curſe of the Law.*

5 A reaſon: Becauſe by regeneration we have gotten ſtrength to overcome the world, that is to ſay, whatſoever ſtriveth againſt the commandements of God.

6 He declareth what that ſtrength is, to wit, faith.

e *He uſeth the time that is paſt, to give us to underſtand, that although we be in the battell, yet undoubtedly we ſhall be conquerours, and are moſt certaine of the victory.*

f *Which is the inſtrumentall cauſe, and as a meane and hand whereby we lay hold on him, who indeede doeth performe this, that is, hath and doth overcome the world, even Chriſt Ieſus.*

* 1 *Cor*.15.57.

7 Moreover, he declareth two things, the one, what true faith is, to wit, that which reſteth upon Ieſus Chriſt the Son of God alone: whereupon followeth the other, to wit, that this ſtrength is not proper to faith, but by faith as an inſtrument is drawen from Ieſus Chriſt the Son of God.

8 He proveth the excellencie of Chriſt, in whom onely all things are given us, by ſix witneſſes, three heavenly, and three earthly, which wholly and fully agree together. The heavenly Witneſſes are, the Father, who ſent the Son, the Word it ſelfe, which became fleſh, and the holy Ghoſt. The earthly witneſſes are water, (that is, our ſanctification) blood, (that is, our juſtification) the Spirit, (that is, acknowledging of God the Father in Chriſt by faith through the teſtimony of the holy Ghoſt.)

9 He warneth us not to ſeparate water from blood (that is ſanctification from juſtification, or righteouſneſſe begunne, from righteouſneſſe imputed) for we ſtand not upon ſanctification, but ſo farre foorth as it is a witneſſe of Chriſts righteouſneſſe imputed unto us: and although this imputation of Chriſts righteouſneſſe be never ſeparated from ſanctification, yet is it the only matter of our ſalvation.

g *Our ſpirit which is the third witneſſe, teſtifieth that the holy Ghoſt is trueth, that is to ſay, that that is true which he telleth us, to wit, that we are the ſons of God.*

h *Looke Iohn.* 8.14.

i *Agree in one.*

9 [10]

9 [10] If we receive the witneſſe of men, the witneſſe of God is greater: for [k] this is the witneſſe of God, which he teſtified of his Son.

10 * [11] He that beleeveth in that Son of God, hath the witneſſe in himſelfe: he that beleeveth not God, hath made him a liar, becauſe he beleeved not the record, that God witneſſed of that his Son.

11 [12] And this is that record, *towit*, that God hath given unto us eternall life, and this life is in that his Son.

12 He that hath that Son, hath that life: and he that hath not that Son of God, hath not that life.

13 [13] Theſe things have I written unto you that beleeve in the Name of that Son of God, that ye may know that ye have eternall life, and that ye may beleeve in the Name of that Son of God.

14 [14] And this is that aſſurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatſoever we aske, we know that we have the petitions, that we have deſired of him.

16 [15] If any man ſee his brother ſinne a ſin that is not unto death, let him [l] aske, and he ſhall give him life for them that ſin not unto death. * There is a ſin unto death: I ſay not that thou ſhouldeſt pray for it.

17 [16] All unrighteouſneſſe is ſin, but there is a ſin not unto death.

18 [17] We know that whoſoever is born of God, ſinneth not: but he that is begotten of God, keepeth himſelfe, and that wicked one toucheth him not.

19 [18] We know that we are of God, and this whole word lieth in wickedneſſe.

20 But we know that that Son of God is * come, and hath given us a minde to know him, which is true: and we are in him, that is true, *that is*, in that his Son Ieſus Chriſt: this ſame is that very [m] God and that eternall life.

21 [19] Little children keep your ſelves from idoles, Amen.

10 He ſheweth by an argument of compariſon, of what great weight the heavenly teſtimony is, that the Father hath given of the Son, unto whom agreeth both the Son himſelfe and the holy Ghoſt.

k I conclude thus aright: for that teſtimony which I ſaid is given in heaven, commeth from God, who ſetteth forth his Son.

* *Ioh.3.36.*

11 He proveth the ſureneſſe of the earthly witneſſes by every mans conſcience, having that teſtimony in it ſelfe, which conſcience, he ſaith, cannot be deceived, becauſe it conſenteth to the heavenly teſtimonie which the Father giveth of the Son: for otherwiſe yͤ Father muſt needes be a lyar, if the conſcience which accordeth and aſſenteth to the Father, ſhould lie.

12 Now at length he ſheweth what this teſtimonie is, that is confirmed with ſo many witneſſes: to wit, that life, or everlaſting felicity is the meere and onely gift of God, which is in the Son, and proceedeth from him unto us, which by faith are joyned wͭ him, ſo that without him, life is no where to be found. 13 The concluſion of the Epiſtle, wherein he ſheweth firſt of all, that even they which already beleeve, doe ſtand in need of this doctrine, to the end that they may grow more and more in faith: that is to ſay, to the end that they may be daily more and more certified of their ſalvation in Chriſt, through faith. 14 Becauſe we doe not yet in effect obtaine that which we hope for, the Apoſtle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in ſuch ſort, that nothing be asked but that which is agreable to the will of God: and ſuch prayers cannot be vaine. * *Chap.3.22.*

15 We are to make prayers not onely for our ſelves, but alſo for our brethren which doe ſin, that their ſins be not unto them, to death: and yet he excepteth that ſin which is never forgiven, or the ſin againſt the holy Ghoſt, that is to ſay, an univerſall and wilfull falling away from the knowen trueth of the Goſpel.

l This is as much as if he ſaid, let him deſire the Lord to forgive him, and he will forgive him being ſo deſired.

* *Matt.12.31. Marke 3.29.*

16 The taking away of an objection: Indeed all iniquitie is comprehended under the name of ſin: but yet we muſt not deſpaire therefore, becauſe every ſin is not deadly, and without hope of remedy.

17 A reaſon why not all, nay rather why no ſin is mortall to ſome: to wit, becauſe they be born of God, that is to ſay, made the ſons of God in Chriſt, & being indued wͭ his Spirit, they do not ſerve ſin, neither are deadly wounded of Satan. 18 Every man muſt particularly applie to himſelfe the generall promiſes, that we may certainely perſwade our ſelves, that whereas all the world is by nature loſt, we are freely made the ſons of God, by the ſending of Ieſus Chriſt his ſon unto us, of whom we are lightned with the knowledge of the true God and everlaſting life. * *Luke 24.45.* *m The divinitie of Chriſt is moſt plainely proved by this place.* 19 He expreſſeth a plaine precept of taking heed of idoles: which he ſetteth againſt the onely true God, that with this ſeale as it were he might ſeale up all the former doctrine.

THE SECOND EPISTLE
OF JOHN.

1 This Epiſtle is written to a woman of great renown, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Chriſtian charity, 7 that ſhe accompany not with Antichriſts, 10 but avoid them.

THe Elder to the [a] elect [b] Lady, and her children, [1] whom I love in the trueth, and not I onely, but alſo all that have knowen the trueth,

2 For the trueths ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, with [c] trueth and love.

4 [2] I rejoyced greatly, that I found of thy children walking in [d] trueth, as we have received a commandement of the Father.

5 And now beſeech I thee, Lady, (not as writing a new commandement unto thee, but that ſame which we had from the beginning) that we * love one another.

6 And this is that love, that we ſhould walke after his commandements. This commandement is, that as ye have heard from the beginning, ye ſhould walke in it.

7 [3] For many deceivers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiver and an Antichriſt.

8 [4] [e] Looke to your ſelves, that we loſe not the things which we have done, but that we may receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Son.

10 [5] If there come any unto you, and bring not this doctrine, * receive him not to houſe,

a This is no proper name, but to be taken as the word ſoundeth, that is to ſay, to the worthy and noble Lady.

b Excellent and honourable dame.

1 The bond of Chriſtian conjunction, or linking together, is the true and conſtant profeſſion of the trueth.

c With true knowledge which hath alwayes love ioyned with it, and following it.

2 This true profeſſion conſiſteth both in love one towards another, which the Lord hath commanded, and alſo eſpecially in wholſome and ſound doctrine, which alſo is delivered unto us: for the commaundement of God is a ſound and ſure foundation, both of the rule of manners, and of doctrine, and theſe cannot be ſeparated the one from the other. *d According as the trueth directeth them.*

* *Ioh.15.12.*

3 Antichriſts, fighting againſt the perſon and office of Chriſt, were already crept into the Church, in the time of the Apoſtles.

4 He that maketh ſhipwracke of doctrine, looſeth all.

e Beware, & take good heed.

5 We ought to have nothing to doe with them that defend perverſe doctrine.

* *Rom.16.17.*

houſe, neither bid him, God ſpeed:

11 For he that biddeth him, God ſpeed, is partaker of his evill deeds. Although I had many things to write unto you, yet I would not *write* with paper and ynke: but I truſt to come unto you, and ſpeake mouth to mouth, that our joy may be full.

12 The ſons of thine elect ſiſter greet thee, Amen.

THE THIRD EPISTLE OF JOHN.

1 He commendeth Gajus for hoſpitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 he exhorteth Gajus to continue in well doing: 12 and in the end commendeth Demetrius.

THe [1] Elder unto the beloved Gajus, whom I love in the trueth.

2 Beloved, I wiſh chiefly that thou proſperedſt and faredſt well as thy ſoule proſpereth.

3 For I rejoyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I have no greater joy then [a] theſe, *that is,* to heare that my ſons walke in veritie.

5 Beloved, thou doeſt [b] faithfully, whatſoever thou doeſt to the brethren, and to ſtrangers,

6 Which bare witneſſe of thy love before the Churches. Whom if thou [c] bringeſt on their journey as it beſeemeth, according to God, thou ſhalt doe well,

7 Becauſe that for his Names ſake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receive ſuch, that we might be [d] helpers to the trueth.

9 [2] I wrote unto the Church: but Diotrephes which loveth to have the preeminence among them, receiveth us not:

10 Wherefore if I come, I will call to your remembrance the deeds which he doth, pratling againſt us with malicious words, and not therewith content, neither he himſelfe receiveth the brethren, but forbiddeth them that would, & thruſteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good: he that doth well, is of God: but he that doeth evill, hath not [e] ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and we our ſelves beare record, and ye know that our record is true.

13 I have many things to write: but I wil not with ynke and pen write unto thee:

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace *be* with thee. The friends ſalute thee. Greet the friends by name.

[1] An example of a Chriſtian gratulation.

[a] *Then theſe joyes.*

[b] *As becommeth a beleever, and a Chriſtian.*

[c] *He commendeth to Gajus, either thoſe ſelfe ſame men whom he had entertained before, returning now againe to him, about the affaires of the Church, or elſe ſome other which had like buſineſſe.*

[d] *That we our ſelves may helpe ſomewhat to the preaching of the trueth.*

[2] Ambition and covetouſneſſe, two peſtilent plagues (eſpecially in them which have any Eccleſiaſticall function) are condemned in Diotrephes perſon.

[e] *Hath not knowen God.*

THE GENERALL EPISTLE OF JUDE.

3 He warneth the godly to take heede of ſuch men, 4 that make the grace of God a cloak for their wantonneſſe: 5 and that they ſhall not ſcape unpuniſhed, for the contempt of that grace, 6. 7, he proveth by three examples: 14 and alledgeth the prophecie of Enoch. 20 Finally, he ſheweth the godly a meane, to overthrow all the ſnares of thoſe deceivers.

IVDE a ſervant of Jeſus Chriſt, and [a] brother of James, to them which are called and ſanctified [b] of God the Father, and [c] reſerved to Jeſus Chriſt:

2 Mercie unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation, it was needfull for mee to write unto you to exhort you, that ye ſhould [e] earneſtly contend for *the maintenance of* the faith, which was [f] once given unto the Saints.

4 [2] For there are certaine men crept in, which were before of old ordained to this condemnation: [3] ungodly men *they are*, which turn the grace of God, into wantonneſſe, and *denie God the onely Lord,

[a] *This is put to make a difference betweene him and Iudas Iſcarioth.*

[b] *By God the Father.*

[c] *Set apart by the everlaſting counſell of God, to be delivered to Chriſt to be kept.*

[1] The end and marke whereat he ſhooteth in this Epiſtle, is that he confirmeth the godly againſt certaine wickedmen, both in wholeſome doctrine and good manners.

[d] *Of thoſe things that pertaine to the ſalvation of all of us.*

[e] *That ye ſhould defend the faith by all the might you can, both by true doctrine and good example of life.*

[f] *Which was once ſo given, that it may never be changed.*

[2] It is by Gods providence and not by chance: that many wicked men creep into the Church,

[3] He condemneth this firſt in them, that they take a pretence or occaſion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Chriſt muſt be abrogated, in that ſuch men give up themſelves to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertines.

* 2 Pet.2.1,

Lord, and our Lord Jeſus Chriſt.

5 [4] I will therefore put you in remembrance, foraſmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, * deſtroyed them afterward which beleeved not.

6 [5] The * Angels alſo which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chaines under darkneſſe unto the judgement of the great day.

7 As * Sodom and Gomorrhe, and the cities about them, which in like manner as they did, [g] committed fornication, and followed [h] ſtrange fleſh, are ſet forth for an enſample, and ſuffer the vengeance of eternall fire.

8 Likewiſe notwithſtanding, theſe [i] ſleepers alſo defile the fleſh, [6] and deſpiſe [k] government, and ſpeake evill of them that are in authority.

9 [7] Yet Michael the Archangel, when he ſtrove againſt the devill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee:

10 [8] But theſe ſpeake evill of thoſe things which they know not: and whatſoever things they know naturally, as beaſts, which are without reaſon, in thoſe things they corrupt themſelves.

11 [9] Wo *be* unto them: for they have followed the way of * Cain, and are caſt away by the deceit * of Balaams wages, and periſh in the gainſaying * of Core.

12 [10] Theſe are rocks in your [l] feaſts of charitie when they feaſt with you, without [m] all feare, feeding themſelves: * clouds *they are* without water, caried about of winds, corrupt trees, *and* without fruit, twiſe dead, *and* plucked up by the roots.

[4] He ſetteth forth the horrible puniſhment of them which have abuſed the grace of God to follow their own luſts.

* *Num.* 14. 37.

[5] The fall of the Angels was moſt ſeverely puniſhed, how much more then will the Lord puniſh wicked and faithleſſe men?

* 2 *Pet.* 2. 4.

* *Gen.* 19. 24.

[g] *Following the ſteps of Sodom and Gomorrhe.*

[h] *Thus he covertly ſetteth forth their horrible and monſtrous luſts.*

[i] *Which are ſo blockiſh and void of reaſon, as if all their ſenſes and wits were in a moſt dead ſleep.*

[6] Another moſt pernicious doctrin of theirs, in that they take away the authoritie of Magiſtrates, and ſpeak evill of them, as at this day the Anabaptiſts do.

[k] *It is a greater matter to deſpiſe government then the governours, that is to ſay, the matter it ſelf, then the perſons.*

[7] An argument of compariſon: Michael one of the chiefeſt Angels, was content to deliver Satan, although a moſt curſed enemy, to the judgment of God to be puniſhed: and theſe pervers men are not aſhamed to ſpeake evil of the powers which are ordained of God.

[8] The concluſion: Theſe men are in a double fault, to wit both for their raſh folly in condemning ſome, and for their impudent & ſhameleſſe contempt of ỹ knowledge, which when they had gotten, yet notwithſtanding they lived as bruit beaſts, ſerving their bellies.

[9] He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameles malice, Balaams filthy covetouſneſſe, and to be ſhort, Cores ſeditious and ambitious head.

* *Gen.*4.8. * *Num.*22.21. 2 *Pet.*2.15. * *Num.*16.1.

[10] He rebuketh moſt ſharply with many other notes and marks, both their diſhoneſty or filthineſſe, and their ſawcineſſe, but eſpecially, their vain bravery of words and moſt vain pride, joyning therewithal a moſt grave and heavy threatning out of a moſt ancient propheſie of Enoch touching the judgement to come.

[l] *The feaſts of charitie were certain banquets, which the brethren which were members of the Church kept altogether, as Tertullian ſetteth them forth in his Apologie, chap.39.*

[m] *Impudently, without all reverence either to God or man.*

* 2 *Pet.* 2. 17.

13 *They are* the raging waves of the ſea, foming out their own ſhame: *they are* wandring ſtarres, to whom is reſerved the [n] blackneſſe of darkneſſe for ever.

14 And Enoch alſo the ſeventh from Adam, propheſied of ſuch, ſaying, * Behold, the Lord [o] cometh with thouſands of his Saints,

15 To give judgement againſt all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of their cruell ſpeakings, which wicked ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts: * whoſe mouthes ſpeake proud things, having mens perſons in admiration, becauſe of advantage.

17 [11] But, ye beloved, remember the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt,

18 How that they told you that there ſhould be mockers * in the laſt time, which ſhould walk after their own ungodly luſts.

19 [12] Theſe are they that ſeparate themſelves from other, naturall, having not the Spirit:

20 But ye beloved, edifie your ſelves in your moſt holy faith, praying in the holy Ghoſt,

21 And keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternall life:

22 [13] And have compaſſion of ſome, in putting difference:

23 And other ſave with [p] feare, pulling them out of the fire, and hate even that [q] garment which is ſpotted by the fleſh.

24 [14] Now unto him that is able to keep you that ye fal not, and to preſent you faultleſſe, before the preſence of his glory with joy,

25 *That is*, to God onely wiſe, our Saviour, *be* glory, and majeſtie, and dominion, and power, both now and for ever, Amen.

[n] *Moſt groſſe darkneſſe.*

* *Revel.* 1. 7.

[o] *The preſent time, for the time to come.*

* *Pſal.* 17. 10.

[11] The riſing up of ſuch monſters was ſpoken of before, ỹ we ſhould not be troubled at the newnes of the matter.

* 1 *Tim.* 4. 1.
2 *Tim.* 3. 1.
2 *Pet.* 3. 3.

[12] It is the property of Antichriſts to ſeparate themſelves from the godly, becauſe they are not governed by the Spirit of God: and contrariwiſe, it is the property of Chriſtians to edifie one another through godly prayers, both in faith, and alſo in love, untill the mercy of Chriſt appeare to their full ſalvation.

[13] Amongſt them which wander and go aſtray, the godly have to uſe this choiſe, that they handle ſome of them gently, and that otherſome being even in the very flame, they endevour to ſave ỽ ſevere and ſharp inſtruction of the preſent danger: yet ſo, that they do in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew even the leaſt contagion that may be.

[p] *By fearing them, & holding them back with godly ſeverity.*

[q] *An amplification, taken from the forbidden things of the law which did defile.*

[14] He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can give us that conſtancie which he requireth of us.

THE ORDER OF TIME
WHEREVNTO THE CONTENTS OF THIS BOOK ARE TO BE REFERRED.

The yeare of Chriſt.

1, &c. *THe dragon watcheth the Church of the Jewes, which was ready to travaile: She bringeth forth, ſleeth, and hideth her ſelf, whileſt Chriſt was yet upon the earth.*

34. *The dragon perſecuteth Chriſt aſcending into heaven, he fighteth and is thrown down: and after perſecuteth the Church of the Jewes.*

67. *The Church of the Jewes is received into the wilderneſſe, for three yeares and an half.*

70. *When the Church of the Jewes was overthrown, the dragon invaded the Catholike Church: all this is in the* 12. *chapter.*

The dragon is bound for a thouſand yeares, chap. 20.

The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havock of the Church Catholike and her Prophets for 1260. *yeares after the Paſſion of Chriſt, chap.* 13. *and* 11.

97. *The ſeven Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come under Trajane for ten yeares, chap.* 2. *and* 3.

God by word and ſignes provoketh the world, and ſealeth the godly, chap. 6. *and* 7.

He ſheweth forth exemplars of his wrath upon all creatures, mankinde excepted, chap. 8.

1073. *The dragon is let looſe after a thouſand yeares, and Gregory the ſeventh, being Pope, rageth againſt Henry the third, then Emperour, chap.* 20.

1217. *The dragon vexeth the world* 150. *yeares unto Gregory the ninth, who writ the Decretals, and moſt cruelly perſecuted the Emperonr Frederick the ſecond.*

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap. 9.

1295. *The dragon killeth the Prophets after* 1260. *yeares, when Boniface the* 8. *was Pope, who was the authour of the ſixt booke of the Decretals: he excommunicated Philip the French King.*

1300. *Boniface celebrateth the Jubile.*

1301. *About this time was a great earthquake, which overthrew many houſes in Rome.*

1305. *Prophecy ceaſeth for three yeares and a half, untill Benedict the ſecond ſucceeded after Boniface the eight. Prophecie is revived, Chap:* 11.

The dragon and the two beaſts oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14.

With threats and armes, chap. 16.

Chriſt giveth his Church victory over the harlot, chap. 17. 18.

Over the two beaſts, Chap. 19.

Over the dragon, and death, chap. 20.

The Church is fully glorified in heaven with eternall glory, in Chriſt Jeſus, chap. 21. *and* 22.

THE

THE REVELATION OF SAINT JOHN THE APOSTLE AND Evangeliſt, with the Annotations of FRANCIS JUNIUS.

CHAP. I.

1 He declareth what kinde of doctrine is here handled, 8 Even his, that is the beginning and ending: 12 Then the myſterie of the ſeven candleſticks and ſtarres 20 is expounded.

The [1] [a] Revelation of [b] Jeſus Chriſt, which God gave unto him to ſhew unto his ſervants things which muſt ſhortly be done: which he ſent, and ſhewed by his Angel unto his ſervant John,

2 Who bare record of the word of God, and of the Teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is he* that readeth, and they that heare the words of this propheſie, and keep thoſe things which are written therein: for the time is at hand.

4 [2] John to the ſeven Churches which are in Aſia: Grace *be* with you, and peace [3] from him, [c] Which * is, and which was, and which is to come, and from [4] the [d] ſeven Spirits which are before his Throne,

5 And from Jeſus Chriſt, [5] which is that * faithfull witneſſe, *and* * that firſt begotten of the dead, and that Prince of the kings of the earth, unto him that loved us, and waſhed us from our ſinnes in his * blood,

6 And made us * kings and Prieſts unto God even his Father, to him, *I ſay, be* glory and dominion for evermore, Amen.

7 Behold, he cometh with * clouds, and every [e] eye ſhall ſee him: *yea*, even they which pierced him thorow: and all kinreds of the earth ſhall waile before him. Even ſo, Amen.

8 [6] I * am [f] Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and which was, and which is to come, *even* the Almighty.

9 [7] I John, even your brother and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the Iſle [g] called Patmos, for the word of God, and for the witneſſing of Jeſus Chriſt:

10 And I was *raviſhed* in [h] ſpirit on the [i] Lords day, and heard behinde me a great voyce, as it had been of a trumpet,

11 Saying, I am Alpha and Omega, that firſt and that laſt: and that which thou ſeeſt, write in a book, and ſend it unto the ſeven

[1] This chapter hath two principal parts, the title or inſcription which ſtandeth in ſtead of an exordium: and a narration going before the whole propheſie of this book. The inſcription is double, generall and particular. The generall containeth the kind of propheſie, the authour, end, matter, inſtrumēts, and manner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſſe of the Apoſtle as a publick witneſſe, verſe 2. And the uſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time, verſ. 3.

[a] *An opening of a hid and ſecret thing.*

[b] *Which the Son opened to us out of his Fathers boſome by Angels.*

[2] This is the particular or ſingular inſcription, wherein ſalvation is written unto certain Churches by name, which repreſent the Church Catholick: and the certaintie and truth of the ſame is declared, from the Authour thereof. unto the eight verſe.

[3] That is, from God the Father, eternall, immortall, immutable: whoſe unchangeableneſſe, Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruitie in this place, where, of neceſſity the words muſt be attempted unto the myſteries, and not the myſteries corrupted or impaired by the words.

[c] *By theſe three times, Is, Was, and ſhall be, is ſignified this word Iehovah, which is the proper name of God.* * *Exod.* 3. 14.

[4] That is, from the holy Ghoſt which proceedeth from the Father and the Sonne. This Spirit is one in perſon according to his ſubſtance: but in communication of his vertue, and in demonſtration of his divine works in thoſe ſeven Churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, every one perfectly working in his own Church. Wherefore after, Chapter 5. 6. they are called the ſeven horns and ſeven eyes of the Lambe, as much to ſay, as his moſt abſolute power and wiſedome: and Chapter 3. 1. Chriſt is ſaid to have thoſe ſeven Spirits of God, and Chapter 4. 5. it is ſaid, that ſeven lampes do burn before his throne, which alſo are thoſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For firſt, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deitie. Secondly, he is placed between the Father and the Sonne, as ſet in the ſame degree of dignitie and operation with them, beſides, he is before the throne, as of the ſame ſubſtance with the Father and the Sonne: as the ſeven eyes and the ſeven horns of the Lambe, Moreover, theſe Spirits are never ſaid to adore God, as all other things are. Finally, that is the power whereby the Lambe openeth the book, and looſed the ſeven ſeales thereof, when none could be found amongſt all creatures by whom the book might be opened, Chap. 5. Of theſe things long ago Maſter Iohn Luide of Oxford wrote learnedly unto me. Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſſe of ſpeach to be uſed concerning Chriſt.

[d] *Theſe are the ſeven Spirits, which are afterward, chap. 5. verſe 6. called the horns and eyes of the Lambe, and are now made as a guard waiting upon God.*

[5] A moſt ample & grave commendation of Chriſt, firſt, frō his offices, the Prieſthood and kingdom: ſecondly, from his benefits, as his love toward us, and waſhing us with his blood, in this verſ. and communication of his kingdome, and Prieſthood with us: thirdly, from his eternall glory and power, which is alwayes to be celebrated of us, verſ. 6 Finally, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the truth, verſe 7.

* *Pſal.* 89. 38.
* 1 *Cor.* 15. 21. *Coloſſ.* 1. 18.
* *Hebr.* 9. 14. 1 *Pet.* 1. 19. 1 *Iohn* 1. 9.
* 1 *Pet.* 2. 5.
* *Eſai.* 3. 14. *Matth.* 14. 30. *Iude* 14.

[e] *All men.*

[6] A confirmation of the ſalutation aforegoing, taken from the words of God himſelf: in which he avoucheth his operation in every ſingular creature, the immutable eternitie that is in himſelf, and his omnipotencie in all things: and concludeth in the unitie of his own eſſence, that Trinity of perſon which was before ſpoken of.

* *Chap.* 21. 6. *and* 22. 13.

[f] *I am he before whom there is nothing, yea, by whom every thing that is made, was made, and ſhall remain though all they ſhould periſh.*

[7] The narration, opening the way to the declaring of the authority and calling of Saint Iohn the Evangeliſt in this ſingular Revelation, and to procure faith and credit unto this propheſie. This is the ſecond part of this Chapter, conſiſting of a propoſition, and an expoſition, The propoſition ſheweth, firſt who was called unto this Revelation, in what place, and how occupied, verſe 9. Then at what time, and by what meanes, namely, by the Spirit, and the word, and that on the Lords day, which day ever ſince the reſurrection of Chriſt, was conſecrated for Chriſtians unto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe 10. Thirdly, who is the authour that calleth him, and what is the ſum of his calling.

[g] *Patmos is one of the Iles of Sporas, whither Iohn was baniſhed, as ſome write.*

[h] *This is that holy raviſhment expreſſed, wherewith the Prophets were raviſhed, and being as it were caried out of the world, were converſant with God: and ſo Ezekiel ſaith often, that he was caried from place to place of the Lords Spirit, and that the Spirit of the Lord fell upon him.*

[i] *He calleth it the Lords day, which Paul calleth the firſt day of the week.* 1 *Cor.* 16. 2.

Churches, which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 [8] Then I turned back to [k] ſee the voyce that ſpake with me: [9] and when I was turned, I ſaw ſeven golden candleſticks.

13 And in the mids of the ſeven candleſticks one like unto the Sonne of man, clothed with a garment down to the feet, and girded about the paps with a golden girdle:

14 His head, and haires *were* white as white wooll, *and* as ſnow, and his eyes *were* as a flame of fire,

15 And his feet like fine braſſe, burning as in a furnace: and his voyce as the ſound of many waters:

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two edged ſword: and his face *ſhone* as the Sun ſhineth in his ſtrength.

17 [10] And when I ſaw him, I fell at his feet as dead: [11] then he laid his right hand upon me, ſaying unto me, Feare not: [12] I am the * firſt and the laſt,

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 [13] Write the things which thou haſt ſeen, and the things which are, and the things which ſhall come hereafter.

20 [14] The myſterie of the ſeven ſtarres which thou ſaweſt in my right hand, and the ſeven golden candleſticks, *is this*, The ſeven ſtarres are the [l] Angels of the ſeven Churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven Churches.

[8] The expoſition declaring the third and laſt point of the propoſition (for the other points are evident of thẽſelves) wherein is ſpoken, firſt, of the Authour of his calling, unto the 17. verſe, ſecondly, of the calling it ſelf, unto the end of the chapter. And firſt of all the occaſion is noted in this verſe, in that Saint John turned himſelf towards the viſion: after is ſet down the deſcription of the Author, in the verſes following, 13, 14, 15, 16.

[k] *To ſee him whoſe voice I had heard.*

[9] The deſcription of the Author, which is Chriſt: by the candleſticks ÿ ſtand about him, that is, the Churches that ſtand before him, and depend upon his direction in this verſe: by his properties, that he is one furniſhed ŵ wiſdome and dexterity to the atchivings of great things, verſe 13. ŵ ancient gravity & moſt excellent ſight of the eye, verſe 14. with ſtrength invincible, and with a mighty word, verſe 15. By his operations that he ruleth the miniſtery of his ſervants in the Church, giveth effect thereunto by the ſword of his word, and enlightening al things by his countenance, doth moſt mightily provide for every one by his divine providence, verſe 16.

[10] A religious feare that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God. [11] A divine confirmation of this calling, partly by ſignes, and partly by word of power. [12] A moſt elegant deſcription of this calling contained in three things, which are neceſſary unto a juſt vocation: Firſt, the authority of him that calleth, for that he is the beginning and end of all things, in this verſe, for that he is eternall and omnipotent, verſe 18. Secondly, the ſum of this Propheticall calling and revelation, verſe 19. Laſtly, a declaration of thoſe perſons unto whom this propheſie is by the commandment of God, directed in the deſcription thereof, verſe 20. * *Eſai.* 41. 4. [13] The ſum of this propheſie, that the Apoſtle muſt write whatſoever he ſhould ſee, adding nothing, nor taking away any thing, verſe 2. Hereof there are two parts: one is a narration of thoſe things which are, that is, which then were at that time, contained in the ſecond and third chapter: the other part is of thoſe things which were to come, contained in the reſt of this booke. [14] That is, the thing which was myſticall, ſignified by the particulars of the viſion before going. [l] *By Angels he meaneth the Miniſters of the Church.*

Chap. II.

1 Iohn is commanded to write thoſe things which the Lord knew neceſſary to the Churches of Epheſus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keep thoſe things which they received of the Apoſtles.

Unto [1] the Angel of the Church of Epheſus write, [2] Theſe things ſaith he that holdeth the ſeven ſtarres in his right hand, and walketh in the mids of the ſeven golden candleſticks,

2 [3] I know thy works, and thy labour, and thy patience, and how thou canſt not beare with them which are evill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liars.

3 And thou waſt burdened, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Neverthelesse, I have *ſomewhat* [a] againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works: or elſe I wil come againſt thee ſhortly, and will remove thy candleſtick out of his place, except thou amend.

6 But this thou haſt, that thou hateſt the works of the Nicolaitanes, which I alſo hate.

7 [4] Let him that hath an eare, heare what the Spirit ſaith unto the Churches: To him that overcometh, will I give to eat of the tree of life which is in [5] the mids of the [b] Paradiſe of God.

8 ¶ [6] And unto the Angel of the Church of the [c] Smyrnians, write, Theſe things ſaith he that is firſt, and laſt, which was dead and is alive,

9 [7] I know thy works and tribulation, and poverty (but thou art rich) and *I know* the blaſphemy of them, which ſay they are Jewes, and are not, but *are* the ſynagogue of Satan.

10 Feare none of thoſe things, which thou ſhalt ſuffer: behold, it ſhall come to paſſe, that the devill ſhall caſt ſome of you into priſon, that ye may be tryed, and ye ſhall have [8] tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crown of life.

11 [9] Let him that hath an eare, heare what the Spirit ſaith to the Churches. He that overcometh, ſhall not be hurt [10] of the ſecond death.

12 [11] And to the Angel of the Church, which is at [d] Pergamus write, This ſaith he which hath that ſharpe ſword with two edges,

13 [12] I know thy works, and where thou dwelleſt, *even* where Satans throne is, and thou keepeſt my Name, and haſt not denyed my faith, even in [e] thoſe dayes when Antipas my faithfull martyr was ſlain among you, where Satan dwelleth.

[1] The former part of this booke is compriſed in a narration of thoſe things which thẽ were, as S. John taught us, chap. 1. 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe Churches which were named before, chap. 1. 11. figured verſe 12, and diſtributed moſt aptly into their paſtors and flocks, verſe 20. which verſe of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principall members: an Exordium taken from the perſon of the authour: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evill: and inſtruction, containing either an exhortation alone, or withall a diſwaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine promiſes. And this firſt place is unto the Paſtors of the Church of Epheſus. [2] The Exordium, wherein are contained the ſpeciall praiſes of Chriſt Ieſus the authour of this prophecie, out of the 6. and 13. verſes of the firſt chapter.

[3] The propoſition firſt commending the Paſtour of this Church, verſe 2, 3. then reproving him, verſe 4. after informing him, & withall, threatning that he will tranſlate the Church to another place, ver. 5. This commination, or threat, Chriſt mitigateth by a kinde of correction, calling to minde the particular vertue and piety of that Church, which God never leaveth without recompenſe, verſe 6. Concerning the Nicolaitanes, ſee after upon the 15. verſe.

[a] *To deale with thee for.*

[4] The concluſion containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a figure, of which Gen. 2. 9.

[5] That is, in Paradiſe after the manner of the Hebrew phraſe.

[b] *This Chriſt ſpeaketh as he is Mediatour.*

[6] The ſecond place is unto the Paſtors of the Church of the Smyrnians. The Exordium is taken out of the 17. and 18. verſes of the firſt chapter.

[c] *Smyrna was one of the cities of Ionia in Aſia.*

[7] The propoſition of praiſe is in this verſe, and of exhortation joyned with promiſe, is in the next verſe.

[8] That is, of ten yeares. For ſo commonly both in this book, and in Daniel, yeares are ſignified by the name of dayes that God thereby might declare, that the ſpace of time is appointed by him, and the ſame very ſhort. Now becauſe Saint John wrote this booke in the end of Domitian ÿ Emperour his reigne, as Juſtinus and Ireneus doe witneſſe, it is altogether neceſſary that this ſhould be referred unto that perſecution which was done by the authority of the Emperour Trajan: who began to make havock of the Chriſtian Churches in the tenth yeare of his reigne, as the Hiſtoriographers do write: and his bloody perſecutiõ continued untill Adrian the Emperour had ſucceeded in his place: The ſpace of which time is preciſely ten yeares, which are here mentioned.

[9] The concluſion, verſe 7. [10] See chap 20. 6. [11] The third place is unto the Paſtours of Pergamus. The Exordium is taken out of the 16. verſe of the firſt chapter. [d] *Pergamus was the name of a famous city in old time in Aſia, where the kings of the Attalians were alwayes reſident.* [12] The propoſition of praiſe, is in this verſe, of reprehenſion in the two following, and of exhortation joyned with a conditionall threat, verſe 16. Now this Antipas was the Angel or miniſter of the Church of Pergamus, as Aretas writeth. [e] *The faith of them of Pergamus is ſo much the more highly commended, becauſe they remained conſtant even in the very heate of perſecution.* * *Num.* 24. 14. *and* 25. 1.

14 But I have a few things againſt thee, becauſe thou haſt there them that maintain the doctrine of * Balaam, which taught Balac to put a ſtumbling block before the children of Iſrael, that they ſhould [f] eat of things ſacrificed unto Idoles, and commit fornication,

15 Even ſo haſt thou them, that maintain the doctrine of the [13] Nicholaitanes, which thing I hate,

16 Repent thy ſelf, or elſe I will come unto thee ſhortly, and wil fight againſt thee with the ſword of my mouth.

17 [14] Let him that hath an eare, heare what the Spirit ſaith unto the Churches. To him that overcommeth, will I give to eat [15] of the [g] Manna that is hid, and will give him a [h] [16] white ſtone, and in the ſtone, a new [17] name written, which no man knoweth ſaving he that receiveth it.

18 ¶ And unto [18] the Angel of the Church which is at Thyatira write, Theſe things ſaith the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine braſſe.

19 I know [19] thy works, and thy love, and [i] ſervice, and faith, and thy patience, and thy works, and that *they are* moe at the laſt, then at the firſt.

20 Notwithſtanding, I have a few things againſt thee, that thou ſuffereſt the woman Jezabel, which calleth her ſelf a propheteſſe, to teach and to deceive my ſervants, to make them commit [k] fornication, and to eat meat ſacrificed unto idoles.

21 And I gave her ſpace to repent of her fornication, but ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I wil kil her children with death, and all the Churches ſhall know that I am he which * ſearch the reines and hearts: and I will give unto every one of you according unto your works.

24 And unto you I ſay, the reſt of them of Thyatira, As many as have not this learning, neither have knowen the [l] deepneſſe of Satan (as they ſpeak) I will [m] put upon you none other burden,

25 But that which ye have already: hold faſt till I come:

26 [20] For he that overcommeth and keepeth my works unto the end, to him will I give [21] power over nations,

27 * And he ſhall rule them with a rod of yron: *and* as the veſſels of a potter, ſhall they be broken.

28 Even as I received of my Father, ſo will I give him the [22] morning ſtar.

29 Let him that hath an eare, hear what the Spirit ſaith to the Churches.

CHAP. III.

1 The fift Epiſtle ſent to the Paſtours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke-warme, 20 But endevour to further Gods glory.

AND [1] write unto the Angel of the Church which is at [a] Sardis, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars, [2] I know thy works: for thou haſt a [b] name that thou liveſt, but thou art dead.

2 Be awake, and ſtrengthen the things which remaine, that are [c] readie to die: for I have not found thy works perfect before God.

3 Remember therefore, how thou haſt received and heard, and hold faſt and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come upon thee.

4 *Notwithſtanding* thou haſt a few names yet in Sardis, [3] which have not defiled their garments: and they ſhall walke with me in [4] white: [5] for they are [d] worthy.

5 He that overcommeth ſhal be cloathed in white aray, and I will not put out his name out of the * book of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith unto the Churches.

7 ¶ [6] And write unto the Angel of the Church, which is of Philadelphia, Theſe things ſaith he that is Holy and True, which hath the [e] key of David, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth.

8 [7] I know thy works: behold I have ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my Name.

9 Behold, I will make them [f] of the Synagogue of Satan, which call themſelves Jews, and are not, but do lie: behold, *I ſay*, I will make them that they ſhall come [8] and worſhip before thy feet, and ſhall know that I have loved thee.

10 Becauſe thou haſt [g] kept the word of my patience, therefore I wil deliver thee from the houre of tentation, which will

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* *Numb.24.14. and 25.1.*

[f] *That which is here ſpoken of things offered to idoles, is meant of the ſame kinde which Paul ſpeaketh of, 1 Cor. 10.14.*

[13] Which follow the footſteps of Balaam, and ſuch as are abandoned unto all filthineſſe, as he ſhewed in the verſe aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the ſixt verſe be underſtood. For this matter eſpecially, Ireneus muſt be conſulted withall.

[14] The concluſion, ſtanding of exhortation as before, and of promiſe.

[15] The bread of life, inviſible, ſpirituall, & heavenly, which is kept ſecretly with God, from before all eternitie.

[g] *He alludeth to that ſermon which we read of, Ioh.6. and to the place we finde, Pſal.105.40.*

[h] *Aretas writeth, that ſuch a ſtone was wont to be given to wreſtlers at games, or elſe that ſuch ſtones did in old time witneſſe the quitting of a man.*

[16] Which is a ſigne and witneſſe of forgiveneſſe & remiſſion of ſins, of righteouſneſſe and true holineſſe, and of puritie incorrupted, after that the old man is killed.

[17] A ſigne and teſtimony of newneſſe of life in righteouſneſſe & true holineſſe, by putting on the new man, whom none doeth inwardly know, ſave the ſpirit of man, which is in himſelf, the praiſe whereof is not of men, but of God, Romanes.2.28.

[18] The fourth place is unto the Paſtors of Thyatira. The Exordium is taken out of the fourteenth & fifteenth verſes of the firſt Chapter.

[19] The propoſition of praiſe is in this verſe of reprehenſion, for ẏ they tolerated ẇ them the doctrine of unrighteouſneſſe and ungodlineſſe, is verſe 20. the authors whereof, though they were called back of God, yet repented not, verſe 21. whereunto is added a moſt heavy threatning, verſe 22. and 23. of a conditionall promiſe, and of exhortation to hold faſt the trueth, in the two verſes following.

[i] *So he calleth thoſe offices of charitie which are done to the Saints.*

[k] *By fornication, is oftentimes in the Scripture Idolatrie meant.*

* 1 Samuel 16.7. *Pſalm* 7.10. *Ierem.* 11.20. *and* 17.10.

[l] *He pointeth out the bragging of certain men, which boaſted of their deep, that is, plentifull and common knowledge, which notwithſtanding is deviliſh.*

[m] *I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.*

[20] The concluſion, wherein Chriſt allureth unto his ſervants the communion of his kingdome and glory in this verſe, and that following: and commandeth an holy attention in the laſt verſe.

[21] That is, I will make him a king, by communion with me, and my fellow heire, as it is promiſed, Matth. 19.28. & 25.34. Rom. 8.17. & 1 Cor. 6.3. Epheſ.2.6. and 2 Tim.2.12. and Apoc.3.21. and 4.4.

* *Pſal.2.9.*

[22] The brightnes of greateſt glory and honor, neereſt approching unto the light of Chriſt, who is the Son of righteouſneſſe, & our head, Matth.4.

[1] The fift place is unto the Paſtors of Sardis. The exordium is taken out of the 4. and 16 verſes of the firſt Chapter.

[a] *Sardis is the name of a moſt flouriſhing and famous citie, where the kings of Lydia kept their courts.*

[2] The propoſition of the proofe is in this verſe: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there verſe 4.

[b] *Thou art ſaid to live, but art dead indeed.*

[c] *Other things, whoſe ſtate is ſuch, that they are now going, and unleſſe they be confirmed, will periſh forthwith.*

* *Chap.16.15. 1 Theſ.5.2. 2 Pet.3,10.*

[3] That is, who have with all religion guarded themſelves from ſinne and contagion, even from the very ſhew of evill, as Saint Jude exhorteth, verſe 23.

[4] Pure from all ſpot, and ſhining with glory. So it is to be underſtood alwayes hereafter, as in the next verſe.

[5] The concluſion ſtanding upon a promiſe & a commandement, as before.

[d] *They are meet & fit, to wit, becauſe they are juſtified in Chriſt, as they have truely ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo as the tree bringeth forth the fruit, Looke Rom.8.18.*

* *Chap.20,12. and 21.27. Phil.4.3.*

[6] The ſixt place is unto the Paſtors of Philadelphia. The Exordium is taken out of the 18 verſe of the firſt chapter.

[e] *All power of rule in commanding and forbidding, in delivering and puniſhing. And the houſe of David is the Church, & the continuall promiſe of Davids kingdome belongeth to Chriſt.*

[7] The propoſition of praiſe is in this verſe: of promiſes, to bring home again them that wander, verſe 9. and to preſerve the godly, verſe 10. and of exhortation, verſe 11.

[f] *I will bring them to that caſe.*

[8] That is, fall down and worſhip, either thee civilly, or Chriſt religiouſly at thy feet (and thus I had rather take it) whether here in the Church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.

[g] *Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be,*

come upon all the world to trie them that dwell upon the earth.

11 Behold, I come ſhortly : hold that which thou haſt that no man take thy crown.

12 [9] Him that overcommeth, wil I make a pillar in the Temple of my God, and he ſhall go no more out: [10] and I will write upon him the Name of my God, and the name of the citie of my God, *which is*, the new Hieruſalem, which commeth down out of heaven from my God, and *I will write upon him* my new Name.

13 Let him that hath an eare, hear what the Spirit ſaith unto the Churches.

14 [11] And unto the Angel of the Church of the Laodiceans write, Theſe things ſaith [h] Amen, the faithfull and true witneſſe, that [i] beginning of the creatures of God.

15 [12] I know thy workes, that thou art neither cold nor hote: I would thou wereſt cold or hote.

16 Therefore, becauſe thou art luke warm, and neither cold nor hote, it will come to paſſe, that I ſhal ſpue thee out of my mouth.

17 For thou ſayeſt, I am rich and increaſed with goods, and have need of nothing, and knoweſt not how thou art wretched and miſerable, [13] and poore and blind, and naked.

18 I counſell thee to buy of me gold tryed by the fire, that thou mayeſt be made rich: and white rayment that thou mayeſt be clothed, and that thy filthy nakedneſſe do not appeare : and annoint thine eyes with eye ſalve, that thou mayeſt ſee.

19 As many as I love, * I rebuke and chaſten: be [k] zealous therefore and amend.

20 Behold, I ſtand at the doore, and knock, [14] If any man heare my voice, and open the doore, I will come in unto him, and will ſup with him, and he with me.

21 [15] To him that overcommeth, will I graunt to ſit with me in my throne, even as I overcame, and ſit with my Father in his throne.

22 Let him that hath an eare, hear what the Spirit ſaith unto the Churches.

CHAP. IV.

1 Another viſion containing the glory of Gods Majeſtie: 8 which is magnified of the four beaſts, 10 and the foure and twentie Elders.

AFter [1] this I looked, and beholde a doore was open in heaven, and the firſt voice which I heard, was as it were of a trumpet talking with me, ſaying, Come up hither, and I will ſhew thee things which muſt be done hereafter.

2 And [2] immediatly I was *raviſhed* [a] in the ſpirit, [3] and behold, a throne was ſet in heaven, and one ſate upon the throne.

3 [4] And he that ſate, was to looke upon, like unto a Jaſper ſtone, and a Sardine, and there *was* a rainbow round about the throne, in ſight like to an emeraud.

4 [5] And round about the throne *were* four and twentie ſeats, and upon the ſeats I ſaw foure and twentie Elders ſitting, cloathed in white raiment, and had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voices, and there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God.

6 [7] And before the throne there *was* a ſea of glaſſe like unto cryſtall : and in the mids of the throne, and round about the throne *were* four beaſts, full of eyes before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

8 And the [b] four beaſts had each one of them ſix wings about him, and they were full of eyes within, and they ceaſed not [8] day nor night, ſaying, Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

9 And when thoſe beaſts [c] gave glory, and honour, and thanks to him that ſate on the throne, which liveth for ever and ever,

10 [9] The foure and twenty Elders fell down before him that ſate on the throne, and worſhipped him that liveth for evermore, and caſt their crowns before the throne, ſaying,

11 [10] Thou art * worthy, O Lord, to [11] receive glory, and honour, and power : for thou haſt created all things, and for thy wils ſake they are, and have been created.

CHAP. V.

1 The booke ſealed with ſeven ſeales, 3 which none could open, 6 That Lambe of God 9 is thought worthy to open, 12 even by the conſent of all the company of heaven.

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[9] The concluſion which containeth a promiſe and a commandement.

[10] That is, the new man ſhall be termed after his father, mother, and head, Chriſt.

[11] The ſeventh place is unto the Paſtours of the Church of Laodicea. The exordium is taken out of the 15 verſe of the firſt chapter.

[h] *Amen, ſoundeth as much in the Hebrew tongue, as Truely, or Trueth it ſelf.*

[i] *Of whom all things that are made, have their beginning.*

[12] The propoſition of reproofe is in this verſe, whereunto is adjoyned a threatning, verſe 16. with a confirmation declaring the ſame, verſe 17. and of exhortation unto faith and repentance, verſe 18. 19. whereunto is adjoined a conditionall promiſe, verſe 20.

[13] The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are matched, as correſpondent, thoſe remedies which are offered, verſe 18.

* *Prov.3.12. Hebr.12.5.*

[k] *Zeal is ſet againſt them which are neither hote nor cold.*

[14] This muſt be taken after the manner of an allegorie; as John 14.23.

[15] The concluſion conſiſting of a promiſe, as chap. 2. verſe 26. and of an exhortation. Hitherto hath been the firſt part of the booke of the Apocalypſe.

[1] Hereafter followeth the ſecond part of this book, altogether prophetical, foretelling thoſe things which were to come, as was ſaid before, chap.1.19. This is divided into two hiſtories : one common unto the whole world, unto the 9 chapter : and another ſingular of the Church of God, thence unto the 22 chap. and theſe hiſtories are ſaid to be deſcribed in ſeverall bookes, Chap.5.1. and 10.2. Now this firſt verſe, is as it were a paſſage from the former part unto the ſecond : where it is ſaid, that the heaven was opened, that is, that heavenly things were unlocked, and that a voyce of a trumpet ſounded in heaven, to ſtirre up the Apoſtle, and call him to the underſtanding of things to come. The firſt hiſtorie hath two parts : one of the cauſes of things done, and of this whole Revelation, in this and the next Chapter. Another of the Acts done in the next foure chapters. The principall cauſes according to the diſtinction of perſons in the unitie of the divine eſſence, & according to the œconomie or diſpenſation thereof, are two : One the beginning, which none ſhall approach unto, that is, God the Father, of whom is ſpoken in this chapter. The other, the Son, who is the mean cauſe, eaſie to be approched unto, in reſpect that he is God and man in one perſon, of whom, Chap.5.

[2] The manner of Revelation, as before, 1.10.

[a] *Look chap.1.10.*

[3] A deſcription of God the Father, & of his glory in the heavens, framed unto the manner of men by his office, nature, company, attending, effect, inſtruments, & events, that follow afterwards. In this verſe he is preſented in office a Judge, as Abraham ſaid, Gen.18. which is declared by his throne, as an enſigne of judgement, and his ſitting thereupon.

[4] By his nature, in that he is the Father, moſt glorious in his own perſon, and with his glory overſhining all other things.

[5] By the company attending about him, in that, as that moſt high Judge, he is accompanied with the moſt honorable attendance of Prophets and Apoſtles both of the old & new Church, whome Chriſt hath made to be Prieſts and Kings, Chap.1.6. and 5.10.

[6] By effects, in that moſt mightily he ſpeaketh all things by his voice, and word, as Pſal.29.3. and with the light of his ſpirit and prudence peruſeth & paſſeth through all.

[7] By inſtruments uſed, in that he both hath a moſt ready treaſury, and as it were a workhouſe excellently furniſhed withall things, unto the executing of his will, which things flow from his commandement, as is repeated, Chap.15.2. and hath alſo the Angels moſt ready adminiſters of his counſels and pleaſure, unto all parts of the world, continually watching (in this verſe) working by reaſon otherwiſe then the inſtruments without life laſt mentioned, couragious as lions, mighty as buls, wiſe as men, ſwift as egles, verſe 7. moſt apt unto all purpoſes, as furniſhed with wings on every part, moſt piercing of ſight, and finally, pure and holy ſpirits alwayes in continuall motion, verſe 8.

[b] *Every beaſt had ſix wings.*

[8] By events, in that for all the cauſes before mentioned, God is glorified both of Angels, as holy, Judge, omnipotent, eternall, and immutable, verſe 8. and alſo after their example he is glorified of holy men, verſe 9. in ſigne and in ſpeach, verſe 10.11.

[c] *God is ſaid to have glory, honour, kingdome, and ſuch like, given unto him, when we godly and reverently ſet forth that which is properly and only his.*

[9] Three ſignes of divine honor given unto God, proſtration or falling down, adoration and caſting their crowns before God: in which the godly, though made kings by Chriſt, do willingly empty themſelves of all glory, moved with a religious reſpect of the majeſtie of God.

[10] The ſumme of their ſpeach : that all glory muſt be given unto God : the reaſon, becauſe he is the eternall beginning of all things, from whoſe onely will they have their being, and are governed : and finally, in all reſpect are that which they are.

* *Chap.5.12.*

[11] That is, that thou ſhouldeſt challenge the ſame to thy ſelfe alone. But as for us we are unworthy, that even by thy goodneſſe we ſhould be made partakers of this glorie. And hitherto hath been handled the principall cauſe unapproachable which is God.

ANd [1] I ſaw in the [2] right hand of him that ſate upon the throne, [3] a booke written within, and on the backſide ſealed with ſeven ſeales.

2 And I ſaw a ſtrong Angel which preached with a lowd voyce, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 [4] And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 Then I wept much, becauſe no man was found worthy to open, and to read the book, neither to looke thereon.

5 [5] And one of the Elders ſaid unto me, Weep not: behold, that *[6] Lion which is of the tribe of Juda, that root of David, hath obtained to open the booke, and to looſe the ſeven ſeales thereof.

6 Then I beheld, and loe, [7] in the mids of the throne, and of the four beaſts, and in the mids of the Elders ſtood a Lambe, as though he had been killed, which had ſeven hornes and ſeven eyes, which are the ſeven Spirits of God, ſent into all the world.

7 [8] And he came, and took the book out of the right hand of him that ſate upon the throne.

8 [9] And when he had taken the book, the four beaſts, and the four and twenty Elders fell down before the Lambe, having every one [10] harps and golden vials ful of odours, which are the [a] prayers of the Saints,

9 And they ſung a [b] new [11] ſong, ſaying, [12] Thou art worthy to take the book, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed us to God by thy blood out of every kinred, and tongue, and people, and nation.

10 And haſt made us unto our God, * Kings, and Prieſts, and we ſhall reigne on the earth.

11 [13] Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beaſts and the Elders, [14] and there *were* * [c] ten thouſand times ten thouſand, and thouſands of thouſands,

12 Saying with a loud voice, Worthy is the Lambe that was killed, to [d] receive power, and riches, and wiſedom, and ſtrength, and honour, and glory, and prayſe.

13 [15] And all the creatures which are in heaven, and on the earth, and under the earth, and in the ſea, and al that are in them, heard I, ſaying, Praiſe, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lambe for evermore.

14 [16] And the four beaſts ſaid, Amen: and the four and twentie Elders fell down, and worſhipped him that liveth for evermore.

CHAP. VI.

1 The Lambe openeth the firſt ſeale of the book, 3 the ſecond, 5 the third, 7 the fourth, 9 The fifth, 12 and the ſixth, and then ariſe murthers, famine, peſtilence, outcries of Saints, earthquakes, and divers ſtrange ſights in heaven.

AFter, [1] I beheld when the Lambe had opened one of the ſeales, and I heard one of the four beaſts ſay, as *it were* the noiſe of thunder, Come and ſee.

2 Therefore [2] I beheld, and loe, there *was* a white horſe, and he that ſate on him had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

3 And [3] when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that was* red, and power was given to him that ſate thereon, to take peace from the earth, and that they ſhould kil one another, and there was given unto him a great ſword.

5 [4] And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. Then I beheld, and loe, a black horſe, and he that ſate on him had balances in his hand.

6 And I heard a voice in the middes of the foure beaſts ſay, A [a] meaſure of wheat for a peny, and three meaſures of barley for a peny, [5] and oyle, and wine hurt thou not.

7 [6] And when he had opened the fourth

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[1] A paſſing unto the ſecond principall cauſe, which is the Son of God, God and man, the mediatour of all, as the eternall word of God the Father, manifeſted in the fleſh. This Chapter hath two parts: one that prepareth the way unto the Revelation, by rehearſall of the occaſions that did occurre in the firſt 4 verſes. Another, the hiſtory of the Revelation of Chriſt, thence unto the end of the Chapter.

[2] That is, in the very right hand of God.

[3] Heer are ſhewed the occaſions for which the principall cauſe, and this Revelation was alſo neceſſarie: the ſame are three, the firſt a preſent viſion of the book of the counſels of God, concerning the government of this whole world, which book is ſaid to be laid up with the Father as it were in his hand: but ſhut & unknowen to all creatures, in this verſe. The ſecond is a religious deſire of the Angels of God to underſtand the myſteries of this book, verſe 2. whereof ſee 1 Pet.1.12. The third is a lamentation of S. John and all the godly, moved by the ſame deſire, verſe 4. when they ſaw that it was a thing unpoſſible for any creature to effect: which is declared in verſ.3.

[4] Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is ſufficient to the denying of the whole: For of the creatures, one ſort is in heaven, above the earth: another in the earth, and another under the earth in the ſea, as is afterward declared, Verſe 13.

[5] The ſecond part of this Chapter, in which is ſet down the Revelation of the Son, as before was ſaid. This part containeth firſt an hiſtory, of the manner how God prepared S.Iohn to underſtand this Revelation, in this verſe. Secondly, the Revelation of the Sonne himſelfe, unto the 7 verſe. Thirdly, the accidents of this Revelation, in the reſt of the chapter. The manner how, is here deſcribed in two ſorts: one from without him, by ſpeech, in this verſe: another within, by opening the eyes of S.Iohn (which before were held) that he might ſee, in the verſe following.

* *Gen.49.9.*

[6] That is, the moſt mighty and moſt approved Prince: according to the uſe of the Hebrew ſpeech.

[7] The ſumme of this Revelation: Chriſt the mediatour taketh and openeth the booke, verſe 6.7. Therefore in this Revelation is deſcribed the perſon of Chriſt, in this verſe. His fact in the next verſe. The perſon is thus deſcribed: Chriſt the mediatour between God, Angels, and men, as the eternall word of God, and our redeemer: as the Lamb of God, ſtanding as ſlain, and making interceſſion for us by the vertue and merit of his everlaſting ſacrifice, is armed with the Spirit of God in his own perſon, that is, with the power and wiſedome of God effectually unto the government of this whole world.

[8] The fact of Chriſt the Mediator: that he commeth unto the throne of the Father, of which Chap.4. and taketh the book out of his hand to open it. For that he opened it, it is firſt expreſſed, chap.6.1. &c.

[9] Now follow in the end the accidents of the Revelation laſt ſpoken of: that all the holy Angels & men did ſing unto him: both the chief, verſe 9.10. & ẏ common order of Angels, verſe 11.12. and of all things created, verſe 13. the Princes of both ſorts agreeing thereunto, verſe 14.

[10] The Symbols or ſignes of praiſe, ſweet in ſavour and acceptable unto God, See chap.8.3.

[a] *Looke cap.8.3.*

[b] *No common ſong.*

[11] That is, compoſed according to the preſent matter, the Lambe having received the book as it were with his feet, and opened it with his hornes, as it is ſaid in the Canticle.

[12] The ſong of the Nobles or Princes ſtanding by the throne, conſiſting of a publication of the praiſe of Chriſt, & a confirmation of the ſame from his benefits, both which we have received of himſelf (as are the ſuffring of his death, our redemption upon ẏ croſſe by his blood, in this verſe: and our communion with him in Kingdome and Prieſthood, which long ago he hath granted unto us with himſelfe) and which we hereafter hope to obtain, as our kingdom to come, in Chriſt, in the verſe following.

* *Chap.1.6. 1 Pet.2.9.*

[13] The conſent of the common order of Angels, anſwering in melody unto their Princes that ſtood by the throne.

[14] A number finite, but almoſt infinite, for one infinite, indeed, as Dan.7.10.

* *Dan.7.10.*

[c] *By this is meant a great number.*

[d] *To have all praiſe given to him as to the mightieſt and wiſeſt, &c.*

[15] The conſent of all the common multitude of the creatures.

[16] A confirmation of the praiſe before going, from the conteſtation of the nobles, expreſſed in word and ſignes, as once or twiſe before this.

[1] This is the ſecond part of this firſt hiſtorie (which I ſaid was common, and of the whole world) of the works of God in the government of all things. Of this there are generally 3 members: the foreſignifying, the caution, and the execution of all the evils, which God powreth out upon this world, which hath moſt hardly deſerved of him. The foreſignifying is ſet down in this chapter, the caution for preſerving the Church is in the next chapter, and the execution is deſcribed, chap.8.9. In every part of the foreſignifying, there are three branches: ẏ ſeverall and expreſſe calling of Saint John, to prepare himſelfe to take knowledge of the things that were to be ſhewed unto him in the opening of the ſeals: the ſigne, & ẏ word expounding the ſigne: And albeit the expreſſe calling of S.John, be uſed only in four of the ſignes, yet the ſame is alſo to be underſtood in the reſt that follow. The author of the foreſignifyings, is the Lambe, as that word of the Father made the Mediator, opening the ſeales of the book, The inſtruments are the Angels in moſt of the viſions, who expound the ſigne & the words thereof. Now this firſt verſe containeth an expreſſe calling of S Iohn to marke the opening of the firſt ſeale.

[2] The firſt ſigne joyned with declaration, is, that God for the ſinnes and horrible rebellion of the world, wil invade the ſame: and firſt of all will as a farre off, with his darts of peſtilence moſt ſuddenly, mightily, and glorioully, beat down the ſame as Judge, and tryumph over it as conquerour.

[3] The ſecond ſigne joyned with words of declaration (after the expreſſe calling of S. John as before) is, ẏ God being provoked unto wrath by the obſtinacie & hard heartedneſſe of ẏ world, not repenting for ẏ former plague: as ſetting upon the ſame at hand, will kindle the fire of debate amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another.

[4] The third ſigne with declaration, is; that God will deſtroy the world with famine, withdrawing all proviſion: which is by the figure Synecdoche comprehended in wheate, barly, wine, and oyle.

[a] *Hereby is ſignified what great ſcarcitie of corne there was, for the word here uſed is a kind of meaſure of dry things, which is in quantitie but the eight part of a buſhel, which was an ordinary portion uſed to be given to ſervants for their ſtint of meat for one day.*

[5] I had rather diſtinguiſh and read the words thus, *And the wine & the oyle thou ſhalt not deale unjuſtly.* In this ſenſe likewiſe the oyle and the wine ſhal be ſold a very little for a peny. Thou ſhalt not deale unjuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place evident: otherwiſe ẏ is moſt true, which the wiſe man ſaith, That who witholdeth the corne, ſhalbe curſed of the people, Prov.11.26.

[6] The fourth ſigne joyned with words of declaration, is, that God will addict the fourth part of the world indifferently, unto death and hel, or the grave, by all thoſe meanes at once, by which before ſeverally and in order he had recalled their minds unto amendment. Unto theſe are alſo added the wilde and cruel beaſts of the earth, out of Levit. 26.22. Thus doth God according to his wiſedom, diſpenſe the treaſures of his power, juſtly towards all, mercifully towards the good, and with patience or long ſufferance toward his enemies.

ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſate on him was Death, and Hell followed him, and power was given unto them over the fourth part of the earth, to kil with ſword, and with hunger, & with death, and with the beaſts of the earth.

9 [7] And when he had opened the fifth ſeal, I ſaw under the altar the ſoules of them that were killed for the word of God, and for the teſtimonie which they maintained.

10 And they cryed with a loud voyce, ſaying, How long, Lord, which art holy and true! doeſt not thou judge and avenge our blood on them that dwell on the earth?

11 And long [8] white robes were given unto every one, and it was ſaid unto them, that they ſhould reſt for a little ſeaſon untill their fellow ſervants, and their brethren that ſhould be killed even as they were, were [b] fulfilled.

12 [9] And I beheld when he had opened the ſixt ſeal, and loe, there was a great earthquake, and the Sun was as black as [c] ſackcloth of hair, and the Moon was like blood

13 And the ſtars of heaven fell unto the earth, as a fig tree caſteth her green figges, when it is ſhaken of a mighty wind.

14 And heaven departed away as a ſcroul, when it is rolled, and every mountain and yle were moved out of their places.

15 [10] And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every freeman hid themſelves in dens, and among the rocks of the mountains,

16 And ſaid to the mountains and rocks, [11] * fall on us, and hide us from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe:

17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are ſtayed untill the elect of the Lord 5 of all tribes were ſealed. 13 Such as ſuffered perſecution for Chriſts ſake, 16 have great felicitie, 17 and joy.

AND [1] after that, I ſaw four Angels ſtand on the [a] foure corners of the earth, holding the foure winds of the earth, that the winds ſhould not blow on the earth, neither on the ſea, [2] neither on any tree.

2 [3] And I ſaw [4] another Angel come up from the Eaſt, which had the ſeale of the living God, and he cryed with a loud voice to the four Angels, to whom power was given to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there *were* ſealed [5] an hundred an foure and fortie thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Juda were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand.

6 Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephtali were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand.

7 Of the tribe of Simeon were ſealed twelve thouſand. [6] Of the tribe of [b] Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. Of the tribe of Zebulon were ſealed twelve thouſand.

8 Of the tribe of [c] Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

9 After theſe things I beheld, and loe, a great multitude, [7] which no man could number, of all nations, and kinreds, and people, and tongues [8] ſtood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands,

10 [9] And they cryed with a loud voice, ſaying, Salvation *commeth* of our God, that ſitteth upon the throne, and of the Lamb.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the four beaſts, and they fell before the throne on their faces, & worſhipped God,

12 Saying, Amen, Praiſe, and glory, and wiſedom, and thanks, and honour, and power, and might, *be* unto our God for evermore, Amen.

13 [10] And one of the Elders ſpake, ſaying unto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid unto him, Lord, thou knoweſt. And he ſaid unto me, [11] Theſe are they which came out of great tribulation,

and

[7] The fift ſigne is, that the holy Martyrs which are under ÿ altar, whereby they are ſanctified, that is, received into the truſt and tuition of Chriſt (into whoſe hands they are committed) ſhall cry out for the juſtice of God, in an holy zeale to advance his kingdom, and not of any private perturbation of the mind, in this and the next verſe, and that God will in deed, ſigne, and word comfort them, verſ.11.

[8] As before 3.4.

[b] *Vntill their number be fulfilled.*

[9] The ſixt ſigne, the narration whereof hath two parts: the ſigne, & the event. The ſigne is, that the earth, heaven, and the things that are in them, for horror of the ſins of the world upon thoſe moſt heavie foretellings of God, & complaint of the Saints ſhall be ſhaken moſt vehemently, trembling in horrible manner, & loſing their light, in this verſe: falling from on high, verſe 13, withdrawing themſelves, and flying away for the greatneſſe of ÿ trouble, verſ.14. So holily do all creatures depend upon the will of God, and content themſelves in his glory.

[c] *So they called in old time thoſe woven works that were of haire.*

[10] The event of the ſigne afore going: that there is no man ÿ ſhall not be aſtoniſhed at that generall commotion, flee away for fear, and hide himſelf, in this verſe, & wiſh unto himſelf moſt bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was aſtoniſhed. Now this perplexitie is not of the godly but of the wicked, whoſe portion is in this life, as the Pſalmiſt ſpeakerh, Pſal.17.14. Not that ſorrow which is according unto God, which worketh repentance, unto ſalvation, whereof a man ſhall never repent him, but that worldly ſorrow that bringeth death, 2 Cor.7.9. as their wiſhings do declare: for this hiſtory of the whole world, is ſevered from the hiſtory of the Church, as I have ſhewed before, Chap.4.1

[11] Theſe are words of ſuch as deſpaire of their eſcape: of which deſpaire there are two arguments, the preſence of God, and of the Lambe provoked to wrath againſt the world, in this verſe: and the conſcience of their own weakneſſe, whereby men feel that they are no way able to ſtand in the day of the wrath of God, Verſe 17, as it is ſaid, Eſay 14.27.

* *Eſay* 2.19. *Hoſe*, 10.8. *Luke* 23.30.

[1] The ſecond member of this part, is a preventing of danger, as we diſtinguiſhed the ſame before, chap.6.1. that is, of the caution whereby God took care before hand & provided for his, that after the example of the Iſraelites of old, Exod.8.23. the faithfull might be exempted from ÿ plagues of this wicked world. This whole place is a certain interlocution and bringing in for this whole chapter by occaſion of the prediction and argument of the ſixt ſeal. For firſt that evill is prevented in the elect, unto the 9 verſe. Then thankes are given by the elect for that cauſe verſe 10,11,12. Laſtly, the accompliſhment of the things is ſet forth unto the end of the Chapter. The firſt verſe is a tranſition, ſpeaking of the Angels which keep the inferiour parts from all evill, untill God do command. For (as it is excellently figured by Ezek.ch.1.11.12.) their faces & their wings are reached upwards, continually waiting upon & beholding ÿ countenance of God for their direction, & every of them goeth into ÿ part ÿ is right before his face: whitherſoever ÿ Spirit ſhal go, they go, they ſtep not out of the way, that is, they depart not ſo much as a foot breadth from ÿ path commanded them of God.

[a] *On the four quarters or coaſts of the earth.*

[2] That is: neither into the aire, into which the tops of trees are advanced

[3] Now God provideth againſt the danger of his elect, by his commandement, verſe 2 & 3. and by ſigne or figure, both for thoſe of the nation of the Jews, thence unto the 8 verſe, and alſo of the Gentiles, verſe 9,

[4] Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office and operation exceeding all Angels: that is, Chriſt Jeſus the eternall Angel or word of God, and mediatour of the covenant. So hereafter chap.8.3. and 10.15.

[5] That is, of the Jews a number certain in it ſelfe before God, and ſuch as may be numbred of us: for which cauſe alſo the ſame is here ſet down as certain. But of the elect which are of the Gentiles, the number indeed is in it ſelf certain with God, but of us not poſſibly to be numbred, as God, Gen.15.5. and often elſewhere, and Eſay figured moſt excellently, Chap.49. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for an uncertaine. Conferre this with verſe 9.

[b] *He skipped Dan, and reckeneth Levi.*

[c] *Of Ephraim who was Ioſephs other ſonne, and had the birthright given him, whereof he is called Ioſeph.*

[6] Here the tribe of Levi is reckoned up in common with the reſt, becauſe all the Iſraelites were equally made Prieſts with them in Chriſt by his Prieſthood, Chap.1.6. and 5.10. and Rom.12.1. and 1 Pet.2.9. The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people, unto the part of the Geniles: which evil many ages before, Iacob foreſaw, Gen.49.18. for which cauſe alſo there is no mention made of this tribe in the firſt book of the Chronicles.

[7] See before upon the 4 verſe.

[8] As Prieſts, kings, & glorious conquerours by martyrdom: which things are noted by their proper ſignes in this verſe.

[9] The praiſe of God, celebrated firſt by the holy men in this verſe, then by the heavenly Angels, in the two verſes following.

[10] A paſſage over unto the expounding of the viſion, of which the Angel enquirerh of S. Iohn to ſtir him up withall, in this verſe, & Iohn in the form of ſpeech, both acknowledgeth his own ignorance, attributing knowledg unto the Angel, and alſo in moſt modeſt manner requeſteth the expounding of the viſion.

[11] The expoſition of the viſion, wherein the Angel telleth firſt the Acts of the Saints, ÿ is, their ſuffrings & work of faith in Chriſt Ieſus, in this verſe. Secondly, their glory: both preſent, which conſiſteth in two things, that they miniſter unto God, & that God protecteth them, verſe 15, & to come in their perfect deliverance from all annoiances, verſe 16. & in participation of all good things which even the memory of former evils ſhall never be able to diminiſh. verſe 17. The cauſe efficient, & which containeth all theſe things, is only one, even the Lambe of God, the Lord, the Mediator, and the Saviour Jeſus Chriſt.

and have waſhed their long robes, and have made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerve him [d] day and night in his Temple, and he that ſitteth on the throne will dwell [e] among them:

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heat,

17 For the Lambe which is in the mids of the throne ſhall governe them, and ſhall lead them unto the lively fountaines of waters, and * God ſhall wipe away all teares from their eyes.

d He alludeth to the Levites, which ſerved day and night, for elſe there is no night in heaven.

e Or, upon them whereby is meant Gods defence and protection, as it were toward them, who are as ſafe, as men in the Lords tents.

* *Eſai 25.8. chap. 21.4.*

Chap. VIII.

1 After the opening of the ſeventh ſeale, 3 the Saints prayers are offered up with odours. 6 The ſeven Angels come forth with trumpets. 7 The foure firſt blow, and fire falleth on the earth, 8 the ſea is turned into blood, 10. 11 the waters wax bitter, 12 and the ſtarres are darkened.

AND [1] when he had opened the ſeventh ſeale, there was ſilence in heaven about halfe an houre.

2 [2] And I ſaw the ſeven Angels, which [a] ſtood before God, and to them were given ſeven trumpets.

3 [3] Then another Angel came and ſtood before the altar, having a golden cenſer, and much odours was given unto him, that he ſhould offer with the prayers of all Saints upon the golden altar, which is before the throne.

4 And the ſmoke of the odors with the prayers of the Saints, [b] went up before God, out of the Angels hand.

5 And the Angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth, and there were voyces, and thunderings, and lightenings, and earthquake.

6 [4] Then the ſeven Angels, which had the ſeven trumpets, prepared themſeves to blow the trumpets.

7 [5] So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 [6] And the ſecond Angel blew the trumpet, and as *it were* a great mountaine, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.

10 [7] Then the third Angel blew his trumpet, and there fell a great ſtarre from heaven, burning like a torch, aud it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the ſtarre is called [8] wormwood: therefore the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.

12 [9] And the fourth Angel blew the trumpet, and the third part of the ſun was ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened: and the day *was ſmitten*, that the third part of it could not ſhine, and likewiſe the night.

13 And I beheld, and heard one Angel flying thorow the middes of heaven, ſaying with a loud voice, [10] Woe, woe, woe to the inhabitans of the earth, becauſe of the ſounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

[1] He returneth to the hiſtory of the ſeales of the book, which the Lambe opened. The ſeventh ſeale is the next foreſignification, and a preciſe commandement of the execution of the moſt heavie judgements of God upon this wicked world, which foreſignification being underſtood by the ſeale, all things in heaven are ſilent, and in horror through admiration, untill commandement of execution be ſeverally given of God unto the miniſters of his wrath. So he paſſeth unto the third member, of which I ſpake before in Chap. 6. verſe. 1. which is of the execution of thoſe evils wherewith God moſt juſtly determined to afflict the world.

[2] Now followeth the third branch of the common hiſtory, as even now I ſaid: which is the executions of the judgements of God upon the world. This is the firſt, generally prepared unto the 6. verſe: then by ſeverall parts expounded according to the order of thoſe that adminiſtred the ſame, unto the end of the Chapter following. Unto the preparation of this execution, are declared theſe things: firſt, who are the adminiſters and inſtruments thereof in this verſe. Secondly, what is the worke both of the Prince and Angels, giving order for this execution, thence unto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeven Angels: their inſtruments, trumpets, whereby they ſhould, as it were, ſound the alarm at the conmmandement of God. They are propounded ſeven in number, becauſe it pleaſed God not at once to powre out his wrath upon the rebellious world, but at divers times, and by piecemeale, and in ſlow order, and as with an unwilling minde to exerciſe his judgements upon his creatures, ſo long called upon both by word and figures, if happily they had learned to repent.

a Which appeareth before him as his miniſters.

[3] This is that great Emperour the Lord Jeſus Chriſt, our King and Saviour, who both maketh interceſſion to God the Father for the Saints, filling the heavenly ſanctuarie with moſt ſweet odour, and offering up their prayers, as the calves and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as every one of them (ſo powerfull is that ſweet ſavour of Chriſt, and the efficacie of his ſacrifice) are held in reconcilement with God and themſelves, made moſt acceptable unto him, verſe 4. And then alſo out of his treaſurie, and from the ſame ſanctuarie powreth forth upon the world the fire of his wrath, adding alſo divine tokens thereunto: and by that meanes (as of olde the heralds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world.

b Our prayers are nothing worth unleſſe that true and ſweet ſavour of that onely oblation be eſpecially and before all things with them, that is to ſay, unleſſe we being firſt of all iuſtified through faith in his Son be acceptable unto him.

[4] This is the work of the adminiſters. The Angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as heraldes) doe effectually call foorth the inſtruments of the wrath of God, through his power. Hitherto have been things generall. Now followeth the narration of things particular, which the Angels ſixe in number wrought in their order, ſet out in the 19. verſe of the next Chapter, and is concluded with the declaration of the event which followed upon theſe things done in the worlds end, in the 10. and 11. Chapters.

[5] The firſt execution at the ſound of the firſt Angel, upon the earth, that is, the inhabitants of the earth (by metonymie) and upon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9. verſe doth not obſcurely declare.

[6] The ſecond execution upon the ſea, in this verſe and all things that are therein, in the next verſe.

[7] The third execution upon the floods and fountaines, that is, upon all freſh waters, in this verſe: the effect whereof is, that many [illegible] deſtroyed [illegible] bitterneſſe [illegible] ters, in the [illegible] following.

[8] This is ſpoken by a [illegible] of the [illegible] moſt bitter [illegible] and common[illegible] knowen: [illegible] perhaps a man following thoſe that note the derivation of words had rather expound it adjectively, for that which by reaſon of bitterneſſe cannot be drunke, or which maketh the liquor into which it is powred, more bitter, then that any man can drink the ſame.

[9] The fourth execution upon theſe lightſome bodies of heaven, which miniſter unto this inferiour world.

[10] A lamentable prediction or foretelling of thoſe parts of the divine execution which yet are behinde, which alſo is a paſſage unto the argument of the next Chapter. Of all theſe things in a manner, Chriſt himſelfe expreſly foretold in the 21. Chapter of S. Luke, Verſe 24. &c. and they are common plagues generally denounced, without particular note of time.

Chap. IX.

1 The fift Angel bloweth his trumpet, 3 and ſpoiling locuſts come out. 13 The ſixt Angel bloweth, 16 and bringeth forth horſemen, 20 to deſtroy mankind.

AND [1] the fift Angel blew the trumpet, and I ſaw a [2] ſtarre fall from heaven unto the earth, [3] and to him was given the key of the [a] bottomleſſe pit.

2 [4] And he opened the bottomleſſe pit, and there aroſe the ſmoke of the pit, as the ſmok of a great fornace, and the ſun, and the ayre were darkened by the ſmok of the pit.

3 [5] And there came out of the ſmoke, locuſts upon the earth, and unto them was given power, as the ſcorpions of the earth have power.

[1] The fift execution upon the wicked men inhabiting the earth (as a little before the Angel ſaid) wrought by the infernall powers is declared in this place unto verſ. 11. and after the ſixt execution thence unto verſe 19. And laſtly, is ſhewed the common event that followed the former execution in the world, in the two laſt verſes.

[2] That is that the Angel of God glittering with glory, as a ſtarre fell downe from heauen. Whether thou take him for Chriſt, who hath the keyes of hell of himſelfe, and by princely anthority, Chap. 1. verſe 18. or whether for ſome inferiour Angel, who hath the ſame key permitted unto him, and occupieth it miniſterially, or by office of his miniſtery here, and Chap. 21, ſo the word, *falling*, is taken, Gen. 14.10, & 24.46. and Heb. 6.6.

[3] The key was given to this ſtar. For thoſe powers of wickedneſſe are thruſt downe into hel, and bound with chaines of darkneſſe: and are there kept unto damnation, unleſſe God for a time doe let them looſe. 2 Pet 2.4 Iude 6. and of this booke, Chap 21, 20, the hiſtorie of which Chapters hath agreement of time with this preſent Chapter.

a By the bottomleſſe pit, he meaneth the deepeſt darkneſſe of hell.

[4] Unto this is added, the ſmoke of the helliſh and infernall ſpitits, all darke, and darkening all things in heaven and in earth. The ſpirituall darkeneſſes are the cauſes of all diſorder and confuſion. For the devill at a certaine time (whereof verſe the fift) ſent theſe darkeneſſes into his kingdome, that he might at once and with one impreſſion overthrow all things, and pervert, if it were poſſible the elect themſelves. By this darknes, all ſpirituall light, both active as of the ſunne, and paſſiue, as of the aire which is lightened by the ſunne, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelves.

[5] A deſcription of the malignant ſpirits invading the world, taken from their nature, power, forme, and order. From their nature, for that they are like unto certaine locuſts, in quickneſſe, ſubtilty, hurtfulneſſe, number, and ſuch like, in this verſ. From their power, for that they are as the ſcorpions of ẏͤ earth of a ſecret force to doe hurt: for our battel is not here with fleſh and blood, but with powers, &c. Ephe. 6.12. This place of the power of the devils generally noted in this verſ, is particularly declared afterwards in the three next verſes.

4 [6] And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but only thoſe men which have not the ſeale of God in their foreheads.

5 And to them was commanded, that they ſhould not kill them, but that they ſhould be vexed five months, and that their paine ſhould be as the paine that commeth of a ſcorpion, when he hath ſtung a man.

6 * Therefore in thoſe dayes ſhall men ſeek death, and ſhall not find it, and ſhall deſire to die, and death ſhall flee from them.

7 [7] And the forme of the locuſts *was* like unto horſes prepared unto battel, &on their heads *were* as *it were* crowns, like unto gold, and their faces *were* like the faces of men:

8 And they had haire as the haire of women, &their teeth were as the teeth of lions.

9 And they had habergeons, like unto habergeons of yron, and the ſound of their wings *was* like the ſound of charets when many horſes runne unto battell.

10 And they had tailes like unto ſcorpions, and there were ſtings in their tailes, and their power was to hurt five moneths.

11 [8] And they have a king over them, which is the Angel of the bottomleſſe pit, whoſe name in Hebrew *is* Abbaddon, and in Greek he is named Apollyon, *that is*, *deſtroying*.

12 [9] One woe is paſt, *and* behold, yet two woes come after this.

13 ¶ [10] Then the ſixt Angel blew the trumpet, [11] and I heard a voice from the [b] foure hornes of the golden altar which is before God,

14 Saying to the ſixt Angel, which had the trumpet, [12] Looſe the foure Angels, which are bound in the great river Euphrates.

15 [13] And the four Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeare to ſlay the third part of men.

16 And the number of horſemen of warre were twentie thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſate on them, having fiery habergions, and of Jacinth, and of brimſton, and the heads of the horſes were as the heads of lions: and out of their mouthes went forth fire, and ſmoke, and brimſtone:

18 Of theſe three was the third part of men killed, *that is*, of the fire, and of the ſmok, and of the brimſtone, which came out of their mouthes:

19 For their power is in their mouthes, and in their tailes: [14] for their tailes were like unto ſerpents, and had heads wherewith they hurt,

20 [15] And the remnant of the men which were not killed by the plagues, repented not of the works of their hands, that they ſhould not worſhip devils, and * idoles of gold, and of ſilver, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murther, and of their ſorcerie, neither of their fornication, nor of their theft.

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[6] Here that power of the devils is particularly deſcribed according to their actions and the effects of the ſame. Their actions are ſaid to be bounded by the counſel of God: both becauſe they hurt not all men, but onely the repobate (for the godly and elect in whom there is any part of a better life, God guardeth by his decree) whom Chriſt ſhall not have ſealed, in this verſe: and alſo becauſe they neither had all power, nor at al times, no not over thoſe that are their owne, but limited in maner and time, by the preſcript of God, verſ.5. So their power to afflict the Godly is none, and for the wicked it is limited in acte and in effect by the wil of God: for the manner was preſcribed unto them that they ſhould not ſlay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty dayes, that is, for ſo many yeares, in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpuniſhed licence of killing, which afterwards they uſurped, when the ſixt Angel had blowen his trumpet, as ſhalbe ſaid upon verſe 13. Now this ſpace is to be accounted from the end of that thouſand yeares mentioned, Chap.20.3. and that is from the Popedome of that *Gregory* the 7. a moſt monſtrous Necromancer, who before was called *Heldebrandus Senenſis*: for this man being made altogether of impiety and wickedneſſe, as a ſlave of the devill, whom he ſerved, was the moſt wicked firebrand of the world: he excommunicated the Emperor *Henry* the fourth: : went about by all manner of treacherie to ſet up and put downe Empires and kingdomes as liked himſelfe, and doubted not to ſet *Rodolph* the Sweden over the Empire inſtead of *Henry* before named, ſending unto him a crowne, with this verſe annexed unto it: *Petra dedit Petro, Petrus diadema Rodolpho*: that is, The rocke to Peter gave the Crown, and Peter Rodolph doth renowne. Finally, he ſo finely beſtirred himſelfe in his affaires, as he miſerably ſet all Chriſtendome on fire, and conveyed over unto his ſucceſſors the burning brand of the ſame: who enraged with like ambition, never ceaſed to nouriſh that flame, and to enkindle it more and more: whereby cities, Common weales, and whole kingdomes ſet together by the eares amongſt themſelves by moſt expert cutthroats, came to ruine, whiles they miſerably wounded one another. This terme of an hundred and fifty yeares, taketh end in the time of *Gregory* the 9. or *Hugolinus Anaguienſis* (as he was before called) who cauſed to be compiled by one *Raimond* his Chapleine and confeſſor, the body of Decertals, and by ſufferance of the Kings and Princes, to be publiſhed in the Chriſtian world, and eſtabliſhed for a law: for by this ſlight at length the Popes arrogated unto themſelves licence to kill whom they would, whiles others were unwares: and without feare eſtabliſhed a buchery out of many of the wicked Canons of the Decertals, which the trumpet of the fift Angel had expreſly forbidden, and had hindered untill this time. The effects of theſe bloody actions are declared upon the ſixt verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together unto death, and preferre the ſame before life, by reaſon of the grievouſnes of the miſeries that oppreſſed them. * *Chap.*6.16.*Iſai.*2.19.*hoſe.*10.8.

[7] The forme of theſe helliſh ſpirits and adminiſters is ſhadowed out by ſignes and viſible figures in this ſort: that they are very expert and ſwift: that whereſoever they are in the world, the kingdome is theirs: that they manage all their affaires with cunning and skill in this verſe: that making ſhew of mildneſſe and tender affection to draw on men withal, they moſt impudently rage in all miſchiefe: that they are moſt mighty to doe hurt, verſe 8, that they are freed from being hurt of any man, as armed with the colour of religion and ſacred authority of priviledge: that they fill all things with horror, verſ. the 9. that they are fraudulent: that they are venemons and extremely noyſome, though their power be limitted, verſe 10. All which things are properly in the infernall powers, and communicated by them unto their miniſters and vaſſals.

[8] The order of powers of maliciouſneſſe: that they are ſubiect to one infernall King, whom thou mayeſt call in Engliſh, The Deſtroyer: who driveth that whole world both Iewes and Gentiles into the deſtruction that belongeth unto himſelfe. And I cannot tell whether this name have reſpect unto the Etymologicall interpretation of *Heldebrand*, by a figure often uſed in the holy Scripture; which albeit it may otherwiſe be turned of the Germanes (as the ſenſe of compound words is commonly ambiguous) yet in very deed it ſignifieth as much as if thou ſhouldeſt call him, The firebrand, that is, he that ſetteth on fire thoſe that be faithfull unto him.

[9] A paſſage unto the next point and the hiſtory of the time following.

[10] The ſixt execution done upon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is, in moſt cruell manner executing their tyrannous dominion thorow the whole world: and killing the miſerable people without puniſhment, which before was not lawfull for them to do in that ſort, as I ſhewed upon the fourth verſe. This narration hath two parts: a commandement from God, in the 14. verſe, and an execution of the commandemeut, in the verſe following.

[11] The commandement given by Chriſt himſelfe, who is governour over all.

[b] *Hee alludeth to the altar of incenſe, which ſtood in the Court which the Prieſts were in, over againſt the Arke of the Covenant, having a vaile betwixt them.*

[12] As if he ſhould have ſaid, theſe hitherto have bin ſo bound by the power of God, that they ſhould not freely run upon all men as themſelves luſted, but were ſtayed and reſtained at that great flood of Euphrates, that is, in their ſpirituall Babylon (for this is a periphraſis of the ſpirituall Babylon, by the limites of the viſible Babylon long ſince overthrowne) that they might not commit thoſe horrible ſlaughters, which they long breathed after. Now, goe to, let looſe thoſe foure Angels, that is, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the foure quarters of the world: ſtirre them up, and give them the bridle, that ruſhing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publique authoritie ſtabliſhed for Lawe, his owne Decretals, by which he might freely lay traines for the life of ſimple men. For who is it that ſeeth not that the lawes Decretall, moſt of them are ſnares to catch ſoules withall? Since that time (O good God) how great ſlaughters have bene? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame.

[13] The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are moſt prompt unto all aſſayes, in this verſe, as their multitudes both moſt copious, of which a number certaine is named for a number infinite, verſ.16. and in themſelves by al meanes fully furniſhed to hide and to hurt verſe the 17. as being armed with fire, ſmoke and brimſtone, as appeareth in the colour of this armour, which dazleth the eyes of all men, and have the ſtrength of Lyons to hurt withall, from which (as out of their mouth) the firie, ſmokie, and ſtinking darts of the Pope are ſhot out, ver. 18. The other point is, that theſe butchers have effected the Commandement of God by fraud and violence, in the two verſes following.

[14] That is, they are harmefull every way: on what part ſoever thou put thine hand unto them, or they touch thee, they doe hurt. So the former are called ſcorpions, verſe 3.

[15] Now remaineth the event (as I ſaid upon the firſt verſe) which followed of ſo many and ſo grievons judgements in the moſt wicked world, namely an impenitent obfirmation of the ungodly in their impietie and unrighteouſnes, though they feele themſelves moſt vehemently preſſed with the hand of God: for their obſtinate ungodlineſſe is ſhewed in this verſe: and their unrighteouſneſſe in the verſe following. Hitherto hath beene the generall hiſtorie of things to be done univerſally in the whole world: which becauſe it doeth not ſo much belong to the Church of Chriſt is therefore not ſo expreſly diſtinguiſhed by certaintie of time and other circumſtances, but is woven, as they ſay, with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeventh Angel is paſſed over in this place, then for that the ſame more properly appertaineth unto the hiſtory of the Church. But this is more diligently ſet out according to the time thereof, Chap.11.and 16.as ſhall appeare upon thoſe places.

* *Pſal.* 115.4.*and* 135.15.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a booke, 3 and cryeth out, 8 A voice from heaven commandeth Iohn to take the booke. 10 He eateth it.

And

1 Now S. Iohn paſſeth unto the other Propheticall hiſtorie which is of the Church of God, as I ſhewed that this book ſhould be diſtinguiſhed, Chapter. 4.1. This ſtorie reacheth hence unto the two and twentieth Chapter. And this whole Chapter is but a tranſition from the common hiſtory of the world unto that which is particular of the Church. There are in this tranſition or paſſage, two preparatives, as it were, unto the Church ſtorie comprifed in this whole chapter. One is the authoritie of Chriſt, revealing his myſteries, and calling his ſervant unto the ſeventh verſe. The other is S.Iohn his calling proper unto this place, and repeated from before unto the end of this Ghapter. Authoritie is given unto this Revelation, by theſe things: firſt, by the appearing from heaven in this habite and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotencie, verſe 1. Secondly, that he brought not by chance, but out of a booke, this open Revelation, ſet foorth unto the eye, to ſignifie the ſame unto the ſea, and land, as the Lord over all, verſe 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe Prophets do) but crying out with a loud voice unto them which ſleepe, and with a lioniſh & terrible noiſe rouſed up the ſecure: the very thunders themſelves giving teſtimny thereunto, verſe 3. Laſtly, for that he confirmed all by an oathe verſe 5.6.7.

ANd [1] I ſaw [2] another mightie Angel come downe from heaven, clothed with a cloud, and the raine bowe upon his head, and his face was as the ſunne, and his feet as pillars of fire.

2 And he had in his hand a [3] little book open, and he put his right foote upon the ſea, and *his* left on the earth,

3 And cryed with a loud voice, as when a lion roareth: and when he had cryed, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: but I heard a voice from heaven, ſaying unto me, [a] Seale up thoſe things which the ſeven thunders have ſpoken, and write them not.

5 And the Angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lift up his hand to heaven,

6 And ſware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that therein are, [5] that [c] time ſhould be no more.

7 But in the dayes of the [6] voices of the ſeventh Angel, when he ſhall beginne to blow the trumpet, even the myſterie of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets.

8 [7] And the voice which I heard from heaven, ſpake unto me againe, and ſaid, Goe, and take the little book which is open in the hand of the Angel, which ſtandeth upon the ſea, and upon the earth.

9 So I went unto the Angel, and ſaid unto him, Give me the little booke. And he ſaid unto me, Take it, and eate it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweet as hony.

10 Then I took the little booke out of the Angels hand, and ate it up, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſie againe among the people and nations, and tongues, and to many Kings.

2 Chriſt Ieſus, ſee Chapter 7.verſ2. 3 Namely, a ſpeciall booke of the affaires of Gods Church: For the book that containeth things belongiug unto the whole world, is ſaid to be kept with the Creator, Chapter 5.verſe 1. but the book of the Church, with the Redeemer: and out of this book is taken the reſt of the hiſtory of this Apocalyps. 4 A godly care is laudable, but muſt be joyned with knowledge. Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly. *a Keepe them cloſe.* *b This was a geſture uſed of one that ſweareth, which men doe now a dayes uſe.* 5 Neither time it ſelfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie, and beyond all times. *c There ſhall never be any more time* 6 Whereof Chap. 11. 15. and 16. 17. 7 The other part of this chap. concerning the particular calling of S.Iohn to the receiving of the propheſie following, which is enioyned him, firſt by ſigne, in three verſes, then in plaine words in the laſt verſe. Unto the ſetting downe of the ſigne, belong theſe things: That S.Iohn is taught from heaven to demand the book, of the prophecie in this verſe, for theſe motions and deſires God doeth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe wherof is expounded verſe the ninth, (as in the ſecoud chapter of Ezechiel, and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that S.Iohn at the commandement of Chriſt tooke the booke, and found by experience that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that it foretelleth the afflictions of the Church, it was moſt bitter unto his ſpirit. 8 A ſimple and plaine declaration of the ſigne before going, witneſſing the divine calling of S.Iohn and laying upon him the neceſſitie thereof.

C HAP. XI.

1 The Temple is commanded to be meaſured, 3 The Lord ſtirreth up two witneſſes, 7 whom the beaſt murthereth, 9 and no man burieth them. 11 God raiſeth them to life, 12 and calleth them up to heaven. 13 The wicked are terrified 15 by the trumpet of the ſeventh Angel: the reſurrection, 18 and judgement is deſcribed.

THen [1] was given me a reede like unto a rodde, and the Angel ſtood by, ſaying, Riſe and [2] mete the Temple of God, and the altar, and them that worſhip therein:

2 [3] But the [a] court which is without the Temple, [b] caſt out, and mete it not: for it is given unto the [4] Gentiles, and the holy Citie ſhall they treade under foote, [5] two and fourtie moneths.

3 But [6] I will give power unto my two witneſſes, and they ſhall [7] propheſie a thouſand two hundreth and threeſcore dayes, clothed in ſackcloth.

4 Theſe [8] are two olive trees, and two candleſtickes, ſtanding before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouthes, and de-

1 The authority of the intended revelation being declared, together with the neceſſitie of that calling which was particularly impoſed upon S.Iohn: hereafter foloweth the hiſtory of the eſtate of Chriſt his Church, both conflicting or warfaring, and overcomming in Chriſt. For both the true Church of Chriſt is ſaid to fight againſt that which is falſly ſo called, over the which Antichriſt ruleth, Chriſt Jeſus overthrowing Antichriſt by the ſpirit of his mouth: and Chriſt is ſaid to overcome moſt gloriouſly untill he ſhall ſlay the Antichriſt by the appearance of his comming, as the Apoſtle excellently teacheth, 2.Theſ.2.8. So this hiſtory hath two parts: one of the ſtate of the Church conflicting with the temptaions, unto the 16.Chap. the other of the ſtate of the ſame Church obtaining victory, thence unto the 20. Chapt. The firſt part hath two members moſt conveniently diſtributed into their times, whereof the firſt containeth an hiſtory of the Chriſtian Church for 1260. yeares, what time the Goſpel of Chriſt was as it were taken up from amongſt men into heaven: the ſecond containeth an hiſtory of the ſame Church unto the victory perfected. And theſe two members are briefly, though diſtinctly, propounded in this Chapter, but are both of them more at large dicourſed after in due order. For we underſtand the ſtate of the Church conflicting, out of Chapters 12.and 13.and of the ſame growing out of afflictions, out of the 14.15.and 16.Chapters. Neither did S.Iohn at unwares joyne together the hiſtory of theſe two times in this Chapter, becauſe here is ſpoken of propheſie, which all confeſſe to be but one juſt and immutable in the Church, and which Chriſt commanded to be continuall. The hiſtory of the former time reacheth unto the 14 verſe: the latter is ſet downe in the reſt of this Chapter. In the former are ſhewed theſe things; the calling of the ſervants of God in 4.verſes: the conflicts which the faithful muſt undergoe in their calling for Chriſt and his Church, thence unto the 10 verſe, and their reſurrection, and receiving up into heaven, unto the fourreenth verſe. In the calling of the ſervants of God are mentioned two things: the begetting and ſetling of the Church in two verſes, and the education thereof in two verſes. The begetting of the Church is here commended unto S.Iohn by ſigne, and by ſpeach: the ſigne is a meaſuring rod, and the ſpeach a commandement to meaſure the Temple of God, that is, to reduce the ſame unto a new forme: becauſe the Gentiles are already entred into the Temple of Jeruſalem, and ſhall ſhortly defile and overthrowe the ſame utterly. 2 Either that of Jeruſalem, which was a figure of the Church of Chriſt, or that heavenly exemplar, whereof verſe 19. but the firſt liketh me better, and the things following doe all agree thereunto. The ſenſe thereof is, Thou ſeeſt all things in Gods houſe, almoſt from the paſſion of Chriſt, to be diſordered: and that not onely the city of Jeruſalem, but alſo the court of the Temple is trampled underfoote of the nations, and of prophane men whether Jewes or ſtrangers: and that only the Temple, that is, the body of the Temple, with the Altar, and a ſmall company of good men which truely worſhip God, do now remaine, whom God doth ſanctifie and confirme by his preſence. Meaſure therefore this, even this true Church, or rather the true type of the true Church, omitting the reſt, and ſo deſcribe all things from mee, that the true Church of Chriſt may be as it were a very little center, and the Church of Antichriſt as the circle of the center, every way in length and breadth compaſſing about the ſame, that by way of propheſie thou mayeſt ſo declare openly, that the ſtate of the Temple of God, and the faithfull which worſhip him, that is, of the Church, is much more ſtreight then the Church of Antichriſt. 3 As if he ſhould ſay, It belongeth nothing unto thee, to judge thoſe which are without, 1.Corinth, 5.12. which be innumerable: looke unto thoſe of the houſhould onely, or unto the houſe of the living God. *a He ſpeaketh of the outer court which was called the peoples court, becauſe all men might come into that.* *b That is, counted to be caſt out, which in meaſuring is refuſed as profane.* 4 To profane perſons, wicked and unbeleeves, adverſaries unto the Church. 5 Or a thouſand two hundred and threeſcore dayes, as is ſaid in the next verſe: that is, a thouſand two hundred and threeſcore yeares. a day for a yeare, as often in Ezechiel and Daniel, which thing I noted before 2.10. The beginning of theſe thouſand two hundreth and threeſcore yeares, we account from the paſſion of Chriſt, whereby (the partition wall being broken downe) we were made of two, one, Epheſ.2.14. I ſay, one flock, under one ſhepheard, Iohn 10.16, and the end of theſe yeares preciſely falleth into the Popedome of Boniface the eight, who a little before the end of the yeare of Chriſt, a thouſand two hundreth ninety foure, entred the Popedome of Rome, in the feaſt of Sant Lucie (as *Bergomenſis* ſayeth) having put in priſon his predeceſſonr *Coeleſtinus*, whom by fraude, under colour of Oracle he deceived: for which cauſe that was well ſaid of him, *Intravit ut vulpes, regnavit ut leo, mortuus eſt ut canis.* That is, He entred like a foxe, reigned like a lyon, and died like a dogge. For if from a thouſand two hundreth ninetie foure yeares, thou ſhalt take the age of Chriſt, which he lived on the earth, thou ſhalt finde there remaineth juſt one thouſand two hundreth and threeſcore yeares, which are mentioned in this place and many others. 6 I had rather tranſlate it *illud* then *illam*, The Temple, then the Citie: for God ſayth, I will give that Temple, and commit it unto my two witneſſes, that is, unto the miniſters of the word, who are few in deede, weake and contemptible: but yet two, that is, of ſuch a number as one of them may helpe another, and one confirme the teſtimonie of another unto all men, that from the mouth of two or three witneſſes every word may be made good amongſt men, 2 Corinth. 13.1. 7 They ſhall exerciſe their office enioyned by me, by the ſpace of thoſe thouſand two hundred and ſixtie yeares, in the middeſt of afflictons though never ſo lamentable, which is figuratively ſhewed by the mourning garment. 8 That is, the ordinary and perpetuall inſtruments of ſpirituall grace, peace, and light in my Church, which God by his onely power preſerved in this Temple. So Zacharie 4.3. 9 The power and efficacie of the holy miniſtery, and which is truely Evangelicall, is declared both in earth and in heaven, protecting the adminiſters thereof, and deſtroying the enemies, in this verſe, vertue indeed divine, moſt mightily ſhewing it ſelfe foorth in heaven, earth, and the ſea, verſe 6.as it is deſcribed, 2.Corinthians 10.4.according to the promiſe of Chriſt, Marke 16.17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt needs undergoe in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things, to overcome, in theſe two verſes: to be overcome and killed, Verſe 7. After the ſlaughter, follow theſe things, that the carkeiſes of the godly are laid abroade, verſe 8. being unburied, are made a matter of ſcorne, together of curſing and bitter execrations, Verſe 9. and that therefore gratulations are publikely and privately made, Verſe 10.

voureth their enemies: for if any man will hurt them, thus muſt he be killed.

6 Theſe have power to ſhut heaven, that it raine not in the dayes of their prophecying, and have power over waters to turne them into blood, to ſmite the earth with all manner of plagnes as often as they will.

7 [10] And when they have [c] finiſhed their teſtimonie, [11] the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall [12] overcome them, and kill them.

8 And their corpſes ſhall lie in the [13] ſtreets of the great citie, which [d] ſpiritually is called Sodom, and Egypt, [14] where our Lord alſo was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles ſhall ſee their corpſes [15] three dayes and an halfe, and ſhall not ſuffer their carkeiſes to be put in graves.

10 And they that dwell upon the earth, [16] ſhall reioyce over them and be glad, and ſhall ſend gifts one to another: for theſe two Prophets [17] vexed them that dwelt on the earth.

11 [18] But after [19] three dayes and an halfe, [20] the ſpirit of life *comming* from God, ſhall enter into them, and they [21] ſhall ſtand up upon their feet: and great feare ſhall come upon them which ſaw them.

10 And they ſhall heare a great voice from heaven, ſaying unto them, [22] Come up hither. And they ſhall aſcend up to heaven in a cloud, [23] and their enemies ſhal ſee them.

13 [24] And the ſame houre ſhall there be a great earthquake, and the tenth part of the citie ſhall fall, and in the earthquake ſhall be ſlaine in number ſeven thouſand: and the remnant were ſore feared, [25] and [e] gave glory to the God of heaven.

14 [26] The ſecond woe is paſt, *and* behold, the third woe will come anone.

15 [27] And the ſeventh Angel blew the trumpet, and there were great voyces in heaven, ſaying, [28] the kingdoms of the world are our Lords and his Chriſts, and he ſhall reigne for evermore.

16 [29] Then the foure and twentie Elders, which ſate before God on their ſeates, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, Lord God Almightie, Which art, and Which waſt, and Which art to come: for thou haſt received thy great might, and haſt obtained thy Kingdome.

18 [30] And the Gentiles were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, and to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was [31] opened in heaven, and there was ſeene in his Temple the Arke of his Covenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

[10] That is, when they have ſpent thoſe thouſand two hundreth and ſixtie yeares, mentioned Verſe. 2. and 3. in publiſhing their reſtimony according to their office.

[c] *When they have done their meſſage.*

[11] Of which, after Chap. 13. &c. That beaſt is the Romane Empire, made long agoe of civill, Eccleſiaſticall: the chiefe head whereof was then Boniface the eight, as I ſaid before: who lifted up himſelfe in ſo great arrogancie, (ſayth the author *of Faſciculus temporum*) that he called himſelfe, Lord of the whole world, as well in temporall cauſes, as in ſpirituall: There is an extant of that matter, written by the ſame Boniface moſt arrogantly, ſhal I ſay, or moſt wickedly, *Cap. Vnam ſanctā, extra de maioritate & obedientia*. And in the ſixt of the Decretals (which is from the ſame author) many things are found of the ſame argument.

[12] He ſhall perſecute moſt cruelly the holy men, and put them to death, and ſhall wound and pierce through with curſings, both their names and writings. And that this was done to very many godly men, by Boniface, and others, the hiſtories doe declare, eſpecially ſince the time that the odious and condemned name amongſt the multitude, firſt, of the brethren Waldenſes or Lugdunenſes, then alſo of the Fratricels, was pretended, that good men might with more approbation be maſſacred. [13] That is, openly at Rome where at that time was a moſt great concourſe of people, the yeare of Iubile being then firſt ordained by Boniface unto the ſame end, in the yeare of Chriſt 1300. example whereof is read Chap. 1. *Extra, de pœnitentiis & remiſſionibus*. So by one acte he committed double injurie againſt Chriſt, both aboliſhing his trueth by the reſtoring of the type of the Iubile, and triumphing over his members by moſt wicked ſuperſtition. O religious heart! Now, that we ſhould underſtand the things of Rome. S. Iohn himſelfe is the authour, both after in the 17. chapter almoſt thoughout, and alſo in the circumſcription now next following, when he ſaith, it is that great Citie (as Cha. 17.18. he calleth it) and is ſpiritually tearmed Sodom and Egypt: and that ſpiritually (for that muſt here againe be repeated from before) Chriſt was there crucified. For the two firſt appellatious ſignifie ſpirituall wickedneſſe: the latter ſignifieth the ſhew and pretence of good, that is, of Chriſtian and ſound religion. Sodom ſignifieth moſt licentious impietie and injuſtice: Egypt, moſt cruell perſecution of the people of God: and Jeruſalem ſignifieth the moſt confident glorying of that city, as it were in true religion, being yet full of falſhood and ungodlineſſe. Now who is ignorant that theſe things doe rather, and more agree unto Rome, then unto any other city; The commendations of the city of Rome for many yeares paſt, are publikely notorious, which are not for me to gathet together. This onely I will ſay, that he long ſince did very well ſee what Rome is, who taking his leave thereof, uſed theſe verſes:

Roma vale, vidi, ſatis eſt vidiſſe: revertar
Quum leno, meretrix, ſcurra, cinædus ero.
Now farewell Rome, I have thee ſeene, it was enough to ſee:
I will returne when as I meane, bawd, harlot, knave to be.

[d] *After a more ſecret kind of meaning and underſtanding* [14] Namely in his members, as alſo he ſaid unto Saul, Actes 9.5. [15] That is, for three yeares and a halfe: for ſo many yeares Boniface lived after his Iubile, as *Bergomenſis* witneſſeth. [16] So much the more ſhal they by this occaſion exerciſe the jolity of their Iublile. [17] The Goſpel of Chriſt is the affliction of the world, and the miniſterie thereof, the ſavour of death unto death, to thoſe that periſh. 2 Cor. 2.16. [18] The thitd place as I noted before, is of the riſing againe of the Prophets from the dead, and their carying up into heaven. For their reſurrection is ſhewed in this verſe: their calling and liſting up into heaven, in the verſe following. [19] That is, what time God ſhall deſtroy that wicked Boniface. [20] That is, the Prophets of God ſhall in a ſort riſe againe, not the ſame in perſon (as they ſay) but in ſpirit: that is, in the power and efficacie of their miniſtery, which S. Iohn expreſſed before, verſe 5. and 6. And ſo the propheſie that is ſpoken of Elias, is interpreted by the Angel to be underſtood of Iohn the Baptiſt, Luke 1.17. For the ſame Boniface himſelſe, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth and exhibiteth) devoured, and died miſerably in priſon, by the endeavour of *Sarra Columnenſis* and *Nogaretus* a French knight, whom *Philip* the faire King of France ſent into Italy, but with a very ſmal power. [21] That is, the moſt grievons heat of afflictions and perſecution ſhall ſtay for a while, for the great amaze that ſhall ariſe upon that ſudden and unlooked for judgment of God. [22] They were called by God into heaven, and taken out of this malignant world, into the heavenly Church, which alſo lyeth hidden here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was unworthy, Heb. 11.38. For the Church of the wicked is by compariſon called the earth, or the world, and the Church of the godly, heaven. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Iewes in the dayes of Manaſſes, and other kings, when the earth refuſed the heires of heaven, we read that they lay hidden as heaven in the earth.

[23] Yet could th not hinder the ſecret ones of th Lord (as the Pſalmiſt called them Pſal. 83.4.) but they that went o foward in his worke.

[24] *Bergomenſis* ſaith, in the year of our Lord, 1201 this yeare a blaſin ſtarre foretelling great calamity t come, appeare in heaven: in which yeare upo the feaſt of S Andrew, ſo grea an earthquake aroſe, as never before: which alſ continuing by times, for man dayes, overthre many ſtately houſes. This ſaith he of the yeare nex following the Iubile: which S Iohn ſo many age before, expreſſe word for word.

[25] They were indeed broken wit preſent aſtoniſhment of minde but did not earneſtly repent a they ought to have done.

[e] *Glorified God b confeſsing his Name.*

[26] He paſſeth unto the ſecond hiſtory, which is th ſecond part of thi Chapter. S. Iohn calleth theſe th ſecond and thir woe, having reſpect unto Chap 9.12.

[27] Of whoſe ſounding the trumpet, Chriſt expreſly foretold, Chap. 10 7. and this is th ſecond part of thi Chapter, containing a genera hiſtorie of the Chriſtian Church, from the time of Boniface 8. unto the conſummation of the victori declared by voyce from heaven. In this hiſtorie there are three branches, a preparation by the ſound of the Angels trumpet: a narration by the voyces of heavenly Angels and Elders, and a confirmation by ſigne. [28] The narration hath two parts: an acclamatio of the heavenly creatures in this verſe, and both an adoration by all the Elders, verſe 16 and alſo a moſt ample thankſgiving, Verſe 17.18. The ſence of the acclamation is, Now the Lord is entred on his Kingdome, and hath reſtored his Church, in which moſt mightily recovered from the prophanation of the Gentiles, he may glorifie himſelfe. Namely, that, which the Lord ordained, when firſt he ordained his Church, that the faith of th Saints doeth now behold as accompliſhed. [29] As before, 7.11. This giving of thanks is altogether of the ſame content with the words going before. [30] A ſpeach of th Hebrew language, as much to ſay, as Gentiles being angry, thine inflamed wrath came upo them, and ſhewed it ſelfe from heaven, occaſioned by their anger and furie. [31] This is the confirmation of the next prophecie before going, by ſignes exhibited in heaven and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heaven, th opening of the Temple, the Arke of the Covenant appearing in the Temple, & teſtifying th glorious preſence of God, and the lightnings: others apprehended by eare and ſuch dul ſence, which beare witneſſe in heaven and earth to the truth of the judgements of God.

CHAP. XII.

1 A woman 2 appeareth travailing with child, 4 whoſe child the dragon would devoure, 7 but Michael overcommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fiercely he exerciſeth his ſubtilties.

AND [1] there appeared a great wonder in heaven: [2] A woman clothed with

[1] Hitherto hat bene the genera prophecie, comprehended in two parts, as I ſhewed upon Chap. 11. Now ſhalbe declared the firſt part of this prophecie, in thi and the next chapter, and the latter part in the 14.15. and 16. chap. Vnto the firſt part, whic is of the conflicting or militant Church, belong two things. The beginning and the progreſſ of the ſame in conflicts and Chriſtian combats. Of which two, the beginning or up-ſpring o the Church is deſcribed in this chapter, and the progreſſe thereof in the chaprer following. The beginning of the Chriſtian Church we define to be from the firſt moment of the conception of Chriſt, until that time wherein this Church was as it were weaned & taken awa from the breaſt or milk of her mother: which is the Time when the Church of the Iewe with their city and Temple was overthrowen by the judgement of God. So we have in thi chapter the ſtory of 69. yeares and upwards. The parts of this chapter are three. The firſt, i the hiſtorie of the conception and bearing in wombe, in 4. verſes. The ſecond, a hiſtorie of the birth from the 5. verſe unto the 12. The third is, of the woman that ha brought forth, unto the end of the chap. And theſe ſeverall parts have every one thei conflicts. Therefore in that firſt part are two things contained, one, the conception an bearing in wombe, in two verſes: and another of the laying in wait of the Dragon again that ſhould be brought forth, in the next two verſes. In the firſt point are theſe things, th deſcription of the mother, verſe 1. and the dolours of child-birth, verſe 2. all ſhewed unt John from heaven. [2] A type of the true holy Church which then was in the nation o the Iewes. This Church (as is the ſtate of the holy Church Catholique) did in it ſelfe ſhine about with glory given of God, trode under feet mutablitie and changeableneſſe, and poſſeſſed the kingdome of heaven as the heire thereof.

the ſun,and the moone was under her feet, and upon her head a crowne of twelve ſtarres.

2 And [3] ſhe was with child, and cried travailing in birth, and was pained ready to be delivered.

3 And there appeared another wonder in heaven: [4] for behold a great red dragon having [5] ſeven heads, and ten [6] hornes, and ſeven crownes upon his heads:

4 [7] And his taile drew the third part of the ſtarres of heaven,and caſt them to the earth. And the dragon [8] ſtood before the woman, which was ready to be delivered, [9] to devoure her child, when ſhe had brought it forth.

5 [10] So ſhe brought forth a man [11] child, which ſhould rule all nations with a rod of yron: and that her childe was taken up unto God and to his throne.

6 [12] And the woman fled into the wilderneſſe, where ſhee hath a place prepared of God, that [13] they ſhould feed her there a thouſand two hundred & threeſcore dayes.

7 And there was a battel in heaven, [14] Michael and his Angels fought againſt the dragon,and the dragon fought and his angels.

8 [15] But they prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon, that old ſerpent, called the devill and Satan was caſt out, which deceiveth all the world: he was *even* caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loud voice in heaven, ſaying, [16] Now is ſalvation,and ſtrength, & the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down which accuſed them before our God day and night.

11 But they overcame him by that blood of the Lambe, and by that word of their teſtimonie, and they [b] loved not their lives unto the death.

12 Therfore rejoyce,ye heavens,and ye that dwell in them. Woe to the inhabitants of the earth,and of the ſea: for the devill is come down unto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when [17] the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which had brought forth the man *child*.

14 [18] But to the woman were given two wings of a great Eagle, that ſhe might flee into the wildernes, into her [c] place, where ſhe is nouriſhed for a [19] time,and times,and half a time,from the preſence of the ſerpent.

15 [20] And the ſerpent caſt out of his mouth water after the woman,like a flood,that he might cauſe her to be caried away of the flood.

16 [21] But the earth holpe the woman: and the earth opened her mouth,and ſwallowed up the flood, which the dragon had caſt out of his mouth.

17 [22] Then the dragon was wroth with the woman, and went and made war with the remnant of her ſeed, which keep the commandements of God, and have the teſtimony of Ieſus Chriſt.

18 [23] And I ſtood on the ſea ſand.

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[3] For this is that barren woman that brought not forth, of the which Eſai 45.1. and Gal.4.27. ſhe cried out for good cauſe,and was tormented at that time, when in the judgement of all ſhe ſeemed neere unto death, and in manner ready to give up the ghoſt, by reaſon of her weakeneſſe and povertie.

[4] That is,the devill or Satan (as is declared,verſe 9.) mighty,angry,and full of wrath.

[5] Thereby to withſtand thoſe ſeven Churches ſpoken of, that is, the Catholike Church, and that with kingly furniture and tyrannicall magnificence: ſignified by the crownes ſet upon his heads, as if the ſame without controverſie belonged unto him by the proper right: as alſo he boaſted unto Chriſt, Matth.4.9. See after upon Chap.13.1.

[6] More then are the hornes of the Lambe, or then the Churches are: ſo well furniſhed doth the tyrant brag himſelfe to be unto all manner of miſchiefe.

[7] After the deſcription of Satan, followeth this action,that is, his batteil offered unto the Church, partly,to that which is viſible, wherein the wheate is mingled with the chaffe,& the good fiſh with that which is evill: a good part thereof though in appearance it ſhined as the ſtars ſhine in heaven, he is ſayed to be thruſt down out of heaven,and to pervert: for if it were poſſible he would pervert even the elect, Matt.24,24. and partly, to the elect members of the holy Catholike Church in the ſecond part of this verſe. Many therefore of the members of this viſible Church (ſaith S. Iohn) he overthrew and triumphed upon them.

[8] He withſtood that elect Church of the Iewes which was now ready to bring forth the Chriſtian Church, and watched for that ſhe ſhould bring forth. For the whole Church, and whole body is compared unto a woman: and a part of the Church unto that which is brought forth, as we have noted at large upon Can.7.6.

[9] Chriſt myſticall (as they call him) that is, the whole Church, conſiſteth of the perſon of Chriſt as the head,and of the body united thereunto by the Spirit, ſo is the name of Chriſt taken, 1 Cor.12.12.

[10] The ſecond hiſtory of this Church delivered of childe: in which firſt the conſideration of the child born, and of the mother is deſcribed in two verſes: ſecondly, the battell of the dragon againſt the yong child, and the victory obtained againſt him in 3. verſes following: laſt of all is ſung a ſong of victory, unto the 12 ver. Now S.Iohn in conſideration of the child born, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe.

[11] That is Chriſt the head of the Church joyned with his Church (the beginning roote and foundation whereof is the ſame Chriſt) indowed with kingly power, and taken up into heaven out of the jawes of Satan (who as a Serpent did bite him upon the croſſe) that ſitting upon the celeſtiall throne, he might reigne over all.

[12] The Church of Chriſt which was of the Iewes, after his aſſumption into heaven,hid it ſelf in the world as in a wilderneſſe, truſting in the only defence of God, as witneſſeth S.Luke in the Acts of the Apoſtles.

[13] Namely,the Apoſtles and ſervants of God ordained to feed with the word of life,the Church collected both of the Iewes & Gentiles, unles that any man wil take the word *alerent* imperſonally, after the uſe of the Hebrewes, in ſtead of *aleretur*: but I like the firſt better. For hee hath reſpect unto thoſe two Prophets,of whom cha.11.3. as for the meaning of the 1260 dayes. looke the ſame place.

[14] Chriſt is the prince of Angels,and the head of the Church,who beareth that yron rod, ver. 5. See the notes upon Daniel.chap.12.1. In this verſe a deſcription of the battell, and of the victory in the 2. verſes following. The Pſalmiſt had reſpect unto this battel, Pſal.68.19.& Paul, Eph.4.8.& Col.2.15.

[15] The deſcription of the victory, by denying of one thing in this verſe, and by affirming the contrary in the next ver. As that Sathan gained nothing in heaven,but was by the power of God thrown down into the world wherof he is the prince; Chriſt himſelf and his elect members ſtanding ſtill by the throne of God.

[a] *They were caſt out ſo, that they were never ſeen any more in heaven.*

[16] The ſong of victory or triumph containing,firſt, a propoſition of the glory of God and of Chriſt ſhewed in that victory: Secondly, it containeth a reaſon of the ſame propoſition,taken from the effects, as that the enemie is overcome in battell, in this verſe, and that the godly are made conquerours (and more then conquerours, Rom.8.37.) verſe 11. Thirdly, a concluſion wherein is an exhortation unto the Angels,and to the Saints: and unto the world, a propheſie of great miſery, and of deſtruction procured by the devill againſt mankind, leſt himſelſe ſhould ſhortly be miſerable alone, verſe 12.

[b] *He is ſaid in the Hebrew tongue, to love his life, that eſteemeth nothing more precious then his life: and on the other ſide, he is ſayd not to love his life, who doubteth not to hazard it, whereſoever need requireth.*

[17] The third part: an hiſtory of the woman delivered, conſiſting of two members, the preſent battell of Satan,againſt the Church of the Iewiſh nation,in foure verſes: and the battell intended againſt the ſeed thereof, that is,againſt the Church of the Gentiles,which is called holy, by reaſon of the Goſpel of Chriſt,in the two laſt verſes.

[18] That is, being ſtrengthened with divine power: & taught by oracle, ſhee fled ſwiftly from the aſſault of the devill, and from the common deſtruction of Ieruſalem, and went into a ſolitary Citie beyond Iorden called Pella, as Euſebius telleth in the 5. chap. of the 3. booke of his Eccleſiaſticall hiſtorie: which place God had commanded her by revelation.

[c] *Into that place which God had appointed for her.*

[19] That is, for three yeares and an halfe: ſo the ſame ſpeach is taken, Dan.7.25. This ſpace of time is reckoned in manner from that laſt and moſt grievous rebellion of the Iewes, unto the deſtruction of the citie and Temple, for their defection or falling away, began in the twelfth yeare of Nero,before the beginning wherof, many foreſignes and predictions were ſhewed from heaven,as Ioſephus writeth, lib.7.cap.12. and Hegeſippus lib.5.cap.44. amongſt which this is very memorable, then in the feaſt of Pentecoſt not only a great ſound and noiſe was heard in the Temple, but alſo a great voyce was heard of many out of the Sanctuary, which cried out unto all, Let us depart hence. Now three yeares and a halfe after this defection was begun of the Iewes,and thoſe wonders happened, the citie was taken by force, the Temple overthrowen, and the place forſaken of God: and this compaſſe of time S. Iohn noted in this place.

[20] That is, he inflamed the Romanes and nations,that they perſecuting the Iewiſh people with cruell armes; might by the ſame occaſion invade the Church of Chriſt,now departed from Ieruſalem, and out of Iudea. For it is an uſuall thing in Scripture, that the raging tumults of the nations ſhould be compared unto waters.

[21] That is,there was offered in their place other Iewes, unto the Romanes and nations raging againſt that people, and it came to paſſe thereby, that the Church of God was ſaved whole from that violence, that moſt raging flood of perſecution, which the Dragon vomited out being altogether ſpent in the deſtruction of thoſe other Iewes.

[22] Being ſet on fire by this meanes, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian Church of the Iewiſh remnant was come to nought, he reſolved to fall upon her ſeed, that is, the Church gathered alſo by God of the Gentiles,and the holy members of the ſame. And this is that other branch,as I ſaid upon the thirteenth verſe,in which the purpoſe of Satan is ſhewed, ver. 17. and his attempt, ver.18.

[23] That is, a moſt mightie tempeſt that he ruſhed upon the whole world (whoſe prince he is) to raiſe the floods,and provoke the nations, that they might with their furious Billowes toſſe up and down,drive here and there, and finally, deſtroy the Church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might favour the Church of the Gentiles,yet tender,and as it were greene. The reſt of this ſtory of the Dragon is excellently proſecuted by the Apoſtle S. Iohn hereafter in the 20. chapter. For here the Dragon endevouring to doe miſchiefe, was by God caſt into priſon.

CHAP. XIII.

1 The beaſt with many heads is deſcribed, 12 which draweth the moſt part of the world to idolatry. 11 The other beaſt riſing out of the earth, 15 giveth power into him.

AND [1] I ſaw a beaſt riſe [2] out of the ſea, having ſeven heads, and [3] ten hornes, and upon his hornes *were* ten crownes, [4] and upon his head [5] the name of blaſphemie.

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[1] The Apoſtle having declared the ſpringing up of the Chriſtian Church,& the eſtate of the Church from which ours taketh her beginning, doth now paſſe unto the ſtory of the progreſſe therof, as I ſhewed in the entrance of the former chapter. And this hiſtory of the progreſſe of the Church and the battels therof, is ſet down in this chapter,but diſtinctly in two parts, one is of the civil Romane Empire, unto ver. 10. Another of the body Eccleſiaſticall or prophetical, thence unto the end of the chapter. In the former part are ſhewed theſe things. Firſt, the ſtate of that Empire,in 4. verſes: then the acts therof in 3. verſes: after the effect: which is exceeding great glory, ver. 8. And laſt of all is commended the uſe, & the inſtruction of the godly againſt the evils that ſhal come from the ſame, ver.9.10. The hiſtory of the ſtate,containeth a moſt ample deſcription of the beaſt, firſt entire, ver. 1.2 & then reſtored after hurt, ver.3.4.

[2] On the ſand whereon ſtood the devill practiſing new tempeſts againſt the Church, in the ver. next before going: what time the Empire of Rome was endangered by domeſtical diſſenſions, & was mightily toſſed, having ever and anon new heads, and new Emperours. See in the 17. chap. & ver.8.

[3] Having the ſame inſtruments of power, providence, and moſt expert government which the Dragon is ſaid to have had, in the 12. chapter and the third verſe.

2 And the beaſt which I ſaw, was [6] like a Leopard, and his feet like a beares, and his mouth as the mouth of a lyon: [7] and the dragon gave him his power & his throne, and great authoritie.

3 [8] And I ſaw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beaſt.

4 And they worſhipped the dragon which gave the power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt! who is able to warre with him!

5 [9] And there was given unto him a mouth, that ſpake great things and blaſphemies, and power was given unto him, [10] to doe two and fourtie moneths.

6 And he opened his mouth unto blaſphemy againſt God to blaſpheme his Name, [11] and his tabernacle, [12] and them that dwel in heaven.

7 And it was given him to make warre with the Saints, and to overcome them, and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell upon the earth, ſhall worſhip him: [13] whoſe names are not written in the Booke of Life of that Lambe, which was ſlaine from the beginning of the world.

9 [14] If any man have an eare, let him heare.

10 If any leade into captivitie, he ſhall go into captivitie: * if any man kill with a ſword, he muſt be killed by a ſword: heere is the patience, and the faith of the Saints.

11 [15] And I beheld another beaſt comming up out of the earth, [16] which had two hornes like the Lambe, but he ſpake like the dragon,

12 [17] And he did all that the firſt beaſt could do before him, and he cauſed the earth, and them which dwell therein, [18] to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 [19] And he did great wonders, ſo that

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[4] We reade in the twelft Chapter and 3. verſe, that the dragon had 7. crownes ſet upon 7 heads, becauſe the thiefe avoucheth himſelfe to be proper Lord and Prince of the world, but this beaſt is ſaid to have ten crownes ſet upon ſeverall, not heads but horns: becauſe the beaſt is beholden for all unto the dragon, ver. 2. and doeth not otherwiſe reigne, then by law of ſubjection given by him, namely, that he employ his hornes againſt the Church of God. The ſpeach is taken from the ancient cuſtome and forme of dealing in ſuch caſe: by which they that were abſolute kings, did weare the diademe upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diademes when they came into the preſence of their Sovereignes: as alſo their Elders are ſaid when they adored God which ſate upon the throne, to have caſt down their crownes before him, Chap. 4. ver. 10. 5 Contrary to that which God of old commanded ſhould be written in the head-piece of the high Prieſt, that is, *Sanctitas Iohovæ*, Holineſſe unto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S. Paul ſaith in the ſecond Chapter of his 2 Epiſtle to the Theſſalonians, the fourth verſe: *He ſitteth as God, and boaſteth himſelfe to be God.* For this name of blaſphemie both the Romane Emperours did then challenge unto themſelves, as Suetonius and Dion do report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profeſſe the ſame of themſelves, when they challenged unto themſelves Sovereigntie in holy things: of which kinde of ſayings the ſixt book of the Decretals, the Clementines, and the Extravagants, are very full. For theſe men were not content with that which Anglicus wrote in his *Poetria,* (the beginning whereof is, *Papa ſtupor mundi,* The Pope is the wonder of the world) *Nec Deus es, nec homo, ſed neuter es inter utrumque*: Thou art not God, ne art thou man, but neuter mixt of both: as the gloſſe witneſſeth upon the ſixt booke: But they were bold to take unto themſelves the very name of God: and to accept it given of other: according as almoſt an hundred and twenty yeares ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papall, a Pageant of triumph, & cunningly fixed upon the gate of the citie he ſhould enter at, having written upon it this blaſphemous verſe:

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe Deus.

THAT IS,

By oracle of thine own voyce, the world thou governſt all,
And worthily a God on earth men thinke and doe thee call.

Theſe and ſix hundreth the like, who can impute unto that modeſty whereby good men of old would have themſelves called the ſervants of the ſervants of God? Verely either this is a name of blaſphemie, or there is none at all. 6 Swift as the Leopard, eaſily claſping all things, as the Beare doth with his foot, and tearing and devouring all things with the mouth as doth the Lyon. 7 That is, he lent the ſame unto the beaſt to uſe, when he perceived that himſelfe could not eſcape, but muſt needs be taken by the hand of the Angel, and caſt into the bottomleſſe pit, Chap. 20. yet did not he abandon the ſame utterly from himſelfe, but that he might uſe it as long as he could. 8 This is the other place that appartaineth to the deſcription of the beaſt of Rome: that beſides that naturall dignity, and amplitude of the Romane Empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed againe, as from heaven, in the ſight of all men. This head was Nero the Emperour, in whom the race of the Cæſars fell from the imperiall dignitie, and the government of the Common weale was tranſlated unto others: in whoſe hands the Empire was ſo cured and recovered unto health, as it ſeemed unto all ſo much the more deepely rooted and grounded faſt, then ever before. And hence followed thoſe effects, which are next ſpoken of: Firſt an admiration of certaine power, as it were, ſacred and divine, ſuſtaining the Empire and governing it: Secondly, the obedience and ſubmiſſion of the whole earth, in this verſ. Thirdly, the adoration of the Dragon, and moſt wicked worſhipping of devils, confirmed by the Romane Emperours: Laſtly, the adoration of the beaſt himſelfe, which grew into ſo great eſtimation, as that both the name & worſhip of a god was given unto him, verſe the fourth, Now there were two cauſes which brought in the mindes of men this Religion: the ſhew of excellencie, which bringeth with it reverence: and the ſhew of power invincible, which bringeth feare. Who is like (ſay they) unto the beaſt? Who ſhall be able to fight with him? 9 The ſecond member containing an hiſtorie of the actes of the beaſt, as I ſaid verſe 1. The hiſtorie of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inſpired into the beaſt both his impiety againſt God, and his immanitie and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, verſe the fift. The manner of the actes, or actions done, is of two ſorts, both impious in minde, and blaſphemous in ſpeach againſt God, his Church, and the godly, verſe the ſixt: and alſo moſt cruell and injurious in deedes, even ſuch as were done of moſt raging enemies, and of moſt inſolent and proud conquerours, verſe the ſeventh. 10 Namely his actions, and manner of dealing. As concerning thoſe two and fourty moneths, I have ſpoken of them before in the 12. Chapter, and ſecond verſe. 11 That is, the holy Church, the true houſe of the living God 12 That is, the godly in ſeverall who hid themſelves from his cruelty. For this bloody beaſt ſurcharged thoſe holy ſoules moſt falſly with innumerable accuſations for the Name of Chriſt, as we reade in Iuſtine Martyr, Tertullian, Arnobius, Minutius, Euſebius, Auguſtine, and others: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible griefe. Concerning heaven, See in the eleventh chapter and in the twelft verſe.

[13] That is, ſuch as are not from everlaſting, elected in Chriſt Ieſus. For this is that Lambe ſlaine, of which, Chapter the fift, verſe the ſixt. Theſe words I doe with Aretas, diſtinguiſh in this manner: *Whoſe names are not written from the laying of the foundation of the world, in the Booke of Life of the Lambe ſlaine.* And this diſtinction is confirmed by a like place hereafter, chap. 17. 8.

[14] The concluſion of this ſpeach of the firſt beaſt, conſiſting of two parts. An exhortation to attentive audience, in this verſe: and a foretelling, which partly containeth threatnings againſt the wicked, & partly comforts for thoſe which in patience and faith ſhall waite for that glorious comming of our Lord and Saviour Chriſt, verſe the tenth. * *Geneſ. 9. 6. Matt. 26. 52.* 15 The ſecond member of the viſion, concerning the Eccleſiaſticall dominion, which in Rome ſucceeded that which was politike, and is in the power of the corporation of falſe prophets, and of the forgers of falſe doctrine. Wherefore the ſame beaſt, and the ſame body, or corporation is called by S. Iohn by the name of falſe prophet, Chap. 16. verſ. 13. and 19. ver. 20. The forme of this beaſt is firſt deſcribed in this verſe, then his acts in the verſes following: & the whole ſpeach is concluded in the laſt verſe. This beaſt is by his breed, a ſon of the earth (as they ſay) obſcurely born, and by little and little creeping up out of his abject ſtate. 16 That is, in ſhew he reſembled the Lambe (for what is more milde or more humble then to be the ſervant of the ſervants of God?) but in deed he played the part of the Dragon, and of the Wolfe, Matth. 7. 15. For even Satan changeth himſelfe into an Angel of light, 2 Cor. 11. 14. & what ſhould his honeſt diſciples and ſervants doe? 17 The hiſtorie of the actes of this beaſt containeth in ſum three things, hypocriſie, the witneſſe of miracles, and tyrannie: of which the firſt is noted in this verſe, the ſecond in the 3 verſes following, the third in the ſixteenth & ſeventeenth verſes. His hypocriſie is moſt full of leaſing, whereby he abuſeth both the former beaſt and the whole world: in that albeit he hath by his cunning, & as it were by lime, made of the former beaſt a moſt miſerable σκίλετον, or anatomie, uſurped all his authority unto himſelfe, and moſt impudently exerciſeth the ſame in the ſight and view of him: yet he carieth himſelfe ſo, as if he honoured him with moſt high honour, and did in very good trueth cauſe him to be reverenced of all men. 18 For unto this beaſt of Rome, which of a civil Empire is made an Eccleſiaſticall hierarchie, are given divine honours, and divine authority ſo farre, as he is beleeved to be above the Scriptures, which the gloſſe upon the Decretals declareth by this deviliſh verſe:

Articulos ſoluit, ſynodumque facit generalem.

THAT IS,

He changeth the Articles of Faith, and giveth authoritie to generall Councels.

Which is ſpoken of the Papal power. So the beaſt is by birth, foundation, ſeat, and finally ſubſtance, one: onely the Pope hath altered the forme and manner thereof, being himſelfe the head both of that tyrannical Empire, and alſo of the falſe prophets: for the Empire hath he taken unto himſelf, and thereunto hath added this cunning device. Now theſe words, *whoſe deadly wound was cured,* are put here for diſtinction ſake. as alſo ſometimes afterwards: that even at that time the godly readers of this prophecie, might by this ſigne be brought to ſee the things as preſent: as if it were ſaid, that they might adore this very Empire that now is, whoſe head we have ſeene in our own memory to have been cut off, and to be cured againe. 19 The ſecond point of the things done by the beaſt, is the credit of great wonders or miracles, and pertaining to the ſtrengthening of this impietie: of which ſignes ſome were given from above, as it is ſaid, that fire was ſent down from heaven by falſe ſorcerie, in this verſe. Others were ſhewed here below in the ſight of the beaſt, to eſtabliſh idolatry, and deceive ſoules: which part Saint Iohn ſetteth forth, beginning (as they ſay) at that which is laſt, in this manner: Firſt, the effect is declared in theſe words: *He deceiveth the inhabitants of the earth.* Secondly, the common manner of working, in two ſorts: one of miracles, *For the ſignes which were given him to doe in the preſence of the beaſt*: the other of the words added to the ſignes, and teaching the idolatrie by thoſe ſignes, *Saying unto the inhabitants of the earth, that they ſhould make an image unto the beaſt, which, &c.* Thirdly, a ſpeciall manner is declared. *That it is given unto him to put life unto the image of the beaſt*: and that ſuch a kinde of quickening, that the ſame both ſpeaketh by anſwere unto thoſe that aske counſell of it, and alſo pronounceth death againſt all thoſe that doe not obey nor worſhip it: all which things oftentimes by falſe miracles through the procurement and inſpiration of the devill, have been effected and wrought in images. The hiſtories of the Papiſts are full of examples of ſuch miracles, the moſt of them fained, many alſo done by the devill in images, as of old in the Serpent, Geneſis the third Chapter, and the firſt verſe. By which examples is confirmed not the authority of the beaſt, but the trueth of God and theſe propheſies.

he made fire to come down from heaven on the earth, in the ſight of men,

14 And deceived them that dwell on the earth by the ſignes, which were permitted him to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [20] image of the [21] beaſt which had the wound of a ſword, and did live.

15 [22] And it was permitted to him to give a [a] ſpirit unto the image of the beaſt, ſo that the image of the beaſt, ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 [23] And he made all both ſmall and great, rich and poore, free and bond, to receive [24] a [b] marke in their right hand or in their foreheads,

17 And that no man might [25] buy or ſel, ſave he that had the [26] marke or the name of the beaſt, or the number of his name.

18 [27] Here is wiſedome, Let him that hath wit, count the number of the beaſt: for it is the [28] number of a man, and his number is ſix hundreth threeſcore and ſix.

Chap. XIV.

1 The Lambe ſtandeth on mount Sion, 4 with his chaſte worſhippers. 6 One Angel preacheth the Goſpel, 8 another foretelleth the fall of Babylon: 9 the third warneth that the beaſt be avoided. 13 A voyce from heaven pronounceth them happie who die in the Lord. 16 The Lords ſickle is thruſt into the harveſt, 18 and into the vintage.

THen I looked, & lo, a Lambe [1] ſtood on mount Sion, & with him [2] an hundreth, fourty & foure thouſand, having his Fathers [3] Name written in their foreheads.

2 And I heard a voyce from heaven as the ſound of many waters, and as the ſound of a great thunder: and I heard the voyce of harpers, harping with their harpes,

3 And they ſung as *it were* a new ſong before the throne, & before the foure beaſts, & the Elders: and no man could learne that ſong, but the hundreth fourty and foure thouſand, which were bought from the earth.

4 Theſe are they which are not defiled with women: for they are virgins: theſe follow the Lambe whitherſoever he goeth: theſe are bought from men, being the firſt fruits unto God, and to the Lambe:

5 And in their mouthes was found no guile: for they are without ſpot before the throne of God.

6 ¶ [4] Then I ſaw [5] another Angel flie in the mids of heaven, having an everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and kinred, and tongue, and people,

7 [6] * Saying with a loud voice, Feare God, and give glory to him: for the houre of his judgement is come: and worſhip him that made * heaven and earth, and the ſea, and the fountaines of waters.

8 And there followed another Angel, ſaying, * Babylon that great citie is fallen, it is fallen: for ſhe made all nations to drink of the wine of the [a] wrath of her fornication.

9 ¶ And the third Angel followed them, ſaying with a lowd voice, [7] If any man

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[20] That is, images, by *enallage* or change of the number: for the worſhip of them ever ſince the ſecond counſel of Nice, hath been ordained in the Church by publike credite and authoritie, contrary to the Law of God.

[21] In the Greeke the word is of the Dative caſe, as much to ſay, as unto the worſhip, honour and obeying of the beaſt, for by this maintenance of images, this pſeudo-propheticall beaſt doeth mightily profit the beaſt of Rome, of whom long agoe he received them. Wherefore the ſame is hereafter very fitly called the image of the beaſt, for that images have their beginning from the beaſt, and have their forme or manner from the will of the beaſt, and have their end and uſe fixed in the profit and commoditie of the beaſt.

[22] And of this miracle of the images of the beaſt, (that is, which the beaſt hath ordained to eſtabliſh idolatry) which miraculouſly ſpeake, and give judgement, or rather marvailouſly, by the fraud of the falſe prophets, the Papiſts bookes are full fraughted.

[a] *To give life, as Iannes and Iambres imitated the wonders that Moſes wrought.*

[23] The third place, is a moſt wicked and moſt inſolent tyranny, as was ſayde before, uſurped over the perſons of men, in this verſe: and over their goods and actions, in the next verſe. For he is ſayd both to bring upon all perſons a tyrannous ſervitude ſo ye as bondſlaves they might ſerve the beaſt: and alſo, to exerciſe over all their goods & actions, a Pedler-like abuſe of indulgences and diſpenſations (as they terme them) amongſt their friends, and againſt others, to uſe moſt violent interdictions, and to ſhoote out curſings, even in naturall and civill, private and publike contracts, wherein all good faith ought to have place.

[24] That is, their Chriſme, by which in the Sacrament (as they call it) of Confirmation, they make ſervile unto themſelves, the perſons and doings of men, ſigning them in their forehead and hands, and as for the ſigne left by Chriſt (Of which Chapter 7.3.) and the holy ſacrament of Baptiſme they make as voyde. For whom Chriſt hath joyned unto himſelfe by Baptiſme, this beaſt maketh callenge unto them by his greaſie Chriſme, which he doubteth not to preferre before Baptiſme, both in authoritie and in efficacie.

[b] *The marke of the name of the beaſt.*

[25] That is, have any traffique or entercourſe with men, but they onely which have this anointing and conſecrating of Clearkly tonſure, as they call it. Reade Gratian *De conſecratione, diſtinctione tertia, c. omnes ſpiritus ſanctus, &c.* of theſe matters.

[26] Here the falſe prophets doe require three things, which are ſet downe in the order of their greatnes, a character, a name, & the number of the name. The meaning is, that man that hath not their firſt anointing, & clericall tonſure or ſhaving: ſecondly, holy orders, by receiving whereof is communicated the name of the beaſt: or finally, hath not attained that high degree of Pontificall knowledge, and of the Law (as they call it) Canonicall, and hath not as it were made up in account and caſt the number of the myſteries thereof: for in theſe things conſiſteth the number of that name of the beaſt. And this is excellently ſet forth in the next verſe.

[27] That is, in this number of the beaſt conſiſteth that Popiſh wiſedome, which unto them ſeemeth the greateſt of all others. In theſe words Saint Iohn expoundeth that ſaying, which went before of the number of the beaſt, what it hath above his marke or cogniſance and his name. Theſe things, ſaith Saint Iohn, the marke and the name of the beaſt doe eaſily happen unto any man, but to have the number of the beaſt, is wiſedome: that is, onely the wiſe and ſuch as have underſtanding, can come by that number: for they muſt be moſt illuminate doctours that attaine thereunto, as the words following doe declare.

[28] How great and of what denomination this number of the beaſt is, by the which the beaſt accounteth his wiſedome, Saint Iohn declareth in theſe words, Doeſt thou demaund how great it is? it is ſo great that it occupieth the whole man: he is alway learning, and never commeth to the knowledge thereof: he muſt be a man indeede that doeth attaine unto it. Askeſt thou of what denomination it is? verely it ſtandeth of ſixe throughout, and perfectly riſeth of all the parts thereof in their ſeveral denominations (as they terme them:) it ſtandeth of ſix by unities, tens, hundreds, &c. ſo as there is no one part in the learning and order Pontificall, which is not either referred unto the head, and, as it were, the toppe thereof, or contained in the ſame: ſo fitly doe all things in this hierarchie agree one with another, and with their head, Therefore that cruell beaſt Boniface the eight, doeth commend by the number of ſixe thoſe Decretals which he perfected, in the prooeme of the ſixt booke. *Which booke* (ſaith he) *being to be added to five other bookes of the ſame volume of Decretals, we thought good to name Sextum, the ſixt: that the ſame volume by addition thereof containing a ſenarie, or the number of ſix bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect diſcipline of behaviour.* Here therefore is the number of the beaſt, who powreth from himſelfe all his parts, and bringeth them all backe againe unto himſelfe by his diſcipline in moſt wiſe and cunning manner. If any man deſire more of this, let him reade the gloſſe upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my duetie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cauſe eſpecially, for that it ſeemed ~~unto~~ me neither profitable, nor like to be a true, that the number of the beaſt, or of the name of the beaſt ſhould be taken as the common ſort of interpreters doe take it. For this number of the beaſt teacheth, giveth out, imprinteth, as a publike marke of ſuch as be his, and eſteemeth that marke above all others, as the marke of thoſe whom he loveth beſt. Now thoſe other expoſitions ſeeme rather to be farre remooved from this propertie and condition of that number: whether you reſpect the name *Latinus*, or *Titan*, or any other. For theſe the beaſt doeth not teach, nor give forth, nor imprint, but moſt diligently forbiddeth to be taught, and and aciouſly denieth: he approoveth not theſe, but reproveth them: and hateth them that thinke ſo of this number, with an hatred greater then that of *Vatinius*.

[1] The hiſtorie of the Church of Chriſt being finiſhed for more then a thouſand & three hundreth yeares, at which time Boniface the eight lived, as before hath been ſaid: there remaineth the reſt of the hiſtory of the conflicting or militant Church, from thence unto the time of the laſt victorie in three Chapters. For firſt of all, as the foundation of the whole hyſtory, is deſcribed, the ſtanding of the Lambe with his armie and retinue in five verſes, after his worthy acts which he hath done, and yet doth in moſt mighty manner, whileſt he overthroweth Antichriſt with the ſpirit of his mouth, in the reſt of this chapter, & in the two following. Vnto the deſcription of the Lambe, are propounded three things, his ſituation, place and attendance: for the reſt are expounded in the former viſions, eſpecially upon the fift Chapter.

[2] As ready girt to doe his office (as Acts 7.56.) in the midſt of the Church, which a foretime mount Sion did prefigure.

[3] As before 7.2. This retinue of the Lambe is deſcribed firſt by divine marke (as before 7.2.) in this verſe. Then by divine occupation, in that all and every one in his retinue moſt vehemently and ſweetly (verſe 2.) doe glorifie the Lambe with a ſpeciall ſong before God & his elect Angels: which ſong fleſh & blood cannot heare, nor underſtand, ver 3. Laſtly, by their deeds done before, and their ſanctification in that they were virgins pure from ſpirituall and bodily fornication, that is, from impietie and unrighteouſneſſe, that they followed the Lambe as a guide unto all goodnes, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth & ſimplicitie of Chriſt they have exerciſed all theſe things, ſanctimonie of life, the direction of the Lambe, a thankful remembrance of redemption by him: finally (to conclude in a word) that they are blameleſſe before the Lord, ver. 4. 5.

[4] The other part (as I ſaid on the firſt verſe) is of the actes of the Lambe, the manner whereof is delivered in two ſorts, of his ſpeach and of his facts, His ſpeaches are ſet forth unto the 13 verſe of this chapter, and his facts unto the 16. chap. In the ſpeach of the Lamb, which is ye word of the Goſpel, are taught in this place theſe things: The ſervice of the godly conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſigne of which is adoration, ver. 7. The overthrowing of wicked Babylon, verſe 8. and the fall of every one of the ungodly which worſhip the beaſt, ver. 9. 10. 11. Finally, the ſtate of the holy ſervants of God, both preſent, ver. 11. & to come, moſt bleſſed, according to the promiſe of God, ver. 13.

[5] This Angel is a type or figure of the good and faithfull ſervants of God, whom God eſpecially from ye time of Boniface the 8 hath raiſed up to the publiſhing of the Goſpel of Chriſt, both by preaching & by writing. So God firſt, neere unto the time of ye ſame Boniface, uſed Peter Caſſidorus an Italian: after Arnold, *de villa nova*, a Frenchman, then Occam, Dante, Petrarch, after that, *Iohannes de rupe ceſſa*, a Franciſcane: after againe: Iohn Wicklife an Engliſhman, and ſo continually one or another unto the reſtoring of the trueth, and enlarging of his Church.

[6] That is, Babylon is deſtroyed by the ſentence and judgment of God: the execution whereof S. Iohn deſcribeth, Chap. 18. And this voice of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſel and manifeſt malice oppugned the light of the Goſpel offered from God.

* *Pſal.* 145. 6. * *Acts* 14. 15. * *Iſa.* 21. 9. *Ier.* 51. 8. *Chap.* 8. 2.

[a] *Of her fornication, whereby God was provoked to wrath.*

[7] That is, ſhall not worſhip God alone, but ſhall transferre his divine honour unto this beaſt, whether he doe it with his heart, or counterfetting in ſhew. For he (ſaith Chriſt) that denieth me before men, him will I denie before my Father and his Angels, Mat. 10. 32. And this is that voice of the holy miniſtery, which at this time is very much uſed of the holy and faithfull ſervants of God. For having now ſufficiently found out the publike obſtinacie of Babylon, they labour not any longer to thunder out againſt the ſame: but to ſave ſome particular members by terror (as S. Iude ſpeaketh) and to plucke them out of the publike flame: or els by vehement commiſeration of their eſtate to lead them away, they ſet before them eternall death, into which they ruſh unwares, unleſſe in good time they return unto God: but the godly which are of their own flocke, they exhort unto patience, obedience, and faith in ye Lord Ieſus, & charge them to give light by their good example, of good life unto others.

worſhip the beaſt and his image, & receive *his* marke in his forehead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhall aſcend evermore: and they ſhall have no reſt day nor night, which worſhip the beaſt and his image, and whoſoever receiveth the print of his name.

12 [8] Here is the patience of Saints: here are they that keep the Commandements of God, and the faith of Jeſus.

13 Then I heard a voice from heaven, ſaying unto me, Write, The dead which die [b] in the Lord, *are* fully bleſſed. Even ſo ſayeth the Spirit: for they reſt from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and beholde, a [10] white cloude, and upon the cloude one ſitting like unto the Son of man, [11] having on his head a golden crown, and in his hand a [12] ſharpe ſickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that ſate on the cloude, * Thruſt in thy ſickle, and reape: for the time is come to reape: for the * harveſt of the earth is ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heaven, having alſo a ſharpe ſickle.

18 And another Angel came out from the altar, which had power over fire, & cryed with a loud crie to him that had the ſharpe ſickle, and ſaid, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, & cut down the vines of the vineyard of the earth, and caſt them into that great wine-preſſe of the wrath of God.

20 And the wine-preſſe was troden without the citie, [15] & blood came out of the wine-preſſe unto the horſe-bridles, by the ſpace of a thouſand and ſix hundreth furlongs.

8 The patience, ſanctification, and juſtification by faith: the conſequence whereof are, reſt, felicitie, and glory eternall in the heavenly fellowſhip of God and his Angels.

b That is, for the Lord

c By works, is meant the reward which followeth good works.

9 The ſecond part of this chapter, as I ſaid ver. 1. Of the actes and doings of Chriſt, in overthrowing of Antichriſt and his Church by the Spirit of his divine mouth: ſeeing that having been called backe by word both publikely & privately unto his duety, and admoniſhed of his moſt certain ruine: he yet ceaſeth not to maintaine and protect his own adherents, that they may doe him ſervice: and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doth, there are 2 kinds: one common or generall in the reſt of this chap, another particular againſt that ſavage and rebellious beaſt & his worſhippers, chap. 15.16. That common kind, is the calamity of wars, ſpread abroad through the whol earth, and filling all things with blood, and that without reſpect of any perſon. This is figured or ſhadowed out in 2. types, of the harveſt and vintage. Since the time that the light of the Goſpel began to ſhine out, and ſince prophecie or preaching by the grace of God was raiſed up againe, how horrible wars have bin kindled in yͤ world: how much humane fleſh hath beene throwen to yͤ earth by this divine reaping? how much blood (alas for wo) hath overflown for theſe 100. yeares almoſt? all hiſtories do cry out, & this our age (if ever before) is now in horror by reaſon of the rage of that ſickle which Antichriſt calleth for. In this place is the firſt type, that is of the harveſt. 10 Declaring his fierceneſſe by his colour, like unto that which is in the white or milke circle of heaven 11 As one that ſhall reigne from God, and occupie the place of Chriſt in this miſerable execution. 12 That is, a moſt fit and commodious inſtrument of execution, deſtroying all by hewing and thruſting through: for who may ſtand againſt God? 13 Chriſt giveth a commandement in this verſe, and the Angel executeth it in the next verſe. * *Ioel* 3. 13. * *Matt.* 13. 39. 14 The other type (as I ſayd verſ. 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in ſeeking out every thing, then is the harveſt labour. This is therefore a more grievous judgment, both becauſe it ſucceedeth the other, and becauſe it is underſtood to be executed with great diligence. 15 That is, it overflowed very deep, and very farre and wide: the ſpeech is hyperbolicall or exceſſive, to ſignifie the greatneſſe of the ſlaughter. And theſe be thoſe pleaſant fruits forſooth, of the contempt of Chriſt, and deſiring of Anti~~chriſt rather th~~en him, which the miſerable, mad, and blind world doeth at this time reape.

C H A P. XV.

1 The ſeven Angels having the ſeven laſt plagues. 3 They that conquered the beaſt, praiſe God. 6 To the ſeven Angels, 7 ſeven vials full of Gods wrath, are delivered.

AND [1] I ſaw another ſigne in heaven, great and marveilous, ſeven [2] Angels, having the ſeven laſt plagues: for by them is fulfilled the wrath of God.

2 [3] And I ſaw [4] as *it were* a glaſſie ſea, mingled with fire, and [5] them that had gotten victory of the beaſt, and of his image, and of his marke, and of the number of his Name, [6] ſtand at the glaſſie ſea, having the harpes of God,

3 And they ſung [7] the ſong of Moſes the [a] ſervant of God, & the ſong of the Lambe, ſaying, [8] Great and marveilous *are* thy workes, Lord God Almightie: juſt and true *are* thy * [b] wayes, King of Saints.

4 * Who ſhall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations ſhal come and worſhip before thee: before thy judgements are made manifeſt.

5 [9] And after that I looked, and behold, the Temple of the Tabernacle of Teſtimonie was open in heaven.

6 And the ſeven Angels came out of the Temple, which had the [10] ſeven plagues, clothed in [11] pure and bright linnen, and having their breaſts [12] girded with golden girdles.

7 And one of the [13] foure beaſts gave unto the ſeven Angels ſeven golden vials full of the wrath of God, which liveth for evermore.

8 And the Temple was full of the ſmoke of the glory of God, and of his power, [14] and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels were fulfilled.

1 This is that other place of the acts of Chriſt, as I noted before 14. 14. Now therefore is ſhewed a ſingular worke of the judgement of God belonging to the overthrow of Antichriſt and his forces, of which divine worke the preparation is deſcribed in this Chapter: and the execution in the next. The preparation is firſt ſet down generally and in type in this verſe: and is after particularly ſet foorth in the reſt of the Chapter.

2 Of which Chap. 8. 9. in powring forth the plagues of the world: for even theſe plagues do for the moſt part agree with thoſe.

3 There are two parts of the narration: one, the confeſſion of the Saints, glorifying God, when they ſaw the preparation of the judgments of God, unto the 4. verſe: another the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his judgements, in foure other verſes.

4 This part of the viſion alludeth unto yͤ ſea, or large veſſel of braſſe, in which the Prieſts waſhed themſelves in the entrance of the temple: for in the entrance of yͤ heavenly Temple (as it is called ver. 5.) is ſaid to have bin a ſea of glaſſe, moſt lightſome & cleare, unto yͤ commoditie of choiſe mixt with fire, yͭ is, as containing the treaſury of the judgements of God, which he bringeth forth and diſpenſeth according to his own pleaſure: for out of the former, the Prieſts were cleanſed of old: and out of this the ungodly are deſtroyed now, Chap. 4.6. 5 That is, the godly Martyrs of Chriſt, who ſhall not give place even in miracles unto that beaſt: of theſe ſee before, Chap. 13. 17. and 14. 9. 10. 6 Glorifying God, from the particular obſervation of the weapons and inſtruments of Gods wrath, floting in the ſea of glaſſe. 7 That ſong of triumph, which is Exod. 15. 2. *a So is Moſes called for honours ſake, as it is ſet forth, Deut.* 34. 10. 8 This ſong hath two parts: one a confeſſion, both particular, in this verſe, and generall, in the beginning of the next verſe: another, a narration of cauſes belonging to the confeſſion, wherof one kinde is eternall in it ſelfe, and moſt preſent unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbeleeving: as Chap. 11. 2.) were to be brought unto the ſame ſtate of happineſſe, by the magnificencie of the judgement of God in the next verſe. * *Pſa.* 145. 17. *b Thy doings.* * *Iere.* 10. 7. 9 The ſecond part of the narration (as was noted ver. 2.) wherein firſt, the authoritie of the whole argument and matter thereof is figured, by a forerunning type of a Temple opened in heaven. as Chap. 11, 19. namely, that all thoſe things are divine and of God, that proceed from thence, in this verſe. Secondly, the adminiſters or executers, come foorth out of the Temple, ver. 6. Thirdly, they are furniſhed with inſtruments of the judgements of God, and weapons fit for the manner of the ſame judgements, ver. 7. Finally, they are confirmed by teſtimony of the viſible glory of God, in the laſt verſe. A like teſtimony whereunto was exhibited of old in the law. Exod. 40. 34. 10 That is, commandements to inflict thoſe ſeven plagues. Here is the figure called *Metonymia.* 11 Which was in old time a ſigne of the kingly or princely dignitie. 12 This girding was a ſigne of diligence, and the girdle of gold was a ſigne of ſinceritie, and truſtineſſe in taking in charge the commandements of God. 13 Of theſe before, Chap. 4. 7. 14 None of thoſe 7. Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

C H A P. XVI.

2 and 17 The Angels powre out the ſeven vials of Gods wrath given unto them, & ſo divers plagues ariſe in the world, 18 To terrifie the wicked, 19 and the inhabitants of the great citie.

AND [1] I heard a great voice out of the Temple, ſaying to the ſeven Angels, Go your wayes, and powre out the *ſeven* vials of the wrath of God upon the earth.

1 In the former Chapter was ſet down the preparation unto the worke of God: here is delivered the execution thereof. And in this diſcours of the execution, is a generall commandement in this verſe, then a particular recitall in order of the execution done by every of the ſeven Angels, in the reſt of the chapter. This ſpeciall execution againſt Antichriſt and his crew, doth in manner agree unto that which was generally done upon the whole world, Ch. 8. & 9. & belongeth (if my conjecture faile me not) unto the ſame time. Yet herein they do differ one from another, that this was particularly effected upon the Princes and ring-leaders of the wickedneſſe of the world, the other generally againſt the whole world being wicked. And therfore theſe judgements are figured more grievous then thoſe

2 [2]

2 [2] And the firſt went and powred out his viall upon the earth: and there fell a noyſome & a grievous ſore upon the men, which had the [3] mark of the beaſt, and upon them which worſhipped his image.

3 [4] And the ſecond Angel poured out his viall upon the ſea, and it [a] became as the blood of a dead man: and every living thing died in the ſea.

4 [5] And the third Angel powred out his viall upon the rivers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, Thou art juſt, Which art, and which waſt: and holy, becauſe thou haſt judged theſe things:

6 For they ſhed the blood of the Saints, and Prophets, and therefore haſt thou given them blood to drink: for they are worthy.

7 [6] And I heard another out of the Sanctuary ſay, Even ſo, Lord God Almighty, true and righteous are thy judgements.

8 [7] And the fourth Angel powred out his viall on the Sunne, and it was given to him to torment men with the heate of fire:

9 And men boyled in great heate, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not to give him glory.

19 [8] And the fift Angel powred out his viall upon the throne of the beaſt, and his kingdome waxed dark, and they gnawed their tongues for ſorrow,

11 And blaſphemed the God of heaven for their paines, and for their ſores, and repented not of their works.

12 [9] And the ſixt Angel powred out his viall upon the great river [10] Euphrates, and [11] the water thereof dried up, [12] that the way of the kings of the Eaſt ſhould be prepared.

13 And I ſaw [13] three unclean ſpirits [14] like frogs come out of the mouth of that [15] dragon, and out of the mouth of that [16] beaſt, and out of the mouth of that [17] falſe prophet:

14 For they are ſpirits of devils, working miracles, to go unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 [18] (* Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk nakedly, and men ſee his filthineſſe)

16 [19] And they gathered them together into a place called in Hebrew, [20] Armagedon.

17 ¶ [21] And the ſeventh Angel powred out his viall into the [22] ayre, and there came a loud voice out of the temple of heaven from [23] the throne, ſaying, [24] It is done.

18 ¶ [25] And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were upon the earth, even ſo mighty an earthquake.

19 [26] And the great citie was divided into three parts: and the cities [27] of the nations fell: and that great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fierceneſſe of his wrath.

20 And every iſle fled away, and the mountaines [29] were not [b] found.

21 [30] And there fell a great haile, like [c] talents, out of heaven upon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

Chap. XVII.

1 That great whore is deſcribed, 2 with whom the kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The myſtery of the woman, and the beaſt that caried her, expounded. 11 Their deſtruction. 14 The Lambes victorie.

Then [1] there came one of the ſeven Angels, which had the ſeven vials, and talked with me, ſaying unto me, Come: I will

[2] The hiſtory of of the firſt Angel, whoſe plague upon the earth is deſcribed almoſt in the ſame words with that ſixt plague of the Egyptians, Ex. 9.9. But it doth ſignifie a ſpirituall ulcer, and that torture or butchery of conſcience, ſeared with an hot yron, which accuſeth the ungodly within, and both by truth of the word (the light wherof God hath now ſo long ſhewed forth) and by bitterneſſe ſtirreth up & forceth out the ſword of Gods wrath.

[3] See chap. 13.16.

[4] The hiſtory of the ſecond Angel, who troubleth and moleſteth the ſeas, that he may ſtir up the conſcience of men ſleeping in their wickedneſſe, See Chap. 8. 8.

[a] *It was turned into rotten, and filthy blood, ſuch as is in dead bodies.*

[5] The ſtory of the third Angel ſtriking the rivers in this verſe, who proclaiming the juſtice of God, commendeth the ſame by a moſt grave comparison of the ſins of men, with the puniſhment of God: which is common to this place, and that which went before. Wherefore alſo this praiſing is attributed to the Angel of the waters, a name common to the ſecond and third Angels, according as both of them are ſaid to be ſent againſt the waters, albeit the one of the ſea, the other of the rivers, in two verſes.

[6] A confirmation of the praiſe before going, out of the Sanctuary of God, whether immediatly by Chriſt, or by ſome one of his Angels, for Chriſt alſo is called another Angel, chap. 7.2, 3, 8. and 12.1.

[7] The ſtory of the fourth Angel, who throweth the plague upon the heaven and upon the ſun, of which, Luke 21. 26. the effects whereof are noted two, The one peculiar, that it ſhall ſcorch men with heat in this verſe. The other proceeding accidentally from the former, that their fury ſhall ſo much the more be enraged againſt God, in the next verſe, when yet (O wonderfull mercie and patience of God) all other creatures are firſt ſtriken often and grievouſly by the hand of God before mankinde, by whom he is provoked: as the things before going do declare.

[8] The ſtory of the fift Angel, who ſtriketh the kingdome of the beaſt with two plagues, abroad with darkneſſe, within with biles and dolours moſt grievous, throughout his whole kingdome, that therby he might wound the conſcience of the wicked, and puniſh that moſt perverſe obſtinacie of the idolaters: whereof aroſe perturbation, and thence a furious indignation and deſperate madneſſe, raging againſt God and hurtfull, unto it ſelf.

[9] The ſtory of the ſixt Angel, divided into his act, and the event thereof. The act is, that the Angel did caſt out of his mouth the plague of a moſt glowing heate, wherwith even the greateſt floods, and which moſt were wont to ſwell and overflow (as Euphrates) were dried up, by the counſell of God in this verſe. The event is, that the meere madneſſe wherewith the wicked are inraged, that they may ſcorn the judgements of God, and abuſe them furiouſly to ſerve their own turn, and to the executing of their own wicked outrage.

[10] The bond of the ſpirituall Babylon, and to the fortreſſes of the ſame, Chap. 9. 14.

[11] So the Church of the ungodly, and kingdome of the beaſt, is ſaid to be left naked, all the defences thereof in which they put their truſt, being taken away from it.

[12] That is, that even they which dwell further off, may with more commoditie make haſt unto that ſacrifice which the Lorſt hath appointed.

[13] That is, every of them bent their whole force, and conſpired that by wonders, word and work, they might bring into the ſame deſtruction, all kings, princes and potentates of the world, curſedly bewitched of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the kings of the earth. And this is a right deſcription of our times.

[14] Croking with all importunity, and continually day and night provoking and calling forth to armes, as the trumpets and furies of wars, as is declared in the next verſe.

[15] That is, the devill, as chap. 11.5.

[16] Whereof chap. 13.1.

[17] That is, that other beaſt, of which chap. 13.11. for ſo is he called alſo, chap. 19.20. and 20.10.

[18] A parentheſis for admonition, in which God warneth his holy ſervants, who reſt in the expectation of Chriſt, alwayes to addreſſe their minds unto his coming, and to look unto themſelves, that they be not ſhamefully made naked and circumvented of theſe unclean ſpirits, and ſo they be miſerably unprepared at the comming of the Lord, ſo Matth. 24.29. and 25.13.

* *Chap. 3. 3. Matth. 24. 44. Luke 12. 39.*

[19] Namely, the Angel, who holily according to the commandment of God, was to do ſacrifice: notwithſtanding that thoſe impure ſpirits doe the ſame wickedly, as ſervants, not unto God, but unto the beaſt that hath ſeven heads.

[20] That is (to ſay nothing of other expoſitions) the mountain it ſelf, or mountain places of Megiddon. Now it is certain by the holy Scriptures, that Megiddon is a citie and territorie in the tribe of Manaſſes, bordering upon Iſſachar and Aſher, and was made famous by that lamentable overthrow of king Joſias, whereof 2 Reg. 22. 30. and 2 Chron. 35, 22. and Zach. 12. 11. In this mountain country God ſaith by figure, or type, that the kings of the peoples which ſerve the beaſt, ſhall meet together, becauſe the Gentiles did alwayes caſt that lamentable overthrow in the teeth of the Church of the Jewes, unto their great reproch: and therefore were perſwaded that that place ſhould be moſt fortunate unto them (as they ſpeake) and unfortunate unto the godly. But God here pronounceth, that that reproch of the Church, and confidence of the ungodly ſhall by himſelf be taken away, in the ſelf ſame place where the nations perſwaded themſelves, they ſhould mightily exult and triumph againſt God and his Church.

[21] The ſtory of the ſeventh Angel unto the end of the chapter in which firſt is ſhewed by ſigne and ſpeach, the argument of this plague, in this verſe, and then is declared the execution thereof in the verſes following.

[22] From whence he might move the heaven above, and the earth beneath.

[23] That is, from him that ſitteth on the throne, by the figure called Metonymia.

[24] That is, Babylon is undone, as is ſhewed verſe 19. and in the chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this chapter: and the laſt containing a perfect victory, is deſcribed in thoſe that follow.

[25] Now is declared the execution (as is ſaid in verſe 27) and the things that ſhall laſt come to paſſe in heaven and in earth before the overthrow of the beaſt of Babylon: both generally, verſe 18, and particularly in the curſed city, and ſuch as have any familiaritie therewith, in the three laſt verſes.

[26] The ſeate or ſtanding place of Antichriſt.

[27] Of all ſuch as cleave unto Antichriſt, and fight againſt Chriſt.

[28] That harlot, of whom in the next chapter following. Now this phraſe, *to come into remembrance*, is after the common uſe of the Hebrew ſpeach, borrowed from men, and attributed unto God.

* *Jer. 25.15.*

[29] That is, were ſeen no more, or were no more extant. A borrowed Hebraiſme.

[b] *Appeared not, which the Hebrewes utter after this ſort, were not, Gen. 5. 24.*

[30] The manner of the particular execution, moſt evidently teſtifying the wrath of God by the originall and greatneſſe thereof: the event thereof is the ſame with that which is Chap 9.13. and that which hath been mentioned in this chapter, from the execution of the fourth Angel hitherto, that is to ſay, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verſe 9. and 11.

[c] *As it were about the weight of a talent, and a talent was threeſcore pound, that is, ſix hundreth groats, whereby is ſignified a marveilous and ſtrange weight.*

[1] The ſtate of the church militant being declared, now followeth the ſtate of the Church overcoming & getting victory, as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in foure chapters. As in the place before going I noted, that in that hiſtory the order of time was not alwayes exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt is delivered the ſtory of Babylon deſtroyed in this and the next Chapter, (for this Babylon, out of all doubt, ſhall periſh before the two beaſts and the Dragon) Secondly, is delivered the deſtruction of both the two beaſts, Chap. 19. And laſtly of the Dragon, Chap. 18. In the ſtory of the ſpirituall Babylon, are diſtinctly ſet forth the ſtate thereof in this Chapter, and the overthrow done from God. Chap. 18. In this verſe and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the Prophet (as often heretofore) and a generall propoſition.

ſhew [2] thee the [a] damnation of the great whore that ſitteth upon many waters,

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 [3] So he caried me away into the wilderneſſe in the Spirit, and I ſaw a woman ſit upon a [b] ſcarlet coloured beaſt, ful of names of blaſphemie, which had ſeven heads and ten horns.

4 And the [4] woman was arayed [5] in purple, and ſcarlet, and gilded with gold, and precious ſtones, and pearles, and had [6] a cup of gold in her hand full of abomination and filthineſſe of her fornication.

5 [7] And in her forehead *was* a name written, A myſterie, [8] that great Babylon that mother of whoredomes, and abominations of the earth.

6 [9] And I ſaw the woman drunken with the blood of Saints, and with the blood of the Martyres of Jesvs, [10] and when I ſaw her, I wondered with great marvell.

7 [11] Then the Angel ſaid unto me, Wherefore marveileſt thou? I will ſhew thee the myſterie of that woman, and of that beaſt that beareth her, which hath ſeven heads, and ten horns.

8 [12] The beaſt that thou haſt ſeen, [13] was, & is not, and [14] ſhal aſcend out of the bottomles pit, and ſhal go into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the book of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] Here *is* the minde that hath wiſdome. The [c] ſeven heads [17] are ſeven mountaines, whereon the woman ſitteth: [18] they are alſo ſeven kings,

10 [19] Five are fallen, [20] and one is, [21] and another is not yet come: and when he cometh, he muſt continue a ſhort ſpace.

11 [22] And the beaſt that was, and is not, is even [23] the eight, and is [24] one of the ſeven, [25] and ſhall go into deſtruction.

12 [26] And the ten horns which thou ſaweſt, are [27] ten kings, which yet have not received a kingdome, but ſhall receive power, as kings [28] at one houre with the beaſt.

13 [29] Theſe have one minde, and ſhall give their power, and authority unto the beaſt.

14 Theſe ſhall fight with the [30] Lambe, and the Lambe ſhall overcome them: * for he is Lord of lords, and King of kings: and they that are on his ſide, called and choſen, and faithfull.

15 [31] And he ſaid unto me, The waters

[2] That is, that damnable harlot, by a figure called *hyppalagie*. For Saint Iohn as yet had not ſeen her. Although another interpretation may be born, yet I like this better.

[a] *The ſentence that is pronounced againſt this harlot.*

[3] Henceforth is propounded the type of Babylon & the ſtate thereof, in foure verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things, the beaſt (of whom chapter 13) in the 3 verſ and the woman that ſitteth upon the beaſt, verſe 4. 5. 6. The beaſt in proceſſe of time hath gotten ſomewhat more then was expreſſed in the former viſiō. Firſt, in that it is not reade before that he was appareled in ſcarlet, a robe imperiall and of triumph. Secondly, in that that this is ful of names of blaſphemy: the other caried the name of blaſphemy onely in his heads. So God did teach that this beaſt is much increaſed in impietie and injuſtice, and doth in this laſt age, triumph in both theſe more inſolently & proudly then ever before.

[b] *A ſcarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh Clergie were ſo much delighted with this colour.*

[4] That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attyre, profeſſion and deeds. [5] In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous. [6] In profeſſion the nouriſher of all, in this verſe, and teaching her myſteries unto all, verſ. 5, ſetting forth all things moſt magnificently: but indeed moſt pernicioſly beſotting miſerable men with her cup, and bringing upon them a deadly giddineſſe. [7] Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not beare. [8] An expoſition in which S. Iohn declareth what manner of woman this is. [9] In manner of deeds: She is red with blood, and ſheddeth it moſt licenciouſly, & therefore is coloured with the blood of the Saints, as on the contrary part, Chriſt is ſet forth imbrued with the blood of his enemies, Eſai. 63 1. [10] A paſſage unto the ſecond part of this chapter, by occaſion given of S. Iohn, as the words of the Angel do ſhew in the next verſe. [11] The ſecond part or place as I ſaid verſ. 1. The enarration of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14. verſe. After, of the harlot, unto the end of the chapter. [12] The ſtory of the beaſt hath a triple deſcription of him. The firſt is a diſtinction of this beaſt from all that ever have bin at any time: which diſtinction is contained in this verſe. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, verſ. 12. 13. 14. This beaſt is that Empire of Rome, of which I ſpake chap. 13. 11. according to the mutations and changes whereof, which then had already hapned, the holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The Apoſtle diſtinguiſheth this beaſt from all others in theſe words: *The beaſt which thou ſaweſt, was, and is not.* For ſo I expound the words of the Apoſtle for the evidencie ſake, as I will further declare in the notes following. [13] The meaning is, that beaſt which thou ſaweſt before (chap. 13. 1.) and which yet thou haſt now ſeen, was, (was I ſay) even from Iulius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner and ſtock: from the houſe of Iulius: and yet is not now the ſame, if thou looke unto the houſe and ſtock: for the dominion of this family was tranſlated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beaſt: but exceedingly varied by kinreds, families, and perſons. It was therefore (ſaith S. Iohn) in the kinred or houſe of Iulius: and now it is not in that kinred, but tranſlated unto another. [14] As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, chap. 13. 1.) that is, ſhall be a new ſtock from amongſt the nations without difference and ſhall in the ſame ſtate go unto deſtruction, or run and periſh: and ſo ſhall ſucceſſively new Princes or Emperours come and go, a riſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many mutations, verely no Empire that ever was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, ever continued ſo long. [15] That is, as many as have not learned the providence of God, according to the faith of the Saints, ſhall marvell at theſe grievous and often changes: when they ſhall conſider the ſelf ſame beaſt which is the Romane Empire, to have been, and not to be, and to be, and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place confirmed by the event of the things themſelves. Although the laſt change alſo, by which the Empire, that before was civill, became Eccleſiaſticall, is not obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the Saints: the other alſo upon their ſouls: the firſt by humane order and policy, the other under the colour of the law of God, and of religion, raged and imbrued it ſelf with the blood of the godly.

[16] An exhortation, preparing unto audience by the ſame argument, with that of Chriſt: *He that hath eares to heare, let him heare.* Wherefore for mine own part, I had rather reade in this place, *Let there be here a mind, &c.* So the Angel paſſeth fully unto the ſecond place of this deſcription.

[c] *Very children know what the ſeven hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth,* And compaſſeth ſeven towers in one wal: *that citie it is, that when Iohn wrote theſe things, had rule over the kings of the earth. It was and is not, and yet it remaineth to this day, but it is declining unto deſtruction.*

[17] This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. Iohn endevoured to deſcribe the ſame, that he might be both known of yͤ godly in that age, and be further obſerved & marked of yͤ poſterity afterwards. This delineation hath one type, that is, his heads, but a double deſcription or application of the type: one permanent, from the nature it ſelf, the other changeable, by the working of men. The deſcription permanent, is by the ſeven hils, in this verſe, the other that fleeteth, is from the ſeven kings, verſe 10. 11. And here it is worthy to be obſerved, that one type hath ſometime two or more applications, as ſeemeth good to the holy Ghoſt to expreſſe, either one thing by divers types, or divers things by one type. So I noted before of the ſeven Spirits, chap. 1. 4. Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, ἑπταλοφός .i. of ſeven tops or creſts, and of Varro *ſepticeps.* i. of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemcollis.* i. ſtanding upon ſeven hills. [18] The beginning of theſe Kings or Emperors, is almoſt the ſame with the beginning of the Church of Chriſt, which I ſhewed before, Chap. 11. 1. Namely, from the yeare 25. after the paſſion of Chriſt, what time the temple and church of the Iewes was overthrown. In which yeare it came to paſſe by the providence of God, that that ſaying, *The beaſt was, and is not,* was fulfilled before the deſtruction of the Iewes immediatly following, came to paſſe. That was the yeare from the building of the citie of Rome, 809 from which yeare S. Iohn both numbreth the Emperours which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe that when this particular prediction or foretelling of things to come, ſhould take effect, the truth of all other predictions in the Church, might be the more confirmed. Which ſigne God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth, Chapter 28. 8. [19] Whoſe names are theſe: the firſt, *Servius Sulpitius Galba*, who was the ſeventh Emperour of the people of Rome, the ſecond, *Marcus Salvius Otho*, the third *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſonne, of his own name. [20] *Flavius Domitian*, ſonne of the firſt *Veſpaſian*. For in the latter end of his dayes, S. Iohn wrote theſe things, as witneſſeth Irenæus, *Lib. 5. adverſus hæreſes.* [21] Nerva, The Empire being now tranſlated from the family of *Flavius*. This man reigned onely one yeare, foure moneths, and nine dayes, as the hiſtory writers do tell. [22] This is ſpoken by the figure Synecdoche, as much to ſay, as that head of the beaſt which was and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third verſe of the thirteenth Chapter. [23] Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth. [24] Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head. For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life. [25] Namely, to moleſt with perſecutions the Churches of Chriſt, as the Hiſtories do accord, and I have briefly noted, Chapter 2. 10. [26] The third place of this deſcription, as I ſaid verſe 8. is a propheticall prediction of things to come, which the beaſt ſhould do, as in the words following Saint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdome, &c.* For there is an Antitheſis or oppoſition between theſe kings, and thoſe that went before. And firſt the perſons are deſcribed in this verſe, then their deeds in the two verſes following. [27] That is, ariſing with their kingdomes out of the Romane beaſts: at ſuch time as that politicall Empire began by the craft of the Popes, greatly to fall. [28] Namely, with that ſecond beaſt, whom we called before a falſe prophet, which beaſt aſcending out of the earth, got unto himſelf all the authority and power of the firſt beaſt, and exerciſeth the ſame before his face, as was ſaid, Chapter 14. 11, 12. For when the politicall Empire of the Weſt began to bow downwards, there both aroſe thoſe ten kings, and the ſecond beaſt took the opportunitie offered, to uſurpe unto himſelf all the power of the former beaſt. Theſe kings long agoe, many have numbred and deſcribed to be ten, and a great part of the events plainly teſtifieth the ſame in this our age. [29] That is, by conſent and agreement, that they may conſpire with the beaſt, and depend upon his beck. Their ſtorie is divided into three parts, counſels, acts, and events. The counſellers ſome of them conſiſt in communicating of judgements and affections: and ſome in communicating of power, which they are ſaid to have given unto this beaſt, in this verſe. [30] With Chriſt and his Church, as the reaſon following doth declare, and heere are mentioned the facts and events, which followed for Chriſt his ſake, and for the grace of God the Father towards thoſe that are called, elected, and are his faithfull ones in Chriſt. * *Chap.* 19. 16. 1 *Tim.* 6. 15. [31] This is the other member of the enarration, as I ſaid verſe 7. belonging unto the harlot, ſhewed in the viſion, verſe 3. In this hiſtory of the harlot, theſe three things are diſtinctly propounded, what is her magnificency, in this verſe, what is her fall, & by whom it ſhall happen unto her in the 2 verſes following: and laſtly, who that harlot is, in the laſt verſe. This place which by order of nature ſhould have been the firſt, is therfore made the laſt, becauſe it was more fit to be joyned with the next chapter.

which thou ſaweſt, where the whore ſitteth, [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] hornes which thou ſaweſt upon the beaſt, are they that ſhall hate the whore, and ſhal make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire:

17 [34] For God hath put in their hearts to fulfill his will, and to do with one conſent for to give their kingdome unto the beaſt, untill the words of God be fulfilled.

18 And that woman which thou ſaweſt, is that [35] great citie which reigneth over the kings of the earth.

[32] That is, as unconſtant and variable as are the waters. Upon this foundation ſitteth this harlot as queen, a vain perſon, upon ẏ which is vain.

[33] The ten kings, as verſe 12. The accompliſhment of this fact and event is daily increaſed in this our age, by the ſingular providence and moſt mighty government of God. Wherefore the facts are propounded in this verſe, and the cauſe of them in the verſe following.

[34] A reaſon rendred from the chief efficient cauſe, which is the providence of God, by which alone Saint Iohn by inverſion of order affirmeth to have come to paſſe, both that the kings ſhould execute upon the harlot that which pleaſed God, and which he declared in the verſe next before going: and alſo that by one conſent and counſell, they ſhould give their kingdome unto the beaſts, &c. ver. 13, 14. for as theſe being blinded have before depended upon the beck of the beaſt that lifteth up the harlot, ſo it is ſaid, that afterward it ſhall come to paſſe, that they ſhall turn back, and ſhall fall away from her, when their hearts ſhall be turned into better ſtate by the grace and mercy of God.

[35] That is, Rome, that great city, or onely city (as Iuſtinian calleth it) the king and head whereof was then the Emperour, but now the Pope, ſince that the condition of the beaſt was changed.

Chap. XVIII.

2 The horrible deſtruction of Babylon is ſet out. 11. 16. 18. The merchants of the earth, who were enriched with the pomp and luxuriouſneſſe of it, weep and waile: 20 But all the elect rejoyce for that juſt vengeance of God.

And [1] after theſe things, I ſaw *another* [2] Angel come down from heaven, having great power, ſo that the earth was lightened with his glory.

2 And he cried out mightily with a loud voice, [3] ſaying, * It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of devils, and the hold of all foul ſpirits, and a cage of every uncleane and hatefull bird:

3 For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleaſures.

4 [4] And I heard another voice from heaven ſay, [5] Go out of her, my people, that ye [6] be not partakers of her ſinnes, and that ye receive not of her plagues:

5 For her ſinnes are [a] come up into heaven, and God hath remembred her iniquities.

[1] The ſecond place (as I ſaid before chap. 17.1.) of the hiſtorie of Babylon is of the wofull fal and ruine of that whore of Babylon. This hiſtoricall prediction concerning her, is threefold. The firſt a plain and ſimple foretelling of her ruine, in 3 verſes. The ſecond a figurative prediction by the circumſtances, thence unto the 20 verſe. The third, a confirmation of the ſame by ſigne or wonder, unto the end of the chapter.

[2] Either Chriſt the eternall word of God the Father (as often elſewhere) or a created Angel, and one deputed unto this ſervice, but throughly furniſhed with greatneſſe of power, and with light of glory, as the enſigne of power.

[3] The prediction or foreſhewing of her ruine, containing both the fall of Babylon, in this verſe, and the cauſe therof uttered by way of allegorie concerning her ſpirituall and carnall wickednes, that is, her moſt great impietie and unjuſtice in the next verſe: her fall is firſt ſimply declared of the Angel, and then the greatneſſe thereof is ſhewed here, by the events, when he ſaith, it ſhall be the ſeate and habitation of devils, of wilde beaſts, and of curſed foules, as of old. Eſay 13. 21. and often elſewhere.

* *Chap.* 14. 8. *Iſai.* 21. 9. *Ier.* 51. 8.

[4] The ſecond prediction, which is of the circumſtances of the ruine of Babylon: of theſe there are two kindes: one going before it, as that beforehand the godly are delivered, unto the ninth verſe: the other following upon her ruine, namely, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth verſe.

[5] Two circumſtances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned chap, 12. to have been done in time paſt, before the deſtruction of Ieruſalem, this charge is given here, and in the next verſe. The other is, that every one of them occupie themſelves in their own place in executing the judgement of God, as it was commanded the Levites of old, Exod. 32. 27. and that they ſanctifie their hands unto the Lord, Verſ. 6. 7. 8.

[6] Of this commandment there are two cauſes: to avoid the contagion of ſin, and to ſhun the participation of thoſe puniſhments that belong thereunto.

[a] *He uſeth a word which ſignifieth the following of ſinnes one after another, and riſing one of another in ſuch ſort, that they grew at length to ſuch an heape, that they came up even to heaven.*

6 [7] Reward her, even as ſhe hath rewarded you, and give her double according to her works: *and* in the cup that ſhe hath filled to you, fill her the double.

7 Inaſmuch as ſhe glorified her ſelf and lived in pleaſure, ſo much give ye to her torment and ſorrow: for ſhe ſaith [b] in her heart, I ſit being a Queen, and am [c] no widow, and ſhall [d] ſee no mourning.

8 Therefore ſhall her plagues come at [e] one day, death, and ſorrow, and famine, and ſhe ſhall be burnt with fire: for that God which condemneth her, is a ſtrong Lord.

9 And [8] the kings of the earth ſhall bewaile her, and lament for her, which have committed fornication, and lived in pleaſure with her, when they ſhal ſee that ſmoke of that her burning,

10 And ſhall ſtand afarre off for feare of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city: for in one houre is thy judgement come.

11 [9] And the merchants of the earth ſhall weep and waile over her: for no man buyeth their ware any more.

12 The ware of gold, and ſilver, and of precious ſtones, and of pearles, and of fine linnen, and of purple, and of ſilk, and of ſcarlet, and of all manner of Thyne wood, and of all veſſels of ivorie, and of all veſſels of moſt precious wood, and of braſſe, and of iron, and of marble.

13 And of cynnamom, and odours, and ointments, and frankincenſe, and wine, and oyle, and fine floure, and wheate, and beaſts, and ſheep, and horſes, and charets, and ſervants, and ſouls of men.

14 ([10] And the [f] apples that thy ſoul luſted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou ſhalt find them no more)

15 The merchants of theſe things which were waxed rich, ſhall ſtand afar off from her, for feare of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city that was clothed in fine linnen and purple, and ſcarlet, and gilded with gold, and precious ſtones, and pearles:

17 [11] For in one houre ſo great riches are come to deſolation. And every ſhipmaſter, and all the people that occupie ſhips, and ſhipmen, and whoſoever traffique on the ſea, ſhall ſtand a farre off,

18 And crie, when they ſee that ſmoke of that her burning, ſaying, What *citie was* like unto this great citie?

19 And they ſhall caſt duſt on their heads, and cry, weeping, and wailing, and ſay, Alas, alas, that great citie, wherein were made rich all that had ſhips on the ſea by her coſtlines: for in one houre ſhe is made deſolate.

[7] The provocation of the godly, and the commandment of executing the judgements of God, ſtand upon three cauſes which are here expreſſed: the unjuſt wickedneſſe of the whore of Babylon, in this verſe, her curſed pride, oppoſing it ſelf againſt God, which is the fountain of all evill actions, verſ. 7. and her moſt juſt damnation by the ſentence of God, verſe 8.

[b] *With her ſelf.*

[c] *I am full of people and mighty.*

[d] *I ſhall taſt of none.*

[e] *Shortly, and at one inſtant.*

[8] The circumſtances following the fall of Babylon, or the conſequents thereof (as I diſtinguiſhed them, verſe 4.) are two: Namely the lamentation of the wicked, unto the 19. verſe, and the rejoycing of the godly, verſe 20. This moſt ſorrowfull lamentation, according to the perſons of them that lament, hath three members: the firſt whereof is, the mourning of the kings and mighty men of the earth, in two verſes: The ſecond is, the lamentation of the merchants that traffick by land, thence unto the 16. verſe: The third is, the wailing of thoſe that merchandiſe by ſea verſ. 16. 17. 18. In every of thoſe the cauſe and manner of their mourning is deſcribed in order, according to the condition of thoſe that mourn, with obſervation of that which beſt agreeth unto them.

[9] The lamentation of thoſe that trade by land, as I diſtinguiſhed immediatly before.

[10] An apoſtrophe, or turning of the ſpeech by imitation: uſed for more vehemencie, as if thoſe merchants, after the manner of mourners, ſhould in paſſionat ſpeech ſpeake unto Babylon, though now utterly fallen and overthrown. So Eſay 12. 9, and in many other places.

[f] *By this is meant that ſeaſon which is next before the fall of the leaf, at what ſeaſon fruits ripen, and the word ſignifieth ſuch fruits as are longed for.*

[11] The manner of mourning uſed by them that trade by ſea.

20 [12] O heaven, rejoyce of her, and ye holy Apoſtles and Prophets: for God hath puniſhed her, to be revenged on her for your ſakes,

21 [13] Then a mighty Angel took up a ſtone like a great milſtone, *and caſt it into the Sea, ſaying, With ſuch violence ſhall that great citie Babylon be caſt, and ſhall be found no more.

22 [14] And the voice of harpers, and muſitians, and of pipers, and trumpeters ſhall be heard no more in thee, and no craftſman, of whatſoever craft *he be*, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more in thee:

23 And the light of a candle ſhall ſhine no more in thee: and the voice of the bridegrome and of the bride ſhall be heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceived all nations.

24 And in her was found the [15] blood of the Prophets, [16] and of the Saints, and of all that were ſlain upon the earth.

[12] The other conſequent upon the other ruine of Babylon, is the exultation or rejoycing of the godly in heaven and in earth, as was noted verſe 9.

[13] The third prediction, as I ſaid verſe 1. ſtanding of a ſigne, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt by a ſimple propounding of the thing it ſelf, in this verſe, and then by declaration of the events, in the verſes following.

* *Ier* 51. 63.

[14] The events are two, the one of them oppoſite unto the other for amplification ſake. There ſhall be, ſaith he, in Babylon no mirth nor joy at all, in this and the next verſe, but all heavy and lamentable things, from the bloody ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame.

[15] That is ſhed by bloody maſſacres, and calling for vengeance. [16] That is, proved and found out, as if God had appointed a juſt inquirie concerning the impiety, unnaturalneſſe, and unjuſtice of theſe men.

CHAP. XIX.

1 The heavenly company praiſe God for avenging the blood of his ſervants on the whore. 9 They are written bleſſed, that are called to the Lambs ſupper. 10 The Angel will not be worſhipped. 11 The mighty King of kings appeareth from heaven. 19 The battell. 20 wherein the beaſt is taken, 21 and caſt into the burning lake.

AND [1] after theſe things I heard a great voice of a great multitude in heaven, ſaying, [a] [2] Hallelu-jah, ſalvation, and glory, and honour, and power *be* to the Lord our God:

2 For true and righteous *are* his judgements: for he hath condemned that great whore which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants *ſhed* by her hand.

3 And again they ſaid, [3] Hallelu-jah: aud that her ſmoke roſe up for evermore.

4 And the foure and twenty Elders, and the foure beaſts fell down, and worſhipped God that ſate on the throne, ſaying, Amen, Hallelu-jah.

5 [4] Then a voice came out of the [5] throne, ſaying, Praiſe our God, all ye his ſervants, and ye that feare him, both ſmall and great.

[1] This chapter hath in ſum two parts, one tranſitory, or of paſſage unto the things that follow, unto the tenth verſe, another hiſtoricall of the victory of Chriſt gotten againſt both the beaſts, unto the end of the chapter: which I ſaid was the ſecond hiſtory of this argument, Chap. 17. 1. The tranſition hath two places, one of praiſing God for the overthrow done unto Babylon in 4. verſes: and another likewiſe of praiſe, and Propheticall, for the comming of Chriſt unto his kingdome, and his moſt royall marriage with his Church, thence unto the 10. verſe. The former praiſe hath three branches, diſtinguiſhed after the ancient manner of thoſe that ſing: προσφώνεσις, that is, an invitation, or provokement in two verſes: ἀντιφονία, a reſponſe or anſwer in the third verſe: and συνῳδία, a cloſe or joyning together in harmony: all which I thought good of purpoſe to diſtinguiſh in this place, leſt any man ſhould with Porphyrius, or other like dogs, object unto Saint Iohn, or the heavenly Church, a childiſh and idle repetition of ſpeech: *a Praiſe the Lord.* 2 The propoſition of praiſe with exhortation in this verſe, and the cauſe thereof, in the next verſe. 3 The ſong of the Antiphonie or reſponſe, containing an amplification of the praiſe of God, from the perpetuall and moſt certain teſtimony of his divine judgement as was done at Sodom and Gomorrha, Gen. 19. 4 The ſecond place of praiſe, as I ſaid, verſe 1. which firſt is commanded from God in this verſe: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that kingdome of Chriſt to come, which moſt they deſire, verſe 6. alſo becauſe they ſee that the Church is called forth to be brought home into the houſe of her husband by holy marriage, unto the fellowſhip of his kingdome, verſe 7. 8. Wherefore Saint Iohn is commanded to write in a book the Epiphonema, or acclamation joyned with a divine teſtimony. verſe 9. 5 Out of the Temple from God, as 11. 19.

6 And I heard [6] like a voice of a great multitude, and as the voice of many waters, and as the voice of ſtrong thundrings, ſaying, Hallelu-jah: for the Lord that God, that Almighty one hath reigned.

7 Let us be glad and rejoyce, and give glory to him: for the marriage of the Lamb is come, and his wife hath [7] made her ſelf ready.

8 And to her was granted, that ſhe ſhould be arayed with [8] pure fine linnen and ſhining, for the fine [9] linnen is the [b] righteouſneſſe of Saints.

9 [10] Then he ſaid unto me, Write, *Bleſſed *are* they which are called unto the Lambes ſupper. And he ſaid unto me, Theſe words of God are true.

10 [11] And I fell before his feet, *to worſhip him: but he ſaid unto me, See thou do it not: for I am thy fellow ſervant, and one of thy brethren, which have the [c] teſtimony of Jeſus, worſhip God: for the teſtimony of [d] Jeſus is the Spirit of prophecie.

11 [12] And I ſaw [13] heaven open, and behold a white horſe, and he that ſat upon him, was called faithfull and true, and he judgeth and fighteth righteouſly.

12 And his eyes *were* as a flame of fire, and on his head *were* many crowns: and he had a name written, that no man knew but himſelf.

13 And he was clothed with a garment dipt in blood, and his name was called THE VVORD OF GOD.

14 [14] And the hoſts which were in heaven followed him upon white horſes, clothed with fine linnen white and pure.

15 [15] And out of his mouth went out a ſharp ſword, that with it he ſhould ſmite the heathen: for he ſhall * rule them with a rod of iron: for he it is that treadeth the wine-preſſe of the fierceneſſe and wrath of Almighty God.

16 [16] And he hath upon his garment, and upon his thygh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 [17] And I ſaw an Angel ſtand in the [18] ſun, who cried with a loud voice, ſaying to all the fowles that did flie by [19] the mids of heaven, Come, and gather your ſelves together unto the ſupper of the great God,

[6] Without the Temple in heaven.

[7] Namely, unto ÿ holy mariage, both her ſelf in perſon in this verſe, and alſo furniſhed of her ſpouſe with marriage gifts princely and divine, is adorned & prepared in the next verſe.

[8] As an enſigne of kingly and prieſtly dignitie: which dignity Chriſt beſtoweth upon us, Chap. 1. 6.

[9] This is a gift given by the husbad for marriage ſake, and a moſt choice ornament which Chriſt beſtoweth upon us, as upon his ſpouſe.

[b] *Good works which are lively teſtimonies of faith.*

[10] Namely, the Angel, as appeareth by the next verſe.

* *Matth.* 22. 2.

[11] The particular hiſtorie of this verſe is brought in by occaſion, and as it were beſides the purpoſe, that Saint Iohn might make a publick example of his own infirmity, and of the modeſt ſanctimony of the Angel, who both renounced for himſelf the divine honours, and recalled all the ſervants of God unto the worſhip of him alone: as alſo 22. 8.

* *Chap.* 22. 8.

[c] *Which are commanded to beare witneſſe of Ieſus.*

[d] *For Ieſus is the marke that all the prophecies ſhoot at.*

[12] The ſecond place of this chapter (as I ſaid verſe 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which firſt, Chriſt is deſcribed as one ready to fight, unto the 16. verſe, then is ſhewed the battell to be begun, thence unto the 18. verſe. Laſtly, is ſet forth the victory, unto the end of the Chapter. In this place do ſhine forth moſt excellent properties of Chriſt as our heavenly judge and revenger, according to his perſon, company, effects and names. 13 Properties belonging to his perſon, that he is heavenly, judge, faithfull, true, juſt, in this verſe, ſearching out all things, ruling over all, to be ſearched out of none, verſe 12. the triumpher, and the very eſſentiall word of God, verſe 13. 14 The company or retinue of Chriſt, holy, innumerable, heavenly, judiciall, royall, and pure. 15 The effects of Chriſt prepared unto battell, that with his mouth he ſtriketh the Gentiles, ruleth and deſtroyeth. * *Pſal.* 2. 9. 16 The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrewes. * *Chap.* 17. 14. 1 *Tim.* 6. 15. 17 The ſecond member, as I ſaid verſe 11. A reprochfull calling forth of his enemies unto battell: in which not themſelves (for why ſhould they be called forth of the king of the world, or provoked being his ſubjects? for that were not comely) but in their hearing the birds of the ayre are called to eat their carkeiſes. 18 That is, openly, and in ſight of all, as Num. 25. 4. and 2 Sam. 12. 11. 19 That is, through the inferiour heaven, and which is neerer unto us: an Hebrew phraſe.

18 That ye may eat the fleſh of kings, and the fleſh of high captains, and the fleſh of mighty men,and the fleſh of horſes, & of them that ſit on them,& the fleſh of all free men,and bond men,and of ſmall and great.

19 [20] And I ſaw the beaſt, and the kings of the earth, and their hoſts gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

20 But the beaſt [21] was taken, and with him that falſe prophet that wrought miracles before him, whereby he deceived them that received the beaſts [22] marke, and them that worſhipped his image. Theſe both were alive caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſitteth upon the horſe, which commeth out of his mouth, and all the fowls were filled full with their fleſh.

[20] The third member (as was ſaid verſe 11) of the victorie obtained by Chriſt. Vnto this apperteineth two things: his buckling with the beaſt and his forces, in this verſe: and the event moſt magnificent, deſcribed after the manner of men, in the verſes following. All theſe things are plain.

[21] Namely, that beaſt with ſeven heads, of which before Chapter 13.1, and 17.3.

[22] That is, that beaſt with two heads, of which 13.11. Looke more, Chapter 16.14.

Chap. XX.

1 The Angel 2 bindeth Sathan for a thouſand years: 8 Being looſed, he ſtirreth up Gog and Magog, that is, privie and open enemies againſt the Saints, 11 but the vengeance of the Lord cutteth off their inſolencie. 12 The books are opened, by which the dead are judged.

AND [1] I ſaw an Angel come down from heaven, having the key [2] of the bottomleſſe pit, and a great chain in his hand.

2 And he took the dragon that old ſerpent,which is the devill and Satan, and he bound him [3] a thouſand years:

3 And caſt him into the bottomleſſe pit, and he ſhut him up,and ſealed *the doore* upon him, that he ſhould deceive the people [4] no more, till the thouſand years were fulfilled: for after that he muſt be looſed for [5] a little ſeaſon.

4 [6] And I ſaw [a] ſeats: and they ſate upon them,and [7] judgment was given unto them, and *I ſaw* the ſouls of them that were [8] beheaded for the witneſſe of Jeſus, and for the word of God, and which [9] did not worſhip the beaſt,neither his image,neither had taken his marke upon their foreheads, or on their hands: and they lived,and reigned with Chriſt a thouſand year.

5 [10] But the reſt of the dead men [11] ſhall not live again,untill the thouſand years be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: *for* on ſuch the [12] ſecond death hath no power:but they ſhal be the Prieſts of God and of Chriſt, [13] and ſhall reigne with him a thouſand year.

7 [14] And when the [15] thouſand years are expired, Satan ſhalbe looſed out of his priſon,

8 [16] And ſhall go out to deceive the people, which are in the four quarters of the earth, *even* [*] Gog and Magog,to gather them together to battell, whoſe number *is* as the ſand of the Sea.

9 And they went up into the [b] plain of the earth, and they compaſſed the tents of the Saints about,and the beloved citie: but [17] fire came down from God out of heaven,and devoured them.

10 [18] And the devill that deceived them, was caſt into a lake of fire and brimſtone, where that beaſt and that falſe prophet *are*, and ſhall be tormented even day and night for evermore.

11 [19] And I ſaw a great [20] white throne, and one that ſate on it, [21] from whoſe face fled away both the earth and heaven, and their place was no more found.

12 And I ſaw the dead, both great and ſmall ſtand before [22] God:and the [23] books were opened, [*] and another book was opened, which is *the book* [24] of life, and the dead were judged of thoſe things, which were written in the books, according to their workes.

13 [25] And the ſea gave up her dead,which were in her, and death and hell delivered up the dead,which were in them: and they were judged every man according to their workes.

14 [26] And death and hell were caſt into the lake of fire : this is the ſecond death.

15 And whoſoever was nor found written in the booke of life, was caſt into the lake of fire.

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[1] Now followeth the third place of the propheticall hiſtory, which is of the victory whereby Chriſt overcame the dragon,as I noted, Chap.7.1. This place muſt neceſſarily be ioyned with the end of the 12 chapter, and be applied unto the iuſt underſtanding thereof. This chapter hath two parts, one of the dragon overcome unto the 10 verſe: the other of the reſurrection and laſt iudgement, unto the end of the chapter. The ſtory of the dragon is doubled: Firſt,of the firſt victory, after which he was bound by Chriſt,unto the 6 verſe. The ſecond is of the laſt victory, whereby he was throwen down into everlaſting puniſhment, thence unto the 16 verſe. This firſt hiſtory hapened in the firſt time of the Chriſtian Church, when the dragon throwen down from heaven by Chriſt,went about to moleſt the new birth of yͤ Church in the earth,Chap.12.17.18. For which cauſe I gave warning,that this ſtory of the Dragon muſt be annexed unto that place. [2] That is, of hell whither God threw down the Angels which had ſinned,and bound them in chaines of darkneſſe to be kept unto damnation, 2 Pet.2.4. Iude 6. [3] The firſt whereof (continuing this hiſtory with the end of the 12 chapter) in the 36 year from the paſſion of Chriſt, when the Church of the Iews being overthrowen,Satan aſſayed to invade the Chriſtian Church gathered of the Gentiles, and to deſtroy part of her ſeed,Chap.12.17. The thouſandth year falleth preciſely upon the times of that wicked Hildebrand, who was called Gregorie the ſeventh,a moſt damnable Necromancer and ſorcerer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thence forth to annoy the Saints of God with moſt cruel perſecutions, and the whole world with diſſentions and moſt bloody warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten over the Dragon in the earth. [4] Namely, with that publike and violent deceit which he attempted before, Chap.12. and which after a thouſand years (a lack for woe) he moſt mightily procured in the Chriſtian world. [5] Which being once expired,the ſecond battell and victory ſhalbe,of which,Verſe 7.8 [6] A deſcription of the common ſtate of the Church of Chriſt in earth, in that ſpace of a thouſand years, for which the devill was in bonds: in which firſt,the authoritie,life, and common honor of the godly is declared,Verſe 4. Secondly,newneſſe of life is preached unto others by the Goſpel, after that ſpace,Verſe 5. Finally,he concludeth with promiſe,Verſe 7. [a] *For iudgement was committed to them,as to members ioyned to the head: not that Chriſts office was given over to them.* [7] This was a type of the authority of the good & faithfull ſervants of God in the Church, taken from the manner of men. [8] Of the Martyrs which ſuffred in thoſe firſt times. [9] Of yͤ Martyrs which ſuffred after that both the beaſts were now riſen up,chap.15. for there,theſe things are expounded. [10] Whoſoever ſhall lie dead in ſinne, and not know the trueth of God. [11] They ſhall not be renewed with that newneſſe of the life by the enlightning of the Goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſhall riſe again.

[12] That whereby both body and ſoule,that is,the whole man is addicted and delivered unto eternall death, See chap. 2.11.

[13] A return unto the intended hiſtory. by reſuming the words which are in the end of the fourth verſe.

[14] The ſecond hiſtorie, of the latter victory of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the work, overthrow, and eternall puniſhment of Satan.

[15] Of which I ſpake, verſe 2. Then therefore ſhall be given unto him liberty to rage againſt the Church, and to moleſt the Saints for the ſinnes of men: unto whom the faithfull ſhall have aſſociated themſelves more then was meet,taſting with them of their impuritie of doctrine and life.

[16] The worke,or act of Satan (which is the firſt member as I diſtinguiſhed in the verſe before going) to deceive the whole world, even unto the uttermoſt nations thereof: to arme them againſt the people of God, in this verſe,and to beſiege and oppreſſe the Church, with his whole ſtrength, in the verſe following.

[*] *Ezech.39.2.*

[b] *As if he ſaid, in ſo much that the whole face of the earth,how great ſoever it is, was filled.*

[17] The wrath of God, conſuming the adverſaries, & overthrowing all their enterpriſes. Heb,10.27. And this is the ſecond member mentioned verſe 7. the overthrow of Satan. [18] The third member, eternall deſtruction againſt thoſe that are overcome: as I noted in the ſame place. [19] The ſecond part of this chapter, in which is deſcribed the judge,in this verſe,and the laſt judgement in the verſe following. [20] That is, a tribunall ſeat moſt Princelike and glorious: for ſo doth the Greek word alſo ſignifie. [21] That is,Chriſt, before whom when he commeth unto judgement, heaven and earth ſhall periſh for the greatneſſe of his majeſty, 2 Pet.3.7.10,&c. [22] That is, Chriſt the Iudge. 2 Cor.5.10. [23] As it were his books of reckoning or accompts, that is, the teſtimony of our conſcience, and of our workes, which by no means can be avoided. This is ſpoken after the manner of men. [*] *Chap.5.3.and* 21.27. *Philip.4.3.* [24] The booke of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhall be heires of life. This alſo is ſpoken according to the manner of men. [25] This is a prevention or an anſwer to an objection: for happily ſome man will ſay, But they are dead, whom the ſea,death and the grave hath conſumed,how ſhall they appear before the judge, S.Iohn anſwereth, By reſurrection from death, whereunto all things (howſoever repugnant) ſhall miniſter and ſerve at the commandement of God,as Dan.12. [26] The laſt enemie which is death ſhalbe aboliſhed by Chriſt (that he may no more make any attempt againſt us) 1 Cor.15.16. and death ſhall feed upon the reprobate in hell for evermore,according to the righteous judgment of God, in the next verſe.

Chap. XXI.

2 He deſcribeth new Hieruſalem deſcending from heaven, 9 the bride the Lambs wife, 12 and the glorious building of the citie, 19 garniſhed with precious ſtones, 22 whoſe Temple the Lamb is.

AND [1] I ſaw * a new heaven, and a new earth: for the * firſt heaven, and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I John ſaw the holy citie new Hieruſalem come down from God out of heaven, prepared as a bride trimmed for her huſband.

3 [3] And I heard a great voice out of heaven, ſaying, Behold, the Tabernacle of God *is* with men, and he will dwell with them: and they ſhall be his people, and God himſelf ſhall be their God with them.

4 * And God ſhall wipe away all teares from their eyes: and there ſhal be no more death, neither ſorrow, neither crying, neither ſhall there be any more pain: for the firſt things are paſſed.

5 [4] And he that ſate upon the throne, ſaid, * Behold, I make all things new: and he ſaid unto me, Write: for theſe words are faithfull and true.

6 And he ſaid unto me, * [5] It is done, I am Alpha and Omega, the beginning and the end: I wil give to him that is a thirſt of the well of the water of life freely.

7 He that overcommeth, ſhall inherit all things, and I will be his God, and he ſhall be my ſonne:

8 But the fearfull & the unbeleeving, and the abominable and murtherers, & whoremongers, and ſorcerers, and idolaters, and all liars ſhall have their [a] part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

9 [6] And there came unto me one of the ſeven Angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come, I will ſhew thee the bride, the Lambs wife.

10 And he caried me away in the ſpirit to a great and [7] an high mountain, and he ſhewed me [8] that great citie, that holy Hieruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her ſhining was like unto a ſtone moſt precious, as a jaſper ſtone clear as chryſtall,

12 [9] And had a great wall and high, and had [10] twelve gates, and at the gates [11] twelve Angels, and the names written which are the twelve tribes of the children of Iſrael:

13 On the Eaſt part *there were* three gates, *and* on the North ſide three gates; on the South ſide three gates, *and* on the Weſt ſide three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the Lambs twelve Apoſtles.

15 [13] And he that talked with me, had a golden reede, to meaſure the citie withall, and the gates thereof, and the wall thereof.

16 [14] And the citie lay [b] foureſquare, and the length is as large as the breadth of it, and he meaſured the citie with the reed, twelve thouſand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred forty and four cubits, by the meaſure of man, that is, of the [c] Angel.

18 [15] And the building of the wall of it was of jaſper: and the citie was pure gold, like unto clear glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all manner of precious ſtones: the firſt foundation *was* jaſper: the ſecond of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20 The fiſt of a Sardonix: the ſixt of a Sardius: the ſeventh of a Chryſolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Cryſopraſus: the eleventh of a Jacinth: the twelfth an Amethyſt.

21 And the twelve gates *were* twelve pearls, and every gate *is* of one pearle, and the [d] ſtreet of the citie *is* pure gold, as ſhining glaſſe.

22 And I ſaw no Temple therein: for the Lord God Almightie and the Lamb are the Temple of it.

23 * [16] And this citie hath no need of the ſun, neither of the moon to ſhine in it: for the glory of God did light it: and the Lamb is the light of it.

24 * And the people which are ſaved, ſhal walke in the light of it: and the kings of the earth ſhall bring their glory and honor unto it.

25 * And the gates of it ſhall not be ſhut by day: for there ſhall be no night there.

26 And the glory and honour of the Gentiles ſhalbe brought unto it.

27 And there ſhall enter into it none unclean thing, neither whatſoever worketh abomination or lies: but they which are written in the Lambs * book of life.

CHAP. XXII.

1 The river of the water of life is ſhewed, 2 and the tree of life: 6.7. Then followeth the concluſion of this prophecie, 8 where Iohn declareth, that the things herein contained, are moſt true. 13 And now the third time repeateth theſe words, All things come from him who is the beginning and the end.

And

[1] Now followeth the ſecond part of the hiſtory propheticall (as I ſaid Chapter 1. & 11. 1) of the future eſtate of the Church in heaven after the laſt judgment, unto the fift verſe of the next chapter. In this are two things briefly declared: The ſtation, ſeat, or place thereof, verſe 1. Then her ſtate and condition, in the verſes following. before the ſtate of the Church deſcribed, is ſet down the ſtate of the whole world, that there ſhall be a new heaven, and a new earth, as Eſa. 65.7. and 66.12. and 2 Pet. 3.13. and this is the ſeat or place of the Church, in which righteouſneſſe ſhall dwell.

* *Eſa. 65.17. and* 66.22.

* 2 *Pet.* 3.13.

[2] The ſtate of this glorious Church, is firſt deſcribed generally, unto the 8 verſe, and then ſpecially, and by parts, in the verſes following. The generall deſcription conſiſteth in a viſion, ſhewed a far off, verſe 2. and in ſpeach ſpoken from heaven. In the generall theſe things are common, that the Church is holy, new, the workmanſhip of God, heavenly, moſt glorious: the ſpouſe of Chriſt, and partaker of his glory in this verſe.

[3] The Church is deſcribed by ſpeach, firſt of an Angel, in two verſes, then of God himſelf, in four verſes. The Angels ſpeach deſcribeth the glorie of the Church, by a moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verſe: and by removing or putting far away of all evill things, in the verſe following.

* *Chap.* 7.17. *Eſai.* 25.8.

[4] In the ſpeach of God himſelf deſcribing the Church, is firſt a certain exordium, or entrance, verſe 5, Then followeth a magnificent deſcription of the Church, by the preſent and future good things of the ſame, in three verſes following, In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of Saint Iohn unto the writing of theſe things, in this verſe.

* *Eſay* 43.19. 2 *Corint.* 5. 17.

* *Chap.* 1.8. *and* 22.13.

[5] The deſcription of the Church is of three ſorts, by aboliſhing of old things, by the being of preſent things in God, that is, of things eternall: and by the communication of all good things with the godly, verſe 6. If ſo be they ſhall ſtrive manfully, verſe 7. But the reprobate are excluded from thence, verſe 8.

[a] *Their lot, and inheritance as it were.*

[6] A tranſition unto the particular deſcribing of the heavenly Church, by the expreſſe calling of S. Iohn in this verſe, and his rapting up by the Spirit, in confirmation of the trueth of God in the verſe following.

[7] He meaneth the place and ſtately ſeat of the Church, ſhadowed out in a mountain.

[8] A type of that Church which is one, ample, or Catholike, holy, celeſtiall, built of God, in this verſe: and glorious, in the verſe following. This type propounded, generally, is after particularly declared, verſe 12, &c.

[9] A particular deſcription (as I noted verſe 2) of the celeſtiall Church. Firſt, by the eſſentiall parts of the ſame, under the ſimilitude of a citie, unto verſe 22. Secondly, by the forreine accidents, unto the end of the Chapter. Thirdly, by the effects, in the beginning of the next Chapter, the eſſentiall parts are noted, the matter and the form in the whole worke: of theſe the ſuperficies and foundation of the wall are entire parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14 verſe, afterwards more exactly.

[10] According to the number of the tribes, of which, Chap. 7. For heer the outward part is attributed unto the old Teſtament, and the foundation to the new Teſtament.

[11] He meaneth the Prophets, who are the meſſengers of God, and watchmen of the Church.

[12] That is, foundation ſtones, according to the number of the gates, as is ſhewed, Verſe 19,

[13] A tranſition unto a more exquiſite deſcription of the parts of the Church, by finding out of the meaſure of the ſame, by the Angel that meaſured them.

[14] The meaſure and forme moſt equall, in two verſes.

[b] *A fourſquare figure hath equall ſides, and outright corners, and therefore the Grecians call by this name theſe things that are ſteady, and of continuance, and perfect.*

[c] *He addeth this, becauſe the Angel had the ſhape of a man.*

[15] The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.

[d] *By ſtreet, he meaneth the broadeſt place of the citie.*

* *Eſay* 60.19.

[16] The ſecond forme of particular diſcription (as I ſaid verſe 12) from forrein and outward accidents which are theſe. Light from God himſelf in this verſe: glory from men, ver. 24. perfit ſecuritie from all harme, ver. 25. Finally, ſuch truth and incorruption of glory (ver. 26.) as can bear and abide with it, nothing that is inglorious, verſe the laſt.

* *Eſay* 60.3.

* *Eſay* 60.11.

* *Chap.* 3.5. *and* 20.12. *Phil.* 4.3.

And [1] he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth : and the leaves of the tree *ſerved* to heal the nations with.

3 And there ſhall be no more curſe, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his Name ſhall be in their foreheads.

5 * And there ſhall be no night there, and they need no candle, neither light of the ſun: for the Lord God giveth them light, and they ſhall reigne for evermore.

6 [2] And he ſaid unto me, Theſe words are faithfull and true : and the Lord God of the holy Prophets ſent his Angel to ſhew unto his ſervants the things which muſt ſhortly be fulfilled.

7 Behold, I come ſhortly. Bleſſed *is* he that keepeth the words of the prophecie of this book.

8 And I am John, which ſaw and heard theſe things : and when I had heard and ſeen * I fell down to worſhip before the feet of the Angel which ſhewed me theſe things.

9 But he ſaid unto me, See thou *doe it* not : for I am thy fellow ſervant, and of thy brethren the Prophets, and of them which keep the words of this booke : worſhip God.

10 [3] And he ſaid unto me, [4] Seal not the words of the prophecie of this book : for the time is at hand.

11 [5] He that is unjuſt, let him be unjuſt ſtill : and he that is filthy, let him be filthy ſtill : and he that is righteous, let him be righteous ſtill : and he that is holy, let him be holy ſtill.

12 [6] And behold, I come ſhortly, and my reward is with me, * to give to every man according as his worke ſhall be.

13 I am * Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they, that do his Commandements, [7] that their right may be in the tree of Life, and may enter in through the gates into the Citie:

15 For without *ſhallbe* dogs and enchanters, and whoremongers, and murtherers, and idolaters, and whoſoever loveth or maketh lies.

16 [8] I Jeſus have ſent mine Angel, to teſtifie unto you theſe things in the Churches : I am the root and the generation of David, and the bright morning Starre.

17 And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come: and let him that is a thirſt, come : and * let whoſoever will, take of the water of life freely.

18 [9] For I proteſt unto every man that heareth the words of the prophecie of this booke, If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this book.

19 And if any man ſhall diminiſh of the words of the book of this prophecie, God ſhall take away his part out of the book of life, and out of the holy citie, & from thoſe things, which are written in this book.

20 [10] He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen. Even ſo, come Lord Jeſus.

21 [11] The grace of our Lord Jeſus Chriſt *be* with you all, Amen.

[1] Here is abſolved and finiſhed the deſcription of the celeſtiall Church (as I ſhewed before, Chap.21.12.) by the effects in 5 verſes, & then this book is concluded in the reſt of the chap. The effects proceeding from God, who dwelleth in the Church, are theſe : the everlaſting grace of God, in this verſe, the eternall living of the godly, as Chap.2.7. the eternall fruits which the godly bring forth unto God, themſelves & others, Verſe 2. freedom & immunitie from all evil, God himſelf taking pleaſure in his ſervants, and they likewiſe in their God, Verſe 3. The beholding and ſight of God, and ſealing of yͤ faithfull from all eternitie, verſe 4. the light of God & an everlaſting kingdom & glory, ver. 5

* *Eſay* 60.19.

[2] This whole book is concluded and made up by a confirmation & a ſalutation. The confirmation hath three places: The words of the Angel unto the 15 verſe, the words of Chriſt, verſe 16, 17. and the obteſtation made by Saint Iohn from divine authority, thence unto the 20 verſe. By the ſpeach of the Angel this prophecie is confirmed, unto the 8 verſe, and then he ſpeaketh of the uſe of this book in the verſes following. The prophecie is firſt confirmed by the Angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cauſe, both principall which is God, and inſtrumentall, which is the Angel in this verſe. Thirdly, from the promiſes of God concerning his comming to effect all theſe things, and concerning our ſalvation, Verſe 7. Fourthly, from the teſtification of Saint Iohn himſelf, Verſe 8. The reſt of yͤ ſpeach of the Angel tending to the ſame end. Saint Iohn interrupted or brake off by his vnadviſed act of worſhpping him, in the ſame verſe which the Angel forbidding, teacheth him that adoration muſt be given not to him, but only to God, as for himſelf, that he is of ſuch nature & office, as he may not be adored: which thing alſo was in like manner done, Chap.16.verſe 10.

* *Chap.* 19.10.

[3] The Angel returneth unto his former ſpeech : in which he teacheth the uſe of this book both towards our ſelves, in this and the next verſe : and in reſpect of God for declaration of his trueth, thence unto the 15 verſe.

[4] That is propound this prophecie openly unto all, and conceale no part of it. The contrary whereunto is commanded, Eſa.8. 6. and Dan.8.26

[5] An objection prevented. But there will be ſome that will abuſe this occaſion unto evill, and will wreſt this Scripture unto their own deſtruction, as Peter ſaith. What then ſaith the Angel, the myſteries of God muſt not therefore be concealed, which it hath pleaſed him to communicate unto us. Let them be hurtfull unto others, let ſuch be more and more vile in themſelves whom this Scripture doeth not pleaſe : yet others ſhall be further conformed thereby unto righteouſneſſe, and true holineſſe. The care and reformation of theſe may not be neglected, becauſe of the voluntary and malicious offence of others.

[6] The ſecond place belonging unto the uſe of this booke, as I ſaid, verſe 10. Alſo (ſaith God by the Angel) though there ſhould be no uſe of this booke unto men: yet it ſhall be of this uſe unto me, that it is a witneſſe of my trueth unto my glory, who wil cōe ſhortly, to give and execute juſt judgement, in this verſe : who have taught that all theſe things have their being in me, in the 13 verſe, and have denounced bleſſedneſſe unto my ſervants in the Church, verſe 14. and reprobation unto the ungodly, verſe 15.

* *Rom.* 2.6.

* *Chap.* 1.8. *and* 21.6. *Eſa.* 41 44.& 44.6.

[7] The bleſſednes of the godly ſet down by their title and intereſt thereunto : and their fruit in the ſame.

[8] The ſecond place of confirmation (as I ſaid verſe 6.) is the ſpeech of Chriſt ratifying the vocation of S.Iohn, and the authority of his calling and teſtimonie, both from the condition of his own perſon, being God and man, in whom all the promiſes of God are Yea and Amen, 2 Cor.1.20. and alſo from the teſtification of other perſons, by the acclamation of the holy Ghoſt, who here is as it were an honorable aſſiſtant of the marriage of the Church as the ſpouſe ; and of every of the godly as members : and finally, from the thing preſent, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verſe 17.

* *Eſai.* 55.1.

[9] The obteſtation of S.Iohn (which is the third place of the confirmation, as was noted verſe 6.) joyned with a curſe of execration to preſerve the trueth of this booke entire and uncorrupted in two verſes.

[10] A divine confirmation or ſealing of the obteſtation, firſt from Chriſt avouching the ſame, and denouncing his comming againſt all thoſe that ſhall put their ſacrilegious hands hereunto : then from S.Iohn himſelf, who by a moſt holy prayer calleth Chriſt to take vengeance of them.

[11] The ſalutation Apoſtolicall, which is the other place of the concluſion, as I ſaid verſe 6. and is the end almoſt of every Epiſtle: which we wiſh unto the Church, and to all the holy and elect members thereof, in Chriſt Ieſus our Lord, until his comming to judgement. *Come Lord Ieſus*, and doe it. Amen, again Amen.

THE END.

* * *

A briefe Table of the interpretation of the proper names which are chiefly found in the Olde Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the Verſe.

WHereas the wickedneſſe of time, and the blindenes of the former age hath been ſuch, that all things altogether have been abuſed and corrupted, ſo that the very right names of divers of the holy men named in the Scriptures have been forgotten, and now ſeem ſtrange unto us, and the names of infants that ſhould ever have ſome godly advertiſements in them, and ſhould be memorials and markes of the children of God received into his houſhold, have been heerby alſo changed and made the ſignes and badges of idolatrie and heatheniſh impietie: we have now ſet forth this Table of the names that be moſt uſed in the old Teſtament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuſe, when they ſhall know the true names of the godly Fathers, and what they ſignifie, that their children now named after them, may have teſtimonies by their very names, that they are within that faithfull family, that in all their doings had ever God before their eyes, and that they are bound by theſe their names to ſerve God from their infancie, and have occaſion to praiſe him for his works wrought in them, and their fathers, but chiefly to reſtore the names to their integritie, whereby many places of the Scriptures and ſecret myſteries of the holy Ghoſt ſhall better be underſtood. We have medled rarely with the Greek names, becauſe their interpretation is uncertain, and many of them are corrupted from their originall, as we may alſo ſee theſe Hebrew names ſet in the margent of this Table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he ſhall find them in places moſt convenient amongſt the Annotations: at leaſt ſo many as may ſeem to make for any edification, and underſtanding of the Scriptures.

A

	AAron, or Aharon, a teacher. Exod.4.14
Abdia	¶ Abda, a ſervant. 1 Kings 4.6.
Abdiel	Abdeel, a ſervant of God. Iere.36.26
Abdai	Abdi, my ſervant, 2 Chron.29.12
Abdi and	Abdiah, a ſervant of the Lord, 1 King 18.3. and Obadiah,
Audias	one of the twelve Prophets.
	Abdiel, the ſame, 1 Chron.5.15
Abdenago	Abednego, ſervant of ſhining, Dan.1.7
	Abel, mourning, the name of a citie, Iudg.11.33. 1 Sam.6,18, but Habel, the name of a man, doth ſignifie vanity, Gen.4.2
Abagatha	Abgatha, father of the winepreſſe, Eſter 1.10
Abagtha	Abiah, the will of the Lord. 2 Chron.29.1
Abijam	Abiam, father of the ſea, 1 King 14.31
Abiſaph	Abiaſaph, a gathering father, 1 Chro.6.23. Exod.6.24
Ebiaſaph	Abiathar, father of the remnant, or excellent father, 1 Sam.22.21
	Abida, father of knowledge, Gen.25.4
	Abidan, father of judgment, Num.1.11.
	Abiel, my father is God, 1 Sam.9.1
	Abiezer, the fathers help, Ioſh.17.2
Abigal	Abigail, the fathers joy, 1 Kings 25.3
	Abihail, the father of ſtrength, Num.3.35
Abiu	Abihu, he is a father, Exod.6.23
Abiud	Abihud, the father of praiſe, 1 Chron.8.3
	Abilene, lamentable, Luke 3.1,
	Abimael, a father from God, Gen.10.28
	Abimelech, the kings father, or a father of counſell, or the chief king. Gen.20.3
Aminadab	Abinadab, a father of a vow, or of a free mind, or prince, 1 Sam.16.8
Abinoom	Abinoam, father of beauty, Iudg.4.6
Abirom	Abiram, an high father, 1 King 16.34
	Abiſhag, the fathers ignorance, 1 Kings 1.3
	Abiſhai, the fathers reward, 1 Sam.26.6
Abſhalon	Abiſhalom, the father of peace, or the peace of the father, 2 Sam.15.2
Abſhalom	Abiſhua, the father of ſalvation, 1 Chron.6,4.
Abſalom	Abiſhur, the father of a ſong, or of a wall, or of righteouſneſſe, 1 Chro. 2.29.
Abiſue	Abital, the father of the deaw, 2 Sam. 3.4
Ahitub	Abitob, the father of goodnes, 1 Chron.8.11.
Abitub	Abner, the fathers candle, 1 Sam.13.50.
	Abram, an high father, Geneſis 11.31.
	Abraham, a father of a great multitude, as the name was changed. Gen.17.5
Abeſalom	Abſhalom, a father of peace, or the fathers peace, or reward, 2 Sam,
Abeſſalom	3.3.
Abſalom	¶ Achan, troubling, Ioſhua 7.1. who is called, Achar, 1 Chron.2.7
Hadadezer	¶ Adadezer, read Adarezer, beautifull help. 2 Sam.8.3. and 1 Chron. 18.3.
Adaias	Adajah, the witneſſe of the Lord. 1 Chron.6.41.
Adalia	Adaliah, povertie. Eſter 9.8.
	Adam, man, earthly, Geneſis 5.2
	Adiel, the witneſſe of God, 1 Chron.4.36.
Adonias	Adoniah, the Lord is the ruler. 2 Sam.3.4
Adonijah	Adonibezek, the Lords thunder. Iudges 1.5
	Adonikam, the Lord is riſen. Ezra 2.13. & 8.13
	Adoniram, the high Lord, 1 Kings 4.6
	Adonizedek, the Lords juſtice. Ioſhua 10.1
	¶ Agabus, a graſhopper. Acts 11.28
	Agar, a ſtranger. Gen.16.1. Gal.4.24
Hagar	¶ Ahaz, taking, or poſſeſſing, 2 Kings 16.1
Achas	Ahaſueros, a prince or head. Dan.9.1
Ahaſhueroſh	Ahban, a brother of underſtanding. 1 Chr.2.29
	Ahijah, brother of the Lord. 1 Chron.2.25
	Ahimaaz, brother of counſell, 1 Sam, 14.50
	Ahiman, brother of ye right hand, Num.13.23
	Ahimelech, a kings brother, 1 Sam.21.1
	Ahimoth a brother of death. 1 Chron.6.25
	Ahinoam, the brothers beautie, 1 Sam.14.15
	Ahrah, a ſweet ſavouring medow. 1 Chron.8.1
Ahara	Ahikam, a brother ariſing, or avenging, 2 King 22.12
Achiam	Ahiezer, the brothers help. Numb.1.12
	Aholah, a manſion or dwelling in her ſelf, Eze.23.4

Aholibah, my manſion in her, Ezek.23.4	
Ahud, praiſing or confeſſing, Iudges 3.15	
¶ Alian, high. 1 Chron.1.40.	Aod
¶ Amalek, a licking people. Gen.36.12	Aluan
Amariah, the Lord ſaid, or the lamb of the Lord. Zeph.1.1	
Amaſa, ſparing the people, 2 Sam.17.25	
Amaſhai, the gift of the people, 1 Chron.6.35	
Amaſhſi, the treading of the people. Neh.11.12,	
Amaſiah, the burthen of the Lord. 2 Chron.17.16	
Amithi, true or fearing, 2 Kings 14.25.	
Ammiel, a people of God, or God with me, 1 Chron.3.5	
Ammiſhaddai, the people of the Almightie, Numb.1.21	
Ammon, a people. Gen.19,38.	
Amon, faithfull, 2 Kings 21.18	Amnon
Amos, a burden, one of the twelve Prophets.	Aminon
Amoz, ſtrong, the father of Iſhai. Iſa.1.1	
Amzi, ſtrong, 1 Chron.6.46	
¶ Anah, afflicting, anſwering, or ſinging, Gen.36.2. and Hanna gracious or mercifull. 1 Sam.1.2	Annas
Ananiah, the cloud of the Lord. Acts 5.1	
Andreas, manly. Matth.4.18	
Anub, a grape. 1 Chron.4.8	
Antipas, for all, or againſt all. Revel.2,13	
¶ Apadno, the wrath of his judgement, or the tabernacles of his palace. Dan.11.46.	Aphdeno
Apollo, a deſtroyer. Acts 18.24. the name alſo of an idole.	Apollos
Apphia, bringing forth, or increaſing. Philem.2	
¶ Aram, height, or their curſe, Gen.10.23	Ram
Arbel, Bel, or God hath avenged. Hoſ.10.14	Aran, Oron
Archelaus, a prince of the people. Mat.2.22	
Areli, the altar of God. Gen.46.16	
Artaſhaſhte, ſervent to ſpoile. Ezra 7.21	
¶ Aſa a phyſitian. 1 Kings 15.8	
Aſael, God hath wrought. 2 Sam.2.18	
Aſaph, gathering. 1 Chron.6.39	
Aſharelah, the bleſſedneſſe of God, 1 Chro.25.2	Aſhriel
Aſhbel, an old fire. Gen.46.21	
Aſher, bleſſedneſſe, Gen.30.13	
Aſhiel, the worke of God, 1 Chron.4.35.	Aſael
Aſhur, bleſſed or travailing. Gen.10.22	
Aſtyages, governour of the citie, Dan.13.65	
¶ Atarah, a crown. 1 Chron.2.26.	Atarias
Athajah, the time of the Lord. Neh.11.4	
Athaliah, time for the Lord, 2 King 8.26	
¶ Aza, ſtrength, Ezra 2.49	Vzza
Azaniah, hearkening the Lord, Nehe.10.9	Azanias
Azareel, the help of God, 1 Chron.12.6	
Azariah, the help of the Lord, 2 Kings 14.21	Aſarias
Azarikam, help riſing up, Neh.11.15	
Azmaveth, ſtrength of death, 2 Sam.23.31	Azmoth
Azubah, forſaken: 1 King 22.42	
Azur, holpen, or helper. Ier.28.1	

B

BAal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, becauſe they were as the lords and owners of al that worſhipped them. 1 Sam.7.4. Iudg. 2.13. and 3.7.	Beel
Baalida, a maſter of knowledge, 1 Chron.14.7	Beeliada
Baalmeon, the lord or maſter of the manſion of the houſe, as alſo Baalzibub, ſignifieth the ſame. Luke 11.15. Num.32.28	Beelmeon Beelmon
Baalzebub, the maſter of flies, 2 Kings 1.2	
Baanah, in affliction. 2 Sam.4.2	
Babel, confuſion, Gen.10.10. and 11.9	Babylon
Badajah, the Lord alone. Ezra 10.35	Badaias
Baladan, ancient in judgement, 2 Kings 20.12	Bediah
Baldad, old love, or without love, Iob 8.1	Bildad
Barachel, bleſſing God. Iob 32.2	
Barachiah, bleſſing the Lord, Zech.1.1	Berechiah
Bar-jonah, ſonne of a dove, Mat.16.17	

Barnabas, the ſonne of conſolation. Acts 4.36.
Barrabbas, ſonne of confuſion. Matth.27.16
Baruch, bleſſed, Ierem.32.12
Bathſeba, the ſeventh daughter, or the daughter of an oath, 2.Sam. 11.3
Bethſabe
Bathſhua, the daughter of ſalvation. 1 Chron.3.5
¶ Belſhatſar, without treaſure, or ſearcher of treaſure.Dan.5.1
Baltaſar
Beltefhazzar
Beleſhatzar
Beleſhazzar
Benajah, the Lords building, 1 Chron.4.36
Benjamin, ſonne of the right hand, who was firſt called Benoni, the ſonne of ſorrow. Gen.35.18
Berajah, the Lords creature. 1 Chron.8.21
Berak, lightning. Iudg.4.6
Barak
Bered, haile, 1 Chron.7.20
Bethiah, the Lords daughter.1 Chron.4.18
Phathoviah
Bezaleel, in the ſhadow of God, Exod.31.2
Bezeleel
¶ Bileam, the ancient of the People, Numb.22.5
Balaam
Bilhah, old, or fading, Gen.29.29
¶ Boas, in power, or ſtrength, Ruth 2.2
Boos, Boaz

C

CAjaphas, a ſearcher. Matth. 26.57
Calcol, nouriſhing, 1 Kings 4 31
Chalcol
Caleb, as an heart. Numb.13.7
Canaan, a merchant, Gen.9.18
Carmi, my vine. Gen.46.9
Caſeluhim, as pardoned. Gen.10.14
¶ Cephas, a ſtone. Iohn 1.42
Chaſelon
Chaſloniim
Cepirah, a lioneſſe.Ezra 2.25
Caſluhim
¶ Cherub, as a childe, Ezra 2.59
Chephirah
Chileab, the reſtraint of the father. 2.Sam 3.3
Chilion, perfect, or all like a dove. Ruth 1.2
¶ Ciſlon, hope, or confidence. Num.34.21
¶ Clemens, meeke. Phil.4.3.
Chiſlon
¶ Col-hozeth, ſeeing all, Nehem 3.15
Col-hazeh
Coneniah, the ſtability of the Lord. 2 Chron. 31.13
Conaniah
Cosbi, a liar.Numb.25.18
Cosbi
¶ Cuſan, Cuſi, blacke, or an Ethiopian. 2 Sam.18.21.
Cuſhi

D

DAlajah, the poore of the Lord. 1 Chron.3.24
Dilaias
Dalilah, a bucket, or conſumer.Iudg 16.4
Delajas
Damaris, a little wife. Acts 17.34
Delaiah
Dan, a judgement. Gen.14.14
Delilah
Daniel, judgement of God, Dan.1.6
Dathan, ſtatute, or law.Numb.16.1
David, beloved. 1.Sam.17.12
¶ Deborah, a word, or a Bee.Gen.35.8
Delphon, a dropping downe. Eſter,9.7.
Dalphon
Demas, favouring the people.Col.4.14
Devel, know God. Numb.14.1
Duel
¶ Diblam, a cluſter of figges.Hoſ.1.3
Debelaim
Didymus, a twine. Iohn.11.16
Diblaim
Dinah, judgement, Gen.30.21
Dina
Diotrephes, nouriſhed of Iupiter.3 Iohn.9
Diſhan, a threſhing.Gen.36.21
Diſhon
¶ Dodanah, love.2.Chron. 20.37
Dodavah
Dodanim, beloved.Gen.10.4
Rodanim
Doeg, carefull, 1.Sam.21.7
Dorcas, a Doe. Actes, 9,39
Dorda, generation of knowledge. 1 Kings 4.31
Darda

E

EBer, paſſing, or paſſage. Gen.10.24
¶ Eden, pleaſure.2.Kings 19.12
Eder, a flocke.1.Chron.23.23.
Edom, reddy, or earthy.Gen.25.30
¶ Elchanan, the mercy of God. 2 Sam.23.24.
Elhanan
Eldaah, the love of God.Gen.25.4
Eldad, the love of God.Num.11.26
Elead
Eleadah, witneſſe of God.1 Chron.7.21
Eleaſah, the worke of God.1 Chron.32.39
Eleazar, the helpe of God.Exod.6.23
Eleazarus
Eliab, my God the Father.Numb.26.8
Eliazar
Eliah, God the Lord.1.Chron.8.27
Eli
Eliakim, God ariſeth.Iſai.22.20
Elias
Eliam, the people of God.2.Sam.23.34
Eliaſaph, the Lord increaſeth.Numb.1,14
Eliaſhib, the Lord returneth.1.Chron.3.24
Eliatha, thou art my God, 1.Chron.25.4
Eliathas
Eliehoenai, to the Lord mine eyes.1 Chron.26.3
Eliathah
Elidad, the beloved of God.Numb.34.21
Elihu, he is my God, 1 Chron.12.20
Elimelech, my God the King, or the counſel of God, Ruth 1.2
Elmelech
Elioenai, to him mine eyes.1.Chron.3.23
Elionai
Eliphal a miracle of God.1.Chron.11.35
Elipelet
Eliphalet, the God of deliverance.2.Sam.5.16
Eliſha, my God ſaveth.1.Kings 19.16
Eliſhua
Eliſhah, the Lambe of God. Gen.10.4.
Eliſſeus
Eliſhaphat, my God judgeth.2 Chron.23.1
Eliſſa
Eliſheba, the oath of God, or the fulneſſe of God. Exod.6.23
Eliſabeth
Elizur, the ſtrength of God.Numb.1.5
Elkanah, the zeale of God, Exod.6.24
Elmoded, God meaſureth, Gen.10.26
Almodad
Elnathan, Gods gifts.Ier.26.22
Elphaal, Gods worke. 1 Chron.8.11
Elpaal
Eluzai, God my ſtrength.1.Chron.12.5
Elimas, a corrupter, or ſorcerer. Acts 13.8
¶ Enos, man, or miſerable. Gen.4.26
Enoſh
¶ Epaphroditus, pleaſant.Phil.2.25
Epenetus, laudable.Rom.16.5
Ephah, weary.Gen.25.4
Epher, duſt.Gen.29.4
Ephraim, fruitfull, or increaſing.Gen 41.52
Gephar
¶ Eraſtus, amiable. Acts 19.22
Ephron
¶ Eſau, working. Gen.25.25
Eſhcol, a cluſter.Gen.14.24
Eſhek, violence.1 Chron.8.39
Eſther
Eſter, hid.Eſter 2.7
Heſter
¶ Ethan, ſtrength.1.Kings 4.31
¶ Eubulus, wiſe, or of good counſell.2 Tim.4.21
Eutychus, fortunate. Actes 20.9
¶ Ezbon, haſting to underſtand. 1 Chron.7.7
Aſſebon

Ezekiel, ſtrength of the Lord. Ezek.1.3
Ezeliah, neere the Lord. 2 Chron.34.8
Ezer, an helpe, 1 Chron.4.4
Azaliah
Ezra, an helper.Ezra 7.1
Ezriel, the helpe of God. Iere.36.26
Azriel
Ezrikam, an helpe ariſing, 1.Chron.3.23

G

GAal, an abomination, Iudges.9.35
Gabriel, a man of God, or the ſtrength of God, the name of an Angel, Dan.8.16
Gad, a band, or gariſon, Gen.30.11
Galal, a rolle, 1 Chron.9.15
Gamaliel, Gods reward, Acts.5.34
Gamaria, a conſuming of the Lord, Ier.29.3
Gazabar, a treaſurer, Ezra 1.8
Gamariah
¶ Gedaliah, the greatnes of the Lord, Ierem.38.1
Gemariah
Gedeon, a breaker, or deſtroyer. Iudges 6.13
Godoliah
Gehazi, valley of viſion. 2 Kings 4.12
Gideon
Gera, a pilgrime or ſtranger, Gen.46.21
Giezi
¶ Ginath, a garden, 1 Kings 16.21
¶ Gog, a roofe of an houſe, Ezek,38.2
Goliah, a captivitie. 1 Sam.17.4
Gomer, a conſumer, Gen.10.2

H

HAbakkuk, a wreſtler, Hab.1.1
Habazaniah, the hiding of the Lords ſhield, Ierem.25.3
Abakuk
Habiah, the hiding of the Lord, Neh 7.63
Habbazziniah
Hacaliah, waiting of the Lord.Neh.10.1
Habajah
Hadad, joy.Gen. 25.15. 1 Chron.1.30.
Achaliah
Hagab, a graſhopper.Ezra 2.46
Hecheliah
Haggiah, the Lords feaſt. 1 Chron.6.30
Hada
Ham, Hamathi indignation or heat.Gen.10.18
Hagaba
Hamdan, heate of judgement, Gen.36.26
Aggia
Hamul, mercifull, Gen.46.12
Amatha
Hanameel, the mercie of God.Ier.32.7
Abatha
Hananeel, the grace of God. Neh.3.1
Anameel
Hanani, gracious, or mercifull, 1 Kings 16.7
Haniel
Hananiah, grace of the Lord.Ier 37.13
Harim, dedicate to God, 1 Chron.24.8
Ananias
Haſadiah, the mercie of the Lord.1.Chron.3.20
Hattil, an howling for ſinne, Ezra 2.57
Azadiah
Havah, living, or giving life, Gen.3.20
Hazadijah
Hazael, ſeeing God. 1 King.19.17
Eva
Hazariah, ſeeing the Lord, Neh.11.5
Azael
¶ Heber, a companion, Gen.46.17
Ozea
Hilkiah, the portion of the Lord, 2 King.18.18
Chobor
Henoch, taught, or dedicate.Gen.5.18
Helchi
Hepher, a digger, or delver.1 Chron.4.6
Hanoch
Hephzibah, my delight in her. 2 Kings 21.1
Enoch
Heth, feare, or breaking.Gen.23.3
Haphſiba
Hezri, Hezro, or Hezron, Aſar, Eſri. Gen.46.12
Ephiba
¶ Hiel, the Lord liveth.1 Kings 16.34
Ezron
Hiram, the height of life.2 Sam.5.11
Hiskihah, ſtrength of the Lord.2 Kings 18.1
Huram
¶ Hobab, beloved, Num.10.29
Ezechias
Hori, a prince.Gen.36.22
Obab
Hoſhaajah, ſalvation of the Lord.Iere.42.1
Hoſhea, ſalvation.Hoſea.1.1
Hoſhaajah
Hoſa, truſting.1.Chron.26.10
Hoſea
Hotham, a ſeale, or ſignet.1.Chron.7.32
Hoſah
Hoziel, ſeeing God, 1 Chro.23.9
¶ Hul, ſorrow, or infirmitie. Gen.10.23
Huziel
Hur, libertie, or prince.1 Chro.4.1
Haziel
Huſhah, haſting.1 Chron.4.4
Ouſa

I

IAacob, a ſupplanter.Gen.25.26
Iaakan, deſtroying, 1 Chron.5.15
Iacob
Iaaſiel, the worke of God.1.Chron,11.47
Ioakan
Iaazaniah, the hearkening of the Lord, Ier.3.3
Eſſiel
Iabel, bringing, or budding, Gen.4.20
Iabeſh, drought.2 Kings 15.10
Iobel
Iabez, ſorrow, 1 Chron.4.9
Iabin, underſtanding, Ioſh.11.1
Iachin, ſtabilitie.Gen.46.10
Iadiah, knowing the Lord, Ezra 2.36
Iael, a Doe, or aſcending.Iudg.4.17
Iedajah
Iahaleel, praiſing God, 1 Chron.4.16
Iahel
Iahaziel, God haſteth, Gen.46.24
Ialoleel
Iahaziel, ſeeing God.Ezra 8.5
Iahzeel
Iahehel, hope in God, or beginning in God.Gen.46.14
Aſiel
Iair, lightened, Deut.3.14
Achoel, Iahiel
Iakim, ſtabliſhing, 1 Chron.8.19
Iahleel
Iamin, right hand.Gen.46.10
Iairus
Iamuel, God in his day.Gen.46.10
Ambri
Ianohah, reſting.Ioſh.16.6
Iamrah
Ianum, ſleeping.Ioſh.15.53
Iemuel
Iapheth, perſwading, and enticing.Gen.5.32
Iaphia, lightining, 2 Sam.5.15
Iarephel, health of God, Ioſh.18.27
Iaphie
Iarib, fighting, or avenging.1.Chron.4.24
Irpeel
Iaſhen, ancient, 2 Sam 23.32
Iaſher, righteous. Ioſh.10.13
Iaaſar
Iaſhub, a returning, 1 Chron.7.1
Iaſub
Iathniel, a gift of God, 1 Chron.26.2
Iathanael
Iattir, a remnant, or excellent.Ioſh.15.48
Iether
Ithri, Ithro, Ithron, the ſame.
Iethrai
Iavan, making ſad, Gen.10.2
Ionia
Iaziel, the ſtrength of God, 1 Chron.15.18
Iaaziel
Iaziz, brightneſſe, 1 Chron.27.31
¶ Ibhac, choſen.2 Sam.5.15
Ibbar
¶ Ichabod, where is glory, 1 Sam.4.21
¶ Iddo, his confeſſion, 1 Chron.27.21
Iaddo
¶ Ieconiah, ſtability of the Lord, 1 Chron.3.16
Chonias
Iedahiah, the hand of the Lord, or confeſſing the Lord, 1.Chr.4.37
Ieddia
Iedidah, beloved, 2 Sam.12.25
Ieddida
Iediel, knowledge of God, 1 Chron.7.6
Jedidiah,
Ieduthun, confeſſing, 1 Chron.9.16
Iediael
Iehiah, the Lord liveth, 1 Chron.15.24
Iejah
Iehiel, God liveth, 1 Chron.26.22
Iehiel

Ioadan	Iehoadan, the Lords pleaſure, 2 Kings 14.2
Ioahas	Iehoahas, the poſſeſſion of the Lord, 2 Kings 23.34.
Ioas	Iehoaſh, the fire of the Lord, 2 Kings 11 21
Ionan, Iohannes	Iehohanan, grace, or mercy of the Lord, 1 Chro.26.3.
	Iehojada, the knowledge of the Lord, 2 Kings 11.15
Ioacim	Iehojakim, the riſing or avenging of the Lord, 2 Kings 23.34
	Iehoſhaphat, the Lord is the judge, 1.Chron.3.10
Ioſaphat	Iehoſhua, the Lords ſalvation, Zech.3.1
Ioſedec	Iehozadak, the juſtice of the Lord, 1 Chron.6.14
Iuda, Iudah	Iehudah, confeſſion or praiſe, Gen.29.35
Iacenna	Iekamiah, the Lord ſhall ariſe, eſtabliſh, or avenge, 1.Chron.2.41
	Iekodeam, the burning of the people, Joſh.15.56
Iaphlet	Iephlet, delivered, 1.Chron.7.32
	Iephunneh, beholding, Num.13.7
	Ierahmeel, the mercie of God, 1.Chron.2.9
Iared	Iered, ruling, Gene 5.15
Ieruel	Ieriel, the feare of God, 1.Chron 7.2
	Ierimoth, fearing death, 1.Chron.7.7
	Ieroboam, increaſing the people, 2 Kings 14.23
Iehoram	Ieroham, high, 1.Chron.6.27
Ioram	Ierubbaal, let Baal avenge, Judg.6.32
Ierobaal	Ieſhajah, ſalvation of the Lord, Iſa.1.1
Eſaiah, Iſaiah	Ieſhua, a ſaviour, Matth.1.16
Ieſus	❡ Igal, redeemed: 1.Chron.3.22
Igeal	Igdaliah, the greatneſſe of the Lord, Iere.35.4
Iobab	❡ Joab, willing or voluntarie, 1.Chron.2.16
Ibnijah	Iob, ſorowfull, or hated, Job 1.1
Iochabed	Iobamah, the building of the Lord, 1.Chron.9.8
	Jochebed, glorious, Exod. 6.20
	Ioel, willing, or beginning, Joel 1.1
	Iokſhan, an offence, Gen 25.2
Ietſan	Ioktan, a little one, Gene.10.25
Iectan	Ionah, a doue, 2 Kings 14.25
Iehonadab	Ionadab, voluntary or willing, 2 Sam.13.5
Iehonathro	Ionathan, the gift of the Lord, Iudges 18.30
	Ioſeph, increaſing, Geneſ.30.24
Iehoſhabat	Ioſhabeth, the fulneſſe of the Lord, 2.Chron.22.11
Iehoſhabeath	Ioſhiah, the fire of the Lord, 2 Kings 22.3
Ioſiah	Iotham, perfect, 2 Kings 15.32
	Iozabad, endowed, 1.Chron.12.20
Iphedejah	❡ Iphdiah, the redemption of the Lord, 1.Chro.8.25
	Iphtah, opening, Iudges 11.1
Iras	❡ Ira, a watchman, 1.Chron.11.28
	Irad, a wilde aſſe, Gene.4.18
Irijah	Iriah, the feare of the Lord, Ierem.37.13
Ieremias	Iſmejah, exalting the Lord, 1.Chron.5.24
Iſſachar	❡ Iſſacar, a wages, Gen.30.18
Ieſſai	Iſhai, a gift or oblation, Ruth.4.17
	Iſh-boſheth, a man of ſhame.2 Sam.2.12
Scariot	Iſhcariot, an hireling, or man of death, Matth, 10.4
Iſcariot	Iſhmael, God hath heard, Gen.16.11
	Iſhtob, a good man, 2 Sam.10.8
	Iſrael, a prince of God, or prevailing with God, Gen.35,10
Itti, Itai	❡ Ithamar, woe to the change, Exod.6.23
Ethai	Ittai, ſtrong, 2 Sam. 23.29
Ithiel	Ittiel, God with me, Nehem.11.7
	❡ Iubal, a bringing, or fading, Gen.4.21
Iehucal	Iuchal, mightie.Ierem.38.1
Iucal	❡ Iezebel, woe to the houſe.1 Kings 16.31
Iſaak	Izhac, laughter. Gen.17.19
Izhak	Izrahiah, the Lord ariſeth, or the cleareneſſe of the Lord.1.Chron.
Izrahajah	7.3.
	Izreel, the ſeed of God.Joſh.15.56

K

Chaath	KAhath, a congregation.Gen.46.11
Choath	Kainan, a buyer, or owner. Gen.5.9
Kohath	Kain, a poſſeſſion.Gen.41.11
Caſaiah	Kallajah, the voice of the Lord.Nehem.12.20
Kallai	Kamuel, God is riſen.Gen.22.21
Chemuel	Kareah, balde. Iere. 4.11
Kemuel	❡ Kedar, blackeneſſe, Gen.25.13
	Kedem, Eaſt.Ierem.49.28
	Keren-happuch, the horne of beautie.Iob.42.14
	❡ Kiſh, hard, or ſore.1 Sam.9.1
	❡ Kolajah, the voice of the Lord.Nehem.11.2
Colia	Korah, bald. Gen.36.5
	Kore, crying.1.Chron.9 19
Kuſhaiah	❡ Kuſhaja, hardneſſe.1 Chron.15.17

L

	LAadah, to gather, or teſtifie.1.Chron.4.21
Leedan	Laadan, for pleaſure. 1 Chron.7.26.
	Laban, white. Gen. 24.29
	Lael, to God, or to the mightie.Numb.3.24
Laad	Lahad, to praiſe, 1 Chron.4 2
Lemuel	Lamuel, with whom is God, Pro.31.1.4
	Lappidoth, lightnings, Iudges 4. 4
Lahahim	❡ Lebabim, inflamed, Gen.10.13
Lamech	Lemech, poore, or ſmitten, Gen.4.18
	Letuſhim, hammer men.Gen.25.3
	Levi, joyned, or coupled, Gen.29.34
	Leah, painefull, or wearied, Gen.29.16
Libni	❡ Lobin, whiteneſſe, Exod.6.17
Lotam	Lot, wrapped, or joyned, Gen.11.27
Ludim	❡ Lud, a nativitie, or generation, Gen.10.22

M

Maachah	MAacchathi, broken, 2 Kings 25.23
	Mahazioth, ſeeing a ſigne, 1 Chron.25.4
Maaſeiah	Mahſejah, the protection of the Lord, Ier.32.12
Maala	Mahlah, weakeneſſe, or a dance, Numb.26.33
Maaſei	Maaſai, my worke, 1 Chron.9.12
Maaſias	Maaſejah, the worke of the Lord, 1 Chron.15.18
Maaſaios	Maaziah, the ſtrength of the Lord, 1 Chron.24.18
	Makaz, finiſhing, or watching, 1 Kings 4.9
	Machbanni, my poore ſonne, 1 Chro.12.13
Machabani	Machi, poore, or a ſmiter, Numb.13.16
	Machir, ſelling, or knowing, Gen.50.23
Midian	Madaja, a meaſure.or judging, Gen.10.2
	Madan, ſtrife, Gen.25.2
	Magdalena, magnified, or exalted, Matth.27.56
	Magdiel, preaching God, Gen.46.43
	Magog, covering, or melting, Gen.10.2
	Mahalah, infirmitie, or ſickeneſſe, 2 Chron.11.18
Mahalon	Maharai, haſting, 1 Chron.11.30
Mahalath	Mahath, wiping away, or fearing, 1 Chron.6.35
	Malachi, my meſſenger, Mal.1.1
Malachias	Mahaleel, praiſing God, Gen.5.12
Mahaleel	Mamzer, a baſtard, Deut.23.2
Mahalaleel	Manahem, a comforter, 1 Kings 15,14
	Manoah, reſt, Iudges 13.2
	Maon, dwelling place, Ioſh.15.55.
Manoe	Mordecai, bitter, contrition, Eſter 2.5
Maonathi	Martha, bitter, or provoking. Luke 10.38
Mordecai	Mattan, a gift, 2 Chron, 23.27
Mattanah	Mattani, Mattaniah, Matthaniah, Matthatah, his gift. Ezr. 10.33
Manhanaim	Mattithia, a gift of the Lord, 1 Chron.9.31
Mattathias	Malchiel, God is my king.Gen.46.17
Matthias	Malchiah, the Lord my king.Iere.21.1
Melchiel	Malchizekek, king of righteouſnes, Gen.14.10
Melchiah	Malchiſhua, my King, the Saviour, 1 Sam.14.49
Melchiſedeck	❡ Mehetabel, how good is God? Gen.36.39
	Mehuman, troubled, Eſter 1.10
Aman	Mehujael, teaching God, Gen.4.18
	Methuſhael, asking death.Gen.4.18
	Methuſhelah, ſpoiling his death. Gen.5.21
Meltias	Melatiah, deliverance of the Lord, Nehe.3.7
	Menaſheth, forgetting.Gen.41.51
Manaſſeh	Meraioth, bitternes, 1 Chron.9.11
Merari	Mered, rebellious, 1 Chron.4.17
	Meſha, ſalvation, 1 Chron.2.42
Mouſa	Meſhelemiah, the peace of the Lord, 1 Chron.26.1
	Meſhullam, peaceable, 2 Kings 22.3
	Mephiboſheth, ſhame of mouth, 2 Sam.4.4
	Meſhech, prolonging, Gen.10.2
	❡ Milchah, a woman of counſell. Gen.11.29
Melcha	Milcom, their king or councellour, the idole of the Ammonites,
Milcha	2 Kings 23.13
	Mizzah, a dropping, or conſuming.Gen.39.13
	Micah, poore, or ſmitten, or who is here? 2 Chron.34.20
Micha	Michajah, who is like the Lord? 2 Kings 22.12
Micah	Michael, who is like God? 1 Chron.7.3
Micheas	Michal, who is perfect? 1 Sam.14.49
Michaias	Miſhael, who demandeth? Exod.6,22
Maria	Meriam, exalted, or teaching.Exod.15.20
	Mithridath, diſſolving the Law.Ezra.18
	❡ Moab, of the father.Gen.19.37
	Moſheh, drawen up.Exod.2.10
Moſes	Moza, found, or unleavened, 1 Chron.2.46
	❡ Muſach, anointing, or vaile, 2 Kings 16.18
	Muſhi, departing.Exod.6.19

N

	NAamah, beautifull.Gen.4.22
Noeman	Naaman, faire or beautifull.Gen.46.21
Naarath	Naarah, a maid, or watching.Ioſh 16.7
	Naariah, a childe of the Lord, 1 Chron.3.22
Nebo	Nabaioth, buds, or propheſies.Gen.25.13
Naboth	Nabal, a foole, 1 Sam.25.3
	Nadab, a prince, or liberall.Exod.6.23
Nagge	Naggai, cleareneſſe.Luke 3.25
	Nahaliel, the inheritance of God.Numb.21.19
Nahamani	Naham, Nahum, a comforter, or repentant, 1 Chro.4.19
Nahaſh	Nahas, a ſerpent, 1 Chro.4.12
	Nahor, hoarſe, or angry.Gene.11.22
	Naioth, beautie, or a dwelling place, 1 Sam.19.18
	Naphtali, wreſtling, or compariſon.Gen.30.8
	Nathan, given, 2 Sam. 5. 14
Nabuchodonoſor	❡ Nebuchad-rezzar, which is written for the moſt part in Ieremie, and ſometime in Ezekiel, Nebuchad-nezzar, ſignifieth the mourning of the generation.Ierm.27.8.and 34,1
	Nepheg, weake, 2 Sam.5.15
Naphtuhim	Nephtuim, an opening.Gen.10.13
	Ner, a light, 1 Sam.14.51
	Nethaneel, the gift of God, 2 Chron.35.9
	Nethaniah, a gift of the Lord, 2 Kings 25.23
Nemrod	❡ Nimrod, rebellious.Gen.10.8
	❡ Noadiah, the witneſſing or teſtification of the Lord, Ezra 8.33
	Noah, reſt. Gen.5.29
	Nogah, brightneſſe, 1 Chron.14 6
	❡ Nun, ſonne, or poſteritie.Numb.13.9

O

	OBadiah, the ſervant of the Lord, 1 Chron.3.21
Obdia	Obed, a ſervant.Iudges 9.26
Abdias	Obed-edom, the ſervant of Edom, or a ſervant Edomite. 2 Sam.
Ebed	6.10
	Obel, borne, or brought, 1 Chron.27.30
	❡ Omer, ſpeaking, or exalting, Gen. 36.11
	❡ Onam, ſorrow, ſtrength.Gen.36.23
Oman	Onan, ſorrow or iniquitie.Gen.38.4
Auran	❡ Ohel, a towre, or darkeneſſe, 2 Chron 33.14
	Ophir, aſhes Gen.10.29
Ophrath	❡ Ornan, rejoycing, 1 Chron.21.18
	Orpah, a necke. Ruth 1.4
	❡ Othni, my time, 1 Chron.26.7
Athaliah	Otholiah, time to the Lord, 1 Chron.8.26
Othniel	Othoniel, the time of God.Ioſh.15.17
Ozia	❡ Ozaziah, the ſtrength of the Lord, 1 Chron.15.21
Azariah	Ozziel, the helpe of God, 1 Chron.27.19
Azriel	

P

Phalalti	PAgiel, God hath met.Numb.1.13
Phaltias	Palal, praying, or judging.Nehe.5.25
Phallu	Palti, deliverance of God. Numb. 13. 10
Pharaoh	Paltiel, deliverance of God. Numb.34.26
	Palu, marveilous.Gen.46.9
	Paroh, vengeance, Exod 8.1
	Parvah, flouriſhing, or fleeing, 1 Kings 4.17
Phadaſſur	Paſhur, increaſing libertie.Ierem.20.3
Adaiah	❡ Pedahel, the redemption of God.Num.34.28
Pekahiah	Pedazur, a mighty redeemer.Num.1.10
	Pedajah, the Lords redeeming, 2 Kings 22,1

Pekajah,

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Pelajah, the mira cle of the Lord, 1 Chron.3.24
Peliah. a miracle of the Lord, Neh.8.7
Phalatias
Pelatiah, deliverance of the Lord, 1 Chron 3.21
Phaltias
Peleg, a diviſion, Gen,10,25
Peleth
Pelet, deliverance, 1 Chron.2.33
Phanuel
Penuel, ſeeing God, 1 Chron.4.4
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Perez. a diviſion, Geu.38.29
Pethathiah
Peruda, a diviſion. Ezra 2.55
Phicol
Pethajah, the Lord openeth, Ezra.10.23
Phinees
¶ Phichol, the mouth of all, Gen.21.22
Phinehas
¶ Phinehas, a bold countenance, Num.25.7
¶ Puah, a mouth. Gen.46,13

R

RAmaah, thunder of the Lord.Nehe. 7.7
Raddai, ruling, 1 Chron.2.14
Rahab, proud, or ſtrong, Ioſh.2.1
Raham, mercy or compaſſion, 1 Chron 2.44
Rahel, a ſheepe.Gen.29,9
Ram, high, 1 Chron 2.9
Ramiah, exaltation of the Lord, Ezra.10.25
Rapha, releaſe, or medicine, 1 Chron 8.2
¶ Reajah, a viſion of the Lord, 2 Chro.5.5
Reba, the fourth, Ioſh.13.21
Rechab, a rider, 2 Kings 10.15
Reelajah, a ſhepheard to the Lord, Ezra,2.2
Roboam
Rehabeam, dilating the people, 1 Kings 11.43
Rehoboam
Rehum, pitifull, or pitied. Ezra.2.2
Raphael
Remaliah, the exaltation of the Lord, 2 Kings 15,27
Rephael, medicine of God, 1 Chron.26.7
Rephajah, medicine of the Lord, 1 Chron 3.21
Reu, his ſhepherd. Gen.11.19
Reuben, the ſonne of viſion, ſo named, becauſe the Lord did ſee his mothers affliction. Gen.29.32
Raguel
Revel, a ſhepheard of God, Exod.2.18
Rezon, a ſecretarie, or leane, 1 King 11.23
Rebecca
¶ Ribai, ſtrife, or increaſed, 2 Sam.23.29
Ribkah, fed.Gen.22.23
Rebekah
Rinnah, a ſong, or rejoycing, 1 Chron 4.20
Riphath, a medicine, or releaſe. Gen.10.3
¶ Rogel, a footman, or an accuſer.Ioſh.15.7
¶ Ruth, watered, or filled. Ruth 1.4

S

Sabatha
SAbtah, a compaſſe, or old age,Gen.10.7
Sabtecha
Sabteca, the cauſe of ſmitting. Gen.10.7
Sarah, a lady, or dame.Gen.17.15
Saba, Sheba
Sarai, my dame, or miſtreſſe.Gen.11.29
¶ Seba, a compaſſe. Gen.10.7
Seled, affliction, 1 Chron 2.30
Semachiah, cleaving to the Lord. 1 Chron 26.7
Sheal, Saul
¶ Shaa, Shaul, asked, Ezra 10.29. 1 Sam.9.2
Saaph
Shaaph, flying, or thinking. 1 Chron 4.7
Shabbethai, my reſt.Nehem.11.16
Sacar
Shageh
Shacher, wages, 1 Chron 11.35
Sellum
Shage, ignorant, 1 Chron 11.34
Sallum
Shallum, peaceable, 2 Kings 15.10
Shalmah
Shalman, peaceable.Hoſea 10.14
Shalma
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